

Analysis of Da'if & Mawdu' Hadith in the Book of Ta'lim Al-Muta'allim by Shaykh Al-Zarnuji

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Abstract: Ta'lim al-Muta'allim's book by Sheikh al-Zarnuji is a turath book containing ethics and manners of learning and teaching between teachers and students. This book is famous and distributed in the Archipelago especially in Malaysia and Indonesia. It is also widely used in pesantren or pondok nowadays. Sheikh al-Zarnuji used hadiths of prophet Muhammad s.a.w as the main source and hujjah in Ta'lim al-Muta'allim's book. He also included some other categories of hadith including da'if and mawdu' hadiths. The issue is Ta'lim al-Muta'allim's book contains many da'if and mawdu' hadiths and have been referred by Muslim. This study is very important to understand the method and rule of practicing of da'if and mawdu' hadiths. Hence, this study aimed to analyse da'if and mawdu' hadiths contained in Ta'lim al-Muta'allim's book. The methodology of this hadith is qualitative method by using content analysis approach toward Ta'lim al-Muta'allim's book. Thus, the finding for the analysis of 40 hadiths in this book found that only 30% hadith can be used for fada'il al-amal if fulfilled the conditions by the ulama's. Hence, thematic analysis is important to be done in order to ensure the quantity of da'if and mawdu' hadiths in this book and also to ensure the da'if hadith can be practiced only for fada'il al-amal matter.

Keywords: Ta'lim al-Muta'allim, Sheikh al-Zarnuji, Da'if and Mawdu' Hadiths, Fada'il al-Amal and Archipelago.

1. Introduction

Islamic world focusing in Archipelago has produced many ulama' in various fields. Their contribution to the knowledge's world is immense especially for Muslims from time to time. Though, some of their contributions have not been highlighted to be declared as a precious academic contribution. So that, this contribution of academic treasure are hidden and might even become lost by times. Thus, author are hardly trying to explore and highlight the intellectual contribution owned by Burhan al-Islam al-Zarnuji or famously known as Sheikh al-Zarnuji. He is originated from the city of Zarnuj, Turkey (al-Qarashi, 1995). But, it is also argued that the city of Zarnuj located in Turkistan. Thus, what is clear is that both cities were once part of an area known as Transoxiana. There are also some with views that Sheikh al-Zarnuji is actually from a city of Zarand which is located in Persia that was once the capital city of Sidjistan located in South Hera (Abd al-Qadir Ahmad, 1986). Sheikh al-Zarnuji's date of birth remains unknown but it is believed that he lived around the same era of Tajudin Nu'man bin Ibrahim al-Zarnuji that passed away on year 640 H/1242M (Al-Qurasyi, 1995). The death year of Sheikh al-Zarnuji still has not been determined due to a few different historical notes with differing facts which are as follows:

- i. Sheikh al-Zarnuji passed away in the year 591 H/1195 M (Ahmad Fu'ad al-Ahwani, 1955).
- ii. Sheikh al-Zarnuji passed away in the year 840 H/1243 M (Abudin Nata, 2003).
- iii. Sheikh al-Zarnuji passed away around the year 591/593 or 597 H (Ahmad Fu'ad al-Ahwani, 1955).

2. Overview on the Book's Author: Sheikh Al-Zarnuji

Sheikh al-Zarnuji is a Muslim intellectual that wrote the book called Ta'lim al-Muta'allim and it is still being used until this day as a reference in schools in Indonesia and other regions in Nusantara. Ta'lim al-Muta'allim is a religious book by Sheikh al-Zarnuji that is still being studied to this day. This is not to say that there are no other books written by Sheikh al-Zarnuji. Logically, someone who is respectful and smart such as Sheikh al-Zarnuji who have struggled and dedicated his life for serving the educational world usually as an indicator or prove that he has written many others educational books. Besides, the teachers as well as friends to Sheikh al-Zarnuji who lived during the same era also have written many religious books. That is why people in this day have the impression that Sheikh al-Zarnuji has written many other religious books but the only one that currently known and familiar is the book of Ta'lim al-Muta'allim.

This is also revealed by Plessner (1913) that the book of Ta'lim al-Muta'allim is the only one of Sheikh al-Zarnuji's remains but it is not deny his other works that might be lost or destroyed due to the war by Mongols in his village. Furthermore, Haji Khalifah (1941) said that between 15.000 books which were published in the 17th century, it was noted that the book of Ta'lim al-Muta'allim is the only book of works by Sheikh al-Zarnuji. This book was adapted by Ibrahim ibn Isma'il with the title Ta'lim al-Muta'allim Tariq al-Ta'lim published in 996 H. Next, Ta'lim al-Muta'allim's book was translated into other languages such as Latin by H. ROLAND in 1709 and CASPARI in 1838 entitled Enchiridion Studiosi. This book is widespread throughout the libraries at that day and

now (Afandi Mukhtar, 1995). The Ta'lim al-Muta'allim' book is regarded as the monumental work because of the great effort from the Sheikh al-Zarnuji who provided his life to serve in education until the end of his life (Abd al-Qadir Ahmad, 1986). Other views also said that the absence of Sheikh al-Zarnuji's other work was due to the Invasion of Berbare by the Mongol led by Jengis Khan (1220-1225 M) on Persians. The raid brought the killing of Muslims and the burning of the library resulted the Sheikh al-Zarnuji's works become lost. The Mongol forces, destroyed and conquered the eastern Persians area, Khurasan and Transoxiana which was at the time known as a rich, prosperous and advanced Persians country. Consequently, a lot of the areas in Persia were damaged and leaving perish as well as Sheikh al-Zarnuji's works (Abd al-Rahman Khan, 1986).

The work of Ta'lim al-Muta'allim is written in Arabic. Sheikh al-Zarnuji was a great figure and great in the Arabic language. This caused many different opinions to rise about his descent whether he was an Arabic descent or not. Based on some of the studies that have been found by the author, there are views stated that al-Zarnuji was Arabic. The view might be true because at the time of the spread of Islam, many Arabs spread the Islamic religion in others states and they settled in that place. Besides, Sheikh al-Zarnuji can be considered as a philosopher because in the book of Ta'lim al-Muta'allim also touches on ethics (moral), values of philosophy and it is close to the Imam al-Ghazali's philosophy. It even can be said that the philosophy of Imam al-Ghazali is greatly available in the book of Ta'lim al-Muta'allim. Sheikh al-Zarnuji also is an expert of Fiqh and also a Philosopher (Plessner, 1913-1914). There have been mentions that Sheikh al-Zarnuji live in the era of Rida al-Din al-Naysaburi between 500-600 H (Abudin Nata, 2003). At that time, knowledge has become improved and moderned despite the Daulah Islamiyah political conditions weakening. At the time of Daulah Islamiyah, knowledge was more highly regarded than previous eras. Although the power and the political situation began down, the light of knowledge became brighter (Ahmad Hasjmy, 1978). Thus, Sheikh al-Zarnuji lived during a time of continuous knowledge success that continued up until the fourteenth century.

2.1 Overview on Kitab Ta'lim al-Muta'allim

Ta'lim al-Muta'allim's book by Sheikh al-Zarnuji is an academic work categorized as a popular classic scripture and is used for education in Nusantara specifically Indonesia. The privilege of this book is written in Arabic and able to educate the Muslim community in the Nusantara especially Indonesia and is referred until now for education area since it has been published in 1268 M. The book contains moral and ethics and it also known as the book of tarbawi (education) suitable with the title of Ta'lim al-Muta'allim (learning and teaching). The book also contains the advice of tarbawiyah sourced from al-Quran, hadith of the Prophet SAW, the word of the companions, their wise words and their persuasion as well as poem (syair) that contain wisdoms. This book contains many hadiths of the Prophet SAW total of 40 hadiths written in lafz or ma'na and from various status of hadith.

2.2 The Hukm of Practising Da'if and Mawdu' Hadiths

The status of hadiths reflects the strength of each hadiths and effected the ability in practicing the hadiths. Sahih and hasan hadiths are the maqbul hadith which is accepted to be referred in the hukm enforcement, while the da'if hadith is rejected to be implemented in the enforcement of hukm. Thus, ulama' have different views on this issue whether da'if hadith is not accepted to be referred for all aspects and filed in Islam or for certain aspects only. The discussion on this issue can be simplified in five ways:

i. The Hukm of Practicing Daif Hadith in Aqidah

Majority of ulama' said that da'if hadith cannot be used as dalil or hujjah in matters of Aqidah matter such as ma'rifatullah, malaikah (angels), qada' and qadar, ghayb issues and so on. Even most ulama' claim that aqidah matter only can be referred and used the mutawatir hadith as the dalil and hujjah. Although Ibn Qayyim and other ulama' said that the khabar ahad which is sahih also can be used as hujjah for aqidah matter (Al-Khudayr, 1997). Thus, this shows that daif hadith is not a basis or source for aqidah matter among majority of ulama'.

ii. The Hukm of Practicing Da'if Hadith in Fada'il al-'Amal

Ulama' have different opinions on the issue of whether the da'if hadith can be referred and used as the dalil and hujjah for fada'il al-'amal, tarhib (call for reward) and tarhib (threat of sin) matters. As most of the contents in Ta'lim Muta'allim book regarding advice on tarhib and tarhib, it is crucial to know the hukm on practicing this hadith. The ulama' define the concept of da'if hadith in this issue with limited to the da'if hadith that can be strengthened by other hadiths (hadiths that containing the unknown narrator or jahalah bi al-rawi) and do not contains the condition of dabt al-rawi like mursal, mu'allaq, mu'dal hadiths and related with it. But, the hadiths that very weak in status because of the allegation against the 'adalah rawi are not including in this issue such as mawdu', matruk, munkar hadiths and others (Umar, 1401). Opinions of ulama' regarding this issue is divided into three:

a) Permission on Practicing with Da'if Hadith

Among the dalil and hujjah used by ulama' who allowed the practicing of da'if hadith in fada'il al-'amal matters is the hadith narrated from the prophet Muhammad s.a.w (Ibn Abd al-Bar, nd):

من بلغه عن الله فضل فأخذه بذلك الفضل أعطاه الله ما بلغه وإن كان الذي حدثه كاذباً

Meaning: Whoever gets to him the priority of Allah SWT and then he takes that priority, then Allah will give him what is promised. Even if the person who narrates the hadith is a liar

Another dalil and hujjah is da'if hadith is stronger than the opinion of the ulama' as it was recited to the Messenger of Allah and this opinion was agreed by several ulama' which are Muhammad bin al-Mu'in bin Muhammad al-Amin, al-Qadi Abu Bakr and others (Al-Khudayr, 1997).

b) Prohibition on Practicing with Da'if Hadith

The dalil and hujjah presented are as follows:

- The numbers of sahih hadiths in the fields of fada'il, targhib and tarhib are sufficient for a Muslim in his religious practice. Therefore, no longer to take da'if hadith in this matter as it is part of a religious pillar (Umar, 1401).

- Da'if hadith only offered the benefit of dhan al-marjuh (weak presumption) and prophet Muhammad s.a.w condemned al-dhan in one of his hadith (al-Bukhari, 1987):

قال رسول الله صلى الله عليه وسلم : اياكم و الظن فان الظن أكذب الحديث

Meaning: Keep the suspicions away, the suspicions are the most ludicrous

This opinion agreed by several ulama' such as Yahya bin Ma'in, al-Bukhari, Muslim, Ibn Hazm, Ibn al-'Arabi, Ibn Taimiyyah, al-Shawkani, Ahmad Muhammad Shakir and al-Albani (Al-Khudayr 1997).

c) Permission on Practicing with Da'if Hadith with Several Conditions

This opinion is in between to both opinions above. This is the opinion of the ulama' but not the consensus or ittifaq ulama' as stated by Imam Nawawi. This is because many great ulama' do not agreed with this third view as mention above. There are three conditions proposed by ulama' (al-Tahanawi, nd):

- It is not very da'if hadiths

This means the hadith narrated by al-kadhhabun (liar), al-muttaham bil kadhab (who is accused of lying) and the narrator whose fault is most inadmissible including mawdu' hadith.

- The hadith is in line with Islamic practice.

The hadith does not contradict with the meaning of the al-Quran and sahih hadith.

- The intention to practice this hadith is to pay more attention to its priorities and advantages.

When practicing da'if hadith on this issue, it is not because of believe that the hadith is from the prophet Muhammad s.a.w but because of careful in religious matters in order to gain the reward of the targhib hadiths or not to sin from the tarhib hadiths.

Some ulama' add other conditions other than above but it is not mentioned here because some of the conditions are included in the above or are already known which require no further explanation such as the condition which is not in conflict with the sahih hadith. In this regard, the author agreed and reinforces the third opinion of permissibility of practicing the da'if hadith with several conditions and reasons:

- The hadith used by the first opinion as dalil and hujjah is including as mawdu' hadith (Muhammad Tahir al-Fattani, nd).

- Permissibility of taking the da'if hadith would lead to the spreading of bid'ah and superstition (khurafat) as many bid'ah and superstitions are found in the very da'if hadith.

- The second opinion argues that the sahih hadith is sufficient and no longer necessary to the da'if hadith, this is a matter of consensus (ittifaq) between the second and the third opinion because among the conditions mentioned is the hadith is based on the practicing matters in Shariah and not is a new hukm that stands alone.

- The condition of practicing is the intention of ihtiyat (paying more attention to the priorities and advantages or cautiousness of practicing the religion) is the answer to the second opinion that obligates the "must and circumcision" hukm from the sahih hadith, as da'if hadith here only for ihtiyat and not for enforcement of hukm.

iii. The Hukm of Practicing Da'if Hadith in Ahkam

Ulama' have different views on whether da'if hadiths can be used as dalil and hujjah in ahkam matters such as halal and haram determinations or that something is obligatory (wajib), sunnah, makruh and haram. The da'if hadith here means is the hadith which can still be strengthened and reinforced by other da'if hadiths as discussed in fada'il topic. There are two opinions of ulama':

a) Permission on Practicing with Da'if Hadith in Masail Ahkam

Among the dalil and hujjah presented is that the da'if hadith is referred and based on the prophet Muhammad s.a.w. It is stronger than qiyas and fuqaha's views (Al-Tahanawi, nd). In addition, there is no sahih hadith which is contradict to it and there is no other hadith in the chapter apart from it (Al-Khudayr, 1997). This opinion agreed by several ulama' including Imam Abu Hanifah, Imam Malik, Imam Ahmad, Imam al-Nasa'i, Imam Abu Daud and others.

b) Prohibition on Practicing with Da'if Hadith Masail Ahkam

Among the dalil and hujjah presented are as follows:

- The numbers of sahih hadiths in the field of ahkam are sufficient for a Muslim to practice the religion and no longer to take da'if hadith in this matter (Umar, 1401).
- Jaiz and sunnah are included in the five Islamic hukms which are obligatory (wajib), sunnah, jaiz, makruh and haram. All these five hukms must be established by sahih hadiths and not by da'if hadiths.
- Da'if hadith gives only the benefit of dhan al-Marjuh (a weak presumption) while Allah ta'ala condemns dhan.

In this issue the author strengthened and reinforces with the second opinion that it is not possible to practice the da'if hadith in the ahkam matters as for the following reasons:

- The sahih hadiths are very numerous and sufficient for a Muslim to practice the religious teachings with sahih hadiths
- Islamic jurisprudence must be set with sahih hadith and not with da'if hadith.
- The first opinion stated by some ulama' is not their word but it is taken from their writings.
- The da'if hadith taken for dalil and hujjah is not very da'if hadith and cannot be said that they totally agreed to apply dai'if hadith, but they used da'if hadith that still can be ascribed to hasan lighayrih hadith.

iv. The Hukm of Practicing Da'if Hadith in Tafsir and Qiraat

All scholars agreed that da'if hadith should not be used in interpreting the Quran and in its recitation of qiraat with consensus. Ibn 'Allan said (Muhammad Allan al-Siddiqi, 1347H):

“Interpreting the Quran cannot be accepted except by the sahih and hasan hadiths”

While Sheikh Muhammad Husayn Dhahabi (1381H) said (Al-Dhahabi, 1381):

“Whether it is the interpretation of the Quran with the Quran or with the Sunnah, all of it is acceptance because there is no weakness and no doubt in it. As for what was referred to the prophet Muhammad s.a.w, and there were weaknesses in his sanad and matan, it was rejected at all and cannot be referred to the prophet Muhammad s.a.w”

The existence of Isra'iliyyat history in the books of tafsir is not an author's approval of the possibility of practicing the da'if hadith and Isra'iliyyat because ulama' of tafsir have explained in their books at the preface part about its hukm like Ibn Kathir and Ibn 'Atiyyah. While, in the recitation of qiraah in al-Quran, the problem is clear as the differences between the ulama': can the ahad hadith which is sahih can be used in determining qiraah or is it just mutawatir hadiths only? If the ahad hadith which is sahih still had a difference in its acceptance, how about the da'if hadith?

iv. The Hukm of Practicing Da'if Hadith in al-Siyar (the life history of the Prophet) and al-Maghazi (history of the war of the Prophet).

Majority of ulama' do not restrict the acceptance of hadiths in the field of al-siyar and al-maghazi, and they only required that the ulama' in sirah is a fair and trustworthiness person, so that they can distinguish between true and false sirah. Imam Ahmad said: “Ibn Ishaq was one who is written the hadith in the sirah, maghazi and others and when it came to halal and haram matters, then he clenched his fingers (means this is thiqah narrator)” (Al-Khudayr, 1997). Then, for practicing with the mawdu' hadith, it is agreed by ulama' for its prohibition as it is clearly lying against prophet Muhammad s.a.w.

3. Research Methodology

This study used qualitative methodology. The library search approach used to analyze the book of Sheikh al-Zarnuji especially related to the hadiths in Ta'lim al-Muta'allim's book. The primary source of this study is the book of Ta'lim al-Muta'alim written by Sheikh al-Zarnuji. While the secondary source is referring to books, journals, magazines, papers and other related sources.

3.1 Scope of Study

There are 40 hadiths starting from chapter one until thirteen from all the hadiths in Ta'lim al-Muta'allim's book that containing various hukms and positions of hadith whether sahih, hasan, da'if, da'if jiddan, mawdu' and some even did not find the source. Hence, this study only focuses on the da'if and mawdu' hadiths in the book.

4. Findings and Discussion

There are 40 hadiths from chapter one until thirteen in the book of Ta'lim al-Muta'allim. After analyzing this book, it can be concluded that this book contains sahih, hasan, da'if, da'if jiddan, mawdu' hadiths and even some hadith that the source has not been found. The number of da'if, da'if jiddan and mawdu' hadiths in this book are more than hadiths of sahih and hasan. The findings can be simplified as follows:

Table 1: The Status of Da'if, Da'if Jiddan and Mawdu Hadiths in Ta'lim al-Muta'alim's Book

Chapters	Da'if	Da'if Jiddan	Mawdu'
1	1	0	0

2	2	0	0
3	0	0	0
4	1	0	1
5	1	0	0
6	4	1	2
7	0	0	2
8	0	0	0
9	1	0	0
10	0	0	0
11	0	0	0
12	1	0	0
13	1	1	1
Total	12	2	6
Percentage (%)	30	5	15

The da'if hadith found in the book of Ta'lim al-Muta'allim is total up to 14 hadiths or about 35% and 6 mawdu' hadith or about 15%. Most of the hadiths in the book are emphasize on tarbawiyah advice in learning and teaching. Apart from that, some hadiths contain daily practices. Here, the author would like to describe some forms of da'if and mawdu' hadiths which are used as a daily practice found in Ta'lim al-Muta'allim's book:

قال النبي عليه الصلاة والسلام من علم عبدا آية من كتاب الله فهو مولاه لا ينبغي أن يخذله ولا يستأثر عليه. 1

Meaning: The prophet Muhammad s.a.w said: Whoever teaches a verse from the book of Allah to a person. Then, this person becomes the servant for him. Thus, the servant is not necessarily humble to his master.

This hadith was narrated by al-Tabarani (1986) in Mu'jam al-Kabir mentioned by al-Hindi (1989) in Kanz al-'Ummal through Abi Umamah. The hadith narrated by al-Tabarani through Abi Umamah was considered as mawdu' hadith because there was a hadith narrator named Ubayd bin Razin whose his position was not clear. Al-Haythami (1986) also said that this narrator has no clear identity. Ibn 'Asakir (1987) cited the words of Abu Ahmad bin 'Ali al-Hafiz in which he mentioned that 'Ubayd bin Razin had narrated this hadith from Isma'il bin Iyas alone. Apart from that, the author also could not trace the profile of 'Ubayd bin Razin al-Lazaqi from any rijal book. Thus, this hadith is concluded as mawdu' hadith.

روى عن النبي صلى الله عليه وسلم أنه قال : صلاة على أثر السواك أفضل من خمس و سبعين صلاة بغير سواك. 2.

Meaning: Narrated from the prophet Muhammad s.a.w: Praying with siwak is better 75 times compared to praying without siwak.

Hadith with the lafaz above is not yet known but there are some mutabi' whose the meaning is same as the lafaz above, among them are:

قال رسول الله صلى الله عليه وسلم : صلاة بسواك خير من سبعين صلاة بغير سواك

The prophet Muhammad s.a.w said: Praying with siwak is better than praying seventy times without using siwak.

This hadith is narrated by al-Hakim (1990) in Mustadrak and is mentioned by al-Suyuti (nd) in al-Dur al-Manthur fi al-Hadith al-Mushtahah. This hadith is considered as da'if hadith because there was a narrator named Ibn Ishaq in the chain of hadith narrator. According to al-Bayhaqi and Ibn Khuzaymah, this hadith was not heard directly by Ibn Ishaq from al-Zuhri and he tadlis it. In addition, there was the narrator named Mu'awiyah Ibn Yahya al-Sadafi and he was considered da'if by the ulama'. This hadith was also considered da'if by Imam al-Albani (1990) in Da'if Jami' al-Saghir.

قال عليه الصلاة والسلام اياك و الطمع فانه فقر حاضر. 3.

Meaning: Rasulullah s.a.w said: Avoid greed because greed means poverty has occurred.

This hadith is narrated by al-Tabarani (1995) in Mu'jam Awsat and al-Mundhiri (1999) in Targhib wa al-Tarhib. All of these are through Jabir bin 'Abd Allah. This hadith narrated by al-Tabarani was considered as da'if because there was a narrator named Muhammad bin Abi Hamid. His name was Ibrahim al-Ansari al-Zarqi and he was given the title Humad. Abu Dawud and Dar al-Qutni said that he is da'if. While Ibn Hibban said that he did not used with that hadith as the dalil or hujjah. Ibn 'Adi, on the other hand, said that he had been da'if by what he had

narrated (Ibn Hajar al-cAsqalani, 1993). In the book of Tahrir Taqrib al-Tahdhib li al-Hafiz Ibn Hajar (Bassar cAwwad Macruf & Shaykh Shucayb al-Arnacut, 1997), al-Dhahabi (nd) in Mizan and al-Haythami (1994) in Majmu 'al-Zawa'id mentioned that Muhammad bin 'Abi Hamid was da'if by consensus.

قال صلى الله عليه وسلم : أفضل أعمال أمتي قراءة القرآن نظرا.

Meaning: The prophet Muhammad s.a.w said: The most better deeds of worship of my ummah are to read the Qur'an by checking and examining.

This hadith is narrated by al-Quda'i (1986) in Musnad al-Shihab, al-Bayhaqi (2003) in Shu'ab al-Iman and is mentioned by al-Muttaqi al-Hindi (1989) in Kanz al-'Ummal. This hadith was narrated by al-Quda'i from Ishaq bin 'Abd al-Wahid from al-Ma'afi bin 'Imran bin 'Ibad from Muhammad bin Juhadah from Salamah which is Ibn Kahil from Hajiyah from al-Nu'man bin Bashir. This hadith is considered as da'if because there is a narrator named 'Ibad which is Ibn Kathir in the narrator's chain. If he is 'Ibad bin Kathir al-Thaqafi then he is matruk and if he is 'Ibad bin Kathir al-Ramali then he is da'if (Al-Albani, 1990). Al-Bukhari said to leave 'Ibad bin Kathir al-Thaqafi, while al-Nasa'i said that he was Matruk al-Hadith (Ibn Hajar al-cAsqalani, 1993). Ibn Ma'in, Abu Hatim and Abu Zur'ah said that he is da'if al-hadith (Ibn Hajar al-cAsqalani, 1993). Apart from that, there is another narrator named Ishaq bin 'Abd al-Wahid. Al-Dhahabi (nd) said that he is wahin. That is why this hadith is concluded to be da'if.

قال صلى الله عليه وسلم : من صلى سنة الفجر في بيته يوسع له رزقه ويقل المنازعة بينه وبين أهله ويختم له بالأيمان.

Meaning: Rasulullah SAW said: Whoever prays the sunnah dawn in his house, then Allah will open his sustenance, remove the hardships between himself and his family and close his life with faith.

The author does not find any other source other than what is mentioned by al-Sakhawi (1418H) in the book of al-Ajwibah al-Muridiyah and it was considered as mawdu' by al-Sakhawi because this hadith has no origin and source.

5. Conclusion

Thus, it can be concluded that Sheikh al-Zarnuji as one of the famous ulama' in his time had very high quality and value works focusing on the book of Ta'lim al-Muta'allim. His contribution to the community is huge as it always been a reading and reference material until this day. This book contains many hadiths of the prophet Muhammad s.a.w and also words of wisdom, Arabic poetry and story. Regarding with hadiths contains in this book, there are various hadith's status such as sahih, hasan, da'if, da'if jiddan or mawdu' hadiths. Sahih and hasan hadiths can be used as dalil and hujjah including for aqidah and worship matters. While the hadith of da'if, da'if jiddan and mawdu' are categorized as mardud hadith which are rejected to be referred and used as dalil and hujjah in the matters of aqidah but some can be used as dalil and hujjah in fada'il al-amal when it has met the conditions that have been set by the ulama'. Thus, there are 40 hadiths starting from chapter one until chapter thirteen and it was found that only 12 da'if hadith (30%), 2 da'if jiddan hadith (5%) and 6 mawdu' hadith (15%). So, approximately 50% of the of da'if and mawdu' hadiths are found in the book of Ta'lim al-Muta'allim. It was also found that 37.5% of the hadiths cannot be used as dalil and hujjah and also cannot be referred because they were mardud and rejected. Only 30% of the hadiths can be used as an hujjah and dalil in fada'il al-amal, while the remaining 32.5% can be used for reference.

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