



Comprehension Hadith of Mu'allal

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ABSTRACT

The understanding of the Mu'alal hadith is considered important because the hadith was the primary source of Islamic religion. The source of Naqvi, such as the Qur'an and the Hadith of the Prophet, is considered to be the pillar of most of the knowledge required by mankind both in his religion in particular and in world affairs in general. The understanding of Mu'alal's hadith becomes important in this context. In the context of understanding the Mu'allal hadith, various methods and approaches are used to understand the hadith better, and it becomes a major focus in the study of related libraries. The Hadiths of Mu'allal in general are seemingly good hadiths but after loading turned out to have hidden defects (illat), Illat or defects in the Hadiths of Mu'allal can be intrinsic and complex, so require deep attention, and deep understanding, as well as the broad insight of the hadiths in particular. In many cases, the hadiths of Mu'allal cannot be used for argument or as the basis of the law.

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INTRODUCTION

Understanding Mu'allal hadith is part of hadith science which studies hadiths that have weaknesses in their sanad or mata. Mu'allal hadiths can be found in hadith books, and hadith scholars search these hadiths to find out their weaknesses. The science of hadith is an important scientific discipline in Islam because studying it according to its methodology helps in understanding the teachings of the Islamic religion.

Mu'allal's understanding of hadith is also related to the takhrij hadith method, which is tracing or searching for hadith in various hadith books to find out the source of the hadith being traced, both in terms of material (Matan) and the path of transmission (sanad) of the hadith presented.

In understanding the Mu'allal hadith, it is important to understand the concept of 'ulum al-hadith, which are the sciences related to hadith, and how hadith scholars search for Mu'allal's hadith to find out their validity and weaknesses.

The hadith mu'allal al is a hadith in which there is an 'ilat that is difficult to know so that many Hafidz are fooled by the existence of the 'ilat, the 'ilat in the hadith mu'allal is divided into 3 parts, namely 'ilat on sanad, 'ilat on matan, and 'ilat on sanad and matan, 'ilat that occurs in sanad usually



occurs among tabi'in or tabi'in tabi'in, for example 'ilat on sanad there is a hadith sanad in which there is a link that is not true (not rowi who narrated the hadith). An example of 'ilat on Matan, for example, is that there is a hadith matan and in the Matan, there is a sentence that is not by the actual hadith. An example of 'ilat in the sanad and matan is for example if a hadith contains 'ilat in the matan and sanad (both are wrong).

METHODS

To reach the conclusions and findings of this research, the literature used in this research was selected according to the subject of discussion and analyzed thoroughly, namely the understanding of the Mu'allal Hadith which is a category for its flaws or what is known as wahm (doubt).

RESULTS AND DISCUSSION

Etymologically: Al-Mu'allal is a maful term from a'alla so he is mu'all, this is a famous figure in sharaf science and fluent Arabic. However, naming some hadith scholars mu'allal is not linguistically popular," even some hadith scholars call it Mu'allal, and that is weak according to Arabic language experts."

In terms of terminology: Al-Mu'allal is a hadith that is found in illat (flaws) which damage the authenticity of the hadith. even though the hadith was born safe from disability.

Illah is a vague and hidden cause that destroys the authenticity of a hadith. From this definition, it can be concluded that according to hadith scholars, illat has two conditions that must be contained in it, namely: (1) Vague and hidden, and (2) Can damage the authenticity of the hadith.

If one of the two is missing - such as the 'illar is clearly visible or does not damage the authenticity of the hadith - then at that time, it is not called illat as a term.

The definition of illat above is the meaning of illat according to the terms of hadith experts, but sometimes they interpret 'illat as all criticism directed at a hadith, even though it is not hidden or does not damage the authenticity of the hadith.

1. The first type: illat-illat by a narrator's lies, negligence, bad memorization, or something else, even Imam Tirmidhi called the text illat.
2. The second type: illarting with disputes that do not damage the authenticity of the hadith, such as mulling a hadith narrated sequentially by a tsiqah narrator. Based on this, some scholars say, "Among the authentic hadiths, there are authentic hadiths which have illat."

a. Illat in Sanad

حديث يعلى بن عبيد, عن الثوري عن عمرو بن دينار عن ابن عمر عن الرسول الله صلى الله عليه وسلم: البيعان بالخيار ما لم يتفرقا

Meaning: hadith Ya'la Bin 'Ubaid from Tsaury from 'Amru bin Dinar from Ibn 'Umar from Rasulullah shallahu 'alaihi wa sallam has said: "Both sellers and buyers have the right to khiyar as long as they have not separated."

In this hadith Ya'la made a mistake regarding Sufyan in his words 'Amru bin Dinar, because the hafidz imams from Sufyan's friends narrated from Abdullah bin Dinar, not to 'Amru bin Dinar. 'The illat lies in Ya'la bin 'Ubaid's mistake in relying on Sufyan's narration from 'Amru bin Dinar.

This error was discovered after a comparison was made with other sanads. Namely the sanads of Abu Nu'aim, the sanads of Muhammad bin Yusuf and the sanads of Makhlad bin Yazid. They narrated the hadith through Sufyan Ats-Tsaury, Abdullah bin Dinar, and Ibn 'Umar.

It is now clear that the sanad of Ya'la bin 'Ubaid is ber'illat. Because he relied on his narration from 'Amru bin Dinar even though it was actually from Abdullah bin Dinar. Even though the sanad of Ya'la is 'illat, the Matan is still authentic. Because it is the same as the hadith Matan narrated by other sanads which does not have 'illat (sahih).

'Illat on the sanad which has an impact on the defect of the eye occurs if the 'illat is caused by memaqufkan (the news only reaches the friend), mengirsalkan (abandoning the friend who should be used as a source of news) or memunqathi'kan (aborting one of the narrators who is the sanad).

حديث موسى بن عقبة عن سهيل بن أبي صالح عن أبيه عن أبي هريرة عن النبي صلى الله عليه وسلم قال: .
من جلس مجلسا كثر فيه لغطه فقال قبل أن يقوم سبحانه اللهم وبحمدك لا إله إلا أنت أستغفرك وأتوب إليك إلا غفر له ما كان
في مجلسه

Meaning: Hadith of Musa bin 'Uqbah from Suhail bin Abi Salih from his father from Abu Hurairah from the Prophet sallaahu 'alaihi wa sallam. He said: "Whoever sits in a meeting, makes noise (commotion) in the meeting, then before leaving the meeting he prays: "Glorified are you, O God, and by praising you, that there is no God but you alone, I ask forgiveness and repent to you." Unless everything that happens in that assembly will be forgiven." Al-Hakim An-Naisabury said that Imam Muslim once asked Imam Bukhari about this hadith.

So Imam Bukhari said "This hadith is good and I have never known in this world a hadith that is as good as this (in matters of kaffaratul-majlis) except this hadith. However, the hadith is ma'lul. He has told us Musa bin Ismail, he said: he has told us Wahib, he said: he has told us Suhail, from 'Aun bin Abdullah he said - that the hadith that has been mentioned in the words of 'Aun bin Abdullah, not the words of the Messenger of Allah. And this is the first because Musa bin 'Uqbah did not say he had heard from Suhail.

b. Illat in Matan

إذا استيقظ أحدكم من منامه فليغسل كفيه ثلاث مرات قبل أن يحلعهما في الإناء, فإنه لا يدري أين باتت يده ثم ليغترف
بيمينه من آناه ثم ليصب على شماله فليغسل مقعدته

Meaning: "When one of you wakes up, let him wash the palms of his hands in a vessel (a place of water) because he does not know where his hands were last night."

The hadith of Ibrahim bin Thuhman, comes from Hisyam bin Hisan, from Muhammad bin Sirrin from Abu Hurairah, and the one with Suhail bin Abi Salih from his father from Abu Hurairah. Abu Hatim ar-Razy said: that the sentences tsumma liyaghtarifa up to maq'adatahu, are the words of Ibrahim bin Thuhman.

Because he connected the words at the end of the hadith so that the person who (heard) received it could not know the 'illat. The words of a narrator inserted in a hadith are called idraj. Some of the provisions of Idraj are that if a narrator who inserts it explains that the insertion or addition is to explain the matan, then this is not an 'illat which can distort a hadith. However, if the narrator says that the words narrated are hadith matan, then the drag causes defects in the hadith Matan.

c. Illat that occurs in the sanad and matan together

مثاله: مارواه بقية عن يونس عن الزهري عن سالم عن ابن عمر عن النبي صلى الله عليه وسلم قال: من أدرك ركعة من صلاة الجمعة فقد أدرك

Meaning: "Whoever gets one rak'ah from the Jum'ah prayer, then he gets that prayer perfectly."

Abu Hatim Ar-razy said: "This hadith contains errors in its matan and sanad Az-Zuhry received the hadith from Abi Salmah dai Abu Hurairah from the Prophet Sallallahu 'alaihi wa sallam:

من أدرك ركعة من صلاة الجمعة فقد أدركها

As for the words "jumu'ati" after the words "min shalatin" then this is not included in the hadith.

The Greatness and Accuracy of the Science of 'Illat, and Who Can Master It

Knowing the illar-illar of hadith is the greatest and most complicated science of hadith because it requires deciphering the illar-illar of the cryptic and hidden, which is not visible except for experts in the science of hadith. Indeed, the only people who master this and can know it are hafiz (hadith) who have experience and sharp understanding. Therefore, no one enters into the intricacies of this chapter except a few of the Imams, such as Ali bin Madini. Ahmad bin Hanbal. Al-Bukhari, Ibn Abi Hatim, and AdDaruquthni.

Illat is addressed to the sanad which collects in it the conditions of being authentically authentic because there is no need to look for the causes (weaknesses) of the dhaif hadith. After all, it is rejected and not put into practice.

Helpful Things to Find 'Illat

In finding 'illat, several things can be helped, including: (1) the narrator's history, (2) other narrators who disagree with the narrator, and (3) other matters related to these two things.

These things are of concern to people who know this field due to the negligence that occurs on the part of a hadith narrator, such as knowing the irsal in a hadith that is narrated in sequence. or waqf in a hadith narrated in a marfu manner, or the narrator inserts the hadith into another hadith, or other omissions that make him confident and then weaken the hadith.

How to Know Mu'allal Hadith

The way to find out is to collect the various hadith lines, then look at the differences in the narrators, and compare the tenacity and accuracy of the narrators, then give a ruling on the narrations that have Matan

1. In sanad - in general, like illlating with mauquf or mursal
2. On Matan, such as the hadith about eliminating reading basmalah when praying.

'illat on sanad also destroys the hadith Matan:

1. Sometimes illat on matan also damages the matan in the same way as damaging the sanad, such as illat-kan with irsal.
2. Sometimes it only damages the sanad specifically, and the hadith is authentic, such as the hadith of Ya'la bin Ubaid from Ats-Tsauri, from Amru bin Dinar, from Ibn Umar in Marfa, "Sellers and Buyers have the right to choose". Ya'la has mistaken Sufyan Ats-Tsauri in his words. "Amru bin Dinar", the correct one is Abdullah bin Dinar. This hadith matan is

authentic, even though the sanad contains 'illat, which is a mistake because Amru bin Dinar and Abdullah bin Dinar are both tsiqah and replacing tsiqah with tsiqah does not endanger the validity of the Matan, even though the order of the sanad is wrong.

Popular Scriptures

Famous books that discuss the Hadith of Mu'allal:

1. Kitabul 'Ilal, the book of Ibn al-Madini, Imam Bukhary's teacher.
2. The book 'Ilal al-Hadith, a book by Abdurrahman bin Abi Hatim Abu Muhammad (Abi Hatim Ar-Razy).
3. Kitabul 'Ilal, the book of al-Khallal
4. At-Tarikh wa Al-'Ilal, the book of Imam Yahya bin Ma'in
5. Al-'Ilal al-Waridatu fi al-Ahadith An-Nabawiyah, the book of Imam Hafidz 'Ali bin 'Amr Ad-Daruquthny
6. Al-'Ilal al-Kabir wa al-'Ilal Ash-shaghir, the book of Imam At-Tirmidhi
7. Al-'Ilal wa Ma'rifatu Ar-rijal is a book by Imam Ahmad bin Hanbal.

CONCLUSION

Mu'allal Hadith is a Hadith, which after research and investigation, it appears that there is a misunderstanding from the narrator, by mewasholkan (assuming to continue a sanad) a hadith that is munqathi' (disconnected) or inserting a hadith in another hadith, or which for example, 'ilat is sometimes found in sanad and sometimes in Matan. And the 'illat contained in the sanad sometimes deforms both the sanad and the matan, and there are also those which deform the sanad only, while the matan is sahih. Mu'allal hadith can be used as hujjah if the hadith which has i'llat on the sanad (rowi) is still tsiqah and accepted, but if the rowi (which has l'illat on the sanad) is judged to be a lie, then mu'allal hadith cannot be used as evidence. as evidence.

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