Reasons for Hadith Becoming Da'if

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ABSTRACT

Hadith is the second basic source of Islamic sharia after the Al-Qur'an. When viewed in terms of quality, hadith has three levels, one of which is dha'if hadith. The study of this research uses a literature review in which the literature is taken according to the subject matter and analyzed in depth so that conclusions and findings of this research can be drawn. Literature is taken from books, articles, and journals that discuss the causes of Hadith being Da'if. A dha'if hadith is a weak hadith in which the conditions of a maqbûl hadith are not fulfilled, both the requirements of an authentic hadith and a hasan hadith and this dha'if occurs due to the failure of the sanad of a hadith or due to defects in its narrators. Ha'īf status may occur in one or several hadith attributed to the Prophet Muhammad. due to certain causes related to two things, namely the first is the sanad or path of narration, and the second concerns the matan or content of the news attributed to the Prophet. Defects related to the sanad may be caused by the absence of a connection between the sanad because a narrator does not meet directly with a teacher as a messenger, or unfairness and lack of ḍābiṭ-an, or perhaps because of oddities (syāż) and defects („ illat). As for the matter of matan, the possible cause is the same as the last two causes for sanad as already mentioned, namely syāż and illat, or because it violates the standard of validity of matan, the six dhoif hadiths are hadiths in which there are no conditions. sahih hadith and conditions of hasan hadith.

INTRODUCTION

Hadith is the second basic source of Islamic sharia after the Al-Qur'an. When viewed in terms of quality, hadith has three levels, one of which is dha'if hadith. The word dha'if linguistically is the opposite of Al-qawiy, which means weak, dhaa'if hadith is a mardud hadith, namely a hadith that is rejected and cannot be used as evidence or evidence in establishing law. Dho'if is a term for something weak. In hadith science, dha'iif means a predicate for hadiths that are rejected for various reasons, and because the requirements for maqbul hadiths are not fulfilled. Meanwhile, Imam Ibnu Kasir defines dha'if hadith as those that do not contain the characteristics of authentic and hasan hadith. What causes hadiths to become mardud maik from sanad or matan is divided into two types, namely dha'if hadiths and maudhu' hadiths. In

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this case, I want to discuss the causes of hadiths being dha'if so that we can know dha'if and the causes of a hadith being dha'if.

METHODS

The study of this research uses a literature review in which the literature is taken according to the subject matter and analyzed in depth so that conclusions and findings of this research can be drawn. Literature taken from books, articles, and journals discussing the causes of Hadith being Dha'if.

RESULTS AND DISCUSSION
Hadits Dha'if

The study of this research uses a literature review in which the literature is taken according to the subject matter and analyzed in depth so that conclusions and findings of this research can be drawn. Literature taken from books, articles, and journals discussing the causes of Hadith being Dha'if

مَالَمْ يُوْجَدُ فِيْهِ شُرُوْطُ الصِّحَّةِ وَلَا شُرُوْطُ الحَسَنِ

"A hadith in which there are no conditions for authentic hadith and hasan hadith conditions." (Fatchur Rahman, 1970)
Muhammad Ajaj al-Khatib defined dha'if hadith, namely;

كل حديث لم يجتمع فيه صفات القبول

"Every hadith that does not contain the characteristics of a maqbûl hadith (acceptable hadith)." (Muhammad Ajaj Al-Khatib, 1981)
Other scholars call the hadith dha'if;

مَا فَقِدَ شَرْطًا مِنْ شُرُوْطِ الْحَدِيْثِ المَقْبُوْلِ

"One of the missing hadiths is the terms of maqbul hadith (authentic hadith or hasan hadith)." (Mujiyo, 1994)
Abdul Qadir Hassan defines a dha'if hadith, namely a hadith whose sanad is broken or some of the narrators are flawed. (Abdul Qadir Hassan, 1982)
From the definition above it can be understood that the criteria for the Dha'if Hadith are:
1) The connection between one narrator and another narrator is broken in the Hadith, which should be continuous.
2) There is a defect in one of the narrators or narrators of the Hadith.

Based on the criteria above, it can be concluded that a dha'if hadith is a weak hadith in which the conditions of a maqbûl hadith are not fulfilled, both the requirements of an authentic hadith and a hasan hadith and that dha'ifan occurs because of the failure of the sanad of a hadith or because the defects of the narrators.

The Ḍha'īf-ness of Hadith According to Classical Scholars

The status of ḍa'īf's that possibly occurs in one or several hadith attributed to the Prophet Muhammad saw. due to certain causes related to two things, namely first; sanad or path of transmission and secondly; concerns the content or content of the news attributed to the Prophet.

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Defects related to the sanad may be caused by the absence of a connection between the sanad, because a narrator does not meet directly with a teacher as a messenger, or unfairness and lack of ḍābiṭ-an, or perhaps because of oddities (syāż) and defects (illat). As for matan, the possible causes are the same as the last two causes for sanad as already mentioned, namely oddities (syāż) and defects (illat), or because they violate the six criteria for the validity of matan as stated by al-Bagdādiy and quoted by M. Syuhudi Ismail.

Reasons for the Divinity of Hadith
1. Ḍha'īf due to the absence of sanad connections
    a. Mursal hadith

The word mursal is the term maf'ul from the word "arsala" which means "athlaqa", namely; release. It is as if the mursal hadith removed its anad, and did not tie it to a known narrator.

Muhammad Ajjaj al-Khatib said that the mursal hadith is;

ما رفعو التابعى إلى الرسول (صلعم) من قول أو فعل أو تقرير صغريا كان أو كبر

"What the Tabi'i conveyed to Rasulullah Sallallahu Alaihi Wasallam in any words, deeds or reports, whether small or large."

The majority of hadith scholars who use this definition as a guide do not differentiate between small tābi'iy and large tābi'iy, but some of them limit the mursal to what is marfu" in large tābi'iy only.

However, if the person doing it is a small tābi'iy, then some hadith scholars do not classify it as mursal, but they put it in the munqaṭi' category.

An example of a mursal hadith is:

عن مالك عن عبد الله بن أبي بكر بن حزم ذلكفي كتاب كتبه رسول الله صلى الله عليه وسلم إلى عمرو بن حازم :

"From Malik from Abdillah bin Abi Bakar bin Hazm, that in a letter written by Rasulullah SAW to 'Amr bin Hazm: that no one can touch the Koran except a pure person."

This hadith was narrated by Imam Malik from Abdullah bin Abi Bakar from Rasulullah SAW. Abdullah bin Abi Bakar was a tabi'in, while a tabi'in was not current and did not meet the Prophet Muhammad. So Abdullah should have received the narration from a friend because he did not mention the name of the friend, this hadith is called mursal.

    b. Munqaṭi' hadith, namely:

The word munqathi' is the isim fa'il form of the word "inqata'a", the mashdar of al-inqitha' as opposed to the word "al-ittishal", which means disconnected as opposed to continuous. According to Ajjaj al-Khatib, the munqathi' hadith is;

ما سقط من سندها وواحدها في موضع او اكثر او ذكر فيها رهوا ومبهم

"Hadith that has fallen from the sanad of a narrator in one or more places or in the sanad the name of someone whose name is not known is mentioned."

Based on the limitations above, we can see that a hadith is said to be interrupted or munqaṭi', if in its sanad a rāwiy falls, or among them, there is someone whose status is unclear (mubham). Ibn al-Ṣalāh gave an example of the history of 'Abd al-Razzāq from al-Ṡawriy from Abiy Isḥāq from Zayd bin Yuṡay' from Ḥużayfah in marfu': إن وما وليتم أبا بكر فقوى أمني, the status is disconnected. The disconnect occurs in two places, and one of them is that 'Abd al-Razzāq did not hear from al-Ṡawriy, but from al-Nu'mān bin Abiy Syaybat al-Junadiy, and the second is that al-Ṡawriy did not hear from Abū Ishāq, but from Syurayk

Example of a munqati hadith;

قال أحمد بن شعيب (الإمام النسائي): نعم حدثنا قتيبة بن سعيد، حدثنا حدثنا أبو عوانة، حدثنا ولنا هشام بن عروة عن فاطمة بنت منذر عن أم سلمة أم المؤمنين قالت: نعم قال رسول الله صلى الله عليه وسلم

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"Said Ahmad bin Syu'aib (Imam An-Nasa'i), has told us Qutaibah bin Sa'id, has told us Abu 'Awanah, has told us Hisham bin 'Urwah from Fatimah bint Munzir from Umm Salamah Ummil The believer said: Rasulullah SAW said, "it is not made haram from breast-feeding, but whatever is digested from milk, and this is (considered) before (the child) stops (from drinking milk)".

This hadith was narrated by Ahmad bin Syu'aib (Imam An-Nasa'i) from Qutaibah bin Sa'id from Abu 'Awanah from Hisyam bin 'Urwah from Fatimah bint Munzir from Umm Salamah from Rasulullah SAW. Fatimah bint Munzir did not hear this hadith from Umm Salamah, when Umm Salamah died, Fatimah was still small and did not meet her. Thus, between Fatimah and Umm Salamah, there was a narrator who died, therefore this hadith is called munqathi'.

c. Mu'ḍal hadith, namely:

According to the language, mu'dhal is the meaning of maf'ul from the word "a'dhala", which is synonymous with the word "a'yaa", which means to grieve. In terms of terms, a mu'dhal hadith is a hadith that has fallen from the sanad of two or more narrators in succession..

هو ما سقط من إسناده إثنان فصاعدا. ومنو ما يرسلو تابع التابعي

"This is what is broken from the chain of transmission from two or more. Who doesn't send followers of followers?".

Two or more people who died in the isnād, or what was stated by tābi' al-tābi'iy is the limit of the mu'ḍal hadith, and what is used as an example in this case is Mālik's history in al-Muwaṭṭa' from Abu Hurayrah which reads: طعامو للمملوك وكسوتو. Al-'Irāqiy said that it was indeed impossible for Imam Mālik to meet Abū Hurayrah, and those who defended him said that Imam Mālik had included his sanad outside the book of al-Muwaṭṭa', namely from Muḥammad bin 'Ajlān from his father, from Abū Hurayrah.

An example of a mu'dhal hadith is the words of Imam Syafi'i in al-Um:

"(قال العاصي الشافعي) الخبرنا سعيد بن سالم، عن ابن جريج، أن رسول الله صلى الله عليه وسلم كان إذا رأى البيت رفع الله يديه"

"(Asy-Shafi'i said) Sa'id bin Salim told us from Ibn Juraij that the Messenger of Allah SAW when he saw Baitullah, he raised both hands."

This hadith was narrated by Ash-Shafi'i from Sa'id bin Salim from Ibn Juraij from Rasulullah SAW. Ibn Juraij was not a contemporary of the Prophet SAW, he belonged to the tabi'ut tabi'in group, namely followers of tabi'in. So between him and Rasulullah SAW, there were two intermediaries, namely tabi'in and friends. Because two narrators died in succession, this hadith is called mu'dhal.

d. Mu'allaq hadith, namely:

According to the language, mu'allaq is the isim maf'ul of the word 'allaqa, which means to connect and make it something dependent. One sanad is said to be mu'allaq because it is only connected at the top and is disconnected at the bottom, so it looks as if it is something that is hanging from a roof and so on.

According to Muhammad 'Ajjaj al-Khatib, the mu'allaq hadith is;

هو الذي يسقط من اول سنده راو فا كثلر

"A hadith whose original form is invalidated by one or more at the beginning of its sanad in succession."

The existence of two or more people who are removed successively from the beginning of their isnad according to the definition above causes a hadith to have the status of mu'allaq, and according to „Ajjāj al-Khaṭīb, many mu'allaq hadith is found in Ṣaḥīḥ al-Bukhāriy, and they were brought in in mu'allaq form is for the sake of summarizing and avoiding repetition.

Example of a mu'allaq hadith:

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قال أبو عيسى: الترمذي، وقد روي عن عائشة عن النبي صلى الله عليه وسلم قال: "من صلى بعد المغرب عشرين ركعة بنى الله له بيتا في الجنة

"Said Abu 'Isa At-Tirmidhi, and in fact, it has been narrated from 'Aisyah from the Prophet SAW, he said "Whoever prays 20 rak'ahs after maghrib, Allah will build for him a house in heaven."

This hadith was narrated by Abu 'Isa At-Tirmidhi from 'Aisyah from Rasulullah SAW. At-Tirmidhi did not meet and was not a contemporary of 'Aisyah. Of course, between at-Tirmizi and 'Aisyah there are several other narrators, because they are not called narrators, they are called fallen, as if the hadith were dependent, and that is why they are called mu'allaq.

    e. Mudallas hadith namely:

The word al-mudallas is the term maf'ul from the word dallasa which means keeping defects in merchandise from the buyer. The words dallasa, yudallisu, and tadlis mean dark or a dark mixture, so it is as if a hadith becomes mudallas because it is close to someone who wants to know the hadith, the situation becomes darker so that the hadith becomes mudallas, namely a hadith that contains defects.

Mahmud Thahhan said that the Mudallas Hadith is;

إخفاء الفاحشة في الا سناد و تحسين لظاهره

"Hiding 'disgrace in a hadith isnad and appearing good (no 'disgrace) in its zahir".

The mudallas hadith is almost the same as the khafi mursal. The difference is, if the narrator was alive at the time and had met the announcer but never heard the hadith from him, then he narrates a hadith that he did not hear directly, with an ambiguous expression of words such as qala fulan = saying so and so or 'an so and so. = from so and so, then the hadith is called mursal khafi. If the narrator was alive at the time, had met and heard several hadiths from the transmitter, then narrated a hadith that he had not heard directly using unclear wording, then the hadith is called mudallas. Among the narrators recorded by scholars as mudallis are Muhammad bin Ishaq, Ibn Juraij, Qatadah, Baqi bin Walid, al-Walid bin Muslim, and others.

Mudallas hadith are divided into two types, namely; mudallas al-isnad, and mudallas ash-syuyukh.
2. Mudallas al-Isnad, ie;

ان يروي الراوي عمن عاصره ولم يلقه او عمن لقيه ما لم يسمعه منه علي وجه يوهم سعا عه

"A narrator narrates a hadith from a person from his time, but he does not meet that person. Or with people he meets, but he doesn't hear the hadith from that person, as if he heard it from that person."

Some hadith scholars say that mudallas alisnad, is a hadith narrated by a narrator from someone he met or was close to him, but he did not hear the hadith he narrated from him, while he doubts, as if he heard the hadith from him.

For example, Nu'man bin Rasyid said:

روي النعمان بن راشد عن الزهري، عن عروة، عن عائشة، أن رسول الله صلى الله عليه وسلم لم يضرب امرأة ولا خادما إلا ان يجاهد في سبيل الله

"It was narrated by An-Nu'man bin Rasyid, from Az-Zuhri, from 'Urwah, from Aisyah, that the Messenger of Allah never hit a woman, nor a servant, unless he was fighting in the way of Allah."

This hadith was narrated by an-Nu'man from azZuhri from 'Urwah from Aisyah from Rasulullah SAW. By looking at the composition of this sanad, it is as if az-Zuhri heard this

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history from 'Urwah, because az-Zuhri usually narrated it from him. This assumption turned out to be wrong. This confirmation was obtained from Imam Abu Hatim who said that az-Zuhri had never heard this hadith from 'Urwah. That means that between az-Zuhri and 'Urwah there was someone whom az-Zuhri did not mention. Because Az-Zuhri and 'Urwah were at one time and met, but he did not hear the history from 'Urwah, but he heard it from another narrator, the sanad was obscured, so people thought Az-Zuhri heard it from 'Urwah and it could be Az-Zuhri himself who disguise it, then this history is called mudallas. Because of the ambiguity that occurs in the reference of hadith (isnad), it is called mudallas isnad.

a) Tadlis at-taswiyah, namely a narrator narrates the hadith from a sheikh and then a dha'if discards it between two tsiqah sheikhs and the two meet.

b) Tadlis al-athfi, i.e. a narrator narrates a hadith from two sheikhs, but he actually hears it from only one of them by using expressions that are expressly heard to the first sheikh and not expressly heard to the second sheikh.

3. Mudallas ash-syuyukh is

A narrator narrates a hadith from his teacher that he heard from him, so he gives another name, or a nickname (kunyah), the lineage or character of his teacher to something that is not known to other people, so that people do not know the bad things about his teacher.

Some hadith scholars define the mudallas syuyukh hadith as a hadith in which, in the sanad, the narrator refers to the shaykh he heard from as unknown.

Example;

قال ابن عدي: خطبنا سعد الخير بن محمد، خطبنا محمد بن أبي نشر الحميدي، خطبنا عبد الرحيم بن أحمد النجاري، خطبنا حدثنا عبد الغني بن سعيد الحافظ، حدثنا أبو الحسن علي بن عبد الله بن فضلي التميمي، حدثنا عبد الله بن زيدان، حدثنا هارون بن أبي بردة، حدثني أخي الحسين، عن يحيى بن يحيى عن بن يعلي عبد الله بن موسى، عن الزهري، عن السائب بن يزيد، قال النبي صلى الله عليه وسلم: «لا يحل لمسلم أن يرى تجردي اورتي إلا علي

"Ibnu 'Adi said: he has preached to us Sa'ad Al-Khair bin Muhammad, he has preached to us Muhammad bin Abi Nashr Al-Humaidi, he has preached to us Abdur Rahim bin Ahmad An-Najjari, he has preached to us Abdul Ghani bin Sa'id alHafizh, has told us Abul Hasan 'Ali bin Abdillah bin Fadli At-Tamimi, has told us Abdullah bin Zaidan, has told us Harun bin Abi Burdah, has told me my brother Husain, from Yahya bin Ya'la, from Abdullah bin Musa from Az-Zuhri from Saib bin Yazid, the Prophet SAW said: "it is not halal for a Muslim to see my nakedness or my private parts except Ali".

In this sanad, there is a narrator named Abdullah bin Musa, his real and famous name is Umar bin Musa Ar-Rahibi, the narrator who replaced Umar bin Musa with Abdullah bin Musa, intends to make his narration acceptable because if he is called Umar bin Musa, Of course, people will not accept this, because Umar bin Musa is a hadith forger, while Abdullah bin Musa is not a hadith forger. Because of the ambiguity in the name of the narrator or Shaykh, this hadith is called Mudallas Syuyukh.

Another example, is the hadith about thalaq narrated by Abu Dawud through Ibn Juraij, reported to me some of the Bani Abu Rafi' mawla Rasulullah SAW from Ikrimah mawla Ibnu Abbas from Ibnu Abbas said:

."أبو يزيد أبو ركانة وإخوته ام ركانة ونكح امراة من مزينة"

"Abu Yazid (Abu Rukanah and his brothers) or Rukanah Rawalaq and married a woman from the Muzinah tribe."

Ibn Juraij's real name was Abdul Malik bin Abdul Aziz bin Juraij, he was tsiqah but had the character of tadlis even though he narrated this hadith with firm expressions but he hid the name of his sheikh, namely Bani Abu Rafi'. The scholars have different opinions about this shaikh, the valid opinion is Muhammad bin Ubaidullah bin Abu Rafi', his tajrih title is matruk.

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4. Daif due to rawi defects

Da'if hadiths because they are defective are divided into two types, namely; because of defects in Rawi's justice and because of defects in Rawi's habit.

a. Dha'if because of defects in justice

1) Matruk.

Matruk comes from the words ترك – يترك – تركا فهو متورك left behind. Someone's news is left behind in the sense that it is not heard, not considered, and not believed because it concerns a bad person. In terms of terminology, a matruk hadith is a hadith that is isolated in its narration, which is narrated by the person accused of lying in the hadith.

According to some muhadditsûn, the matruk hadith is a hadith narrated by a person accused of lying and the hadith is not known except from his own direction. Or a hadith narrated by a person who is accused of many mistakes or negligence or wickedness besides lying.

Example:

(ابن عدي) حدثنا محمد بن الحسن بن قتيبة، حدثنا أحمد بن جمهور القرقاساني، حدثنا محمد بن أيوب، حدثني أبي، عن رجاء بن نوح، حدثني ابنة عن وهب بن منبه، عن أبيه، عن أبي هريرة، أن النبي صلى الله عليه وسلم قال: من تزوج قبل أن يحج فقد بدا بالمعصية

"(Said Ibn 'Adi) has told us Muhammad bin Hasan bin Qutaibah, has told us Ahamd bin Jumhur Al-Qurqasani, has told us Muhammad bin Ayyub, has told me my father, from Raja' bin Nuh, has told me The daughter of Wahb bin Munabbah, from his father, from Abu Hurairah, the Prophet SAW said: "Whoever marries before going on the Hajj, then he has actually started committing immorality."

In this hadith, there is a narrator named Ahmad bin Jumhur. He was accused of lying and the hadith was only narrated from his intermediary, not from other sources, so this hadith is called matruk. Apart from that, there is also a narrator who likes to narrate fake hadiths, namely Muhammad bin Ayyub.

2) Mubham

Mubham according to language is vague, and unclear. This means that the object of the conversation is not explained what his name is or where he is from.

According to the term, it is a Hadith where in the matan or sanad there is a narrator who is not explained, whether he is male or female.

Abdul Qadir Hassan said that the Mubham hadith is a hadith in which there is an unnamed person in the name or sanad."

Example:

عن محمد، قال: حدثني بعض آل أبي بكر، أن عائشة قالت: مافقد جسد رسول الله صلى الله عليه وسلم، ولكن الله اسري بروحه

"From Muhammad, he said: he told me one of Abu Bakr's family, that Aisyah once said: the body of Rasulullah SAW did not disappear, but Allah left his soul."

In this sanad, there are the words "one of the family". Muhammad did not mention who he was, so this hadith is called Mubham.

An example of a Mubham hadith on Matan, for example, is a hadith narrated by Bukhari from Abu Hurairah which says that a man asked the Prophet SAW; What is the most important charity? The Apostle answered; Alms while you are in good health is very necessary.

3) Majhûl

The word majhûl comes from the words جهل - يجهل - جهلا - جهلا فهومجهولا meaning unknown, an antonym of the word maklum, which is known.

According to the term, a majhûl hadith is a majhûl hadith which is a hadith in which there is a narrator whose identity is unknown or whose person is unknown.

The majhûl hadith is divided into two, namely:

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a. Majhûl 'ain, namely; hadith in which there is a narrator who is only someone else narrating it from him and no scholar discredits him.

Example:

(قال الإمام النسائي): حدثنا عن سويد بن نصر، قال: حدثنا عن عبد الله بن المبارك، عن حماد بن سلمة، عن إسحاق بن عبد الله بن أبي طلحة، عن أبي المنذر، عن أبي خادم زر، عن أبي أمية المخزومي، أن رسول الله صلى الله عليه وسلم اتي بلص اعترف اعترافا ولم يوجدمعه متاع . فقال له رسول الله صلى الله عليه وسلم ما ا خالك سرقت. قال: بلي قال: اذهبوا به فا قطعوه ثم جيئوا به فقطعه

"(Said Imam An-Nasa'i): he told us about Suwaid bin Nasr, he said: he told us about Abdullah bin Al-Mubarak, Hammad bin Salamah, Ishaq bin Abdillah bin Abi Thalhah, from Abil Munzir, Abi's servant Zar, from Abi Umayyah Al-Makhzumi, that Rasulullah SAW once brought to him a thief who had confessed truly, but nothing was found with him. So Rasulullah SAW said to him: I don't believe you stole. He said: true (I stole). The Prophet SAW said: take him, then cut off his hands, then bring him to me, then the companions cut off his hands."

In the sanad of this hadith, there is a narrator named Abul Munzir, Abi Zar's servant, who narrated from him only Ishaq bin Abdillah bin Abi Thalhah, no other person received this hadith from Abul Munzir, this Abul Munzir did not have a single scholar who flawed or weakened it, therefore this hadith is called majhûl 'ain.

b. Majhûl hâl, namely a hadith in which there is a narrator whose zhahir is fair, but whose true and inner state is unknown.

Example:

(قال أبو داود): حدثنا أبو توبة، يعني الربيع بن نافع، حدثنا أبو المليح، عن الوليد بن زران، عن أنس، وهو ابن مالك، أن
«رسول الله صلى الله عليه وسلم كان إذا توضأ فأخذ من الماء ملعقة، ثم جعلها تحت ذقنه، ثم دلك بها فرق لحيته.

"(Abu Daud said): Abu Taubah, namely Ar-Rabi' bin Nafi', has told us, Abul Malih, from Al-Walid bin Zauran, from Anas, namely Malik's son, that the Messenger of Allah SAW, when performing ablution, took water. a spoonful, then he put it under his chin, then he rubbed it in the gaps of his beard."

Al-Walid bin Zauran was ultimately a just man, because two people narrated hadith from him, namely Abul Malih and Hajjaj bin Hajjaj. If two people narrate a hadith from him, they are considered famous, the one who is considered famous is called ma'lumul 'ain. Al-Walid bin Zauran is now ma'lum 'ain, but the condition of himself and his inner self is not yet known, so this hadith is called majhûl hal.

5. Dha'if due to disability.
    a. Munkar

Munkar according to language is the term maf'ul from the word "alinkâr" as opposed to the word "al-iqrâr" (confession).

In terms of terms, an evil hadith is a hadith narrated by a weak narrator and contradicts the history of a tsiqah narrator. Fatchur Rahman said that hadiths are evil, namely hadiths that are isolated in their narration, which are narrated by people who have many mistakes, many negligences or clearly wickedness which is not due to lies.

According to Abdul Qadir Hassan, an evil hadith is a hadith narrated by a weak narrator and contradicts a weaker history. Or a hadith in which there is a narrator who makes a lot of mistakes, or has a lot of negligence or is narrated by a wicked narrator.

Example:

عن حبيب بن حبيب هو أخو حمزة بن حبيب الزيات المقري، عن أبي إسحاق، عن عازار بن حريط، عن ابن عباس، عن النبي "
صلى الله عليه وسلم قال: من أقام الصلاة، وأتى الزكاة، زوحج البيت و صام و قري الضيف دخل الجنة.»

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"From Hubaiyib bin Habib he was the brother of Hamzah bin Habib Az-Zayyat Al-Muqri, from Abi Ishaq, from 'Aizar bin Huraits, from Ibn 'Abbas, from the Prophet SAW, he said: whoever establishes prayer, pays zakat, goes on the pilgrimage to Baitullah, fasting and feeding guests, surely he will enter heaven."

The sanad of this hadith is not strong, because Hubaiyib bin Habib was weakened by Abu Zur'ah, and suppressed by Ibn Mubarak. Other narrators, stronger than Hubaiyib bin Habib, said that the hadith was the words of Ibn 'Abbas, not the words of the Prophet SAW, this is a history that is well known among the ulama. Because the sanad of this hadith is weak and contradicts the stronger one, this hadith is called Munkar. The opposite of munkar is ma'ruf, in this context, the ulama says that this hadith is the words of Ibn 'Abbas, not the words of Rasulullah SAW.

b. Mu'allal

Mu'allal according to the language means one who is struck by disease. Mu'allal hadith according to the term is a hadith that is zahir authentic, but upon examination, there is 'illat that can damage the authenticity of the hadith.

Some muhadditsûn say that a hadith is mu'allal, namely a hadith which, after being researched and selected, has a misunderstanding made by the narrator by mewashalkan (assuming to continue a sanad) a hadith that is munqathi' (broken) or inserting the hadith into another hadith or something similar to that.

According to Abdul Qadir Hassan, a mu'allal hadith is a hadith whose zahir is valid, but after being examined there are defects. Abdul Majid Khon said, a mu'allal hadith is a hadith that is seen as containing illat which makes the authenticity of the hadith defective, even though its birth is safe from it.

Example:

قال الإمام الترمذي): حدثنا إسحاق بن منشور، حدثنا عبد الله بن نمير، حدثنا عبيد الله بن عمر، عن نافع، عن سعيد بن أبي)"
هندي، عن أبي موسى الأشعري، قال: وقال رسول الله صلى الله عليه وسلم: حرم لباس الحرير والذهب على ذكورر احل لانا
.ثهم

"(Said Imam Tirmizi): has told us Ishaq bin Manshur, has told us Abdullah bin Numair, has told us Ubaidullah bin Umar, from Nafi', from Sa'id bin Abi Hindin, from Abu Musa Al-Asy'ari, that Rasulullah SAW said: it is forbidden to wear silk and gold on the men of my Ummah, and it is permissible for their women."

Ishaq, Abdullah, Ubaidullah, Nafi', Sa'id, and Abu Musa who are in the hadith above, were all trusted people. The Sanads are continuous between one another, namely Ishaq during his time with Abdullah, Abdullah during his time with Ubaidullah, Ubaidullah during his time with Nafi', Nafi' during his time with Sa'id, Sa'id during his time with Abu Musa, and Abu Musa was a friend of the Prophet SAW. Because the original beliefs and sanad continue to the Prophet SAW, this hadith is said to be an authentic hadith. However, after being examined by the ulama, it was found that Sa'id bin Abi Hindin did not hear the hadith from Abu Musa, so it was said that Sa'id and Abu Musa were disconnected, that is, there was a narrator who was not mentioned, this is the disease of the hadith. Because this hadith is valid, but after an examination, there is 'illatnya (disease), then this hadith is called mu'allal.

c. Mudrâj.

Mudrâj according to the language means that which is included, mixed, or mixed. Mudraj hadith according to the term is a hadith where the origin of the sanad is changed or the content is mixed with something that is not part of it without any separation.

Some hadith scholars say that a mudrâj hadith is a hadith that is adapted from something that is not a hadith, based on the assumption that the adaptation is a hadith.

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Example:

من طريق عبد الحميد بن جعفر، عن هشام بن عروة، عن أبيه، عن بصرة بنت صفوان، قال: سمعت رسول الله صلى الله عليه وسلم يقول: من مس ذكره او انثييه او رفغيه فليتوضا

"From the path of Abdil Hamid bin Ja'far from Hisyam bin 'Urwah from his father (Urwah) from Busyrah bint Shafwan he said: I once heard Rasulullah SAW say: "Whoever touches his genitals or two genitals or two groins, then he should perform ablution ".

The words "two genitals or two groins" in this hadith are not the words of the Prophet SAW. Imam Ad-Daruquthni stated that the saying was from 'Urwah father to Hisham, but because Abdul Hamid forgot (delusion), he mixed it with the words of the Prophet SAW which originally went like this:

"Whoever touches his private parts, let him perform ablution). Because Urwah's words are mixed with the hadith of the Prophet SAW, this hadith is called mudrâj".

d. Maqlûb

According to the language, the word "maqlûb" is the term maf'ul from the word "qalb" which means turning something from its proper form. According to the term, hadith maqlûb is replacing one of the words contained in the sanad or matan of a hadith by placing the word that should end first, ending the word that should come first or in a similar way.

Some hadith experts define maqlûb hadith, namely: Hadith that occur mukhalafah (contradict other hadiths) because they put precedence and end.

Mahmud Thahhan defined the maqlûb hadith, namely;

"Replacing the wording of one hadith with another, in the hadith's sanad or sentence by putting it first or ending it and other than that."

Abdul Qadir Hassan defines a maqlûb hadith as a hadith in which the sanad or sentence contains an exchange, change or deviation from what it should be.

Example:

من طريق الحجاج عن ابن جريج، أخبرني أبو بكر بن أبي عوكة، أن عبد الرحمن بن عثمان التيمي، اخبره عن ربيعة بن عبد الله انه حضر عمر

"From the Hajjaj road, Ibn Juraij told me that Abu Bakr bin Abi Awalkah said that Abdurrahman bin Usman At-Taimi told him from Rabi'ah bin Abdillah that he had been present at Umar's assembly."

Abdurrahaman bin Uthman in this sanad has his name reversed, it should be Uthman bin Abdurrahman, this is according to the history of Bukhari and Abdirrazâq. Because in this hadith there are changes in the sanad, this hadith is called maqlûb.

e. Mudhtharib

Linguistically, the word "mudhtharib" is a noun in the form of isim fa'il from the word "al-idhtirab" which means matters that are disputed and whose rules are broken.

In terms of mudhtharib hadith, it is a hadith that is narrated from different paths and is the same in level of strength, where it is impossible to combine one path with another and it is also impossible to choose the strongest one.

Some muhadditsûn define mudhtharib hadith, namely Hadith where the mukhalafah occurs with a change in one aspect that is mutually viable with nothing that can be interpreted.

Abdul Qadir Hassan said that a mudhtharib hadith is a hadith whose word or sanad is disputed and cannot be reconciled or decided which one is stronger.

Example:

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(قال الإمام الشافعي): انبانا الثقة (أبو أسامة)، عن الوليد بن كثير، عن محمد بن عباد بن جعفر، عن عبد الله بن عبد الله بن عمر، عن عبد الله بن عبد الله بن عمر. وعن أبيه أن رسول الله صلى الله عليه وسلم قال: "إذا كانت كلتان من الماء فقلتين لم يحمل نجسا اوخبثا

"(Said Imam Asy-Shafi'i): He has told us about people who are trusted (Abu Usamah), from Walid bin Katsir, from Muhammad bin 'Abbad bin Ja'far, from 'Abdullah bin 'Abdullah bin Umar, from his father, that Rasulullah SAW had said "if there are two kullahs of water, then it does not contain impurity or dirty".

This hadith has five sanads, all of which involve Walid bin Katsir. The five sanad referred to are, namely;

1) From Walid bin Katsir from Muhammad bin 'Abbad bin Ja'far, as mentioned above.
2) From Walid bin Katsir from Muhammad bin Ja'far (not using 'Abbad).
3) From Walid bin Kathir from 'Ubaidullah bin Umar.
4) From Walid bin Katsir from 'Ubaidullah bin Abdullah bin Umar (use Abdullah).
5) From Walid bin Kathir from Abdullah bin Abdullah bin Umar (not Ubaidullah).

Among the five types of sanad, it cannot be determined which is the strongest, therefore this hadith is called mudhtarib.

6. Syâdz

The word "syâdz" is a noun in the form of isim fa'il which means something that is alone. Ibn Hajar al-Asqalani said that a syâdz hadith is a hadith narrated by a reliable narrator as opposed to a narrator who is more trustworthy (more powerful in memorization, more or for other reasons) which makes it more popular than hadith with a greater number of narrators in the sanad. Lots. The opposite of "syâdz" is "mahfûzh" which is a hadith narrated by a narrator who is more memorized, has a greater number of memorizations or things that make the history win, where this history is in conflict with other narrations.

Some muhadditsûn define syâdz hadith as Hadith narrated by someone who is maqbûl (tsiqah) in violation of the history of someone who is more diligent (strong), because they have the advantage of habit or the number of sanad or so on in terms of interpretation.

Abdul Qadir Hassan said that a hadith syâdz is a hadith narrated by a trusted narrator, but the translation or sanad violates the history of someone who is better (stronger) than him.

Example:

قال الإمام الترمذي: حدثنا ابن أبي عمر، حدثنا سفيان، عن عمرو بن دينار، عن عوسجة، عن ابن عباس: أن رجلاً مات في عهد رسول الله صلى الله عليه وسلم، ولم يترك وارثاً إلا عبداً هو اعتقه فأعطاه اتنبي صلى الله عليه وسلم: ميراثه

"Imam At-Tirmizi said: Ibn Abi Umar has told us, Sufyan has told us, from 'Amr bin Dinar from Ausajah from Ibn Abbas that a man died during the time of Rasulullah SAW and left no heir except only a servant. which he freed, the Prophet SAW said "give the inheritance to the servant".

Another historical hadith:

(ابن أبي حاتم) روى حديث حماد بن زيد عن عمرو بن دينار عن عوسجة (مولى ابن عباس) أن رجلاً مات.....

"(Ibn Abi Hatim) narrated the hadith by Hammad bin Zaid from 'Amr bin Dinar from Ausajah (maula Ibn Abbas) that a man died...."

In the first hadith sanad mentioned, Sufyan narrated from 'Amr bin Dinar, from Ausajah, from Ibn Abbas. Meanwhile, in the second hadith it is stated that Hammad narrated it from 'Amr bin Dinar, from Ausajah without Ibnu Abbas. Sufyan and Hammad were people who trusted and were experts in memorizing, but in the history of Sufyan, who uses the title Ibn Abbas, he was assisted by Ibn Juraij, Muhammad bin Muslim Ath-Tha'ifi and others, while in Hammad's history no one helped him. So the hadith narrated by Sufyan (the first hadith) is stronger than

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the hadith narrated by Hammad (the second hadith). Therefore, the first hadith is called mahfuzh, while the second hadith is called syâdz.

7. Mushahhaf

The word mushahhaf is the term maf'ul from the words "shahhafa, yushahhifu, tashhifan, mushahhafun" which means misreading writing. This reading error could be due to wrong seeing or wrong hearing. The word "as-shahafi" is the name of a narrator who narrates hadith by reading a book, so that he makes mistakes because he has difficulty distinguishing similar letters.

There is an opinion that says that the origin of the name was because there was a group of people who took knowledge from reading books without studying, so that when they narrated their knowledge they made changes. So at that time people said about them "qad shahhafu" (no wonder, they had narrated the hadith from books only). They are called "musahahhifûn" (people who narrate their knowledge from books).

According to some muhadditsûn, a mushahhaf hadith is a hadith whose mukhalafah is due to changes in word points, while the written form remains the same.

Example:

<div dir="rtl">أن رسول الله صلى الله عليه وسلم قال: ادهنوا غبا</div>

"That Rasulullah SAW said: use hair oil rarely."

But there are also those who read:

<div dir="rtl">أن رسول الله صلى الله عليه وسلم : اذهبوا عنا</div>

"The Messenger of Allah said: go away from us"

The words ادهنوا, if you remove the dot can be read; first, ادخنوا which means "use oil"; secondly, اذهبوا which means "go". Meanwhile the word غبا can also be read, namely: first, غبا which means "rarely"; secondly, عنا which means "from us". So because the letters of this second arrangement change due to dots, while the writing remains the same, this hadith is called mushahhaf.

8. Muharraf

Muharraf comes from the words "harrafa, yuharrifu, tahrifan, muharrafun", meaning to change or replace. Some scholars interpret muharraf as changing sentences in hadith other than those narrated by the tsiqah person, either in pronunciation or meaning. Another opinion says that a muharraf hadith is a hadith which contains differences in it by changing the harakat while the written form remains.

Some muhadditsûn say that a muharraf hadith is a Hadith in which the mukhalafah occurs due to a change in the number of words (lines), while the written form remains the same."

Among the scholars some consider that mushahhaf and muharraf are the same, so that mushahhaf may be called muharraf, and muharraf may be called mushahhaf.

9. Mukhtalith

"Mukhtalith hadith are hadiths which are poorly memorized because they are old, have been exposed to danger, have been burned or have lost their books."

Poor memorization of rawi can be caused by several factors, namely; old (long life), blind, the narrator's books burned, his books drowned, his books stolen.

"(Imam At-Tirmizi): has told us Muhammad bin Musa Al-Basri, has told us Ziyad bin Abdillah, has told us 'Atha' bin Saib from Abi Abdirrahman from Ibn Mas'ud, he said: has said Rasulullah SAW: food (walimah) on the first day is obligatory, food on the second day is sunnah, while food on the third day is sum'ah (ria'), and whoever listens to it, Allah will reward him by showing him his disgrace. ".

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All the narrators above are trusted people, but after checking it was found that Ziyad bin Abdillah received it from 'Atha' after changing his mind to 'Atha' after he was old. So this hadith is called mukhtalith. Mukhtalith hadith is also called sû' al hifzhi.

CONCLUSION

Dhoif hadith is a hadith in which there are no conditions for shohih hadith and hasan hadith conditions. This dhoif hadith has reasons why it can be rejected, including reasons from the sanad and also from the matan perspective.

Hadith scholars, both classical and modern, have attempted to apply the principles of ka-ḍa'ïf-an hadith as well as the rules of validity in assessing a hadith which is stated to originate from the Nahi saw., with various considerations of their own.

The causes of divinity of hadith are divided into three types, namely; first, dha'if due to the absence of continuity of sanad, which consists of; Mursal, munqati', mu'dal, muallaq and mudallah. The second, because there is a defect in the rawi, consists of; Matruk, Mubham, Majhûl, and the third Dha'if due to disability, consisting of, Munkar, Mu'allal, Mudrâj, Maqlûb, Mudhtharib, Syâdz, Mushahhaf, Muharraf, Mukhtalith.

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