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Analysis of the Munkar Hadith and its Position

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ABSTRACT

The emergence of weak hadiths in the Islamic community has led hadith scholars to clarify which hadiths can be considered valid evidence (hujjah) and which ones cannot. One of the hadiths that cannot be considered valid evidence is the weak hadith. There are numerous types of weak hadiths, each with issues in its chain of transmission (sanad), narrators (rawi), or conflicting information in its narration. Given that the hadith is the second source of the Islamic legal foundation, every Muslim must study the hadith. Because there are certain aspects of the Quran that humans may not fully understand due to the limitations of human comprehension, the emergence of hadith serves as an explanation of Quranic verses. However, over time, many false hadiths have surfaced among the Islamic community. This poses a challenge for Muslims, especially those who cannot distinguish between authentic (sahih), acceptable (Hasan), and weak (dhaif) hadiths. Therefore, scholars provide classifications to help Muslims determine the validity of a hadith. One of the hadiths with an extremely weak level is the "hadith Munkar" – a hadith that cannot be considered valid evidence due to its narrator having many errors, misconduct, and other issues that do not originate from trustworthy sources. The legal status of this hadith cannot be used as evidence due to its weak narrator.

AUTHORS' CONTRIBUTION

- Conception and design of the study;
- Acquisition of data;
- Analysis and interpretation of data;
- Manuscript preparation;
- Obtaining funding

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INTRODUCTION

Islam has a legal basis that can solve problems in life. The most important legal basis in Islam is the Al-Quran, because the Al-Quran is a book that Allah sent down as guidance for humans. Humans have a limited mind regarding understanding the Koran, so there is a second source of law, namely the hadith which contains the words of the Prophet Muhammad in the form of solutions to problems that exist in human life. Both in terms of worship, practice of worship, as well as all Islamic law contained in it because hadith are the words, actions and characteristics of the Prophet. That's why the hadith is said to be an explanation of the Koran. Hadith are categorized into 3, namely: authentic hadith, hasan hadith and dhaif hadith. Each hadith has its own conditions. Both in terms of sanad, matan and narrator. The validity of a



hadith can be seen from the chain of sanad in a hadith. Because there are several types of hadith whose sanad are not clear so they cannot be used as evidence, such as dhoif hadith.

A dhoif hadith is a hadith that does not satisfy the hasanic nature of the hadith. The dhaif hadith also has its level of dhaif, which follows the heavy and light stages of the dhaif hadith. The level of authenticity of a hadith is influenced by the weaknesses of the narrators and their unclear sanad.

Because hadith has become one of the sources of Islamic law, knowing the quality of hadith in religious life is the main goal of scholars in the study of hadith science and hadith studies. There is no hadith unless it has been studied from that aspect. This was done for no other reason than because the ulama wanted Islamic teachings to be truly valid and authentic. Apart from that, hadith scholars have also carried out mapping of hadith from various aspects, especially in terms of quality. The study of hadith mapping from its quality aspect has become the main study in hadith studies. This is done because of the large number of dhaif hadiths spread throughout the lives of Muslims. There are many types of Dhaif hadith, but the large number of types of Dhaif hadith is the background for the author to specifically analyze evil hadith.

METHODS

This research is library research, namely by taking previous research literature. And the approach used is qualitative, namely using references from previously existing journals.

RESULTS AND DISCUSSION

Munkar Hadith

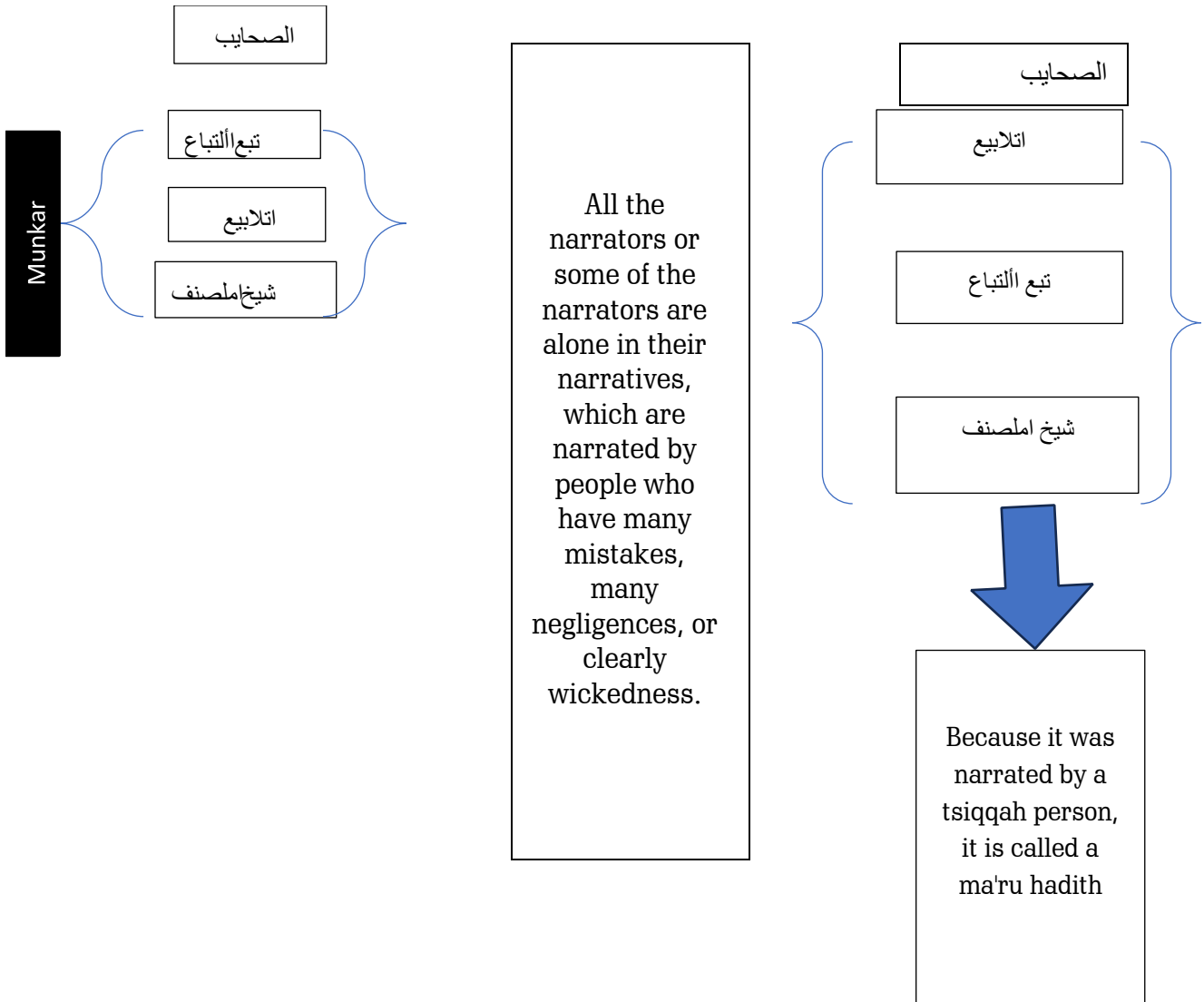
وَالْمُنْكَرُ: الْفَرْدُ كَذَا الْبُّبُّ دِيَجُّ... أَطْلَقَ، وَالصَّوَابُ فِ اتْلَخَ رِيَجُّ إِك

Munkar hadith is a hadith with a single line, al bardijiy defines (in mutlaq) what is true in the rawrij. By detailing when a syad has passed, it uses its meaning. That's what (Shaykh ibn Shalah) called it.

Munkar is the meaning of maf'ul from the basic word al-inkar, the opposite of the word al-iqrar. However, etymologically it means something that is denied or unknown. Meanwhile, according to the terminology of hadith, evil is a hadith that is isolated in its narration, which was narrated by a person who had many mistakes, negligence, or wickedness that was not due to lies. Carelessness here means that it occurs during the process of receiving and transmitting hadith. Meanwhile, ungodly here means that a narrator has cheated in his deeds, not cheated in his beliefs or itiqoh. There are many definitions of evil hadith, but the most famous is A hadith in which there is a narrator who makes serious mistakes, forgets a lot, or shows his wickedness. This is the definition mentioned by al-Hafid Ibn Hajares. This definition is also used by al-Baiquni in Mandhumat. Hadith is narrated by a dla'if narrator, which contradicts the biqoh narrator. This definition was also mentioned by al-Hafidh Ibn Hajar and used as a basis. Therefore, the limitation given by the ulama is that evil hadiths are hadiths that are narrated by weak narrators and violate strong narrators. Not only that, the way to find out if a hadith is evil is if there is a hadith that has a different history from the narrator which conflicts with someone other than the ahlul Huffadz, then it is called a bad hadith. Meanwhile, the opposite of the evil hadith is the evil hadith.

Hadith Sketch with Weak Narration

انليب صيل اهل عليه وسلم



Example of the Sanad Hadith Munkar Path

حَبِيْبُ اَخْوَحِ زَرَّةَ الزِّيَّاتِ، عَنْ اَبِي اسْحَاقَ، عَنِ الْعِيْرِ اَرُّ بِنِ حُرَيْثَ، عَنِ ابْنِ شَيْبَةَ ح، وَحَدَّثَنَا اِمَّ مَدُّ بِنُ عَثْمَانَ بِنِ اَبِي شَيْبَةَ قَالَ: ثَنَا اَبِي، قَالَ: ثَنَا حَبِيْبُ يَبِيحَ دَثَنَ اَبِي عُبَيْدُ بِنِ عَنَّا م، وَمَّ مَدُّ بِنِ عَبْدُ اَهْلُ الْاَضَمِّ، قَالَ: ثَنَا اَبُو بَكْرُ بِنِ اَبِي اَمَلْعَجْمِ الْكَبْرِ لِلطَّرْبَايِ نُّ اَقَامُ الصَّلَاةَ، وَآتُ الزَّكَاةَ، " اِنَّهُ » وَعَبَّحَ جَا سِ الْاَنْ قِيَالَتْ: قِي، وَالصَّ ا رَامَسُ رَمَوْلُصُ اَهْلُ اِنُّ ص، وَقَلَّرُ اَهْلُ عِي الصَّلِي يَهْفُ وَ دَسَلَخَ مَلُّ ا

Has told us 'Ubaid b. Ghanam and Muhammad,' Abdullah Hadhramiy, both said: have told us Abu Bakr b. Abi Syaibah, has also told us Muhammad b. Uthman b. Abi Syaibah, he said: had told us: my father, both of them said: had told us Hubayyib b. Habib, brother of Hamzah al-Zayyat of Ishaq of al-'Aizari b. Huraitis from Ibn 'Abbas, said: Rasulullah SAW said: whoever performs prayers, gives zakat, performs the Hajj, fasts, and respects guests, then he will enter heaven.

خُنَّالصَّغُ نَبَّ رَلْتَنَّةَاسَابَا عٌ، وَبُ فَا مِدْقُ آتَنَ اَلْ اَلْ الرَّ الرَّمَزُوا :إِهَكَ نَّةَاقَا جَانُ، وَر، عَقْحَنِّيْمَجَّ مٌ يَعْوُ
اَلْ اَلْمِي اَلصَّوْلُ رَلْتَوْنَةَ، عٌ، وَنُ :ل، وَ اَنْصُ سُنْبَامُوْتِ اِ رَسْمَا عٌ اَلزَّحَضَكَةُ اَقَانُ شٌ عٌ، وَ، عٌ،
وَقْتَن اَلْعَالُ
اَلْيُ اَبِي الضَّارِيْتَفُ عٌ، وَبِنَّ، دَصَا سَخُوْمَلُ اَلْنَةُ «قَام، اَنْ اَبْنُ اَبْنُ عَبَّاسُ اَتَاهُ

It has been told to us by 'Abdurazzaq from Ma'mar from Abu Ishaq from al'Aizariy that Ibn 'Abbas was visited by Bedouin people, they said: "Indeed we have prayed, paid zakat, made a pilgrimage to Baitullah, fasted during Ramadan and indeed a group of Muhajirin said: We are not something, so Ibn 'Abbas said: whoever performs prayers, gives zakat, performs the Hajj, fasts, and respects, guests, he will enter heaven."

Imam Abu Hatim said: "The hadith is Munkar, because apart from him (Hubayyib) of the narrators who tsiqat narrated the hadith from Abu Ishaq in a mauquf (relied on the Companion). And that's what Ma'ruf (against Munkar)"

Kedudukan Hadist Munkar

The Munkar hadith is a dhaif hadith which is very, very dhaif, because the narrator who narrated the munkar hadith is a dhaif, while on the other hand, the transmitter of the munkar hadith has contradicted the tsiqah narrators. And the law of this hadith is that dhaif is rejected and cannot be used as evidence. It is good for narrators who often make mistakes, often forget or show their wickedness. Or a narrator whose narration contradicts that of a tsiqah narrator. What can be used as evidence is the opposite of the evil hadith, namely the Maruf Hadith.

CONCLUSION

An evil hadith is a hadith whose narrator has errors, weaknesses, negligence, and wickedness either in terms of behavior or in terms of memorizing the hadith. It is because of this that evil hadiths are said to be evil as a result of the narrator's actions. The many types of dhaif menstruation make menakfi scholars more careful in examining the sanad and rawi in these hadiths. This means, according to hadith researchers, the strength of this hadith remains if the weakness of its narrators lies in their poor memorization, not in their questionable honesty or diversity, which causes the hadith to not be strong even though it has many paths. This is what was copied by the hadith researcher al-Munawi, in Faidh al-Qodir from the ulama, they said: "If it is serious, the weakness cannot be corrected by bringing it from the other side even though there are many paths." Although many paths are due to severe weaknesses that cannot be corrected. It's different if it's still light, the weakness can be corrected and strengthened. For people who want to strengthen the hadith with many channels of transmission, they should pay attention to the narrators of each route, so that it becomes clear whether the hadith has weaknesses or not.

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