

## A Study And Analysis Of The Plurality Of Views Among Scholars And Experts In Hadith Studies Regarding The Validity Of Dhaif Hadiths

**Abd. Wahid<sup>1\*</sup>, Darniati<sup>2</sup>, Muhammad Amin<sup>3</sup>, Agusni Yahya<sup>4</sup>**

<sup>124</sup>Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

<sup>3</sup>Institut Agama Islam Negeri Langsa, Indonesia

Email: [abdul.wahid@ar-raniry.ac.id](mailto:abdul.wahid@ar-raniry.ac.id)<sup>1</sup>, [darniatidarni80@gmail.com](mailto:darniatidarni80@gmail.com)<sup>2</sup>,  
[muhhammad.amin@iainlangsa.ac.id](mailto:muhhammad.amin@iainlangsa.ac.id)<sup>3</sup>, [agusni.yahya@ar-raniry.ac.id](mailto:agusni.yahya@ar-raniry.ac.id)<sup>4</sup>

\* corresponding author

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### Abstract

Hadith for Muslims has a very important position, because it reveals various traditions that developed at the time of the Prophet Muhammad which were full of various Islamic teachings. Understanding hadith is very important because hadith is the legal basis after the Qur'an, so its validity must be ensured, it is important to study the science of hadith or the blasphemy of a hadith, especially in this case the blasphemy of dhaif hadith, because hadith is the second source of law used by Muslims in determining or deciding a law. As intellectuals, we should show progress in the field of science, especially in the field of religion so that we don't make mistakes in implementing it in life. The purpose of this study is to explain the blasphemy of dhaif hadiths among muhaddisin scholars. The research method used is library research with data collection techniques through good documentation from books, journals, articles and other sources that discuss the blasphemy of dhaif hadiths. The findings of the research show that, in general, the scholars reject it as evidence and the scholars also agree to prohibit the narration of dhaif hadiths that are maudhu' without mentioning their willingness. But if the dhaif hadith is not a maudhu hadith, then there is still a dispute about whether or not it is permissible to narrate it for hujjah.

**Keywords:** blasphemy, dhaif hadith, muhaddisin scholars.



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### **Abstrak**

Hadis bagi umat Islam memiliki posisi yang sangat penting, karena di dalamnya terungkap berbagai tradisi yang berkembang di masa Nabi Muhammad SAW yang sarat akan berbagai ajaran Islam. Memahami hadis sangat penting karena hadits menjadi landasan hukum setelah Al-Qur'an maka ia harus dipastikan kesahihannya, penting untuk mengkaji ilmu hadis atau kehujjahan suatu hadis khususnya dalam hal ini kehujjahan hadis dhoif, karena hadis merupakan sumber hukum kedua yang digunakan oleh kalangan umat Islam dalam menentukan atau memutuskan suatu hukum. Sebagai kaum intelektual sudah sekiranya kita menunjukkan kiprah dalam bidang ilmu pengetahuan khususnya dibidang keagamaan agar tidak salah dalam implementasi dalam kehidupan. Tujuan kajian ini ialah untuk menjelaskan kehujjahan hadis dhaif di kalangan ulama muhaddisin. Adapun metode penelitian yang digunakan ialah library research dengan Teknik pengumpulan data melalui dokumentasi baik dari buku, jurnal, artikel dan sumber lain yang membahas kehujjahan hadis dhoif. Temuan penelitian diketahui bahwa, hadis dhoif umumnya ulama menolaknya sebagai hujjah dan para ulama juga sepakat melarang meriwayatkan hadits dhaif yang maudhu' tanpa menyebutkan kemaudhu'annya. Tetapi kalau hadits dhaif itu bukan hadits maudhu' maka masih diperselisihkan tentang boleh atau tidaknya diriwayatkan untuk berhujjah.

**Kata kunci:** Hujjah, hadis dhaif, muhadditsin

#### **A. Introduction**

Among the Muslim community, Hadith holds the second position as a doctrine and legal foundation after the Quran. In addition to being a source of Muslim teachings and compliance with Prophet Muhammad as their prophet and messenger, the position of the Hadith also serves as an explanation for Quranic verses in more detail. This statement is supported by Suryadi in his book, which suggests that the jurists (fuqaha) agree that

Hadith (Sunnah) is the second source for Islamic law after the Quran. The validity of Hadith as a source of Islamic law is based on evidence found within the Quran or the Hadith itself."

Hadith holds a significant position for Muslims, as it reveals various traditions that existed during the time of Prophet Muhammad. These traditions, which were alive during the prophetic era, refer to Prophet Muhammad as the messenger of Allah. The Hadith

contains various Islamic teachings. Therefore, the continuity of these traditions is crucial so that people in the present era can understand, record and practice the demands of Islamic role.<sup>1</sup>

Based on this, Muslims believe that the Quran and hadith are inseparable sources of Islamic law, and are viewed as one fundamental source of law, namely as *nash*. In this regard, Imam Syatibi conveyed that: "In deriving laws, it is not appropriate to limit oneself to using only the Quranic evidence, without paying attention to the explanations or elaborations from hadith. This is because the Quran contains many things or various issues that are still global or general, such as explanations about prayer, zakat, hajj, fasting, and others. Thus, there is no other way to reject the explanation of hadith."<sup>2</sup> Hadith, in addition to containing religious

language in the form of divine messages, also contains human language, namely hadith that emerges due to the influence of the environment, the culture of the local community, or due to the demands of the era and the prophetic duty. Hadith in the latter form, the majority have independence in expressing and resolving the problems faced by Prophet Muhammad SAW.<sup>3</sup> Here are some verses of Allah SWT that legitimize the validity of hadith as evidence in the establishment of Islamic law, among them are:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ  
وَاطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ  
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا

*O you who have believed, obey Allah and obey the Messenger and those in authority among you. And*

<sup>1</sup> M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis Dari Teks Ke Konteks* (Yogyakarta: TERAS, 2009).

<sup>2</sup> Moh. Muafi Bin Thohir, 'Pendapat Muhadditsin Terhadap Hadits Dhoif Untuk Fadhail ' Amal Dan Pengaruhnya Terhadap Pengamalan Ibadah', *Al-Thiqah-Jurnal Ilmu Keislaman*, 2.2 (2019), 1–28.

<sup>3</sup> Bustamin M. Isa and H. A. Salam, *Metodologi Kritik Hadis* (Jakarta: Raja Grafindo Persada, 2004).

*if you disagree over anything, refer  
it to Allah and the Messenger, if  
you should believe in Allah and the  
Last Day. That is the best [way]  
and best in result. (An-Nisa: 59).*

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى  
يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا

*"But no, by your Lord, they will not  
[truly] believe until they make you,  
[O Muhammad], judge concerning  
that over which they dispute among  
themselves and then find within  
themselves no discomfort from what  
you have judged and submit in  
[full, willing] submission." (An-  
Nisa: 65).*

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ  
وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِظًا

*"Whoever obeys the Messenger has  
obeyed Allah; but those who turn  
away - We have not sent you over  
them as a guardian." (An-Nisa: 80).*

The need of the Muslim  
community for hadith as a source of  
religious teachings is centered on the  
doctrinal substance that is verbally  
arranged in the composition of the  
hadith texts (matan). The ultimate

goal of hadith studies is actually  
directed towards the *matan*, while the  
other aspects (*sanad*, symbols of the  
chain of transmission, collections of  
books) serve as tools for the process  
of citation, preservation, and  
criticism of the texts."<sup>4</sup> The discourse  
on the authenticity, validity, and  
reliability of the hadith  
authentication methodology is the  
most basic thing in the study of  
hadith. The doubts of some Muslim  
scholars over the role of hadith as the  
second source of authority after the  
Qur'an, are not entirely related to  
their rejection of the accuracy of the  
methodology used in determining the  
originality of the hadith.<sup>5</sup>

However, the existence of  
hadith in its codification process is  
very different from the Qur'an, which  
since its inception has received  
special attention from Prophet  
Muhammad and the companions

<sup>4</sup> Mohammad Bakir, 'Kritik Matan  
Hadis Versi Muhaddisin Dan Fuqaha': Studi  
Pemikiran Hasjim Abbas', *Samaest*, 2.2  
(2018), 13–34.

<sup>5</sup> Muh. Ilham R. Kurniawan,  
'Theory Dating and Isnad Cum Matn Harald  
Motzki in Revealing The Authenticity of  
The Prophet Hadith', *Al-Bukhari: Jurnal  
Ilmu Hadis*, 4.2 (2021), 100–115 (p. 100)  
<[https://doi.org/10.32505/al-  
bukhari.v4i2.3228](https://doi.org/10.32505/al-bukhari.v4i2.3228)>.

regarding its writing and formalization, which began during the time of Caliph Abu Bakar Shiddiq and continued by Uthman bin Affan, whose time was relatively close. The codification that occurred during the time of the caliphs does not indicate that Prophet Muhammad did not care about hadiths. In fact, Prophet Muhammad specifically conveyed it to his community.<sup>6</sup> Similarly, the companions always paid great attention to every event experienced with Prophet Muhammad, where such events were automatically recorded in the memory of the companions without being written down. This is because the companions were always involved in these various events. In addition, the tradition of memorization at that time was a strong tradition, so various events were recorded in the form of memorization.<sup>7</sup> So far, the mapping is always seen based on an assumption

which results three sections namely sceptic, non-sceptic, and middle ground.<sup>8</sup>

After the death of Prophet Muhammad, the companions then narrated what they had heard from him during his lifetime. Every news or report that came from a companion who claimed to have heard or originated from Prophet Muhammad was immediately accepted by them. This condition continued until it became a fitnah (trial) that caused the death of Caliph Uthman bin Affan, followed by division, disputes, and the emergence of various sects. This led each group to seek justification for the innovations they made by searching for texts attributed to Prophet Muhammad. This condition made the companions very cautious in narrating hadiths. The companions would not accept hadiths except those that were known to them and were confident in the trustworthiness and justice of the narrators, which

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<sup>6</sup> Muhammad Muafi ibn Thahir, 'Pendapat Muhadditsin Terhadap Hadits Dhaif Untuk Fadha'il 'Amal Dan Pengaruhnya Terhadap Pengamalan Ibadah', *Al-Thiqah-Jurnal Ilmu Keislaman*, 2.2 (2019), 1-28 (p. 5).

<sup>7</sup> Thahir, p. 8.

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<sup>8</sup> Ulummudin, 'Pemetaan Penelitian Orientalis Terhadap Hadis Menurut Harald Motzi', *Al-Bukhari : Jurnal Ilmu Hadis*, 3.1 (2020), 86-104 (p. 86) <<https://doi.org/10.32505/al-bukhari.v3i1.1468>>.

were transmitted through the chain of transmission (*sanad*)."<sup>9</sup>

Similarly, the next generation, upon hearing a hadith, would not immediately accept it. Instead, they would first examine the authenticity of the hadith by studying its *matn* and *sanad*. The Muslim community's attention to this matter is high because only through this method can the authenticity, authenticity, and accuracy of a hadith be evaluated. Scholars agree that the *sanad* and *matn* are important parts of accepting a hadith. Studying hadith is important to gain knowledge and insight into hadith to avoid misunderstandings in accepting and implementing them. Moreover, various contemporary issues have emerged, making it important to study the quality and quantity of hadith, especially as Muslims, so as not to be deceived by various arguments or hadith whose origins are unclear. the subject of hadith critique became an urgent tool

to examine and maintain hadith authenticity.<sup>10</sup>

This theme has been discussed by many authors in many articles like "Implikasi Ke-hujjah-an Hadis Mursal Perspektif Ibn Hazm Al-Andalusiyy" by Amelia Damayanti, whose published in Journal of Al-Bukhary, that focussed to Dha'if Hadis with category Mursal Hadith.<sup>11</sup> This theme also wrote by Rafiqatul Anisah and Abdillah Afabih in the same Journal with title: "Contradiction Of Using Hujjah With Daif Hadith In Fadail A'mal: Analysis of the Book of Al-Targhib wa al-Tarhib". The findings of this study indicate that Syadid al-da'ifi refers to a category of hadith that cannot be rectified. Within the Thaharah chapter of the Kitab At-Targhib and At-Tarhib, there are 118 hadiths categorized as follows: 43

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<sup>9</sup> Thahir, p. 10.

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<sup>10</sup> Moh Nawafil and Suparwany, 'Revitalization of Theoretical Response Study of Ignaz Goldziher and Joseph Schacht Hadith Criticism', *Al-Bukhari : Jurnal Ilmu Hadis*, 4.2 (2021), 116–40 (p. 116) <<https://doi.org/10.32505/al-bukhari.v4i2.3385>>.

<sup>11</sup> Amelia Damayanti, 'Implikasi Ke-Hujjah-an Hadis Mursal Perspektif Ibn Hazm Al-Andalusiyy', *Al-Bukhari : Jurnal Ilmu Hadis*, 6.1 (2023), 39–65 <<https://doi.org/10.32505/al-bukhari.v6i1.4671>>.

authentic hadiths, 16 hasan (good) traditions, 7 da'if traditions, and 52 traditions for which al-Hafizh al-Mundhiri (the author of the book) does not mention their authenticity. Researchers have attempted to identify da'if hadith substitutes to remove the prohibition on using da'if hadiths as evidence for Fadail Al-A'mal. Consequently, out of the seven hadiths, five da'if hadiths can be replaced. The first, third, fourth, and sixth hadiths, however, do not require replacement as they are not weak.<sup>12</sup> Otherwise the article on the title: "Riwayah Hafsah bint Sirin, Dirasah 'Ala Jawanib Maudhu' al-Hadith" by Jannah Lukman. The conclusion of this article is: there are 36 Hadiths which are divided into 5 aspects of narration, namely aspect of faith as many as 2 Hadith; aspect of law as many as 14 Hadith; aspect of ethic as many as 8 Hadith; aspect of virtues of deeds as many as 10 Hadith; and aspect of companions

and tabi'in's athar as many as 2 Hadith.<sup>13</sup>

As hadith becomes the legal foundation after the Quran, it must be ensured for its authenticity, especially in terms of the narrator who conveyed the hadith. It is important to determine whether the narrator possesses the same characteristics as the factors listed above. If not, the hadith narrated may fall under the category of weak or even fabricated (*maudhu'*). These criteria can also be used to evaluate news conveyed by someone. If the news bearer possesses characteristics or criteria that correspond to the narrator's defects listed above, the validity of the news conveyed needs to be questioned. Therefore, it is essential to study the science of hadith or the authenticity of a hadith, particularly in the case of weak hadith, as hadith is the second legal source used by Muslims to determine or decide on a law. As intellectuals, it is our responsibility to demonstrate our role in the field of scientific

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<sup>12</sup> Rafiqatul Anisah and Abdillah Afabih, 'Contradiction Of Using Hujjah With Daif Hadith In Fadail A'mal: Analysis of the Book of Al-Targib Wa Al-Tarhib', *Al-Bukhari : Jurnal Ilmu Hadis*, 6.1 (2023), 92–105 (p. 92) <<https://doi.org/10.32505/al-bukhari.v6i1.5349>>.

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<sup>13</sup> Jannah Lukman, 'Riwayah Hafsah Bint Sirin, Dirasah "Ala Jawanib Maudhu" Al-Hadith', *Al-Bukhari : Jurnal Ilmu Hadis*, 5.2 (2022), p. 163.

knowledge to avoid mistakes in its implementation. The type of research used in this article is library research with a qualitative research model because with this type and model the authors obtain detailed and accurate data.

## B. Discussion

The term al-dha'if linguistically means the opposite of al-qawiy which means "strong".<sup>14</sup> A weak hadith, or *hadith dha'if*, is a hadith that is rejected or cannot be used as evidence in establishing a legal ruling. A hadith is considered dha'if or weak if it does not meet the criteria of sahih or hasan. For example,

وقد روى عبد الملك بن هارون بن عنترة  
من حديث أبي هريرة عن رسول الله  
صلى الله عليه وسلم قال: " من قال  
للمسكين أبشر فقد وجبت له الجنة".<sup>15</sup>  
"Whoever says to a poor person,  
'Rejoice!' then Paradise is  
guaranteed for him" (narrated by  
Ibn A'di).

<sup>14</sup> Nawir Yuslem, *Ulumul Hadist*, 1997.

<sup>15</sup> Ibn Al-Jauzi, *Al-Maudhu'at*, p. 155.

One of the narrators of this hadith is Abdul Mali bkin Harun. According to Imam Yahya, he is a liar, while Ibn Hibban accuses him of fabricating hadiths.<sup>16</sup> Al-Baiquni stated in one of his poems that any hadith that is weaker than a hasan hadith is considered dha'if and has various types.<sup>17</sup>

There are differences in the formulation of weak hadiths among scholars, but essentially a weak hadith is a hadith that does not contain the conditions of a sahih hadith or the conditions of a hasan hadith. It is explicitly stated that a weak hadith is a hadith in which one of its conditions from the acceptable hadiths (sahih or hasan) is missing. The criteria for a weak hadith is that it lacks one of the conditions of a sahih or hasan hadith, namely<sup>18</sup>:

1. Its chain of transmission is disconnected;
2. The narrators are not trustworthy enough;

<sup>16</sup> Syamsul Rijal Hamid, *Buku Pintar Hadits*, 2012.

<sup>17</sup> Mahmud Thahan, *Ilmu Hadist Praktis* (Bogor: Thariqul Izzah, 2005).

<sup>18</sup> Tahir, p. 22.



3. The narrators have a lack of precision in their narration;
4. It conflicts with a hadith narrated by a more reliable narrator and there is an "illat" or a hidden cause that has led to the corruption of a sahih hadith even though it appears to be free from any defect on the surface.

When viewed from the perspective of the discontinuity of the sanad, weak hadiths can be divided into five types, namely<sup>19</sup>: "If viewed from another perspective, like imam Abu Dawud, Imam Nasai and Imam Turmuzi, dhaif hadiths can be classified into six types, which are as follows:"<sup>20</sup>:

1. *Mursal* Hadith: A hadith narrated by the *tabi'in* (the generation after the companions) who claims to have received it directly from Prophet Muhammad (PBUH), even though it is impossible for the *tabi'in* to have met the Prophet (PBUH).

2. *Munqathi'* Hadith: A hadith in which one of the narrators, not only from among the companions but also from among the narrators in the middle or at the end, is missing from the chain of transmission.
3. *Mu'addal* Hadith: A hadith in which two or more narrators in succession after the companion are not mentioned in the chain of transmission.
4. *Mudallas* Hadith: A hadith in which the narrator reports the hadith from a contemporary of his, but does not accept it directly from him.
5. *Mu'allal* Hadith: A hadith that appears to be sound but actually has a hidden defect, either in its chain of transmission or in its text.

In terms of other aspects, weak hadiths can be divided into six types, namely:

1. *Mudhthorib* Hadith, is a hadith whose narrator's ability to remember and understand is weak.

<sup>19</sup> Hamid.

<sup>20</sup> Hamid, p. 122.

2. *Maqluub* Hadith, is a hadith in which there is a reversal, whether in the chain of narrators, the name of the narrator, or the text itself.
3. *Mudho'af* Hadith, is a weak hadith in terms of its content and chain of narrators, which is disputed by scholars. An example of this is the hadith "The origin of all diseases is coldness" (reported by Anas with a weak chain of narrators).
4. *Syaaz* Hadith, is a hadith reported by a reliable narrator, but its narration contradicts the narration of other reliable narrators.
5. *Mungkar* Hadith, is a hadith reported by a weak narrator and its narration differs from the narration of reliable narrators.
6. *Matruk* Hadith, is a hadith reported by someone accused of lying, known for their immorality, doubtful in narration, or forgetful.

The validity of hadiths is related to their use as guidance or a

reference that can be applied in daily life. Hadiths are used as an argument when they have fulfilled the requirements of validity, which relate to the *sanad* (chain of narrators) and *matan* (content) as explained earlier. Scholars agree that a *sahih* (authentic) *ahad* hadith can be used as an argument to establish Islamic law. However, they differ in opinion when it comes to using this type of hadith as an argument to establish matters of faith. As for *hasan* (good) hadiths, in general, scholars still accept them as an argument. On the other hand, regarding *daif* (weak) hadiths, scholars generally reject them as an argument, and they also agree to prohibit narrating *maudhu'* (fabricated) hadiths without mentioning their fabrication. However, if a weak hadith is not *maudhu'*, there is still disagreement on whether it is permissible to narrate it as an argument. Like the theory of *dha'if* by Imam al-Tirmîdî is the same as other hadith scholars who do not meet *ṣahîh* and

*hasan* and the connection of *sanad* is questioned.<sup>21</sup>

#### The Use of dhaif Hadith in Fadha'il A'mal and Legal Matters

##### 1. Accepting Dhaif Hadith Absolutely

Some scholars believe that weak hadith can be used and applied absolutely, whether it pertains to matters of obligation, halal, haram, virtues, *targhib* or *tarhib*. The permissibility of using weak hadith is accompanied by two conditions agreed upon by some hadith experts, namely<sup>22</sup>:

- a. Dhaif hadith can be used if there are no authentic or good hadith that explain the matter in question.
- b. Dhaif hadith are not too weak and do not contradict other hadith. This is because extremely weak hadiths are abandoned by scholars. The discussion in this regard is that if a weak hadith is potentially

<sup>21</sup> Baiquni Ach Baiquni, 'Tracing the Theory of Hadith Quality in Kitab Al-Jami' Al-Sahih Al-Sunan Al-Tirmidzi', *Al-Bukhari : Jurnal Ilmu Hadis*, 4.1 (2021), 68–81 (p. 68) <<https://doi.org/10.32505/al-bukhari.v4i1.2468>>.

<sup>22</sup> Thahir, p. 30.

correct and does not contradict other textual evidence, then the aspect of the truth of the narration is strong enough to be applied. This opinion is based on the views of great imams such as Imam Abu Hanifah, Imam Malik bin Anas, Imam Muhammad bin Idris al-Shafi'i, and Imam Ahmad bin Hanbal, as well as Abu Daud Sulaiman bin al-Asy'ats al-Sijistani, Kamaluddin bin al-Hamam, and Muhammad al-Ma'in bin Muhammad al-Amin.

2. Rejecting Weak Hadith Absolutely. This opinion is based on the views of great imams such as Imam Bukhari and Imam Muslim. The *sahih* is accepted in his hadith while the *da'if* is rejected in his hadith. But not every hadith *da'if* is rejected. There are several criteria of hadith *da'if* that can be accepted, namely *da'if* which level of *da'if* is not to severe.<sup>23</sup>

<sup>23</sup> Rizal Samsul Mutaqin and Tibaas Surur Tibaas, 'Rāwī Ḍa'īf in Kitab Ṣaḥīḥ; Analysis Toward Muḥammad Bin 'Abd Al-Raḥmān Al-Ṭufāwī and His

Dhaif hadith cannot be applied at all, whether it pertains to legal matters, acts of virtue, *targhib* (encouragement), *tarhib* (warning), or any other matter. This group believes that Islam is based on the authentic Sunnah. Dhaif hadith is not a Sunnah that can be recognized as true. Therefore, relying on dhaif hadith means adding to the religion without strong evidence and truth.

### **C. Conclusion**

The Hadith, in the Muslim community, holds the second position as a doctrine and legal foundation after the Quran. In addition to being a source of Muslim teachings and compliance with Prophet Muhammad as their prophet and messenger, the position of the Hadith also serves as an explanation for Quranic verses in more detail. The need of the Muslim community for the Hadith as a source of religious teachings is centralized on the doctrinal substance that is verbally composed in the Hadith's

text (redaction). The ultimate goal of Hadith studies is actually directed towards the Hadith's text (*matan*), while other aspects (sanad, chains of narrations, books that collect Hadith) serve as devices for citation processes, text preservation, and criticism. However, the existence of the Hadith during its codification process is significantly different from the Quran, which has received special attention from Prophet Muhammad and his companions regarding its writing and official compilation since the time of the first caliph, Abu Bakr Al-Siddiq, and then continued by Uthman bin Affan, whose time is relatively close. After the death of Prophet Muhammad, false Hadiths began to emerge, causing a great turmoil that led to the death of caliph Uthman bin Affan, followed by divisions, disputes, and the emergence of various factions

Therefore, the position of hadith as one of the sources of law needs to be studied more deeply in order to determine the validity of the hadith before making a legal decision. The validity of a hadith is related to its use as a guide or

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Narration in Ṣaḥīḥ Al-Bukhārī<sup>7</sup>, *Al-Bukhari : Jurnal Ilmu Hadis*, 4.2 (2021), 161–86 <<https://doi.org/10.32505/al-bukhari.v4i2.2889>>.

reference that can be applied in daily life. Hadiths are used as evidence when they meet the criteria of validity, which are related to their chain of transmission and content. One type of hadith that is rejected as evidence by the majority of scholars is the dhaif hadith, which is a hadith that does not meet the criteria of either sahih or hasan. In addition to rejecting dhaif hadiths as evidence, the majority of scholars also agree to prohibit narrating fabricated dhaif

hadiths without mentioning their fabrication. However, if a dhaif hadith is not fabricated, there is still debate about whether it can be narrated as evidence. Every Muslim is urged to prioritize authentic hadiths when employing them as evidence for various issues. By relying on authentic hadiths and avoiding weak ones, it ensures a sense of comfort in worship and other activities.

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