

ABSTRAK

Dadi Herdiansah: *Manhaj Imam Ahmad terhadap Rawi Tafarrud.*

Ilmu hadis merupakan *khazanah* keilmuan Islam yang senantiasa terus dikaji. Ilmu ini disusun guna memilah, memilih suatu informasi yang disandarkan ke Nabi SAW hingga dikenal hadis sahih dan daif. Namun hal ini bukanlah perkara mudah, terlebih jika belum menguasai ilmu hadis. Oleh karena itu para ulama dahulu sangat selektif dalam merumuskan persyaratan kevalidan suatu hadis terutama sahinya suatu sanad. Dari generasi ke generasi kajian hadis khususnya ilmu hadis terus berkembang dan menjadi bahan kajian ilmiah. Salah satu kajian ini adalah menentukan kedudukan sanad hadis dari rawi yang menyendiri. Kondisi rawi yang menyendiri ini selama rawi tersebut *tsiqah* umumnya tidak ada masalah, namun terkadang terjadi kemungkaran, *syâz* atau ada ‘illah apalagi apabila rawinya *da’if*. Rawi yang menyendiri ini dalam perkataan ahli hadis lebih dikenal dengan istilah *tafarrud*. Kapan seorang rawi *tafarrud* sanadnya sahih, *munkar* atau *syâz* diperlukan kajian *manhaj* masing-masing. Inilah alasan yang melatarbelakangi penulis dalam melakukan penelitian. Untuk *manhaj* ulama sebagai bahan analisisnya penulis memilih Imam Ahmad sebab beliau termasuk pakar di bidangnya dengan judul, *manhaj* Imam Ahmad terhadap rawi *tafarrud*. Bagaimana bentuk *tafarrud* rawi dalam sebuah riwayat, bagaimana Imam Ahmad menyikapinya hingga bagaimana kualitas sanad yang dibawanya?.

Metode penelitian ini adalah metode penelitian deskriptif yakni mencari jawaban tentang sebab akibat rawi tersebut *tafarrud* dan menganalisis faktor-faktor penyebab *tafarrud* hingga kualitas sanadnya dinilai oleh Imam Ahmad dengan *munkar*, *garîb*, *syâz* atau sahih dengan cara perbandingan dan analisis fakta-fakta atas kajian pustaka kitab dengan teknik pengumpulan data dari kepustakaan baik berupa kitab, buku, dokumen atau artikel baik sumber primer maupun sekunder.

Terdapat delapan belas hadis yang dinilai *munkar* dan empat hadis yang dinilai *garîb* oleh Imam Ahmad dalam kitabnya *al-‘Ilal* yang semuanya terdapat rawi *tafarrud*. Terdapat pula banyak hadis lain di luar kitab *al-‘Ilal* yang dinilai sahih dan satu hadis yang dinilai *syâz* dengan simpulan bahwa selama rawi yang *tafarrud* ini riwayatnya sudah masyhur dan tidak menyelisihi sanad yang lain maka para ahli hadis mengembalikan pada syarat kesahihan riwayat apakah sanadnya sahih, hasan ataukah daif. Namun apabila rawi tersebut *mukhâlafah* dengan jalur sanad yang lain atau diketahui suatu ‘illah dari sebab *tafarrud*-nya maka sanadnya sering dilemahkan dengan perkataan *munkar*, *syâz* dan lain-lain.

Kata Kunci: *hadis, munkar, sahih, sanad, tafarrud.*

ABSTRACT

Dadi Herdiansah: *Manhaj Imam Ahmad towards Rawi of Tafarrud.*

The science of hadith is a treasure of Islamic scholarship that is constantly being studied. This knowledge was compiled to sort out, choose information that was based on the Prophet SAW until it was known as the authentic valid hadith and daif. But this is not an easy matter, especially if you have not mastered the science of hadith. Therefore the ulama were very selective in formulating the validity requirements of a hadith especially the validity of a sanad. From generation to generation the study of hadith, especially the science of hadith, continues to develop and become a scientific study material. One of these studies is to determine the position of the sanad of the hadith from the rawi that are alone. This solitary condition of the rawi as long as the rawi is *tsiqah* generally there is no problem, but sometimes *munkar*, *syâz* or there is something 'illah especially if the rawi *da'if*. This solitary rawi in the words of the hadith expert is better known as the term *tafarrud*. When a rawi of *tafarrud sanad* is sahih, *munkar* or *syâz*, it is necessary to study each *manhaj*. This is the reason behind the author in conducting research. For *manhaj* ulama as the material of his analysis the author chose Imam Ahmad because he was an expert in his level with the title, *Manhaj Imam Ahmad towards Rawi tafarrud*. How is the form of tafarrud rawi in a history, how does Imam Ahmad react to it, how is the quality of the sanad he is carrying?.

The method of this research is descriptive research method that is looking for answers about rawi's causal cause *tafarrud* and analyzing the causal factors of *tafarrud* until the quality of the sanad is assessed by Imam Ahmad with *munkar*, *garîb*, *syâz* or sahih by way of comparison and analysis of the facts of the literature study with the technique of collecting data from the literature in the form of books, books, documents or articles both primary and secondary sources.

There are eighteen hadiths which are considered *munkar* and four hadiths which are considered as *garîb* by Imam Ahmad in his book *al-I'lal*, all of which are rawi *tafarrud*. There are also many other traditions outside the book of *al-I'lal* which are considered sahih and one hadith which are judged by *syâz* with the conclusion that as long as this rawi of *tafarrud* is well-known and does not separate the other sanads. then the hadith experts return to the validity requirements of the history whether the sanad is sahih, hasan or daif. But if the rawi is the *mukhâlafah* with other lines of sanad or is known to be a 'illah' from the cause of its *tafarrud*, the sanad is often weakened by the words *munkar*, *syâz* and others.

Keywords: hadith, munkar, sahih, sanad, tafarrud.