DISCOVERING THE FALSE OF THE HADITHS ABOUT SUFISM IN THE BOOK OF NASAIHUL IBAD BY SYEKH NAWAWI AL-BANTANI, INDONESIA

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Abstract

This article explains the quality of the hadiths about Sufism in the book Nashaihul Ibad by Sheikh Nawawi al-Bantani, especially those related to maqamat and ahwal. The type of research in this article is qualitative research. Research sources in this article are divided into primary and secondary sources. The primary source is the book Nashaihul Ibad by Sheikh Nawawi al-Bantani. Meanwhile, the analysis method uses the takhrij hadith method. This research found that there are four terms included in the criteria for maqamat and ahwal, namely: repentance, asceticism, patience and makrifat. Of the four terms, there are two hadiths about repentance and one hadith about asceticism, while the other three hadiths have no sanad path or no source found. As for the quality of the hadiths about Sufism, especially about maqamat and ahwal in the book Nashaihul Ibad by Sheikh Nawawi al-Bantani, many of them are of the quality of dha'if (weak), matruk al-Hadith and some even reach the level of maudhu' (fake). This research has implications for the vigilance of Muslims in receiving information regarding the quality of hadith about Sufism in the Nasaihul Ibad book, especially those related to maqamat and ahwal. The author recommends that other researchers conduct research related to the hadiths in the book Nasaihul Ibad with different themes.

Keywords: The False and Dha'if of Hadith, Sufism, Buku Nasaihul Ibad, Syekh Nawawi al-Bantani

Introduction

There are relatively fewer Indonesian hadith scholars compared to scholars who are experts in fiqh, tafsir or other fields (Azra, 2013). Even though a cleric is an expert in the field of hadith, history is only recorded as an expert in a certain field. Since the establishment of intellectual relations between Indonesian ulama and Haramain, not a single Indonesian ulama has been known as muḥaddiṡ (Azra, 2013). There are two Indonesian ulama who can be used as examples, namely, first, Abdus Shamad al-Falimbani and Sheikh Nawawi al-Bantani. Abdus Shamad al-Falimbani, for example, is better known as a scholar of Sufism and spread it in South Sumatra, even though he studied hadith with two muḥaddiṡ Haramain at that time. The two hadith teachers al-Falimbani referred to were Muhammad bin Ahmad al-Jauhari al-Mishri, the son of a prominent Egyptian muḥaddiṡ who was also known as a hadith expert and 'atā' Allah bin Ahmad al-Azhari al-Mishri al-Makki (famous muḥaddiṡ) (Azra, 2013). and secondly, Sheikh Nawawi al-Bantani, although he also mastered the field of hadith, history records him as an expert on tafsir, fiqh expert, or expert on Sufism. (Azra, 2013).

Sheikh Nawawi al-Bantani, a figure who spent his life in Mecca. He is known as one of the scholars who had a major influence on the development of Islam in the archipelago. His figure lies, among other things, in the fact that he made an extraordinary contribution to the formation of Islam with a certain character in the archipelago. Many Indonesian scholars in the late 19th and early 20th centuries became students of Sheikh Nawawi al-Bantani during their studies in the holy land of Mecca or at least were influenced by him through reading his works (Muhsin, 2019). In addition to his busy life as a scholar, Sheikh Nawawi al-Bantani was also active in writing books in various Islamic fields, such as: Al-'Aqd As-Samin Syarah Fath Al-Mubîn, Sullam Al-Munâjah Syarah Safînah As-Shalâh, Tafsir Al-Munir and Nasaihul Ibad. The book Nasaihul Ibad consists of maqalahs, some of which contain the hadith of the Prophet SAW. These are the hadiths that researchers will carry out takhrij on, especially those related to Sufism

hadiths. Takhrij according to language is ijtim **a** ' amrayn mutadhādayn fi shay' w **ā** hid: the gathering of two contradictory matters in one issue (al-Thahhan, t.t). Meanwhile, according to the term, the meaning of takhrīj commonly used by hadith scholars is to show or state the location of the origin of the hadith in the original source, namely various books, in which the hadith is presented completely with its respective sanad, then, for research purposes, the quality of the hadith in question is explained (al-Thahhan, t.t). Thus, it can be seen that takhrij is a study of the hadith to determine its status and quality and to find out the origin of the hadith. Takhrij hadith has various methods for researching hadith, including the takhrīj hadith bi al-lafz method, searching for keywords from the hadith to be researched so that the results are easily found by using the book al-Mu'jam al-Mufahras Li Alf a ż al-Hadis al-Nabawi by Dr. AJ Wensinck and his colleagues translated it into Arabic by Muhammad Fu'ad 'Abd al-B a qi (al-Thahhan, t.t). The researcher intends to conduct research on the works of Sheikh Nawawi al-Bantani, especially on one of his works, Nasaihul Ibad.

Many studies on Sheikh Nawawi al-Bantani focus on his biography, works, and so on, but there are still few studies that critique his works, thus leaving a gap in Nawawi's profile. Therefore, this study focuses on critiquing one of Sheikh Nawawi's works by critiquing one of his works, namely the book Nasaihul Ibad. Previous research on Sheikh Nawawi includes that conducted by Jon Pamil entitled Takhrij Hadith: Initial Steps in Hadith Research. This article was written in the Journal of Islamic Thought Vol. 31 No. 1 (January-June 2012) (Pamil, 2012). The next research is research entitled Hadith Da'if and Mawdu' in the Book Nasaihul Ibad by Nawawi Banten: Analysis of Hadith Content. This work was written by Arwansyah bin Kirin, et al. in the journal Hudan Lin-Naas, Journal of Social Sciences and Humanities, Vol. 2 No. 1 (January-June 2021) (Arwansyah bin Kirin, 2021). Da'if and Maudhu' hadiths cannot be used as evidence or arguments in the legal field, although according to some scholars, da'if hadiths can be used as evidence in fadha'il al-A'mal. In the book Nashaihul Ibad by Sheikh Nawawi al-Bantani, there are maqalahs consisting of verses of the Qur'an, Hadiths of the Prophet SAW and advice from scholars. The maqalah containing hadiths often contains hadiths of weak quality or da'if, some even maudhu' or false, especially those related to the theme of Sufism, especially about maqamat and ahwal. Therefore, in this article, the researcher intends to examine the quality of hadiths or mentakhrij about Sufism, especially about maqamat and ahwal in the book Nashaihul Ibad by Sheikh Nawawi al-Bantani.

Method

This type of research is qualitative. Because this research is a library research, the object of research is the book Nashaihul Ibad by Sheikh Nawawi al-Bantani. The data collected in this study are primary and secondary data sources. Primary data sources are data sources that directly provide data to the researcher, namely the book Nashaihul Ibad by Sheikh Nawawi al-Bantani and the biographical book of hadith narrators, namely the book Tahdzīb al-Kamāl by Yusuf al-Mizzi. Meanwhile, secondary data sources are data sources that do not directly provide data to the researcher. Other data that is still relevant to the discussion that the researcher is studying, such as literature in the form of books related to the discussion. The researcher first studied the contents of the book Nashaihul Ibad by Sheikh Nawawi al-Bantani from beginning to end. Then, it was sorted according to the theme to be studied, namely those related to the theme of Sufism, narrowing down further to maqamat and ahwal. After the hadiths were found, then a hadith tracing was carried out in the books of the pole of al-Sittah, namely the book of Sahih al-Bukhari, the Book of Sahih Muslim, the Book of Sunan Abi Daud, the Book of Sunan al-Tirmidhi, the Book of Sunan al-Nasa'i and the Book of Sunan Abi Daud. The hadith tracing was carried out whether the hadith was in the six books or not. After being found in one of the six books, research was then conducted on the narrators of the hadith.

Research on the narrators of hadith is conducted by tracing the names of each narrator through the book Tahdzīb al-Kamāl by Yūsuf al-Mizzi. In this book, all narrators of hadith will be discussed one by one, their biographies, who their teachers were, who their students were, as well as the comments of hadith scholars on the narrators. When it is possible for the teacher and student to meet, by looking at the year of death, there is an indication that the sanad of the hadith is continuous. However, if it is not possible to meet, then the sanad is broken. A broken sanad is one indication of a weak sanad of hadith. If a hadith scholar comments on it with positive comments or ta'dil, then the narrator is considered an accepted narrator or a tsiqah narrator. Conversely, if a hadith scholar comments on it with negative comments or tajrih, then the narrator is considered a rejected narrator or dla'if. Even if the narrator is given the title of al-kadzab or liar, then the hadith is called a false hadith or maudhu' hadith.

Literature Review

Da'if hadith and maudhu' hadith are rejected hadith, while Sahih and Hasan hadith are Maqbul (accepted) hadith to be used as evidence or arguments in the field of law. Ulama have different opinions on this issue, are dha'if hadith not accepted as evidence in all problems or only some? Scholars differ in their opinions as to whether dha'if

hadiths can be used as evidence in the matter of Fadhailul A'mal, Targhib (invitation to get reward) and Tarhib (threat of getting sin) (Arwansyah bin Kirin, 2021). Scholars from the past, each of them had very strong arguments. The case that is meant by the scholars regarding dha'if hadiths in this matter is dha'if hadiths which are confirmed by other hadiths, namely hadiths which contain unknown narrators or Jahalah al-Rawi and do not contain the terms of al-Rawi dhabt such as the Mursal, Mu'allaq, Mu'dhal and so on hadiths (Arwansyah bin Kirin, 2021). Meanwhile, regarding the authenticity of dha'if hadith, according to Imam al-Hakim as quoted by al-Qaradawi, he is of the opinion that if we narrate hadith from the Prophet SAW in matters of halal, haram and law, then we are strict in the sanad and status of the narrator, and if we narrate in matters of fadhail A'mal, reward, punishment, permissible matters, prayers, then we are lax (al-Qaradhawi, 2002). In agreement with al-Hakim, Abu Zakaria al-Anbari, as quoted by al-Qaradawi, also believes that if you narrate a hadith about targhib, tarhib, tasydid, tarkhis, and it is not related to forbidding halal things, making halal halal things, legal obligations, then you must close your eyes and be lax in narrating it (al-Qaradhawi, 2002). The question is, to what extent is the attitude of being lax and turning a blind eye in the case of sanad? Some argue that it is permissible to accept hadiths in matters of targhib and tarhib even though they are from narrators who have poor memorization, many narrate hadiths of munkar or even have the status of muttaham bi al-Kadzib, even some Sufi scholars argue that it is permissible to narrate hadiths of maudhu', as long as the content is about loving goodness and hating evil (al-Qaradhawi, 2002). Based on these opinions and perhaps that is one of the bases for Sheikh Nawawi al-Bantani that the hadiths about Sufism, especially about maqamat and ahwal in the book Nasaihul Ibad are mostly of weak quality and even fall into the category of maudhu' or false.
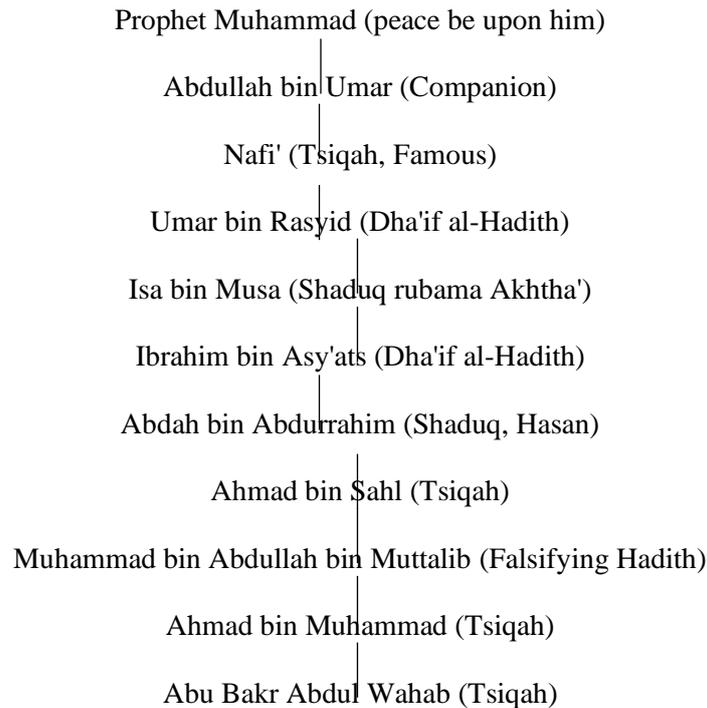
The definition of Sufism or Sufism is a teaching about attitudes, a way of life to relate and get closer to God as close as possible, based on a certain understanding of Islamic teachings. As Islamic mysticism, Sufism has universal elements as found in all types of mysticism and elements that are specific to Islam (Abduhzen). Meanwhile, according to Imam Al-Ghazali, it is emptying the heart from everything other than Allah, looking down on everything other than Allah, and the consequences of this attitude affect the work of the heart and limbs (Ahmad). This definition was conveyed by Al-Ghazali when he discussed the problem of intention and the presence of the heart in every deed. However, in the introduction to the book Ihya' Ulum ad-Din, he made Sufism a synonym for the word knowledge of the afterlife. According to Imam Al-Ghazali, maqam is a variety of mu'amalat (interactions) and mujahadah (inner struggles) that a servant does throughout his time. if a servant carries out one of the maqam perfectly, then that is his maqarn until he moves from that maqam to a higher maqam (Ahmad). Meanwhile, according to Ibn Khaldun, as quoted by AJ Arberry, Sufism is a servant's devotion to God and complete devotion to Him, turning away from the adornments of worldly possessions and avoiding the pleasures, wealth, and status that many people seek (Arberry, 1961). Those are some definitions of Sufism according to al-Ghazali and Arberry. Meanwhile, Sufism in this article refers to the maqamat (states) and ahwal (states).

Literally, maqamat is the plural of maqam, which means a foothold or noble rank. In English, maqamat is known as stages, which means stairs. Meanwhile, in Sufism, maqamat means the position of a servant in the sight of God based on what has been attempted, whether through riyadhah, worship, or mujahadah (Miswar, 2017). In addition, maqamat means a long path or phases that must be taken by a Sufi to be as close as possible to God. Maqam is achieved by a servant through earnest effort in carrying out a number of obligations that must be completed within a certain period. A servant will not reach the next maqam until perfecting the previous one. Harun Nasution, for example, said that there are ten maqamat, namely al-taubah, al-zuhud, al-shabr, al-faqr, al-tawadlu', al-taqwa, al-tawakkal, al-ridla, al-mahabbah, and al-ma'rifah (B.S., 2021). The counterpart of maqamat is ahwal. While ahwal is the plural of the singular word hal which means the state of something (spiritual state). According to Sheikh Abu Nashr as-Sarraj, hal is something that happens suddenly that takes place in the conscience and cannot last long (Arrasyid, 2020), while according to al-Ghazali, hal is a position or mental situation that Allah bestows upon a servant at a time, either as a result of righteous deeds that purify the soul or as a mere gift (Ahmad). In this regard, Harun Nasution defines hal as a mental state, such as feelings of joy, feelings of sadness, feelings of fear, and so on (Muhsin, 2019). If based on several opinions of the Sufis above, then there is no difference, in essence, hal is the spiritual state of a servant when his heart is clean and pure. Hal is different from maqam, hal is uncertain in its arrival, sometimes it comes and goes quickly, which is called lawaih and there are also those that come and go over a long period of time, which is called bawadih. There are several hadiths about maqamat and ahwal in the book Nasaihul Ibad.

The differences between maqamat and ahwal include:

No.	Maqamat	Ahwal
1.	Its nature is permanent, because to reach a higher level of station, a person still masters the level of the previous station	Its nature is temporary, because it only comes for a moment.
2.	Attempted through a long and tiring spiritual struggle	Don't try, because it is a gift from God
3.	An achievement of a person	A gift that just comes

In the book Nasaihul Ibad by Sheikh Nawawi al-Bantani, there are six (6) hadiths discussing maqamāt and aḥwāl, namely two hadiths about repentance. Although the hadith does not directly talk about repentance, these hadiths are contained in the syarah or explanation of repentance. The next hadith about asceticism is four hadiths. Sheikh Nawawi al-Bantani was born in 1320 H or 1813 AD in Tanara Village, Tirtayasa District, Serang Regency, Banten. On 25 Shawwal 1314 H / 1897 AD. He died at the age of 84 and was buried in Ma'la (Mecca) Saudi Arabia near the tomb of Siti Khadijah, Um Mukminin, wife of the Prophet SAW. The lineage of Sheikh Nawawi al-Bantani continues to Sultan Maulana Hasanuddin Banten. and up to Husain bin Sayyidina 'Ali bin Abi Talib wa bin Sayyidatina Fathimah Azzahra 'bint Sayyidinaa wa Maulana Muhammad saw al-Rasul.

Results and Discussion

The main points of Sheikh Nawawi al-Bantani's thoughts in the book Nasaihul Ibad are very diverse. Researchers limit it to only those related to Sufism, namely regarding the maqamat and ahwal. After conducting a search in the book Nasaihul Ibad, researchers only found four terms that fall into the criteria of maqamat and ahwal, namely: repentance, asceticism, patience, and knowledge. Of these four terms, there are two hadiths about repentance and one hadith about asceticism, while three other hadiths have no sanad or source found. (Muhsin, 2019)The two hadiths about repentance are of maudlu' (false) quality, and one hadith about asceticism is of matruk al-hadith (the hadith is abandoned). The hadith about repentance has the quality/status of maudlu' or fake because in the sanad there is a narrator named Muhammad bin Abdillah bin al-Muthalib who is assessed by critics of the hadith with negative comments, namely: yadla' al-Hadits (He falsified the hadith).

The first hadith with the theme of repentance is مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ، وَمَنْ كَثُرَ كَانَتِ النَّارُ God bless you God كَثُرَ God willing, God willing, God willing, God willing.(al-Qadha'i, 1987) (al-Thabrani, t.t). This وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ hadith was narrated from Abu Bakr Abdul Wahab bin Abdul Aziz al-Warraq, w. 450 H./tsiqah/terbeli (al-Auqaf, t.t), from Ahmad bin Muhammad bin Ahmad bin Mansur al-Baghdadi, w. 441 H./tsiqah/trusted (al-Auqaf, t.t), from Muhammad bin Abdullah bin al-Muthalib, w. 387 H./ yadha' al-Hadith / falsifying hadith (al-Auqaf, t.t), from Ahmad bin Sahl, w. 307 H./tsiqah/trusted (al-Auqaf, t.t), from Abdah bin Abdurrahim, w. 224 H./Shaduq Hasan/honest, good (al-Mizzi, 2002), from Ibrahin bin al-Asy'as, w. ?/Dha'if al-Hadith/weak hadith (al-Auqaf, t.t), from 'Isa bin Musa, w. 186 H./ shaduq rubama akhtha' wa rubama dallas/honest sometimes wrong, and sometimes deceiving or tricking (al-Auqaf, t.t), from 'Umar bin Rasyid, d. ?/ Dha'if al-Hadith/weak hadith (al-Mizzi, 2002), from Nafi', d. 116 H./tsiqah, tsabtun, famous/trustworthy, firm, famous (al-Mizzi, 2002), from Abdullah bin Umar bin Khathab, d. 73 H./Companions (al-Mizzi, 2002), from the Prophet saw. (Muhsin, 2019).

The above hadith is not found in the al-sittah pole, but is found in the books of Musnad al-Syihab and Mu'jam by al-Thabrani. Al-Thabari commented on this hadith that no one narrated this hadith from Nafi' except Yahya bin Abi Kathir, no one narrated this hadith from Yahya except Umar bin Rasyid, no one narrated this hadith from Umar except Isa al-Ghunjar, no one narrated this hadith from Isa except Ibrahim bin al-Asy'ath, only Abdah bin Abdur Rahim narrated the hadith This. This means that this hadith is a fard hadith or gharib hadith, because every generation or thabaqah there is only one narrator who narrates it. Although in terms of the sanad, this hadith is weak or even some are considered to be the fabrication of the hadith, however the contents of this hadith are correct, especially the last sentence is a fragment of a valid hadith, namely the fragment of the sentence: "Whoever believes in Allah and the Last Day should speak good or should remain silent." (al-Bukhari, t.t)

The biography of the narrators of the hadith above is partly found in the book Tahdzib al-Kamal by Yusuf al-Mizzi, namely Abdah bin Abdur Rahim (shaduq, hasan / honest, good), Umar bin Rasyid (dha'if al-hadith / weak hadith), Nafi' (tsiqah, tsabtun, masyhur / trustworthy, steadfast, famous), and Abdullah bin Umar bin Khathab (companion). Meanwhile, the narrators found in other sources are Abu Bakar Abdul Wahab bin Abdul Aziz al-Warraq (trustworthy), Ahmad bin Muhammad bin Ahmad bin Mansur al-Baghdadi (trustworthy), Muhammad bin Abdullah bin al-Muthalib (fabricated hadith), Ahmad bin Sahl (trustworthy), Ibrahin bin al-Asy'as (weak hadith), 'Isa bin Musa (honest sometimes wrong, sometimes deceptive or deceiving). From the series of narrators, there are 4

narrators who are trustworthy, 2 narrators who are trustworthy/hasan, 2 narrators who are weak, and 1 narrator who has the status of falsifying hadith. See the sanad scheme below.
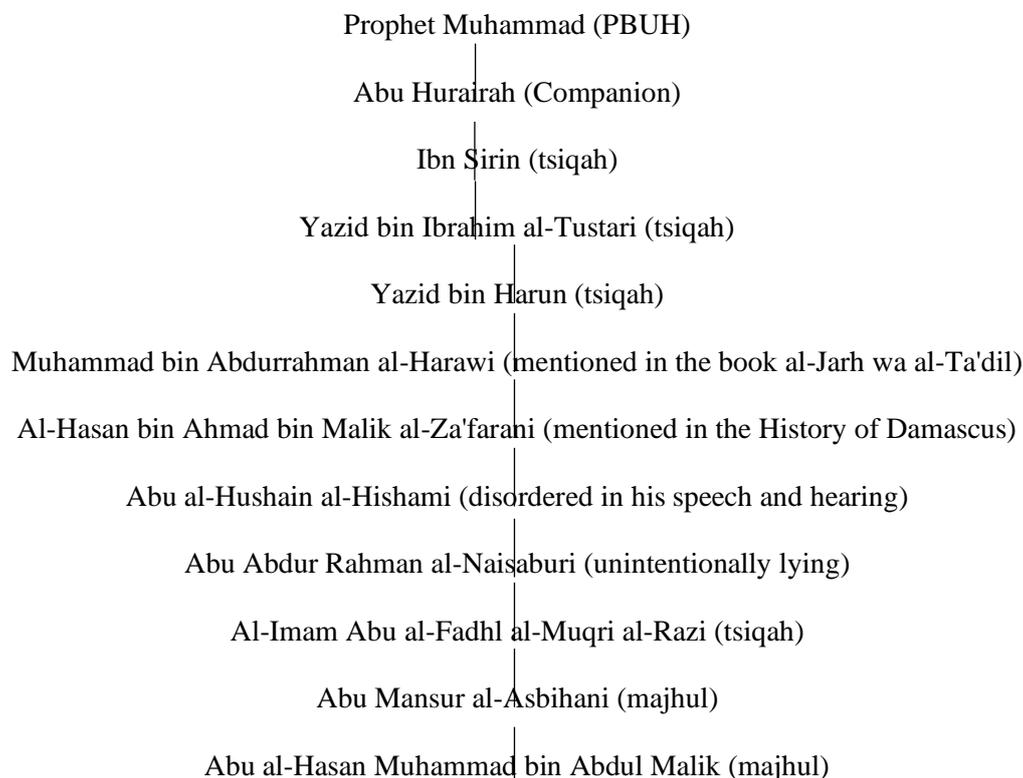
<div align="center">

Prophet Muhammad (peace be upon him)

|

Abdullah bin Umar (Companion)

|

Nafi' (Tsiqah, Famous)

|

Umar bin Rasyid (Dha'if al-Hadith)

|

Isa bin Musa (Shaduq rubama Akhtha')

|

Ibrahim bin Asy'ats (Dha'if al-Hadith)

|

Abdah bin Abdurrahim (Shaduq, Hasan)

|

Ahmad bin Sahl (Tsiqah)

|

Muhammad bin Abdullah bin Muttalib (Falsifying Hadith)

|

Ahmad bin Muhammad (Tsiqah)

|

Abu Bakr Abdul Wahab (Tsiqah)

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After considering the explanation of the narrators above, it is clear that one of the narrators, Muhammad ibn Abdullah ibn al-Muthalib (d. 387 AH), is a falsifier of hadith. This indicates that the sanad of this hadith is of weak quality or even false. Therefore, there is no need to analyze the sanad in terms of its continuity, as it would be futile. (Muhsin, 2019). The second hadith with the theme of repentance is تَفَكَّرُوا فِي كُلِّ . (al-Sakhawi, 2002), (al-Sulami, t.t). Although this hadith is not directly related in terms of content to the discussion of repentance, however, this hadith was written in the chapter on the theme of repentance in the book Nasaihul Ibad. This hadith was narrated from Abu al-Hasan Muhammad bin Abdul Malik (al-Auqaf, t.t), from Abu Mansur al-Asbahani (al-Auqaf, t.t), from al-Imam Abu al-Fadhl al-Muqri al-Razi, w. 454 H. /Tsiqah /trusted (al-Auqaf, t.t), from Abu Abdir Rahman al-Naisaburi, w. 412 H./La yata'ammad ala al-Kadzib/unintentionally lied (al-Auqaf, t.t), from Abu al-Husain al-Hishami, 447 H./Kana fi kalamihi wa sima'ihi takhlith/in the past in his speech and hearing there was confusion (al-Auqaf, t.t), from al-Hasan bin Ahmad bin Malik al-Za'farani, dzkarahu fi Tarikh Dimashq (al-Auqaf, t.t), from Muhammad bin Abdur Rahman al-Harawi, dzakarahu fi al-Jarh wa al-Ta'dil (al-Auqaf, t.t), from Yazid bin Harun, d. 206 H./tsiqah/trustworthy (al-Mizzi, 2002), from Yazid bin Ibrahim al-Tustari, d. 161 H./tsiqah/trustworthy (al-Mizzi, 2002), from Ibn Sirin, d. 110 H. /dzakarahu fi al-Tsiqat/mentioned in the book al-Tsiqat (al-Mizzi, 2002), from Abu Hurairah, d. 57 H./sahabah (al-Mizzi, 2002), from the Prophet SAW. (Muhsin, 2019).

The above hadith is not found in the pole of al-sittah, but is found in the book al-Maqashid al-Hasanah fi Ma Isytahara 'Ala al-Alsinah by al-Sakhawi, also found in the book Ahadith fi Dzam al-Kalam wa Ahlihi by Abu Abdir Rahman al-Sulami. A similar hadith is also narrated by al-Thabrani in the book al-Mu'jam al-Ausath and al-Baihaqi in the book al-Sya'b from the hadith of Ibn Umar which is narrated in marfu': تفكروا في آلاء اللَّه ولا تتفكروا في اللَّه (al-Sakhawi, 2002). The sanad of this last hadith is dha'if/weak, but because there were many people who narrated this hadith, it is strong or hasan li ghairihi, and its meaning is valid. In the book Sahih Muslim, it has been narrated from Abu Hurairah in marfu': "Mankind always asks, so it is said, this is a creature that Allah created, among Allah's creation, whoever finds something from Allah's creatures, let him say, I believe in Allah." (al-Sakhawi, 2002). Thus, the quality of the second hadith in the theme of repentance is hasan li ghairihi, because there are several similar narrations, so that each one strengthens each other, and each narration rises in rank to become hasan lighairihi. The biography of the narrators of the above hadith is partly found in the book Tahdzib al-Kamal by Yusuf al-Mizzi, namely Yazid bin Harun, d. 206 H. / tsiqah / trusted, Yazid bin Ibrahim al-Tustari, d. 161 H. / tsiqah / trusted, Ibn Sirin, d. 110 H. / dzakarahu fi al-Tsiqat / mentioned in the book al-Tsiqat, and Abu Hurairah, d. 57 H. / companion. Meanwhile, the narrators found in other sources are Abu al-Hasan Muhammad bin Abdul Malik, Abu Mansur al-Asbahani, al-Imam Abu al-Fadhl al-Muqri al-Razi, d. 454 H. / Tsiqah / trusted, Abu Abdir Rahman al-Naisaburi, d.
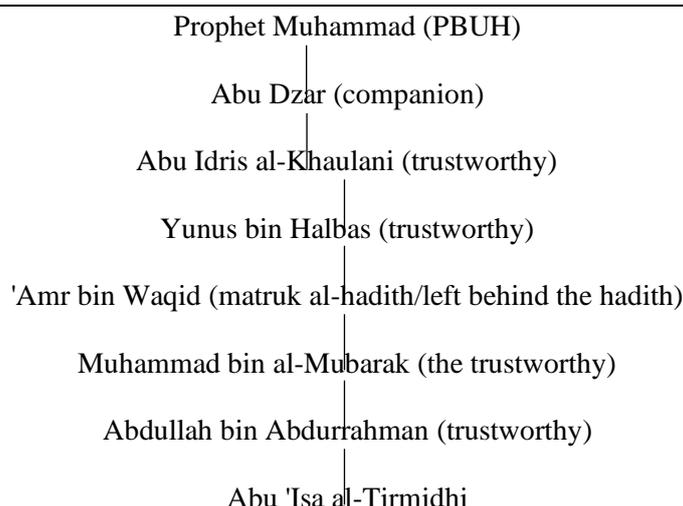
412 H./La yata'ammad ala al-Kadzib/unintentionally lied, Abu al-Husain al-Hishami, 447 H./Kana fi kalamihi wa sima'ihi takhlith/in the past in his speech and hearing there was confusion, al-Hasan bin Ahmad bin Malik al-Za'farani, dzkarahu fi Tarikh Dimashq, and Muhammad bin Abdur Rahman al-Harawi, dzakarahu fi al-Jarh wa al-Ta'dil. From the series of narrators there are 4 narrators who are tsiqah, 1 narrator who in his speech and hearing there is confusion, 2 narrators who are not clearly assessed by hadith critics, 2 narrators who are not found in biographical books or majhul. and 1 narrator who has the status of accidentally falsifying hadith. See the sanad scheme below.

Prophet Muhammad (PBUH)

Abu Hurairah (Companion)

Ibn Sirin (tsiqah)

Yazid bin Ibrahim al-Tustari (tsiqah)

Yazid bin Harun (tsiqah)

Muhammad bin Abdurrahman al-Harawi (mentioned in the book al-Jarh wa al-Ta'dil)

Al-Hasan bin Ahmad bin Malik al-Za'farani (mentioned in the History of Damascus)

Abu al-Hushain al-Hishami (disordered in his speech and hearing)

Abu Abdur Rahman al-Naisaburi (unintentionally lying)

Al-Imam Abu al-Fadhl al-Muqri al-Razi (tsiqah)

Abu Mansur al-Asbihani (majhul)

Abu al-Hasan Muhammad bin Abdul Malik (majhul)

After considering the explanation of the narrators above, it is clear that one of the narrators, Abu Abdur Rahman al-Naisaburi, has the status of "la yata'ammad bi al-Kadzib" (unintentional falsification of the hadith), indicates that the sanad of this hadith is weak or even false. Therefore, there is no need to analyze the sanad in terms of its continuity, as it would be futile.

third hadith , has the theme of asceticism, namely الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ God willing في God willing في يَدَيِ اللَّهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أُصِبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ (al-Tirmidzi, t.t), (al-Qazwini, t.t), (al-Thabrani, t.t). This hadith tells about the attitude of asceticism in the world, which does not mean by forbidding something that is halal, squandering one's wealth, but zuhud towards the world is the belief that what is in your hands is not stronger than what is in the hands of Allah, and that you will be rewarded by a disaster. If a disaster strikes you, you will be happier than if it were still with you (Muhsin, 2019). This hadith was narrated from Abu Isa al-Tirmidhi, from Abdullah bin Abdur Rahman w. 255 H./tsiqah (al-Mizzi, 2002), from Muhammad bin al-Mubarak 215 H./tsiqah (al-Mizzi, 2002), from 'Amr bin Waqid w.130 H./Matruk al-Hadith (al-Mizzi, 2002), from Yunus bin Halbas w. 132 H./tsiqah (al-Mizzi, 2002), from Abi Idris al-Khaulani w. 80 H./tsiqah (al-Mizzi, 2002), from Abi Dzar/sahabat (al-Mizzi, 2002), from the Prophet saw. (Muhsin, 2019).

The hadith above is found in the pole of al-sittah, namely in the books of Sunan al-Tirmidhi and Sunan Ibn Majah, and is also found in the book of al-Mu'jam al-Ausath by al-Thabrani. This hadith is gharib, we do not know it except from this sanad line, the real name of Abu Idris al-Khaulani is 'A'idzullah bin Abdullah, and 'Amr bin Waqid is considered a narrator of the munkar al-Hadith. (al-Tirmidzi, t.t). The biography of the narrators of the hadith above is partly found in the book Tahdzib al-Kamal by Yusuf al-Mizzi, namely Abdullah bin Abdirrahman, d. 255 H./tsiqah/trusted, Muhammad bin al-Mubarak, d. 215 H./tsiqah/trusted, 'Amr bin Waqid, d. 130 H./matruk al-hadith/hadith abandoned, Yunus bin Halbas, d. 132 H./tsiqah/trusted, Abu Idris al-Khaulani, d. 80 H./tsiqah/trusted. Abu Dzar/companion. From the series of narrators, there are 4 narrators who are tsiqah, 1 narrator who has the status of matruk al-hadith, namely 'Amr bin Waqid. See the sanad scheme below.

Prophet Muhammad (PBUH)

Abu Dzar (companion)

Abu Idris al-Khaulani (trustworthy)

Yunus bin Halbas (trustworthy)

'Amr bin Waqid (matruk al-hadith/left behind the hadith)

Muhammad bin al-Mubarak (the trustworthy)

Abdullah bin Abdurrahman (trustworthy)

Abu 'Isa al-Tirmidhi

After considering the explanation of the narrators above, we find that one of the narrators, 'Amr ibn Waqid, is considered a "matruk al-hadith" (abandoned hadith). This indicates that the sanad of this hadith is very weak. Therefore, there is no need to analyze the sanad in terms of continuity, as it would be futile. One hadith about asceticism has a narrator with the best status of matruk al-Hadith, namely 'Amr bin Waqid (Muhsin, 2019). If he narrates the hadith, then the hadith he narrates has the status of heavy dla'if. According to Sayyid Abd al-Majid al-Ghauri, there are six levels of al-Jarh, starting from the lightest to the heaviest. The levels of al-Jarh are: First, the lightest level of al-Jarh. Among its pronunciations are fihi maqal, adna maqal, yunkaru marratan wa yu'rafu marratan, laisa bi al-qawi, laisa bi hujjah, layyin al-Hadith, fihi nadzar, and others.

The ruling of hadith narrated by a narrator with this status, it is permissible to narrate for al-I'tibar. Second, it is worse than the previous level. Among the pronunciations are: Fulan la yuhtajju bihi, mutltlarib al-Hadith, haditsuhu munkar, dla'if, munkar. The ruling of hadith narrated by narrators with this status, may be narrated for al-I'tibar. Third, worse than the previous level. Among the pronunciations are: Fulan rudda haditsuhu, mardud al-hadith, dla'if jiddan, laisa bi tsiqah, mathruh al-hadith, la tahillu kitabatu haditsihi, la yustasyhadu bi haditsihi. And others. This level cannot be used as a proof/argument, cannot be used as a martyr, and cannot be used I'tibar. Fourth, among the pronunciations are: Fulan yasriq al-Hadith, Fulan Muttaham bi al-kadzib, matruk, dzahib al-hadith, tarakuhu, la yu'tabaru bihi, mujma' ala tarkihi. And others. This level cannot be used as a proof/argument, cannot be used as a martyr, and cannot be used I'tibar. Fifth, among the pronunciations are: al-Dajjal, al-kadzab, al-wadla', wadla'a hadithan. This level cannot be used as a proof/argument, cannot be used as a martyr, and cannot be used as I'tibar. Sixth, which shows the meaning of mubalaghah. Among the pronunciations are: Akdzb al-nas, ilaihi Muntaha fi al-kadzib, huwa rukn al-kadzib, manba' al-kadzib, ma'din al-kadzib. And others. This level cannot be used as a proof/argument, cannot be used as a martyr, and cannot be used as I'tibar (Ghouri, 2007).

Conclusion

Da'if and even fake hadiths were found in the book Nasaihul Ibad by Sheikh Nawawi al-Bantani. There are six (6) hadiths that discuss maqamāt and aḥwāl, namely about repentance there are 2 hadiths, although the hadiths do not directly talk about repentance, but these hadiths are found in the syarah or explanation of repentance. Of the two hadiths about repentance, the first hadith has the status of maudhu' (fake), because in the sanad of this hadith there is a narrator named Muhammad bin Abdullah bin al-Muthallib (d. 387) who is considered yadha' al-Hadith (falsifying hadith). Meanwhile, the second hadith also has the status of maudhu', because in the sanad of this hadith there is a narrator named Abu Abdurrahman bin al-Husain bin Musa al-Sulami al-Naisaburi (d. 412), who is considered La Yata'mad al-Kadzib (not deliberately lying). The next hadith regarding asceticism are four hadiths, 1 hadith is found in the hadith books, while the other 3 hadiths are not found in the hadith books or in the hadith finder application book. The status of the hadith found in the hadith book is matruk al-hadith (abandoned hadith), because in this hadith sanad there is a narrator named Amru bin Waqid (d. 130 H.), who is considered matruk al-hadith (abandoned hadith - because he was accused of lying) .

The other three hadiths have no chain of transmission or are not even found in any hadith books. These hadiths are as follows:
1) " message
2) روي أنه صلى الله عليه وسلم أنه قال: "أحب الأعمال or اللسان" رواه البيهقي

3)‎ "وناره ساعة خير من قيام ليلة." message

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3)‎ "وناره ساعة خير من قيام ليلة." message