

**A COMPARATIVE ANALYSIS OF HADITH CRITICS CATEGORIES IN THE SELECTION OF HADITH NARRATORS****Muhammad Barnaba Ridho Ilahi<sup>1</sup>, Fahrur Razi<sup>2</sup>, Afif Maulana<sup>3</sup>, Babun Najib<sup>4</sup>**<sup>1-4</sup> Universitas Negeri Islam (UIN) Sunan Ampel Surabaya[muhbarnaba@gmail.com](mailto:muhbarnaba@gmail.com)**ABSTRACT**

The abundance of scholarly approaches within the field of hadith studies, particularly disciplines like the science of criticism and verification (*jarh wa ta'dil*), utilized for classifying the authenticity of a hadith, underscores the significance of discerning between the soundness of the content (*matn*) and the reliability of the chain of narrators (*sanad*). In response to this phenomenon, hadith scholars have undertaken comprehensive critical examinations encompassing both the *matn* and *sanad* without neglecting their interrelationship. Within the realm of hadith scholarship, the evaluation of the *sanad* serves as a yardstick for assessing the validity of a hadith, whereby the authenticity of the *sanad*, untainted by disparagement (*jarh*), plays a pivotal role in determining the reliability of the hadith. In this study, a quantitative methodology has been employed as supplementary data for a library-based research approach. This choice is justified by the existence of disparate viewpoints among categories of hadith critics, which contribute to the determination of hadith authenticity. Each category of hadith critic adheres to specific criteria when ascertaining the soundness of a hadith. Accordingly, this article delves into an in-depth exploration of the different groups of critics of hadith narrators. The aim is to caution against hastily passing judgments on potentially weak hadiths, preventing their outright dismissal or preclusion as sources of legal evidence (*dalil syari*). It is possible that within the domain of hadith scholarship, scholars possess superior and stronger hadiths capable of substantiating those deemed weak by more stringent groups.

**Keywords:** *critic, jarh, ta'dil, hadith***ABSTRAK**

Banyaknya pola pendekatan ilmiah dalam bidang studi hadis, terutama dalam disiplin seperti ilmu kritik dan verifikasi (*jarh wa ta'dil*), yang digunakan untuk mengklasifikasikan keaslian suatu hadis, menegaskan pentingnya dapat membedakan antara keabsahan isi (*matn*) dan keandalan rantai periwayatan (*sanad*). Menyikapi fenomena ini, para ulama hadis telah melakukan studi kritis yang komprehensif terhadap baik *matn* maupun *sanad*, tanpa mengabaikan hubungan antara keduanya. Dalam ranah studi hadis, evaluasi terhadap *sanad* menjadi ukuran untuk menilai keabsahan sebuah hadis, di mana keaslian *sanad*, yang bebas dari celaan (*jarh*), memiliki peranan penting dalam menentukan keandalan hadis tersebut. Dalam penelitian ini, peneliti menggunakan metodologi kuantitatif sebagai data pendukung dalam pendekatan penelitian berbasis kepustakaan. Pilihan ini didasarkan pada adanya pandangan yang berbeda di antara kategori-kategori kritikus hadis, yang berkontribusi dalam penentuan keaslian hadis. Setiap kategori kritikus hadis memiliki kriteria tertentu dalam menentukan keabsahan suatu hadis. Oleh karena itu, artikel ini mendalami secara mendalam tentang berbagai kelompok kritikus periwayat hadis. Tujuannya adalah untuk menghindari penilaian yang terburu-buru terhadap hadis yang mungkin lemah, sehingga menghindari penolakan atau pengecualian mereka sebagai sumber bukti hukum (*dalil syari*). Kemungkinan bahwa dalam domain studi hadis, para ulama memiliki hadis yang lebih superior dan kuat yang dapat mendukung hadis-hadis yang dianggap lemah oleh kelompok yang lebih ketat.

**Kata Kunci:** *Kritikus, Jarh, Ta'dil, hadis.*

## A. Introduction

Hadith is a source of law agreed upon by scholars after the Quran. The existence of hadith explains the Quran in detail<sup>1</sup>. The term 'hadith' refers to all the words, actions, and decisions of the Prophet Muhammad. The development of hadith went through various periods. During the time of the Prophet, his companions studied, analyzed, and examined hadith. However, after the Prophet's passing, the situation in society was not as comfortable and ideal as during his time<sup>2</sup>. Many differences of opinion arose among the people, with each group considering themselves to be the most correct. One form of difference among them occurred during the process of selecting and appointing the caliph after the Prophet.

One of the problems that emerged after the Prophet's death was the widespread fabrication of false hadiths (*Maudhu'*) falsely attributed to the Prophet for personal or group interests. The companions of the Prophet, who were surrounded by him, narrated many hadiths through different chains of transmission<sup>3</sup>. The companions transmitted hadiths relying on their memorization, and some companions also wrote them down, such as Abu Hurairah. Therefore, the hadiths heard or received by the *Tabi'in* and subsequent generations may have variations in their wording, either due to weak narrators or the discontinuity of their chains of transmission. Over time, hadith became a separate discipline of knowledge that developed into various branches, such as the science of *Jarh wa Ta'dil* (evaluation of narrators), *Rijalul Hadith* (biographical evaluation of narrators), textual criticism, and others<sup>4</sup>. The urgency of hadith criticism generally focuses on two aspects: the criticism of the chain of transmission (*sanad*) and the criticism of the content (*matan*). There are different opinions regarding the principles used to determine the authenticity of a hadith.<sup>5</sup> In general, differences occur between the scholars of the early generations (*salaf*) and the scholars of the later generations (*khalaf*). For example, the scholars of the *salaf* state that if a chain of transmission is authentic (*sahih*), then its content (*matan*) can be considered authentic as well, and vice versa<sup>6</sup>. On the other hand, the scholars of the *khalaf* argue that the value of a hadith's chain of transmission, whether it is authentic (*sahih*) or weak (*dhaif*), does not affect the quality of its content (*matan*)<sup>7</sup>.

Considering the dark history of hadith that the Muslim community has gone through, it is deemed important to distinguish between the authenticity of the chain of transmission and the content. This is why scholars of hadith conduct comprehensive critical studies from both the perspective of the hadith's content and its chain of transmission, without disregarding the close relationship between the two. In their criticism of the chain of transmission, scholars categorize several groups of hadith critics, some with strict criteria,

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<sup>1</sup> Almunadi Adriansyah, 'METODOLOGI IMAM AL-THAHAWI DALAM MENYELESAIKAN MUSYKIL AL-HADIS DENGAN PENDEKATAN MUBHAM AL-HADIS', *Jurnal El-Afkar*, 6 no 11 (2017), 65–74 (p. hlm 65.).

<sup>2</sup> Tahmid Miftachurrozaq and Jannatul Husna, 'Ilmu Hadis Perspektif Mohammad Hashim Kamali dalam A Textbook of Hadith Studies', 21.2 (2022), p. hlm 175.

<sup>3</sup> Muhammad Asgar Muzakki, 'ANALISA METODOLOGI KRITIK HADIS JALALUDDIN AS-SUYUTHI DALAM AL-LA'AALI AL-MASHNU'AH FI AL-AHADITS AL-MAUDHU'AJ', *AL ISNAD: Journal of Indonesian Hadith Studies*, 1.1 (2020), 1–10 (p. hlm 3.) <<https://doi.org/10.51875/alisanad.v1i1.23>>.

<sup>4</sup> Rizkiyatul Imtyas, 'METODE KRITIK SANAD DAN MATAN', *Ushuluna: Jurnal Ilmu Ushuluddin*, 1.1 (2020), 18–32 (p. hlm 19.) <<https://doi.org/10.15408/ushuluna.v1i1.15286>>.

<sup>5</sup> Arfan Arfan, 'Manhaj Ibn Hibban dalam Kitab al-Siqat (Kritik Rijal al-Hadis Kategori Majhul)', *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam*, 8.1 (2022), 49–69 (p. hlm 51.) <<https://doi.org/10.36701/nukhbah.v8i1.531>>.

<sup>6</sup> Taufiqurrahman Taufiqurrahman, 'KRITIK HADITS DALAM KAWASAN KAJIAN SEJARAH', *Jurnal Ulunnuha*, 8.1 (2019), 89–104 (p. hlm 90-91.) <<https://doi.org/10.15548/ju.v8i1.297>>.

<sup>7</sup> Ahmadi Ritonga, 'Telaah Terhadap Manhaj Naqd al-Matn Inda Ulama al-ad an-Nabawi', 1.1 (2017), p. hlm 138.

some with loose criteria, and some with a balanced approach. The categorization of these groups will determine the validity of a hadith, as each group of hadith critics has its own criteria for determining authenticity<sup>8</sup>. This article will discuss the group of critics of the narrators of hadith." Research methods employed in this article include historical analysis, literature review, comparative analysis of scholarly opinions, and critical examination of hadith chains and contents.

## B. Discussion

One of the pivotal factors in determining the quality of a hadith lies in the authenticity of its chain of narrators or the reliability of the narrators themselves. Each critical scholar of hadith transmission employs specific criteria and prerequisites to ascertain the quality of a given hadith. The critique of hadith narrators originated during a period characterized by the emergence of various sects or groups, such as the Khawarij, Shia, and Murjia, amidst a climate of social unrest. This tumultuous era witnessed the proliferation and dissemination of fabricated hadiths<sup>9</sup>. Consequently, the establishment of a scholarly discipline focusing on the evaluation of the chain of narrators and the content of hadiths becomes indispensable. Al-Hafiz Al-Dhahabi undertook the classification and categorization of scholars based on their perspectives and methodologies for assessing the authenticity of hadiths, taking into account the personalities and inclinations of these hadith critics.<sup>10</sup> Al-Hafiz formulated a four-tiered framework for this purpose, as follows:

### 1. *Tabaqat*, or the First Level (*Al-Mutasyaddiun*)

In accordance with the views of Al-Dzahabi<sup>11</sup>, the first level, referred to as *Al-Mutasyaddiun*, is characterized by strict and rigorous requirements. Critics belonging to this category include: Syu'bah ibn Al-Hajjaj: Abu Bistam (d. 160 H), Malik ibn Anas: Abu 'Abduillah Al-'Ashabi (d. 179 H), Yahya ibn Said Al-Qattan: Abu Sa'id (d. 198 H), Ibn Ma'in: Abu Zakaria, Yahya ibn Ma'in<sup>12</sup> (d. 233 H), Ibn Al-Madani: Abu Al-Hasan, 'Ali ibn 'Abdullah (d. 234 H), Al-Juzjani: Abu Ishaq, Ibrahim ibn Ya'qub Al-Sa'dii (d. 259 H), Abu Hatim Al-Razi: Muhammad ibn Idris Al-Hanzalii (d. 277 H), Ibn Al-Khirasy: Abu Muhammad, 'AbdAl-Rahman ibn Yusuf (d. 283 H), Al-Nasa'i: Abu Abd-Al-Rahman, Ahmad ibn Syu'aib (d. 303 H), Ibnu Al-Hibban: Abu Hatim, Muhammad ibn Al-Hibban Al-Busti (d. 354 H).

Al-Dzahabi explains that this group exhibits remarkable stringency in authentication (*al-Ta'athiq*) and unwavering precision in commendation (*al-Ta'dil*). They reject narrators with two errors, and they weaken hadiths based on their causes. Additionally, Muhammad Thahir Al-Jawabi provides a more comprehensive list of scholars associated with this category in his work "*Al-Jarh and Al-Ta'dil*,"<sup>13</sup> including: Syu'bah Ibn Al-Hajjaj, Malik Ibn

<sup>8</sup> Khabibi Muhammad Luthfi, 'KRITIK MATN SEBAGAI METODE UTAMA DALAM PENELITIAN KESAHIHAN HADIS NABI', p. hlm 201-202.

<sup>9</sup> Muadilah Hs. Bunganegara and I Gusti Bagus Agung Perdana Rayyn, 'KAEDAH KEDABITAN PERIWAYAT: KAEDAH AL-JARH WA TADHBIT', *Qolamuna : Jurnal Studi Islam*, 8.2 (2023), 123-38 (p. hlm 124-125.) <<https://doi.org/10.55120/qolamuna.v8i2.947>>.

<sup>10</sup> Ahmad Irsyad Al Faruq, Lukman Zain, and Ahmad Faqih Hasyim, 'Metode Jarh wa al-Ta'dil Kelompok Mutashaddid dan Mutasahil (Telaah Pemikiran Yahya ibn Ma'in dan al-Turmudhi Perspektif Sosiologi Pengetahuan)', *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis*, 6.01 (2018), 151 (p. hlm 180.) <<https://doi.org/10.24235/diyaafkar.v6i01.2805>>.

<sup>11</sup> Al Faruq, Zain, and Hasyim, 'Metode Jarh wa al-Ta'dil Kelompok Mutashaddid dan Mutasahil (Telaah Pemikiran Yahya ibn Ma'in dan al-Turmudhi Perspektif Sosiologi Pengetahuan)', p. hlm 185.

<sup>12</sup> Muhammad Alwi Hs, 'Kajian Hadis Mustafa Azami Sebagai Kerja Hermeneutika (Analisis Kajian Sanad dan Matan Hadis dalam Studies in Hadith Methodologi and Literature Karya Mustafa Azami)', *Jurnal Ushuluddin*, 28.1 (2020), 30 (p. hlm 38.) <<https://doi.org/10.24014/jush.v28i1.7551>>.

<sup>13</sup> Ahmad Irsyad Al Faruq, Lukman Zain, and Ahmad Faqih Hasyim, 'Metode Jarh wa al-Ta'dil Kelompok Mutashaddid dan Mutasahil (Telaah Pemikiran Yahya ibn Ma'in dan al-Turmudhi Perspektif Sosiologi

Abbas, Imam Al-Bukhari, Yahya Ibn Said Al-Qattan, Yahya Ibn Ma'in, Abu Hatim Al-Razi, Ali Ibn Al-Madini. The aforementioned groups adhere to a principle recognized by hadith experts to determine the quality of a hadith's chain of narrators. This principle emphasizes the uninterrupted continuity of the chain from its inception to its conclusion. Narrators must possess the qualities of justice (*adil*) and reliability (*dhabit*) throughout the entire chain. Moreover, they must be free from any defects (*syadz*) or imperfections (Moreover, they must be free from any defects (*syadz*) or imperfections ('*illat*').<sup>14</sup> Failure to meet these criteria renders the hadith unacceptable as valid legal evidence or proof within the framework of Shariah.<sup>15</sup> The scholars in this group demonstrate unwavering dedication when ascertaining the authenticity of a hadith narrator. Their conclusions carry a significant degree of authority and are not subject to challenge. Similarly, when they cast doubt on a narrator, other scholars thoroughly examine the matter. If a consensus among scholars arises regarding the weakness of a particular narrator, they are deemed unreliable. Conversely, if other scholars consider the narrators reliable, the situation necessitates a rule that allows criticism (*jarh*) only when accompanied by detailed explanations or interpretations. For instance, if Ibn Ma'in asserts that a hadith narrator is weak without providing reasons that other scholars concur with, other critics regard the narrator as trustworthy. Such cases are considered in the context of verification of hadith authenticity (*Al-Tashih*) and are closely associated with hadiths classified as good (*hasan*). Furthermore, when discrepancies emerge between criticism (*jarh*) and commendation (*ta'dil*) concerning the narrators of hadiths, this group adheres strictly to accepting criticism (*tarjih*) without explicitly mentioning the reasons for the *jarh*. If a criticized individual has not yet been deemed trustworthy by a hadith critic, the criticism (*jarh*) takes precedence over the commendation (*ta'dil*). Despite the smaller number of scholars involved in the criticism compared to those offering commendation, the critics possess knowledge unknown to the commenders, thus justifying their prioritization in the evaluation process.<sup>16</sup>

## **2. Second level: Al-Mutasahilun (The Group with Less Stringent Criteria)**

At this level, there exists a group with criteria that are comparatively less stringent than those of the previous category. Among the scholars included in Al-Mutasahilun are:

- 1) Al-Tirmidhi: Abu 'Isa, Muhammad ibn Isa ibn Saurah (279 AH).<sup>17</sup>
- 2) Ibn Al-Hibban: Abu Hatim, Muhammad ibn Al-Hibban Al-Busti (354 AH). He is also classified within the Al-Mutasahilin group due to his inclination towards imposing excessive conditions in the field of Al-jarh (criticism) towards narrators while demonstrating leniency in the matter of Al-Ta'dil (confirmation of reliability).
- 3) Al-Daruqutni: Abu Al-Hasan Ali ibn 'Umar (385 AH).
- 4) Al-Hakim: Abu 'Abdullah Muhammad ibn Abdullah Al-Naisaburi (405 AH).
- 5) Al-Bayhaqi: Abu Bakr Ahmad ibn Al-Husain (458 AH).

According to this group, the criteria for authentic hadith quality are agreed upon by the majority of hadith scholars. Even if a hadith is transmitted through a single narrator, it

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Pengetahuan)', *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadist*, 6.01 (2018), 151 (p. hlm 454) <<https://doi.org/10.24235/diyaafkar.v6i01.2805>>.

<sup>14</sup> Imtyas, p. hlm 43-44.

<sup>15</sup> Siti Mujibatun, 'PARADIGMA ULAMA DALAM MENENTUKAN KUALITAS HADIST DAN IMPLIKASINYA DALAM KEHIDUPAN UMAT ISLAM', 14 (2014), p. hlm 151.

<sup>16</sup> T.M. Hasbi Ash-shiddieqy, 'Sejarah Dan Pengantar Ilmu Hadits / T.M. Hasbi Ash-Shiddieqy', in *Sejarah Dan Pengantar Ilmu Hadits / T.M. Hasbi Ash-Shiddieqy* (Jakarta: Bulan Bintang, 2013), p. 240 (p. hlm 220) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=176600>> [accessed 7 September 2023].

<sup>17</sup> Idris Siregar, 'Tahnik dalam Persfektip Hadis (Studi Analisis Sanad Musnad Ahmad Ibn Hanbal dan Sunan At-Turmudzi)', *Jurnal Pendidikan Tambusai*, 6.3 (2022), 13679-87 (p. hlm 13684.) <<https://doi.org/10.31004/jptam.v6i3.4491>>.

can be accepted as valid legal evidence if it contains elements that are universally recognized by the majority of hadith scholars and satisfies the established criteria for hadith authenticity.<sup>18</sup> Consequently, the three preceding categories adhere to this perspective.<sup>19</sup> In instances where a disparity arises between criticism (*Jarh*) and praise (*ta'dil*), the Mutasahil group maintains the position of accepting both criticism and praise without expounding upon the underlying reasons, on the condition that these evaluations are provided by experts in the field of hadith. However, when this group engages in the criticism of a narrator, it is imperative to consider the credibility of the critic. Within this category, there are individuals who are known for their strictness (*Mutasyaddid*) in criticism, such as Ibn Hibban.<sup>20</sup>

### 3. The Third Category: *Al-Muta'adilun* (the group of individuals who are balanced and moderate)

The scholars belonging to the *Al-Muta'adilun* category, or this particular tier, are enumerated as follows:<sup>21</sup>

- 1) Ahmad ibn Hanbal: Abu 'Abdullah Al-Syaibani (d. 241 H). Nevertheless, he is also categorized as *Al-Mustashaddid* (rigid and stringent) in his stance towards the group discussing the concept (asserting that the Quran is a created entity) within the Quran.
- 2) Imam Al-Bukhari: Abu Abdullah Muhammad ibn Ismail Al-Ju'fi.<sup>22</sup>
- 3) Abu Zur'ah Al-Razi: Ubaidullah ibn Abdul Karim
- 4) Ibn 'Adiy: Abu Ahmad Abdullah ibn Adiy Al-Jurjani. Additionally, Ibn Adiy is reputed for his rigorous evaluation of scholars affiliated with the Hanafi school, displaying a marked deficiency in rendering impartial judgments towards narrators adhering to the Hanafi school.

The scholars in the *Al-Muta'adilun* category exemplify a judicious and equitable approach to discerning flaws and assessing the reliability of hadith narrators. Prior to establishing a judgment regarding a hadith narrator, this group conducts an investigation into the reasons behind a narrator's alleged shortcomings or potential compromise of the integrity of hadith transmission. Their objective is to arrive at a comprehensive and fair appraisal within the framework of *jarh wa tadil* (the science of criticism and appraisal of narrators). This category posits that the criteria for deeming a hadith as *sahih* (authentic) entail specific elements and prerequisites that have gained consensus among hadith scholars. Notably, even if a hadith is transmitted through a single narrator, it may be deemed valid as evidence if it fulfills the conditions and requirements stipulated for an authentic hadith.<sup>23</sup>

### 4. The Fourth Category: *Ta'annut* /Exaggeration (Rigidity and Excessiveness)

The individuals belonging to this category are characterized by their harsh and excessive approach when evaluating hadith narrators. They firmly believe that a hadith classified as authentic (*sahih*) must fulfill the necessary conditions and requirements of an

<sup>18</sup> Eko Zulfikar, 'Metode Menentukan Kesahihan Hadis: Teori dan Aplikasi aL-Hakim dalam Kitab aL-Mustadrak 'Ala Shahihain', *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah*, 2.2 (2020), 121–45 (p. hlm 248.) <<https://doi.org/10.32939/ishlah.v2i2.33>>.

<sup>19</sup> 'Mujibatun - 2014 - PARADIGMA ULAMA DALAM MENENTUKAN KUALITAS HADIST DA.Pdf', p. hlm 213.

<sup>20</sup> Arfan, p. hlm 51-53.

<sup>21</sup> Anis Tilawati, 'Kajian Kitab At-Thabaqat Al-Kubra Karya Ibnu Sa'ad', *SINDA: Comprehensive Journal of Islamic Social Studies*, 2.2 (2022), 148–60 (p. hlm 43) <<https://doi.org/10.28926/sinda.v2i2.508>>.

<sup>22</sup> Ade Pahrudin, 'Tipologi Studi Hadis Kontemporer di Indonesia (Studi Terhadap Artikel Jurnal Terindeks Moraref tahun 2017-2021)', *AL QUDS: Jurnal Studi Alquran dan Hadis*, 6.2 (2022), 593 (p. hlm 599-600.) <<https://doi.org/10.29240/alquds.v6i2.4087>>.

<sup>23</sup> Abdul Gaffar Bedong, 'Al Jarh wa al ta'dil : konstruksi aplikatif terhadap penilaian hadis', in *Al Jarh wa al ta'dil : konstruksi aplikatif terhadap penilaian hadis* (Yogyakarta: Bintang Pustaka Madani, 2021), p. 148 (p. hlm 171) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=1447928>> [accessed 7 January 2023].

authentic hadith, particularly concerning the authenticity of its chain of narrators (*sanad*). The *sanad* must be continuous within each level (*tabaqat*), with a minimum of ten reliable narrators. Furthermore, all narrators must possess the qualities of fairness and reliability (*adil and dhabit*), and the *sanad* should be free from any discrepancies (*syadz*) or flaws (*illat*). This group considers unanimous agreement among scholars as a valid criterion for determining the authenticity of a hadith.

Prominent scholars included in this category are Ibn Hibban and Imam An-Nasa'i. Imam An-Nasa'i holds the opinion that when there is a contradiction between criticism (*jarh*) and approval (*ta'dil*) regarding a narrator, preference should be given to the approval because the narrator is presumed to be fair by default.<sup>24</sup> However, this group does not readily accept a preferred judgment (*tarjih*) without a justified reason or without providing background information. Conversely, they accept an approval (*ta'dil*) even without specifying the reason for it. According to them, the attribute of fairness has various forms and cannot be acknowledged without mentioning these qualities. In the process of criticism (*tajrih*), it is sufficient to highlight one of these qualities.<sup>25</sup>

### 5. Differences in the Acceptance of Hadith

There are notable distinctions among various groups, such as *al-Mutasyadiddun*, *al-Mutashahilun*, and *al-Mutawwasit*, in their acceptance of hadith. Thus, the author aims to provide an illustrative example of the disparities between these groups. Specifically, the following narration will be examined for its divergent evaluations by these factions:

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا بَيْتَةَ بْنِ الْوَلِيدِ الْجَمَصِيُّ، عَنْ عُثْمَانَ بْنِ زُفَرَ، عَنْ هَاشِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: «مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ، وَفِيهِ دِرْهَمٌ حَرَامٌ، لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً مَا دَامَ عَلَيْهِ»<sup>26</sup>

*Aswad ibn Amir narrated to us, Baqiah ibn Al-Walid Al-Himsi narrated to us, from Uthman ibn Zufar, from Hashim, from Ibn Umar, who said: "Whoever buys a garment for ten dirhams, and among them is one dirham that is forbidden, Allah will not accept his prayers as long as he wears it." (Narrated by Ahmad ibn Hanbal)*

- a. According to the stringent faction (*Mutasyaddid*)  
The aforementioned hadith is deemed flawed due to the presence of an unidentified narrator who fails to meet the criteria of hadith authentication. The inclusion of an individual named Hisyam, whose personal background remains unknown, renders his narration invalid and unsuitable as a basis for judgment.<sup>27</sup>
- b. According to the moderate faction (*Mutashahilun*)  
This group argues that the aforementioned hadith can serve as a legitimate religious evidence (*dalil syari*). Despite the presence of an unidentified narrator, the hadith addresses norms, teachings, and contains a warning, thereby justifying its usage as supporting evidence.
- c. According to the middle-ground faction (*Mutawassith* and *Muta'annut*)  
In agreement with the *Mutashahilun* group, this groups considers the hadith in question acceptable as evidence.

The differences in viewpoints presented above lead to the conclusion that assessing the authenticity or validity of a hadith is not a straightforward process. Moreover, the indication of a hadith's weakness does not automatically disqualify it as evidence since

<sup>24</sup> Abi Abdillah Muhammad bin Ahmad bin Utsman, p. hlm 220.

<sup>25</sup> 'Mujibatun - 2014 - PARADIGMA ULAMA DALAM MENENTUKAN KUALITAS HADIST DA.Pdf', p. hlm 213.

<sup>26</sup> Abu Abdillah Ahmad Ibn Muhammad ibn Hanbal ibn Hallaj ibn Asad Al-Saibani, 'Musnad Al-Imam Ahmad ibn Hanbal', in *Musnad Al-Imam Ahmad ibn Hanbal*, 10, juz 10 (Beirut: Mu'assasah Al-Risalah, 2001), p. hlm 24.

<sup>27</sup> 'Mujibatun - 2014 - PARADIGMA ULAMA DALAM MENENTUKAN KUALITAS HADIST DA.Pdf', p. hlm 229.

corroborating narrations supporting the weak hadith may exist. Further scrutiny reveals implications regarding the evaluation of hadith quality by the *Mutasyaddid* faction. For instance, the first category within this group prioritizes examining the selected sources of hadith transmission, relegating *mauquf* hadith (attributed to the Companions) as unsuitable for evidentiary purposes. Additionally, discrepancies may arise between the understandings of the *Muta'annut*, *Mutawassit*, and *Mutasahhil* groups. Furthermore, a meticulous analysis of the wording and content of the hadith distinguishes the strict faction's assertion that behaviors not explicitly commanded by the Prophet and transmitted by other companions—pertaining to rituals, transactions, and other aspects—cannot be considered as evidence. These differing perspectives highlight the potential variations that emerge when interpreting hadith according to the *Muta'annut*, *Mutawassit*, and *Mutasahhil* approaches.

#### 6. Determination of the Legal Status of a Hadith

Various perspectives among scholars exist regarding the establishment of the legal status of a hadith. Firstly, if the *mutasyaddidun* group judges a narrator to be *tsiqah* (trustworthy), there should be no doubt in utilizing their narration as a *hujjah* (evidence). This group adheres to stringent criteria in determining the reliability of narrators unless their ruling contradicts the consensus of scholars who criticize the narrator. Second, if hadith scholars concur with the *Mutasahilin* group's viewpoint, it is acceptable<sup>28</sup>. However, if any member of this group dissents or holds a distinct opinion, it cannot be considered valid. Scholars from this group may either ease or impose stricter conditions on weak narrators. Thirdly, the view of the *mu'tadilin* scholars can be accepted if it does not conflict with the detailed criticism (*jarh al mufassar*) that is not excessively strict and inflexible. This is due to the existence of four classifications for hadith narrators.

The first category is *thabaqat* (generations), wherein a hadith possesses a commonality throughout its chain of narrators. Among the two general categories of *thabaqat* narrations is *Kitab Thabaqat al Kubro*, authored by Abu Abdullah Muhammad bin Sa'ad al Waqidi.<sup>29</sup> This book delves into the lives of the Companions and the *tabi'in*, revealing their accounts during the era of Islam and the Umayyad period. The book relies on approximately 25 prominent scholars, mainly from Medina, following a methodology that combines the *Musyaffahah* (oral transmission) and *simai* (direct hearing) methods. Additionally, it draws from a limited number of written sources. *Thabaqat al Kubro* amalgamates the *isnad* (chain of narrators) and historical approaches.<sup>30</sup> Another category pertains to specific narrators, such as *Tadzkirah al-Huffazh*<sup>31</sup> by Hasan Al-Dzahabi. This particular book contains 1,176 narrators and is organized according to *thabaqah* (generations), spanning four volumes based on the 1998 edition of *Dar al Kutub al Imiyah*. It commences by discussing the Companions in the first *thabaqah*, including the narration of hadith by Abu Bakr, and concludes with a profile of Jamaluddin Yusuf Ibn Abdul Rahman al Mizzi.<sup>32</sup> The book exclusively includes narrators of hadith described as *al-Hafiz* and *al-Hujjah*, indicating their reliability and applicability as legal evidence.<sup>33</sup>

The second category pertains to narrators assessed in a general sense. This approach encompasses the examination of hadith quality across various aspects, encompassing both

<sup>28</sup> Kusroni Kusroni, 'Mengenal Tuntas Seluk Beluk Perwayatan Hadis', *Riwayah : Jurnal Studi Hadis*, 2.2 (2018), 273 (p. hlm 276-280.) <<https://doi.org/10.21043/riwayah.v2i2.3142>>.

<sup>29</sup> Idri H, 'Studi hadist', in *Studi hadist*, cet 3 (Jakarta: Kencana, 2016), p. 334 (p. hlm 300) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=1056250>> [accessed 7 August 2023].

<sup>30</sup> Tilawati, p. hlm 157.

<sup>31</sup> M Lutfi Abdul Manaf, M Fath Ervan Zulfa, and M Nasirudin, 'KUALIFIKASI PERAWI DAN METODE DALAM PROSES TRANSMISI HADITS', . . *Volume*, 04 (2020), p. hlm 45.

<sup>32</sup> Abi Abdillah Muhammad bin Ahmad bin Utsman, p. hlm 4.

<sup>33</sup> Gaffar Bedong, p. hlm 122.

trustworthy (*tsiqah*) and untrustworthy narrators. A comprehensive account of this can be found in the work of Imam Al-Bukhari in his book *al-Tarikh al-Kabir*, which contains 12,305 narrators. *al-Tarikh al-Kabir* is organized alphabetically<sup>34</sup>, taking into consideration the first letter of the narrator's name and their father's name. The third category entails correcting narrators based on specific references. Examples include Muhammad bin Yahya bin Hadda' al-Tamimi al-Ta'rif bi al-Rijal al-Muwaththa' and al-Jam'u bayan Rijal al-Shahihayn by Abu al-Fadh Muhammad bin Thahir al-Maqdisi. Additionally, monumental works by Imam Al-Bukhari have been summarized by Abu Nashr Ahmad Ibn Muhammad al-Kalabadzi in his book *al-Hidayah wa al-Irsyad fi Ma'rifah Ahl al-Tsiqah wa al-Sadat*.<sup>35</sup>

The fourth category concerns narrators classified as either *tsiqah* or *dhaif* (weak), further subdivided into two sections. The first section includes works like *Kitab At-Tsiqah* by Abu Al-Hasan Ahmad ibn Abdullah ibn Shalih al-Ijli, which consists of two volumes published in 1985 H. al-Ijli arranges narrators according to their names in the Arabic alphabet. This section also encompasses a subsection on female narrators spanning two volumes, found in the book *Tarikh Asma' at-Tsiqah min Man Nuqila 'anhum al-Ilm* by Umar ibn Ahmad bin Syahin. The second section encompasses weak narrators, exemplified by books like *al-Dhu'afa al Kabir* and *al-Dhu'afa al Shaghir* by al-Bukhari, *al-Dhu'afa wa al-Matrukun* by Imam Nasai, *al-Dhu'afa wa al-Matrukun* by Abu al Farj Abd al Rahman bin al Jawzi, *al-Dhu'afa* by Abu Ja'far Muhamamd ibn Amr al-Uqayli, *Ma'rifah al-Majruhin min al-Muhadditsin* by Ibn Hatim Muhammad bin Ahmad bin Hibban al Busthi, and *al-Kamil fi Dhu'afa al-Rijal* by Abu Ahmad Abdullah ibn Adi al-Jurjani. The latter book aims to facilitate individuals seeking information about a narrator by arranging the content in alphabetical order based on the names of hadith narrators, accompanied by comments from scholars regarding their classification as weak. The aforementioned categories primarily focus on providing biographical details of hadith narrators, encompassing aspects such as their full names, teachers and students, birth and death dates, and evaluations by scholars.<sup>36</sup>

### C. Conclusion

In the transmission of hadith, the chain of narrators plays a crucial role in determining the quality of a hadith, whether it is weak (*dhaif*) or authentic (*sahih*). Every critic of hadith has specific criteria and requirements for assessing the quality of a hadith. For instance, Al-Hafiz Al-Zahabi divided and categorized scholars based on their views in determining the quality of a hadith in terms of the personality of the hadith critic. There are four categories: Firstly, the strict group (*al-Mutasyaddiun*) with stringent requirements Secondly, the moderate group (*al-Mutasahilun*) with lenient requirements Thirdly, the balanced group (*al-Mu'tadilun*) consisting of individuals who maintain a middle ground, Lastly, the excessive group (*ta'annut*) characterized by their coarse and exaggerated approach.

Furthermore, the narrators of hadith are classified into four categories. Firstly, the category of *thabaqat* (generations) Secondly, the category of narrators in general, including narrators found in various hadith collections with varying qualities, both reliable (*tsiqah*) and unreliable, Thirdly, the category of narrators found in specific books is briefly presented. Fourthly, the category of reliable but weak (*tsiqah dhaif*) narrators. Based on the aforementioned differences in perspectives, it can be concluded that if there is a hadith suspected to be weak, it should not be hastily condemned as invalid or incapable of serving as legal evidence (*dalil syari*). It is possible that hadith scholars possess superior and robust hadiths that can strengthen the weak hadiths criticized by the strict group.

<sup>34</sup> Misbah Binasdevi, 'METODOLOGI IMAM AL-BUKHARI DALAM MENENTUKAN CACAT SEBUAH HADIS PADA KITAB AT-TARIKH AL-KABIR JILID II', 06 (2020), p. hlm 58-59.

<sup>35</sup> Abi Abdillah Muhammad bin Ahmad bin Utsman, p. hlm 122-123.

<sup>36</sup> Gaffar Bedong, p. hlm 301.



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