

Methods of Contemporary Sanad Hadith Criticism: (Study on The Understanding Perspective of Middle Eastern Hadith Scholars)

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Abstract. This study aims to analyze the critical method of *sanad* hadith used by several contemporary hadith scholars in the Middle East. The results of it are focused on the tendencies and characteristics of the methods used by them. This study used library research and qualitative methods which are arranged descriptively, comparatively, and analytically. This research departs from the statement put forward by Daniel Djuned and Ahmad Amin (d. 1373 H) they said the study of *sanad* hadith criticism is no longer relevant in the contemporary era. According to researchers, studies on *sanad* hadith are no less important to study, especially in the current era, there have been many circulating hoaxes or *da'if* claims or *ṣaḥīḥ* claims against unfounded hadiths to support the ideology of a group.

Keywords: Hadith, Hadith Criticism, Hadith Criticism Method, Contemporary Hadith Critics.

1 Introduction

The Middle East region is considered the center of hadith studies in the world, many of the Muslim scholars have studied in several Middle Eastern regions. Terminologically, according to the theory of Long David E and Reich Bernad, which explains that the term the Middle East is closely related to ethnocultural and ethnoreligious elements [1]. From an ethnocultural perspective, the Middle East is used to refer to countries that are dominated by Arabs and their culture. Meanwhile, according to ethnoreligious elements, the term Middle East is used to refer to countries where most of the people follow Islam, in other words, the influence of Islam has a dominant influence. This theory concludes that the two factors above become an inseparable series [2], this also implies that the Middle East region is often referred to as the Arab and Islamic world.

Concerning the study of hadith, the Middle East region has a major contribution to the development of hadith studies in the world. This is because the area is the birthplace of Islam itself, so that religious narratives appear there and become a heritage that has always been preserved from the classical era to the present. Many formal and non-formal Islamic study and education institutions in the Middle East concentrate on the study of hadith, this is a special attraction for students all over the world to study hadith there. The existence of this research institution has also succeeded in producing several scholars who are recognized for their credibility, both classical and contemporary.

Some contemporary hadith critics of Middle East alumni are Hasan bin Ali Assaqaf, Abdul Basith Mazid, Said Mamduh, and Habiburrahman al-A'dzami. They are hadith scholars who have received education in the Middle East and each of them has made a major contribution to the science of hadith and its dynamics, both through writings and through studies organized to educate the Muslim community. In addition to studying hadith studies, the four scholars are also competent in theology, Islamic science, Islamic thought, and so on. Some of them are also active lecturers who teach at several universities in the world.

The presence of the four figures above and their contribution to hadith criticism is a tangible form that the praxis of hadith criticism in the contemporary era still exists. The researcher does not agree with the argument put forward by Daniel Djuned, who explains that the study of hadith criticism is no longer relevant in the contemporary era [3], meaning that the study of hadith criticism has been completed and should only be remembered by hadith scholars. Likewise, explained by Ahmad Amin (d. 1373 H) that the criticism of hadith has been completed by classical hadith critics and the main task of contemporary hadith critics is to study the understanding of hadith only [4].

In fact, in the contemporary era, the study of hadith is needed to provide a comprehensive understanding to the public, but the study of hadith sanad is no less important to study, especially in the current era there are many hoaxes or da'f claims or sa claims against hadiths that do not exist. fundamental to support the ideology of an individual. In addition, according to the opinion of Thahir al-Jawabi [5], a hadith can be analyzed further if the hadith is authentic or hasan. Therefore, the study of the sanad of hadith is indispensable and timeless.

In conducting criticisms of the sanad against al-Albani [6], the four hadith scholars put all their critical aspirations in the books they wrote, such as *Tanāquḍāt al-Albāni al-Wāḍiḥāt* by Hasan bin Ali Assaqaf, *Tanbīh al-Muslim ilā Ta'addī al-Albāni 'alā aḥīḥ Muslim* by Said Mamduh, *al-Ta'āqubāt al-Ḥadīthiyyah 'alā al-Shaīkh al-Albāni Abdul Basith Mazid*, *al-Albāni: Shuzūzuhū wa Akhtā'uhū* by Habiburrahman al-A'dzami. Through these works, of course, they have their methods and characteristics that are used as benchmarks for carrying out hadith criticism. Then have they unknowingly contributed to a new formulation or rule in the world of hadith criticism or just confirmed the formulation of hadith criticism that has been set by classical hadith critics?

2 Methodology

The method used is library research, qualitative by using comparative analytical descriptive method. To strengthen the analysis, I used the critical method of sanad and matan hadith, this method was carried out to determine the authenticity of the sanad and matan hadith. This method also begins with takhrij hadith to trace hadith incredible literature. To explore how contemporary Middle Eastern hadith scholars think, I use the character study method. This method is also used to find the differences and similarities of each character's thoughts.

3 Result and Discussion

3.1 Definition of Hadith Criticism

Before discussing further the methods of contemporary hadith critics, the researcher will first explain the word "criticism" which has multiple interpretations. When you hear the word criticism, most Indonesians often think of criticism with a negative connotation, even though in its application it is not always like that. In detail, if the word criticism is used to describe a correction of an error in something, it tends to have negative implications. If it is related to the dimension of hadith science, the context of such understanding seems to give the impression that hadith criticism is "there is an error in the hadith of the Prophet" and needs to be "criticized" which means "correction/revision". This impression is also found in the daily conversations of Indonesians who place the word criticism on the meaning of not being quick to believe, sharp in analysis, and considering the good or bad of work [7].

The word critique will have a different meaning according to the context in which the word is used. The word criticism can have a positive connotation if it is interpreted as an attempt to make judgments about the good or bad of a thing/to make judgments about the good and bad points. Criticism with a positive denotation also involves various rational and objective considerations when assessing something. In contrast to criticism with negative denotations, which are more to judge with disapproval, namely judging something with rejection [8]. Meanwhile, "rejection" or a priori tends to be oriented towards subjective blind judgment because it is based on the negation of the object being assessed.

According to the researcher, from the explanation above, the position of hadith criticism is included in the category of positive criticism, because hadith critics place themselves in an objective position to assess hadith and their narrators, such as efforts to answer the question: "is the content of the hadith valid and can it be historically corrected?" accountable or not?". Hadith critics also refer to the prevailing standardization of hadith criticism. An objective attitude is applied by hadith critics as the main parameter to avoid bias (bias contrast effect) and subjectivity that can damage the truth value of Muslim hadith studies [9].

Hadith criticism, in Arabic terminology, is known as naqd al-ḥadīth which is the root of the words naqd and al-ḥadīth. Al-Naqd in Arabic means; checking, research, analysis, and differentiation [10].

3.2 Sanad Hadith Criticism Formulation Used by Middle Eastern Scholars in the Contemporary Era

After understanding the terms of hadith criticism, we will discuss the findings of the characteristics of contemporary hadith scholars, especially from the perspective of Middle Eastern scholars. As explained in the introduction, the researchers took samples [11] from their works on critical responses to the al-Albani hadith method. the works studied are the book *Tanāquḍāt al-Albāni al-Wāḍiḥāt* by Hasan bin Ali Assaqaf, the book *Tanbīh al-Muslim ilā Ta'addī al-Albāni 'alā aḥīḥ Muslim* by Said Mamduh, the book *al-Ta'āqubāt al-Ḥadīthiyyah 'alā al-Shaikh al-Albāni* by Abdul Basīth Mazid, *Kitāb al-Albāni: Shuḥūḍuhū wa Akhṭā'uhū* by Habiburrahman al-A'dzami.

After an in-depth analysis, the researcher argues that several methods of hadith criticism that are generally used by Middle Eastern hadith critics in the contemporary era are as follows:

3.2.1 Making Al-Bukhari and Muslim Standards as References in Criticizing Sanad Hadith

After analyzing, mainstream contemporary Middle Eastern hadith critics use the criteria for hadith validity formulated by al-Bukhari and Muslim as standardization when criticizing al-Albani. These efforts were made to trace the authenticity of the hadith, especially in its sanad [12].

The reason for the selection of the criteria for the validity of the hadith is because the parameters used by al-Bukhari and Muslim are considered to have gone through a rigorous selection and the research stages are not short, resulting in an accurate standardization of sanad criticism. The second reason is that when viewed from the character of the two, both al-Bukhari and Muslim both have good personalities, they are also famous among world scholars as well-known hadith experts nowadays.

As Said Mamduh's argument, he quotes the words of Ibn Salah:

جميع ما حكم مسلم بصحته في هذا الكتاب فهو مقطوع بصحته وهكذا ما حكم البخاري بصحته في كتابه. وذلك لأن الأمة تلقت ذلك بالقبول سوى من لا يعتد بخلافه ووفاقه في الإجماع [13].

"All the hadiths which have been confirmed as authentic by Imam Muslim in this book (Ṣaḥīḥ Muslim) are authenticated, and so are the hadiths which have been confirmed as authentic by Imam al-Bukhari in his book. This is because (the majority) of the ummah have agreed except for those whose differences and agreements do not need to be considered by *ijmā'*".

In addition, Said Mamduh through his book *Tanbīh al-Muslim ilā Ta'addī al-Albānī 'alā aḥīḥ Muslim* says that all series of sanad and narrators of hadith in the book *ṣaḥīḥain* (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim) have *mutawātir*, *thiqqah*, *'ādil* and *ḍabīṭ* qualities, so there is no need to question its credibility [13].

From Said Mamduh's explanation, he provides several arguments regarding the consequences of debating the sanad in the book of *ṣaḥīḥain*, especially for contemporary society today, the consequences in question are as follows:

- a. Gives a bad impact on ordinary people who do not understand the dynamics of ḥadīth science and criticism of sanad.
- b. Debating the sanads in the book of *ṣaḥīḥain* is considered the same as violating the *ijmā'* or the agreement of the majority of religious scholars, and most of them are people who memorize a lot of the hadith of ḥufāz al-ḥadīth and have contributed to the hadith.
- c. Debating the sanads of *ṣaḥīḥain* is like belittling the credibility of Imam al-Bukhari and Muslim.
- d. It is advisable for Muslims to *taqlīd* or believes in the authenticity and validity of the Ṣaḥīḥ al-Bukhārī and Muslim sanad. Because in conducting the selection of hadith narrations, they are both considered strict and have been tested for accuracy by other hadith scholars. In addition, the conditions used by al-Bukhari and Muslim are also used as a reference by many scholars in the application of sanad criticism until now [13].

Abdul Basith Mazid also used the criteria of Ṣaḥīḥ al-Bukhari and Muslim as a benchmark in conducting criticism of hadith. It is proven when he criticizes al-Albani's assessment in the hadith as follows:

First, Abdul Basith considered that al-Albani used the rules of hadith criticism which were considered irrelevant to most scholars of hadith experts in general. In detail, al-Albani is proven to use rules that are considered weak by most scholars of hadith experts. As one

focus of his criticism, Abdul Basith in his book *al-Ta'āqubāt al-Ḥadīthiyyah 'alā al-Shāikh al-Albānī* explains that al-Albani dares to violate the value of the riwayaths of hadith that have been collected in the books of Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. Al-Albani argued that the steps he took were following previous scholars, such as al-Daruquthni. Meanwhile, according to Abdul Basith's research, al-Daruquthni uses weak rules in criticizing the riwayat hadiths of Ṣaḥīḥ al-Bukhārī. On the other hand, most of the hadith scholars who lived contemporaries of al-Bukhari and Muslim have tested and agreed on the validity of the standardization he used in selecting his authentic hadith [14].

Second, when criticizing al-Albani, Abdul Basith uses the Imam Muslim standard which explains that the narration of a narrator who is contemporaneous with his teacher is accepted, but on the condition that the narrator must be *thiqqah* and not a *mudallis* [14].

Thrid, Abdul Basith said that the use of *'an'anah* in the books of Ṣaḥīḥ al-Bukhari and Ṣaḥīḥ Muslim does not indicate the practice of *tadlīs*, but *simā'*. This is because considering that Imam Bukhari and Muslim are considered very strict in selecting and researching the narrators studied, so there is no doubt that the narrators in the two books are guaranteed to be accurate and are not classified as *ḍa'if* narrators [14].

According to Abdul Basith, Hasan bin Ali Assaqaf and Said mamduh, the statements regarding the accuracy of Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim were not born from their independent analysis alone, but are also an affirmation of the theories of classical hadith scholars.

3.2.2 Using Psychological, Geographical Approaches and Rational Studies in Understanding the Character of the Jarḥ Wa Al-Ta'dil Scholars

As for the focus of the practice of hadith criticism from the perspective of contemporary Middle Eastern scholars, one of them uses several approaches such as rational studies, psychological and geographical approaches that are used to interpret *jarḥ wa al-ta'dil* terms and analyze the background of scholars. which gives the two labels (*jarḥ* and *al-ta'dil*).

This effort was made because the background of *jarḥ wa al-ta'dil* scholars and their interpretations could affect the final result of the assessment of a narrator. Here are some examples of this practice:

Rational Study

Hasan bin Ali Assaqaf uses a rational approach and a psychological approach in analyzing the words of hadith critic scholars when assessing a narrator. Some of these approaches are used to seek validity by the reality that exists when a hadith critic gives a *jarḥ* or *ta'dil* assessment of someone. The data obtained using these approaches are then analyzed, compared and considered to produce accurate conclusions following the *jarḥ wa al-ta'dil* rules.

For example, when Hasan bin Ali Assaqaf criticized al-Albani who followed Shu'bah's opinion to give Abu Zubair a *jarḥ* label. In this case, Assaqaf found the reason why Shu'bah labeled Abu Zubair with *jarḥ*, because Abu Zubair was considered bad in his prayers. According to Assaqaf, Shu'bah's statement had implications for the rejection of Abu Zubair's narration because it did not meet one of the requirements for the validity of the sanad hadith. However, in response to the Shu'bah claim, Hasan bin Ali Assaqaf tried to analyze it with a ratio approach. Assaqaf argues that if Shu'bah's statement is considered multiple interpretations, it could contain an element of subjectivity that leads to differences of opinion on one of the characteristics of prayer between Shu'bah and Abu Zubair.

Assaqaf then analogized the case with one of Ibn al-Qatthan's opinions [15] that in the history of madhab fiqh, Imam Shafi'i also looked bad or bad at the prayer movements practiced by Imam Hanafi, and vice versa. But the bad meaning here is not a negative thing, but because there are differences of opinion in applying the characteristic of the Prophet Saw's prayer. So in the case of Shu'bah's statement about the badness of Abu Zubair's prayer, it could mean that they were different schools of thought in the practice of the Prophet's prayer. If so, then it is not an easy matter to claim that Abu Zubair is considered unfair just because of one statement from the Shu'bah. On the other hand, in terms of quantity, the hadith critics who labeled Abu Zubair ta'dil proved to be more than those who labeled jarh [12].

Abdul basith Mazid also uses a rational approach in the criticism of hadith sanad. Precisely, when he gave a critique of al-Albani who was considered irrational in the application of the rules of connection of the hadith sanad. In this case, al-Albani gave the label "da'if" an assessment of one of the traditions contained in the book *Ṣaḥīḥ al-Bukhārī* number 2855. After analyzing, according to Abdul Basith, the reason al-Albani judged da'if the hadith was because he did not agree with one of the one conditions for the continuity of the chain which was initiated by al-Bukhari, namely the necessity of a narrator to meet his teacher when narrating a hadith. Al-Albani argued that the necessity of being contemporaneous with the narrator's teacher was considered sufficient so that it was not necessary to confirm whether the narrator had met his teacher or not. Responding to al-Albani's understanding, Abdul Basith Mazid explained that if viewed from a rational point of view, contemporaries without meeting directly can guarantee the validity of hadith, especially contemporaries and face-to-face meetings, their validity is stronger. Moreover, al-Bukhari set this standard with a note that the narrator must be proven honest in his narration, this adds to the accuracy of the ṣaḥīḥ rule set by al-Bukhari [14].

Psychological Approach

Still in the case of jarh against Abu Zubair, in addition to using a ratio approach, Hasan bin Ali Assaqaf also analyzed the psychological influence of Shu'bah when assessing Abu Zubair's jarh. Hasan bin Ali Assaqaf found facts based on Ibn Hibban's statement in the book *al-Thiqqāt* [16] which states that Shu'bah's psychological condition tends to be more temperamental because he was over 60 years old when he criticized Abu Zubair [12]. Therefore, Shu'bah's claims are considered subjective and need to be considered before assessing his judgment.

The explanation above leads to the conclusion that Abu Zubair is a narrator who is thiqqah and his hadiths can be narrated and used as ujjah. Because quantitatively the number of hadith critic scholars who label Abu Zubair ta'dil is more than the hadith critic scholars who give the label "jarh". In addition, most of them in giving the label "jarh" take Shu'bah statements whose authenticity is not necessarily valid and accurate. Then some of them who are independent of Shu'bah's statement, give a jarh assessment to Abu Zubair but it is not explained what the cause of the *jār* is therefore when referring to the *jarh wa al-ta'dil* rule the claim is considered not strong [17].

Geographical approach

In addition to the two approaches above, the praxis of the sanad critique which is also the focus of contemporary Middle Eastern hadith critics is to use a geographical approach to determine the geographical conditions of the area occupied by a scholar when labeling jarh or ta'dil on a narrator. As is the effort made by Habiburrahman al-A'dzami in providing an interpretation of the label "إنه مجهول" [18] which is used by Abu Hatim to catch a hadith narrator [19]. In this case, al-A'dzami cites the analysis of al-Sakhawi [20] and al-Dzahabi,

they say that if Abu Hatim reads a narrator with the words “إنه مجهول” it does not mean that none of the other narrators have narrated from the narrator in question, but The narrator is *majhūl* in the perspective of Abu Hatim only [21].

On the other hand, Abu Hatim also gave a *jarḥ* label to a narrator named Daud bin Yazid al-Tsaqafi with the label “إنه مجهول”. However, after doing research taking into account the geographical location the area where Daud bin Yazid lived with Abu Hatim was very far away, so he couldn't access information about Daud bin Yazid, this became the main reason why Abu Hatim gave the label “إنه مجهول” against Daud bin Yazid [21].

On the other hand, the researcher found many other hadith narrators who also narrated the hadith from Daud bin Yazid, besides that many other *jarḥ wa al-ta'dīl* scholars had access to Daud bin Yazid's personal data information. Therefore, this also underlies a rule in hadith criticism proposed by al-Sakhawī and al-Dzahabī that the labeling of *jarḥ* with the term "مجهول" which is attributed to Abu Hatim to a narrator cannot be used as *hujjah* if other critics find facts and information to negate the nature of the *majhūl* narrators of hadith [22].

3.2.3 In-depth Analysis of the Interpretation of Terms in Jarḥ wa al-Ta'dīl

Contemporary Middle Eastern hadith critics also pay a lot of attention to the use of terms in *jarḥ wa al-ta'dīl*. As Hasan bin Ali Assaqaf in criticizing al-Albani on the term Abu Hatim in the book *al-Jarḥ wa al-Ta'dīl*. In more detail, the highlights of Abu Hatim's words are as follows:

حدثنا عبد الرحمن قال سئل أبي عن محمد بن عمارة الذي يحدث عنه مالك فقال: هو صالح الحديث ليس بذاك القوي.

If you pay close attention, the words of Abu Hatim al-Razi above need a more detailed explanation. Because two sentences are consisting of *ṣiḡḡah ta'dīl* (صالح الحديث) and *jarḥ* (ليس بذاك القوي) [18] in one narration simultaneously. So what is the purpose of those labels?

In the analysis of how the interpretation of the *ṣiḡḡah*, Hasan bin Ali Assaqaf adheres to the rules formulated by Mushtafa al-Adawī. It is stated that although Abu Hatim al-Razi is known as a *mutashaddid* critic, in this case, he categorizes Muhammad bin Umarah in the last level of *ta'dīl*, in other words, *ṣiḡḡah* "صالح الحديث" applies [12].

As for the *faidah* of the series of sentences, it is for the affirmation of Abu Hatim al-Razi that Muhammad bin Umarah is not included in the category of narrators *al-asbāt al-aqwiya'* (the narrator who has the highest credibility in the *ta'dīl* level) for various reasons [12]. This then contradicts the argument of al-Albani who says that Muhammad bin Umarah holds the title *muṭṭarib al-ḥadīth* [18] because of Abu Hatim's statement which he misunderstood.

Another example, when Hasan bin Ali Assaqaf criticizes al-Albani about how often he labels a hadith with the narration “لم أصف على سنده”. In fact, according to him, those who have the authority to give this label are only well-known scholars from the *mutaqaddimūn* circle, because the study of the collection of hadith sanad and their selection is a complete study. Such attitude of al-Albani is considered to exceed and doubt the credibility of the criticisms of sanad and *matan* that have been carried out by previous hadith experts.

In his book *Tanāquḡāt al-Albānī al-Wāḡiḡhāt*, Hasan bin Ali Assaqaf mentions several problems regarding the hadith which al-Albani claims does not have a sanad, but after a search of the hadith literature it turns out that these traditions have a complete sanad. Of course, the credibility of al-Albani's claim cannot be equated with previous scholars, which if the previous hadith critic scholars labeled “لم أصف على سنده”, then the accuracy of the assessment can be ascertained, namely that a hadith does not have a sanad at all. This is because they are very strict in selecting hadith. It is common knowledge that to get a complete sanad, the previous

hadith scholars were willing to travel to various areas with makeshift transportation just to get one riwayat that was complete and valid. Therefore, Hasan bin Ali Assaqaf considered that what al-Albani stated above was something strange and unusual. Repeating the same mistake, what al-Albani has done is judged for his lack of accuracy in takhrij hadith and studying several hadith narrations. So that the information about the sanad obtained there are many shortcomings.

Here are some examples of hadiths that al-Albani judged did not have a complete chain of sanad, but after an analysis by Hasan bin Ali Assaqaf, it turned out that the hadiths had complete sanad and their mukharrij [12].

{إِذَا بَلَغَ النِّسَاءَ نَصَّ الْحَقَائِقَ فَالْعَصْبَةُ أَوْلَى وَمَنْ شَهِدَ فَلْيَشْفَعْ بِخَيْرٍ}.

Al-Albani in his work entitled Irwā al-Ghalīl considers that the editorial above is “سند لا له” [23]. It should be noted that the meaning of the word “لا سند له” in the terminology of hadith science is the same as the term “لا أصل له” which means a hadith that does not have a complete chain of sanad. If the label is intended for the assessment of hadith, it will have an impact on whether or not the hadith is allowed to be practiced as *hujjah* Muslims. It can be ascertained that the hadith is fake because it does not have a chain of sanad [18].

This was later denied by Hasan bin Ali Assaqaf where he found the *i'tibār* of the hadith complete with its sanad and *mukharrij* name in the riwayat al-Baihaqi in his book entitled *al-Sunan al-Kubrā* as follows [24]:

أَخْبَرَنَا أَبُو سَعِيدٍ بْنُ أَبِي عَمْرٍو ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ثنا أَحْمَدُ بْنُ عَبْدِ الْحَمِيدِ ثنا أَبُو أُسَامَةَ عَنْ سَفْيَانَ عَنْ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: {إِذَا بَلَغَ النِّسَاءَ نَصَّ الْحَقَائِقَ فَالْعَصْبَةُ أَوْلَى وَمَنْ شَهِدَ فَلْيَشْفَعْ بِخَيْرٍ} .

Even though this is an *athār* [18] from Ali bin Abi Talib ra and is not a hadith, but the citation of the *athār* with a sanad must certainly be traced and analyzed for authenticity. Because this can also be used as *athar* in *sharia amaliyah* and also adds scientific insight.

In addition to Assaqaf, Habiburrahman al-A'dzami considers the characteristics of the terms used by hadith critics in carrying out *amaliyah jarh wa al-ta'dīl*.

For example in the case of criticism of one of the narrators named Usaid bin Abi Usaid al-Barrad [25], al-Daruquthni said that Usaid was judged *jarh* with the label "يُعتبر". At first glance, "يُعتبر" is a term commonly used by *jarh wa al-ta'dīl* scholars to label *ta'dīl* to a narrator. As for the interpretation of "يُعتبر" is something good, in terms of *jarh wa al-ta'dīl*, the term is on the same level as the term "يُعتبر". According to al-Sakhawi the term is at the sixth *ta'dīl* level which indicates the meaning:

يكتب حديث أهلها وينظر فيه للاعتبار.

"The narration is still accepted but further research is still being carried out on the condition of the narrator" [18].

Habiburrahman al-A'dzami explained that if Daruquthni said "يُعتبر" to a narrator, then what he meant was that the narrator was “لا يحتاج به” or could not be used as *hujjah* and was not an indication of the meaning of *ta'dīl* as already mentioned.

This is based on al-A'dzami's analysis and observation of the characteristics of the term and the characteristics of the *jarh wa al-ta'dīl* scholars in giving their criticisms. He emphasized that paying attention to the characteristics of these terms is very important and cannot be underestimated, because it can affect the quality of the hadith in a riwayat as a whole. In this book, he rejects al-Albani's method which is less thorough in paying attention to the terms of the scholars of hadith criticism, thus indicating many mistakes in concluding the status of hadith. which in this case al-Albani argues that the term “يُعتبر به” [21] which comes from al-Daruquthni is a *ta'dīl* expression which is on the same level as the terms *ṣadūq* and *lā ba'sa bihī* [18].

As also explained by Sayyid Abdul majid al-Ghouri that the meaning of the second level of the term *ta'dil* is:

"إن هذه المرتبة ساكنة عن صفة الضبط"

"This level is meaningful if the narrator of hadith has less memorization power (al-ḍabt)" [18].

4 Conclusion

This study succeeded in refuting the arguments of Daniel Djuned and Ahmad Amin (d. 1373 H) who said that the study of hadith criticism is no longer relevant in the contemporary era. As done by contemporary Middle Eastern hadith critics. The form of praxis in the criticism of the hadith sanad by contemporary Middle Eastern hadith scholars is in the form of education, verification between scholars of hadith critics related to the authenticity and validity of a sanad and matan hadith that will be studied. Contemporary Middle Eastern hadith critic scholars tend to compare the labeling of ulama jarh wa al-ta'dil then analyze and give in-depth interpretations to produce a conclusion from a more accurate sanad criticism.

Although broadly speaking, the urgency of the contemporary Middle Eastern hadith critics is to emphasize the technicalities of classical hadith criticism, they have also succeeded in presenting several new formulations as instruments to get a more accurate conclusion on hadith criticism. Contemporary Middle Eastern hadith critics tend to think more rationally by using a psychological, geographical approach to analyze a hadith narrator.

The main factor why they use this method is because they are academics who are active in the development of science. In addition, there are research demands in the contemporary era with all its methodological aspects. The position of the hadith critic is to make the classical hadith critic method readable by current academics by integrating empirical research methods.

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