The Authenticity of Hadith: A Study on Hamzah Al-Malibari's Method of *Tabāyun Manhajiy*

1st Fiki Khoirul Mala[1], 2nd Kusmana[2], 3rd Rifqi Muhammad Fatkhi[2]
{fiki_mala19@uinjkt.ac.id[1], kusmana@uinjkt.ac.id[2], rifqimuhammad@uinjkt.ac.id[2]}

UIN Syarif Hidayatullah, Islamic Studies Department[1], UIN Syarif Hidayatullah, Faculty of Ushuluddin, Jakarta, Indonesia[2]

Abstract. The difficulties in researching and evaluating a hadith's authenticity because of the ambiguity in understanding the historitical study in hadith. the difference methodology by two group major make the distinghuisibility of validity hadith today. Hamzah al-Malibari with the *Tabāyun Manhaji* method seeks to break down and look back at the discourse on the authenticity of the hadith introduced by the latest. With the socio-historical approach and seeing the authenticity of hadith He look that we must prefer to using the *mutaqaddimin* method than the *mutaakhirīn* because his considered that the *mutaqaddimīn* method is more relevant, effective and efficient to the date. Hoping this research can bring a new perspective about two major grup's scholar for the readers dan actually to open their opinion and see again the formulation to validity hadith with to back in the glory period in the heyday of the hadith, espescialy before the five-centuries after the died of Prophet Muhammad.

Keywords: methodology, hadith, *mutaqaddimin*, Hamzah al-Malibari, living tradition

1 Introduction

In the Islamic scientific tradition, especially hadith (just like any other science) has gone through various developments over a long period and it's start from Islam came until today. And as usual, the journey about Islam start from something small and after a long time having development until reach the golden periode. But like the other problem, if the civilization can't keeping the sustainable the impact on a gradual decline.

At present, the development of the science of hadith as a methodological study to assess the authenticity of hadith has been widely introduced by many thinkers and scholars western or east with a variety of theories and approaches in the hope of being able to help to assess the authenticity of traditions that are spread in society because everyone know that hadith as a second foundation in Islam as a guiding for muslims in the world.

The emergence of various methods make the result of the authenticity hadith difference one by one and the term of *mutaqaddimin* and *mutaakhirin* as the guide to discussing about differences methods has been forgetten by muslims because the thingking of muslim that the analysis on authenticity hadith have been final project.[1]

Hamzah al-Malibari as one of hadith's scholars stated that there are big differences and periode to regard the method of evaluating the authenticity hadith and looked that each period has its own theory in dealing with an existing hadith until shows that every period always

relevant to the needs of the people, so we can't use the some method in that period to use in other period.

Exactly, when Hamzah looked that the are differeces analysis on the authenticity hadith means that the are something has been forgotten by many reviewers of the hadith, namely to re-look and discuss again about the authenticity method. According to Hamzah al-Malibari, the problem in this difference needs to be analyzed again with a method that can expose the views of the different methods that are spread in the history of the development of the hadith.

Tabāyun manhajiy as one method of presenting evidence for analysis hadith and based on historical sources in each period is expected to be able to open the discoursing hadith by two group major in hadith that's *mutaqaddimin* anad *mutaakhirin* and will give the new perspectife and choosing with the any method we evaluate the authenticity hadith.[2]

2 Discussion

2.1 Hamzah Al-Malibari and His Though about Hadith

Hamzah Abdullah Al-Malibari[3] is a contemporary scholar of hadith originating from India, born in the Kirla region, South Indies in 1952 and is still in the tradition of hadith with the discourse of 'tabāyun manhaji' which his masterpiece that namely *nażārat al- jadīdah fī ilm hadith* and *al-mawāzanah bayna mutaqaddimīn wa mutaakhirīn*.

The educational and Islamic scientific background practiced by Hamzah al-Malibari since he was childhood and focused on the field of hadith studies. In his first degree, he majored in ushuluddiin Ma'had 'Aly in India in 1973 and was compared with a diploma license majoring in ushuluddin Al-Azhar University, Cairo, Egypt. Hamzah continued his masters at Al-Azhar University in Cairo, Egypt with a thesis entitled *takhrīj ahādith 'abdullah ibn 'umar min musnad imām ahmad* in 1981 and he earned a master's degree with the title cumloude. After graduating from Al-Azhar, he continued his doctoral studies at Umm al-Qura University in Mecca and was awarded the coumloude with his dissertation entitled *Ghāyah al-Maqsūd fī Zawāid al-Musnad.* Hamzah Al-Malibari studied in islamic studies for more than 24 years and taught at various universities and schools, including in 1987 as a regular speaker at Umm al-Qura University in Mecca, 1988-1993 as a supporting lecturer at the al-Amīrah 'Abd al-Qadīr campus in al- Jazair, in 1996-2000 as lecturer at al-Urduniyah Jordan Campus, in 2000 until now as a lecturer in Islamic science in Dubai.

Positions in academics that have been carried out by him are as supervisors of hadith studies in Dubai from 2002 to present, vice-chancellor in 2002, chair of scientific studies implementers in Dubai in 2001-2009 and 2009-2011, Dean of the faculty of ushuluddin in 2009 until now and became the chief executive of various hadith studies in the middle east. Besides that, he is a very productive figure and has good knowledge in the field of Hadith by conducting studies in more than 15 campuses in the Middle East including the al-Syariqah Arab Emirates and al-Ahmadiyah campuses in Dubai, Malik Su'ud Saudi Arabiya campus, Kark campus in Jordan, al-Islamiyah campus in Palestine and includes scholars who for 18 years examined hadiths that were developed in the form of applications that are spread across many internet networks.[3]

Some works that are scattered in various regions of the world and studied by many people include *Nazārat al-Jadīdah fī 'Ulūm al-hadīth* (1995). *Al-Mawāzanah bayna al-Mutaqaddimīn wa al-Mutaakhirīn fī Tashīh al-ahādith wa Ta'līlihā* (1995). *Al-Hadīth al-Ma'lūl Qawāid wa Dhawābit* (1996) '*Ulum al-Hadīth fī Dau Tatbiqāt al-Muhaddithīn, Sualāt*

hadithiyah (2004), *Tashīh al-Hadith 'inda Ibn Shalah* (1997), *Kayfa Nadrusu 'Ilm Takhrīj al-Hadīth* (1998) and others.

2.2 Background of Hamzah Al-Malibari's thoughts about the Hadith

A scientific reality has directed that the hadith thinker in examining the hadith as a scientific methodology is divided into two different axes in historical social studies. The existence of the group of scientists *mutaqaddimin* and *mutakkhirin* stated by Hamzah al-Malibari has a big difference in seeing the theory to test authenticity as a source of law. The terms to distinguish between the two major groups according to the hamzah are *marhalah riwāyah* and *marhalah mā ba'da riwāyah*.[4] The division of groups between *marhalah riwāyah* and *marhalah mā ba'da riwāyah* according to Hamzah presentate in the different methodologies used read the correcting about hadith especially in sanad and *matn* hadith, as exemplified for this is theory that Imam Ahmad Musnad is a book that is included in *marhalah riwāyah* and Ibn Kathir is a book that is entered in the type *marhalah mā ba'da riwāyah* with evidence that Ibn Kathir refers to the history of Imam Ahmad in his book.

Hamzah stated that between the two large groups when they made a method of accounting hadith and examined the authenticity of the traditions had different backgrounds in each era and different needs made the method of researching the authenticity of the traditions seen today as mutually sustainable that ulama *mutaakhirīn* complemented the study of which has been done by *mutaqaddimīn*. But in reality, there are fundamental differences. The emergence of various new terms in the science of hadith, does not necessarily provide a conclusion that the traditions from time to time always experience development from a setback to a perfect development, but the existence of existing and new terms in the science of hadith in the last *mutaakhirīn* is part of the impact of emerging and the development of philosophy so that the rules that emerge today are irrelevant if they are related to scholarship in the era of *mutaqaddimīn*.

The existence of mustalahāt which was introduced by *mutaakhirīn* ulama and also the rules that were disseminated as written by Ibn Shalah[5] as well as Ibn Hajar al-Athqalāni had the advantage that it was easy for someone to study the hadith at the end of time to memorize various studies in the hadith and understand it, but in this case it had an impact others that cannot be dammed include limiting various indications of understanding made by *mutaqaddimin* scholars in describing a phenomenon that occurs and not only based on existing nouns or in other words limiting the assessment of traditions with general terms introduced[6] so that many studies cannot it was studied into a study which was silent and seemed to have no great influence such as, *'Illat, Ziyādah al-Thiqāt, Tafarrud, Mukhaālafah Lighairi*, and so forth. [7]

The Revolution of Philosophy according to Hamzah Al-Malibari has presented boundaries in a translation of the hadith so that the existence of these limitations seems to have given a picture that the science of hadith is limited to the discussion of terms alone which results in a reduction in more in-depth research on the practice of the hadith in the time of its development and the critics of the hadith in the early days or *mutaqaddimīn* are not limited to the similitude or term used by the *mutaakhirīn*. Seeing the above phenomenon, Hamzah al-Malibari offers a view to revisiting the study of hadith in the early fifth century as a study that has been comprehensive and accepted by many people until now, especially those related to external and internal criticism. Because historical analysis will indirectly prove that the hadith as a methodology develops according to the needs of the community at that time and that *ma ba'da*

riwāyah is a period where it cannot be used as the main benchmark in evaluating a hadith because there are differences from the appearance of books in that time was compared to the *riwāyah*.[2]

One method that was attempted to be introduced by Hamzah al-Malibari as a method for reconstructing a view on the authenticity of hadith based on the review of the scholars of the initial method is *tabāyun manhajiy* wherein this study and discussion it seeks to re-examine the root of the problem to re-refer to the initial method with seeing the comments and review of *mutaakhirīn* scholars when giving comments on existing methods.

2.3 The Terms *Mutaqaddimīn* and *Mutaakhirīn*

Studies of hadith from time to time experience changes and also development, one of the things that are currently in the spotlight of the world is the renewal of hadith studies by looking back at early scientists as benchmarks in researching a hadith. Hadith which then has authenticity in determining Islamic law also received a lot of attention from various groups of scholars including the two major groups known as scholars *mutaqaddimīn* and scholars *mutaakhirīn* and the existence of the two terms is based on differences in the methodology of the validity of hadith.[8]

The term *mutaqaddimin* and *mutaakhirin* according to Hamzah al-Malibari is a new term that was introduced by the *mutaakhirin* group when they mentioned differences in the reading of an Islamic scholarship. It is not clear who first used this term to distinguish between the two groups. However, if it is demanded from various books, we can find various statements of ulama regarding differences when the scholars of hadith discuss the issue of tahammul even though there are 'including Ibn Hajar's opinion when commenting on one of the paths of *tahammul wa 'ada.* for example

"والإنباء بمعنى الإخبار عند المتقدمين جزما"

‘‘(أنبأنا أبو إسحاق) كذا هو بلفظ الإنباء وهو في عرف المتقدمين بمعنى الإخبار والتحديث’’

Al-Zahabi argues that this difference is based on the level of human quality in each period as well as being returned to the contents of a hadith which explains that there are degrees of difference regarding the power of memorization and faith, that the difference refers to the first three centuries in the calendar of the Islamic calendar with the conclusion that the century afterward decreased quality. [9]Another case with Hamzah Malibari, that scientific classification is distinguished based on the study of the methodology used in each era the classification difference is limited in the fifth century, with the term there are different methodologies in the assessment of the validity of the hadith. [4]Hamzah said that this division was based on similarity regarding research methods in the assessment of the validity of the hadith, the systematic language used, as well as the results of research obtained by each reviewer.

This is reinforced by the opinion expressed by Ibn Shalah and al-Sakhawi as well by quoting the opinion of Abu 'Ala that the differences occurred in the first five centuries after the death of the Prophet.

"التحديد بخمس هو الذي استقر عليه عمل أهل الحديث المتأخرين, فيكتبون لابن خمس فصاعدا (سمع), ولمن لم يبلغها (حضر) أو (أحضر)"

Some classifications of names mentioned by Hamzah will be the division of names which according to Hamzah belong to the *mutaqaddimin* and *mutaakhirin* classes. Scientists that include by *Mutaqaddimin,* they are : Syu'bah, al-Qattan, Ibn Mahdi, Ahmad bin Hanbal, al-Bukhari, Muslim, Abu Daud, Al-Tirmidhi, Al-Nasa'i and others until the time of al-Daruqutni, al-Khalil, and Al Baihaqy in 5th century. For the *Mutaakhirīn* they are : Ibn Marabith, Qadi 'Iyadh, Ibn Taymiyah, Ibn Kathir, Abd al-Ghani author of Al-Kamal, Al-Zahaby, Ibn Hajar, Ibn Shalah, Ibn Hajib, Al-Nawāwi, Ibn Abd al-Mahdi, Ibn al-Qattan Al-Faai , Diya al-Indi al-Maqdisi, Zaki al-Dīn al-Maqdisi, Syaraf al-Dīn al-Dimyati, Taqy al-dīn al-Subky, Ibn Daqīq al-'Id and Al-Mizzy. [4]

To prove the statement stated, Hamzah mentioned some opinions of the *mutaakhirīn* that in seeing the authenticity of a hadith there were differences including Al-Zahaby in his book *tazkirah al-huffādz,* al-Isma'ily in the author of *al-mustakhraj Sahih Muslim*, Imam Sakhawi, Ibn Hajar , Al-'Alai.

Here is one that was delivered by Imam Sakhawi in his book Fath al-Mughits

"ولذا كان الحكم من المتأخرين عسرا جدا, وللنظر فيه مجال, بخلاف الأئمة المتقدمين الذين منحهم الله التبحر في علم الحديث والتوسع في حفظه كشعبة والقطان وابن مهدي ونحوهم وأصحابهم مثل أحمد وابن المديني وابن معينو وابن راهوية وطائفةو ثم أصحابهم مثل البخاري ومسلم وأبي داود والترمذي والنسائي, وهكذا إلى زمن الدارقطني والبيهقي ولم يجيئ بعدهم مساو لهم ولا مقارب أفاد العلائيو وقال : فمتى وجدنا في كلام أحد المتقدمين الحكم به كان معتمدا لما أعطاهم الله من الحفظ الغزير وإن اختلف النقل عنهم عدل إلى الترجح"[10]

The same is stated by Al-Dzahabi in his book Mizan al-I'tiidal.

"وهذا في زماننا يعسر نقده على المحدث, فإن أولئك الأئمة, كالبخاري وأبي حاتم وأبي داود عاينوا الأصول وعرفوا عللها, وأما نحن فطالت الأسانيد, وفقدت العبارات المتيقنة, وبمثل هذا ونحوه دخل الدخل على الحاكم في تصرفه في المستدرك"[11]

From the above explanation that from the beginning there were differences in evaluating the authenticity of a hadith. The scholars respect each other and realize there is a difference in determining the authenticity of the traditions between the *mutaqaddimin* and *mutaakhirin* groups and the ulama *mutaakhirin* also realize that the knowledge possessed by *mutaqaddimin* is broader and better knows the ins and outs or origins of a hadith because their capabilities are in the realm of the field of hadith scholarship more recognized.

2.4 History of the Term *Tabayun Manhaji*

According to Hamzah al-Malibari that the difference between the two methodologies in seeing the authenticity of a hadith is divided into two. This is inseparable from the nomena and historical phenomena behind them. So *tabāyun manhaji* that be represented by Hamzah al-Malibari in the series of history is follows:

- **First Classification**

According to Hamzah, the first period is also called *marhalah riwāyah*, one of the specialties of this period is that the scholars when learning and learning something from their teachers, especially in the field of hadith are never separated from the series of sanad like when a student wants to state something they get from his teacher he says "حدثني فلان عن فلان" until it reaches the Prophet or indirectly this period is a traditional period and narration between one person to another is still very familiar among the people at that time.

As we can find in a number of examples, such as in the book *Al-Musnad* by Imam Ahmad bin Hanbal and *Al-Tafsir* by Imam Tabari, which is one example of a book that developed during the *riwāyah*, both when attributing information and news always leaning the path of transmission from the beginning of the sanad to the end of the sanad directly.

Sanad at this time is the main basis in the development of science which depends on *talaqqi* or the meeting of pupils and teachers directly either through the process of *hifz fī al-sudūr* or *hifz fi al-sutuur* and move it through a transmission to one another until the next generation. This first period lasted from the time of the Prophet to the end of the fifth century, although this sort of thing is not a definite boundary, but Hamzah stated that the fifth century was the closest time to two differences given seeing the authenticity of a hadith. (Al-Malibari , 2003)

Some of the following evidence that can prove the urgency of Sanad as a way to safeguard religion, especially Hadith as a source of knowledge in the first period and are as follows:

قال عبد الله بن المبارك " الاسناد عندي من الدين لولا الإسناد لقال من شاء ماشاء"

قال سفيان الثوري : "الإسناد سلاح المؤمن إذا لم يكن معه سلاح فبأي شيئ يقال"

According to the above argument, it can be stated that the existence of sanad is a part of religion and with the presence of sanad becomes one of the important elements in disagreeing between the pure words of the Messenger of Allah and those which have no basis at all. Hamzah al-Malibari explained that when Abdullah ibn Mubārok and Sufyan Tsauri said this, it did not refer to codification as part of the urgency of Islam but sanad as a reference to his words. Among the reasons put forward is because it seems that the codification of hadith as one of the effects of the declining level of the Muslim's rote power and the existence of books that collect hadiths also do not collect the hadiths as a whole but based on the conditions of their authentic version of hadith.

From the various conclusions above, it can be stated that the existence of the codification of the hadith does not necessarily provide the view that the hadith has been completed, as well as the study.

- **Second Classification**

This period is explained by Hamzah al-Malibari as a period of ما بعد الرواية or in other words a period in which the existence of sanad as an important aspect in religious studies and as a direct communication obtained from previous teachers and the majority rests on science-based on books which had been composed by scholars in the previous period or الرواية and sanad as one of the important principles in religion began to be rarely used.

One example in this study is the book *al-Targhīb wa al-Tarhīb* by Imam al-Mundziry or *Tafsīr* authored by Ibn Kathir. Both of these books rely on opinions as well as the discussion in their books on the books that have been composed by previous scholars. So that it can be found in the discussion or majority of the contents of their books directly refer to the previous hadith book. رواه البخاري and for example, the same as in the *Tafsir Ibn Kathīr* says " قال الإمام أحمد في

"مسنده حدثنا فلان عن فلان

Ibn Mulaqqan further explained that the scholars in the first period had presented the hadith as a scientific building and a patent methodology in researching a hadith, assuming that at this time each of the narrators had done an analysis on each rawi and explained several materials if the reported hadith is reported to be flawed. With the opinion that the comments made by people during the period of recognition and scientific capabilities that are recognized more guarantee the credibility of the traditions chosen as a source of law. In other words, problems that arise in the early days such as the appearance of false hadiths indirectly increase their ability to analyze the hadith sharper.

Unlike the capabilities that exist in the second period, the existence of the hadith that is felt far from the various fundamental issues surrounding the hadith that will reduce the sharpness of the analysis that was developed in that period. has been previously recorded with the existing transmission lines and the problems that arise during the study, which then attempts to educate the science that existed in the first period.

2.5 Analysis in *Tabayun Manhaji*
2.5.1 The Differences in the Requirements's Authenticity of Hadith

In the process of verifying the hadith various steps have been determined by the scholars to obtain the validity of a hadith that is more accurate and can be used as a benchmark in taking a law. In this case, there is a difference between the two periods when carrying out the process of the validity of the hadith which causes differences in the level of difficulty and results of the process, especially if you look at the conditions that discuss the provisions of the validity of a tradition.[12]

According to Syuhudi Ismail in his book Research Methodology of the Prophet's Hadith, states that the steps to determine the validity of the hadith is through a series of the following processes:[13]

a. Committing *Takhrijul-Hadith*

Takhrijul-hadith activity means to state or shows the origin of the tradition in its original source, which is a variety of books in which the hadith is stated in full with their respective sanad. The purpose of the process of *takhrijul-hadith* is to find out the origin of the history of the hadith and to know all the traditions of traditions that have the same meaning so that the possibility of a *shahid* or *mutabi* 'in the sanad allows increased strength of the hadith under investigation.

b. Researching *al-I'tibar*

Al-I'tibar means to include other sanad for certain traditions or in other words the process of making a sanad scheme which will cover and explain the entire path of sanad as well as the names of narrators for all sanad and the method of transmission used by each narrator.

The names of the narrators written in the sanad scheme include all the names, starting from the first narrator ie the Prophet's companion who revealed the hadith, to his *mukharrij* such as al-Bukhari or Muslim and this applies to all the lines of narration that have been discovered before *through takhrīj al-hadith*.[14]

c. Examining Personal Rawi and Procedure Method.

To examine the Hadith, a reference is needed. The reference used is the validity of the hadith if it turns out that the hadith under study is not a tradition of worry. At this stage what distinguishes between *mutaqaddimīn* and *mutaakhirīn* in determining the validity of the hadith, if *mutaakhirīn* believes that the validity of the hadith refers to the *mustalahāt* of the authentic hadith that is being used, then *mutaqaddimīn* is more to the practice of reality at that time.

Mutaakhirīn considers that assessing the hadith must first examine the personalities of the hadith's narrators and their dhabit in order to find out whether the hadith history that they have been conveyed can be accepted or rejected by discussing biography and scientific background and conducting *jarh wa ta'dīl*, then the *mutaqaddimīn* ulama have recorded the series of sanad they studied in their day through the discussion of *'ilal* hadith. Some scholar who are pro-*mutaqaddimīn* consider that it is not always that the narrators who are said to be honest and trustworthy in their capabilities will always be accepted in their hadith, because of the possibility of hidden flaws that are unknown to other scholar except during his time with him. Therefore referring back to the *mutaqaddimīn* method is something that needs attention.[15]

In addition, the effectiveness and efficiency of the study and study of the narrators do not require a long time so it is easier to judge without having to discuss the biographies of each *rawi* and *jarh wa ta'dīl* which allows for differences in views between one ulama with another.[16]

d. Take the results of the validity of the hadith

After examining the method with the predetermined sanad, then the next step is to determine the validity of a hadith from the analysis that has been done before.

2.6 Social-History Analysis of the Development of Hadith

The series of history of the hadith journey as a scientific discipline and its development from time to time has published a new view, that the development of the theory of hadith authenticity is not one-way with time travel, but there is due to complement the lack of scientific discussion and adjust to the development of the times and the expected needs at that time. [17]

Hamzah al-Malibari explained that one of the things that became the background of the two periods must be separated and cannot be a chain of journeys in the authenticity of the hadith because the social background of the two periods is very different. When the needs of the *mutaakhirīn* community are needs that are more directed towards the discussion of hadith

as a modern and systematic science in accordance with the philosophy of science at that time, the work that can be seen today refers more to the analysis of *mustalahāt* in the science of hadith as well as the philosophy of philosophy on the book books that have been booked before.

The discussion around the study of criticism in the narration of traditions should refer to *mutaqaddimīn* scholars, one of which becomes the main reference is that the social conditions of society at the time before the fifth century requires a more comprehensive study of hadith criticism due to the emergence of various kinds of false traditions that also lead to fanaticism the group so that by referring to scholars at that time it was considered more relevant to the assessment of the authenticity of the hadith.[18]

Among the historical analysis that can prove this statement, and be able to state that the emergence of the development of the hadith by the needs of the community in each period it is necessary to refer to the statement made by Hatim al-Auni about the historical analysis of the history of the hadith: [19]

First Period: After the Prophet Muhammad died until the period of the murder of Usman bin Affan (35 h.)

At this time the development of the hadith is still pure and protected from various causes of error and lies. Also in this period, there is no sanad because there is no need for the community with sanad because one of the underlying factors is that the friends have high memory and are very selective in accepting hadiths and slanders have not occurred at that time. Codification at this time did not yet exist and was limited to a few writings owned by friends, but the purpose at that time was not as permanent work, but only used by friends to help memorize their traditions.

Second Period: Murder of Usman bin Affan until the end of the generation of friends around 80 h.

In this period the friends spread to various regions as one of the effects of Islamic expansion to introduce Islam. the problems that emerged during this period were the beginning of slander by the splitting of muslim groups into groups and the emergence of various bid'ah in religion.

In this period the needs of the people with sanad began to emerge and there was a study of the science of *jarh wa ta'dīl* or a systematics to find out the validity of the tradition through the pathway, and if it was found that the hadith experts did not know the capabilities of the narrators who narrated the traditions in the tradition it would be examined illat is in the sanad. The need for codification in the hadith in this period was also felt to be not so necessary considering that memorization is still possible that they have to spread their knowledge.

Third Period: Tabi'in Period which began in 80 h. to 140 h.

When fanaticism peaked and other heresies began to emerge in Islam that encouraged someone who was not an expert to read the hadith, encouraging the hadith experts to re-tighten the study and analysis of the hadith.
Apart from that, the path of the tradition of a hadith with differences in *lafaz* began, so some of the efforts at that time were as follows:[20]

1. Ulama began to have the enthusiasm to collect hadiths, this is marked by the start of many tabi'in who narrated the hadith.
2. The official order of the caliph Umar bin Abdul Aziz to codify the hadith and this took place at the end of the first century and the beginning of the second-century hijriyah which was then continued by the tabi'in until it spread among them. The majority of codifications carried out at this time were to assist in remembering memorized traditions and maintaining traditions but not permanently, in this case, evidenced by the burning of their hadith writings after memorizing them.
3. The spirit of safar to look for hadith in various regions

قال مكحول الشامي : (طفت الأرض في طلب العلم)

In the process of finding hadith by the tabi'in at that time, it was very important for the Sanad affairs to verify the traditions reaching them in the hemisphere as follows:

3.1 Must include sanad

In this period, when the tabiin traveled to search for a hadith, they required a sanad so that the hadith that arrived at them could be accepted.
As said by Ibn Sirin:

"إن هذا العلم دين, فانظروا عمن تأخذون دينكم"

3.2 Refusing mursal traditions or traditions of unknown origin

In addition to including sanad, in this period the hadith experts also rejected the unknown sanad raw conditions, this is applied by many of the tabi'in such as: Ibn Sirin, Shay'bi, 'Urwah bin Zubair, and Al-Zuhry.
Consider opinions if there are differences in seeing the narrators when narrating the hadith

لم يكونوا يسألون عن الإسناد, فلما وقعت الفتنة, قالوا : سموا لنا رجالكم, فينظر إلى أهل السنة, فيؤخذ حديثهم, وينظر إلى أهل البدع فلا يؤخذ

حديثهم

3.3 Abandoning narratives from the wicked and unjust in their narratives,

In other words, that previous scholars had applied the rules in selecting a hadith to be accepted as a source of law. From the various backgrounds of the above discussion, it can be stated that the tabin'in since 13 centuries years ago have provided a methodology in narrating the traditions by implementing them in the traditions that were scattered in their time. Among the roles they took at that time was to codify the traditions through a long series of trips in searching for traditions in various regions. In addition to contributing in the form of a study of criticism of Sanad and Matan in each of the traditions received

Fourth Period: The period of the followers of Tabiin, and began in the years 140 h. to 200 h.

The characteristic of this period is that the critics of sanad begin to feel long and many, with a deeper discussion of the branches of the sanad and different narratives that make it difficult to memorize, this period begins to collect hadith as a result of the building methodology that was introduced earlier. Problems that develop regarding group fanaticism and the emergence of heresy are still always there, but with the collection of this hadith is expected to minimize its development.

One concrete form that is practiced is that the scholars select the hadith so tightly that at this time it can be seen that Syu'bah bin Hajjaj left the hadith of one of the tabi'in leaders who

was considered tsiqah due to not writing the hadith. That was also applied by Yahya ibn Sa'id Al-Qattan from al-Tsauri and Syu'bah that seeing a Sufyan was less wrong because he wrote the hadith that existed at that time.

The works that appeared at this time very much included various discussions in the book of fiqh which were arranged based on certain chapters. The famous book and the author who first recorded his book this century was Imam Malik with his *Muwatta*.[21]
The development of scientific codification at this time was very advanced, because indeed the growing need at this time was due to fears of the disappearance of Islamic scholarship at that time so that the majority of works written in this century were general and there were no more coherent systematics and the separation between valid hadith.

Fifth Period: Third-century hijriyah

After going through a long process of analysis of the authenticity of the hadith as a source of law, in this period the development of the hadith is still the same as the previous period by opening up the hadith with the aim of not disappearing during society and then being forgotten.

But at this time the hadith was codified and began to be analyzed between the authentic traditions, this was done as a form of refinement of research that had been done by previous scholars. One of the most well-known scholars in this period was Imam Bukhari and Muslim Imam, with two books which are famous today, namely *Sahih Bukhari* and *Sahih Muslim*.

Also in this period the development of the hadith and its relationship with other scholars such as fiqh also developed. One of them is Imam Abu Dawud in his sun. In the book written by abu dawud includes traditions that have a strong relationship with the laws and do not include *gharib* hadith. As for the study of criticism in this period has the characteristic of using ilal theory as the scales of criticism in the hadith that was delivered by previous scholars on the first bad like Ali bin Al Madani, Yahya bin Ma'in, Ahmad bin Hanbal and others.

Sixth Period: Fourth-century hijriyah

After the hadith reached the peak of its former glory in the time of Imam Bukhari and his scholars during the period by perfecting the methodology of hadith, this period was considered as the period of the gap of the previous century. previously or in other words continue the method developed by previous scholars.

When the development of the hadith is considered to have matured from its methodological point of view, in this century it is merely to reintroduce and maintain existing scholarship. But the works that existed in this century are also included in a boat with the previous century, namely al-Mu'jam Al-Austah and Al-Gharaib wa al-Afrad by Daruqutni.

As for the writing of other books, it is stated that there is no equivalent to the work that has been recorded
previously.

Seventh Period: After the Fifth-Century hijriyah

As stated earlier, the difference between the two periods in determining the authenticity of hadith is the fifth century. One of the causes is the emergence of the science of philosophy which requires a mustalahat preformance in each science and determines the rules.

By preoccupying the analysis in the aats, discussion and discussion of established science as a methodological object of study in the science of hadith began to be neglected.

Some of the statements made by the ulema stating that in this century scientific degradation in the field of hadith is as follows:

<div dir="rtl">فأفضل من في وقتنا اليوم من المحدثين على قلتهم نظير صغار من كان في ذالك الزمان على كثرته</div>

Until now, if we refer to various books written by ulaam hadith in examining the authenticity of hadith is the method of criticism of sanad introduced by various hadith experts in the last *mutaakhirin* era by seeing sanad as a building that can be analyzed from the historical conventions that have been recorded by scholars traditions such as tahdzib al tahdzib, taqrib al-tahdzib, mizan al-i'tidal and so forth. So by stating that when a rawi in sanad is considered reliable, sanad can be directly accepted.

3 Conclusion

Indeed, one of the reasons behind the difficulties in researching and evaluating a hadith's authenticity is the difference and ambiguity in understanding the study of the development of traditions in each period. The different rules used in each period of the development of the hadith. And from this difference becomes one of the reasons for the emergence of the terms *mutaqaddimīn* and *mutaakhirīn* to distinguish between one method from another.

The development of *mustalahāt* as a result of the emergence of the philosophy of science has limited the discussion space of hadith which developed during the *mutaakhirīn* period and impacted on negligence in analyzing scientific and methodological studies that were already well established during the *mutaqaddimīn* era. It was said to be established in the early era because the hadith study methodology at that time was built because of the reality of the people who needed analysis and study of the authenticity of the hadith.

The emergence of false traditions and religious fanaticism has encouraged scholars in the early era to further tighten the study of traditions in each period to reach the peak of its triumph in the third era when Imam Bukhari and scholars at the time perfected scientific studies and their implementation in the books they composed.

The existence of *mutaakhirīn* which is part of the community with social conditions is in the development of philosophical scientific studies and the problems that existed at that time did not require a review of the authenticity of the hadith analysis so that scientific development that appears more leads to the analysis of new mustalahat and introduces the tradition as a scientific building which has special terms that are limited in the agreed-upon meaning.

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