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AL-ALBĀNĪ METHODOLOGY IN DETERMINING THE FAITH OF HADITH: STUDY OF THE BOOK OF IRWĀ AL-GALĪL FĪ MANĀR AL-SABĪL BY AL-ALBĀNĪ

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Abstract

Muhammad Nāṣir al-Dīn al-Albānī is one of the most controversial contemporary hadith scholars of this century. He has attracted many researchers to explore his life and works. This study aims to examine more deeply the methodology in determining the level of the *dhaif* of hadith (Study of the book of *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl*). Classifying the assessment of the quality of al-Albānī hadith in the book of *Irwā al-Galīl fī Manār al-Sabīl.* This research is qualitative in the form of literature (library research). Second, as for the classification of hadith in *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl* there are 5 types of groups including 1) types of validity; 2) type of *Hasan*; 3) type of *dhaif*; 4) type of *maudhu'*; 5) the type of hadith that has no status or certainty. As for the types of hadith validity, there are 26 kinds of assessments where the total number of hadiths is 1726. There are 6 types of *hasan* assessment with 205 the number of hadith as many as 174 hadith. There are 26 types of *ta'afan* assessments with a total of 501 hadiths. *Maudhu'* types are 3 types of assessment terms with a total of 14 hadiths, while the types of hadiths that do not have certainty or status are 163 hadiths.

Keywords: Methodology; Hadith; Al Albani; Irwa Al Galil

الملخص

يعتبر محمد ناصر الدين الألباني من أكثر علماء الحديث المعاصرين إثارة للجدل في هذا القرن. لقد استقطب العديد من الباحثين لاستكشاف حياته وأعماله. تهدف هذه الدراسة إلى التعمق في المنهجية في تحديد مستوى ضيف الحديث (دراسة كتاب إرواء الغليل في تخريج آحاديث منار السبيل). - تصنيف تقييم صفة حديث الألباني في كتاب إرواء الغليل في منار السبل. هذا البحث نوعي في شكل مؤلفات (بحث مكتبة). ثانياً: بالنسبة لتصنيف الحديث في إرواء الغليل في تخريج آحاديث منار السبل ، هناك 5 أنواع من المجموعات ، منها 1) أنواع صدق.

2) نوع الحسن. 3) نوع الضيف. 4) نوع المودة. 5) نوع الحديث الذي ليس له صفة أو يقين. أما بالنسبة لأنواع الأحاديث النبوية ، فهناك 26 نوعًا من التقويمات حيث يبلغ إجمالي عدد الأحاديث 1726. وهناك 6 أنواع من الأحاديث النبوية ، وعددها 205 أحاديث يصل عددها إلى 174 حديثًا. يوجد 26 نوعًا من تقييمات التعافين بإجمالي 501 حديثًا. أنواع المودة هي ثلاثة أنواع من مصطلحات التقييم بإجمالي 14 حديثًا ، في حين أن أنواع الأحاديث التي ليس لها يقين أو حالة هي 163 حديثًا.

الكلمات الدلة: منهج , الحديث; الباني; ارواء الغليل

Abstrak

Muhammad Nāṣir al-Dīn al-Albānī merupakan salah satu pakar hadis kontemporer yang paling kontroversial abad ini. Dia telah menjadi magnet para peneliti dalam melakukan penelitian terkait karya dan dirinya. Penelitiaan ini bertujuan untuk mengkaji lebih dalam Metodologi dalam penetapan kedaifan hadis (Studi *kitab Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl*). Problem akademik yang akan dibahas adalah mengklasifikasi penilaian kualitas hadis al-Albānī dalam kitab *Irwā al-Galīl fī Manār al-Sabīl*. Penelitian ini adalah adalah kualitatif dengan bentuk kepustakaan (library research). Hasil penelitian menunjukkan klasifikasi hadis dalam Kitab *Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl* terdapat 5 jenis kelompok di antaranya 1) jenis kesahihan; 2) jenis Hasan; 3) jenis kedaifan; 4) jenis maudhu'; 5) jenis hadis yang tidak memiliki status atau kepastian. Adapun jenis kesahihan hadis terdapat 26 macam penilaian dimana jumlah kesuluruhan hadisnya sebanyak 1726 hadis. Jenis hasan sebanyak 6 macam penilaian dengan 205 jumlah hadis sebanyak 174 hadis. Jenis kedaifan sebanyak 26 jenis penilaian dengan jumlah total hadis sebanyak 501. Jenis Maudhu' sebanyak 3 macam istilah penilaian dengan jumlah total hadis sebanyak 14 hadis, sedangkan jenis hadis yang tidak memiliki kepastian atau status berjumlah 163 hadis.

Kata Kunci: Metodologi; Hadis; Al Albani; Irwa' Al Galil

A. Introduction

Studies related to Hadith and its characters have become magnets among scholars and researchers, from classical to contemporary times. The position of the Hadith, which is explanatory (*tibyan*) of the Qur'an, places the role of the Hadith at a prominent point.[1] Among numerous experts in Hadith, it is undeniable that Muhammad Nasir al-Din al-Albani and his way of thinking deserve to be studied.

Muhammad Nāṣir al-Dīn al-Albānī is one of the most controversial scholars of

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[1] Amir Mahmud, "Kajian Hadis tentang Halal, Haram, dan Syubhat," *Jurnal Adabiyah*, 2017, doi:10.24252/jad.v17i1i2a3.

contemporary Islamic studies. This shows Albani's attitude towards taqlid towards the madhhab, although Al-Albani himself grew up with the upbringing of his father, a Hanafiyyah.[2]

Over time this attitude is increasingly visible in Al-Albani's style of thinking. However, the main factor causing the controversy surrounding al-Albānī is his principle of rejecting all forms and institutionalizing Islam. This was shown when he was in Medina, where he was also at odds with Wahhabism, Hanbalism, and the religious culture of the local people.[3]

In addition, the thought of al-Albānī's Hadith is also controversial because it is claimed to have a significant influence on the emergence of extremist Islamic movements in the contemporary Islamic world.[4]

Al-Albānī indeed contributed greatly to the development of contemporary hadith literature, thought, and studies.[5] o less than 200 works of al-Albānī in the field of Hadith which are dominated by critical studies of the works of previous scholars in the form of *takhrīj, taḥqīq, ta'līq*, and fatwas. One of the monumental books is Irwā al-Galīl fī Manār al-Sabīl. This book contains al-Albani's study of the Manār al-Sabīl fī Syarḥ al-Dalīl book, a book of Hanbali jurisprudence that is rarely written and studied in other books.

Interestingly, al-Albānī studies the hadith system through self-taught. This is what the scholars then feared that one should have a teacher who could guide him in the discussion of Hadith.

Al-Albani uses the rules of hadith validity which are no different from the practices used by hadith scholars in general. It's just that in reality, not a few traditions have been judged by the majority of hadith scholars. Then, in Da'īf ed by al-Albānī even though the rules of Saḥīḥ Hadith used by al-Albānī are no different from those used by hadith scholars.

Al-Albān's thoughts are substantial and interesting to study further, considering that al-Albān is one of the Muslim scholars in modern times who focuses on the field of Hadith. The works of al-Albānī are quite numerous and also not a few who use al-Albānī as a reference in choosing and determining between Saḥīḥ and Da'īf hadiths.

Research on al-Albānī has been carried out by many researchers, especially in the field of Hadith. This is not surprising because al-Albānī is one of the contemporary Islamic figures and is even referred to as one of the scholars of Hadith. Research trends related to al-Albānī are at least focused on three areas: his hadith thinking related to particular themes, contribution to the study of Hadith as well as Islamic thought in general, and method of assessing Hadith.

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[2] Joas Wagemakers, "Salafism's Historical Continuity: The Reception of 'Modernist' Salafis by 'Purist' Salafis in Jordan," *Journal of Islamic Studies*, 2019, doi:10.1093/jis/ety049.

[3] Emad Hamdeh, Salafism and Traditionalism; Scholarly Authority in Modern Islam (United Kingdom: Cambridge University Press, 2021), h. 39.

[4] Umaiyatus Syarifah, "Peran dan Kontribusi Nashiruddin Al Albani (w. 1998) dalam Perkembangan Ilmu Hadis," Riwayah 1, no. 1 (2015): 1–18.

[5] Moyeed-ul-Zafar, "Contribution of Shaykh Nāṣir Al-Dīn Al-Albānī to Ḥadīth Literature" (Disertasi, Aligarh Muslim University, 2005), h. 5.

Research related to al-Albānī's thoughts was carried out by Andy Dermawan, examining the debate of *da'wah*, politics, and contemporary religious movements, especially the Salafi school. He concluded that Salafi's used *da'wah* and politics in launching their vision and mission to build the strength of the militant congregation.[6]

The research is related to the method used by al-Albānī in translating and or interpreting the Hadith which is the most dominant trend. Kamaruddin Amin, Fahmi Ali Syaifuddin Rizal, Andi et al, Umma Farida.

Kamaruddin Amin, an expert in the field of hadith science in Indonesia, conducted a critical study of the al-Albānī hadith assessment method through an article entitled "Nāṣiruddīn al-Albānī on Muslim's Ṣaḥīḥ: A Critical Study of His Method".[7] He analyzed the traditions that were Da'īf -kan al-Albānī in the book of Ṣaḥīḥ Muslim which incidentally was agreed upon by the majority of hadith scholars as a collection of Ṣaḥīḥ hadiths. He found that al-Albani was unprofessional in applying the method of assessing the quality of Hadith because he overgeneralized the statements of jarḥ ta'dl scholars in assessing a hadith narrator.

Interestingly, Kamaruddin Amin's argument received a response in the form of criticism from another researcher, namely M. Syukrillah through his article entitled "Al-Albānī Method in Testing the Validity of the Hadith of Mudallis History".[8] According to him, Kamaruddin's criticism of al-Albānī was not entirely correct. He claims that his comprehensive analysis proves that al-Albani acknowledges the validity of the *mu'an'an* Hadith if there is a *'gat al-samā'* from another path or if a hadith has shawāhid or mutābi' and specific indicators confirming its validity both in *sanad* and matan.

Not only Kamaruddin Amin who took a study on Da'īf al-Albān's assessment of the Ṣaḥīḥ Hadith, but Fahmi Ali Syaifuddin Rizal also explored it by reviewing the results of al-Albānī's assessment of the Hadith in the book of Ṣaḥīḥ Muslim. In the article "Criticism of Nāṣir al-Dīn al-Albānī's Research on Hadīth Assessed *DDa'īf* in *al-Jāmi' al-ṢSaḥīḥ* by Muslim B. ajjāj al-Naysābūrī" Fahmi stated his findings that al-Albānī's *Da'īf* assessment of 27 Hadith in the book of Ṣaḥīḥ Muslim caused by the problem of *sanad* or *matan* is a mistake by al-Albānī who is not careful in understanding the *jarh* of hadith critics. In addition, al-Albānī also does not understand the difference in pronunciation of the Hadith and is not comprehensive in using other supporting data such as *syarah* hadith and other similar hadiths.

Andi, Achyar Zein, and Ardiansyah jointly researched the al-Albānī method in interpreting the Hadith by studying the book of Da'īf Adab al-Mufrad.[9] They traced the criteria of Da'īf Hadith according to al-Albānī and the method he used. The results of their research show that al-Albani also uses the rules of the authenticity of Hadith set by

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[6] Andy Dermawan, "Dialektika Dakwah, Politik, dan Gerakan Keagamaan Kontemporer (Telaah Pemikiran Nasir al-Din al Albani dan Pengaruhnya Terhadap Pembentukan Salafy Kontemporer)," Jurnal Dakwah XIV, no. 2 (2013): 159–75.

[7] Kamaruddin Amin, "Nāṣiruddīn al-Albānī on Muslim's Ṣaḥīḥ: A Critical Study of His Method," *Islamic Law and Society* 11, no. 2 (2004): 149–76.

[8] M. Syukrillah, "Metode Al-Albānī Dalam Uji Validitas Hadis Riwayat Mudallis," Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan 3, no. 2 (2019): 149–62.

[9] Andi, Achyar Zein, and Ardiansyah, "Manhaj Muhammad Nāṣiruddin Al-Albānī Dalam Menda'ifkan Hadis: Telaah Kitab Ḍa'īf Adab al-Mufrad," At-Tahdis: Journal of Hadith Studies 1, no. 2 (2017): 1–13.

previous hadith scholars, even though he is not taqlid to the scholars' statements. It's just that in practice, al-Albānī applies his standard in using the rules, although he is also inconsistent in applying the standards.

Umma Farida in her article entitled "The Meaning of the Criteria for the Validity of the Hadith of Muhammad Nāṣir al-Dīn al-Albānī and its Implementation in the Assessment of Hadith"[10] also explains conclusions that are almost the same as the findings of Andi's article above. Umma Farida's research found that al-Albānī followed the rules of the validity of hadith scholars but differed in setting the indicators for each criterion of hadith validity, both in *sanad* and *matan* criticism. The difference in the determination of these indicators not only gives birth to differences in the results of the hadith assessment with previous scholars, but also al-Albānī has some separate hadith terms such as Saḥīḥ mutawātir and *Hasan Saḥīḥ*. Al-Albān's method is motivated by a high degree of selectivity in receiving hadith narrations, although his method is not fully practiced consistently.

The consistency of al-Albānī's method in assessing Hadith is the focus of research by Miftahul Ghani, Edi Safri, and Luqmanul Hakim in their article entitled "Da'īf al-Jāmī': Observing the Consistency of al-Albānī in Tashīh ad-Da'īf ".[11] They found al-Albani's inconsistency in his hadith assessment which was quite fatal. He interpreted the Hadith he had judged himself as *Da'īf jiddan* Hadith (because of *matrūk* or *munkar*).

Based on the explanation above, research on al-Albānī in the context of the methodology of determining the *Da'īf* quality of Hadith in the book of Irwā al-Galīl fī Manār al-Sabīl has not been touched by in-depth research. Nevertheless, the book has a crucial position in the study of Hadith and represents the controversial thought of al-Albani's Hadith.

Based on the information above, the main problem to be studied in this study focuses on the classification of the quality assessment of al-Albānī Hadith in the book of Irwā al-Galīl fī Manār al-Sabīl.

From the description above, it can be concluded that the scope of the discussion in this study is to further examine al-Albani's methodology in determining the quality of Hadith. Both in terms of form, method, style, and consistency. So from that, all of the characteristics of al-Albānī's method in determining the quality of the *daif* of Hadith compiled in the book of Irwā al-Galīl fī Manār al-Sabīl will be illustrated.

B.   *Metode Penelitian*

This research is a study of hadith methodology with a methodological sequence to establish the theoretical basis, the object of study, data collection, and data analysis where the object of this research is the Hadith in the book of Irwā al-Galīl fi Manār al-Sabīl.

The research method developed is qualitative research with a library research approach.

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[10] Umma Farida, "Pemaknaan Kriteria Keshahihan Hadis Muhammad Nāṣir al-Dīn al-Albānī dan Implementasinya dalam Penilaian Hadis," Mutawatir 6, no. 1 (2016): 52–84.

[11] Miftahul Ghani, Edi Safri, and Luqmanul Hakim, "Da'īf Al-Jāmī': Menilik Konsistensi Al-Albānī dalam Tashīh ad-Da'Īf," Mashdar: Jurnal Studi Al-Qur'an Dan Hadis 1, no. 2 (2019): 125–50.

The collection of data, in the form of traditions in the book of Irwā al-Galīl fī Manār al-Sabīl totaling 2,707 traditions which were then processed based on the classification of hadith quality listed by al-Albānī. In addition to the book of Irwā al-Galīl which has the status as a primary data source, the researcher uses secondary data to support the appropriate data analysis process.

The data found are then analyzed and processed with the following steps:

1. Reduction (data selection)
2. Descriptive

C.   *Kitab Irwā' al-Galīl fī Takhrīj Aḥādīš Manār al-Sabīl*

The book of Irwā' al-Galīl fī Takhrīj Aḥādīš Manār al-Sabīl is one of al-Albānī's phenomenal and monumental works that made al-Albānī famous as a hadith expert, especially in terms of takhrīj al-ḥadīš and assessing it. The author assumes that naming the book Irwa al galil fi manar al Sabil is that al-Albani hopes his book can be a thirst quencher for people thirsty for knowledge, especially Hadith. With this book, it can be one way to quench the thirst of knowledge seekers. This is in line with the understanding of ءاin Arabic, which is defined as a thirst quencher. Whereas Allah is the thirsty one

The book of Irwā' al-Galīl is one of the thickest books because it consists of 8 volumes, first published in 1979. In the introduction to the book, it is stated that the book of Irwa al Galil fi manar al Sabil is 2 books that are then combined into one printing only. The idea of making this book was initially to collect the hadiths that existed among the scholars in Damascus; Sheikh Muhammad Bahjat al Baithar, Shaykh Mustafa al Shiba'I, and Al-ustadz 'Isham al Athar. However, the sheiks in Beirut saw the need to *takhrij* the traditions contained in the Manar al Sabil book. Here, an agreement was reached which then Zuhair al Syawisy as the person in charge conveyed his intentions to Shaykh Al Albani, who he then welcomed. Since then, Shaykh al Albani started the work of *takhrij* this Hadith where it took him 15 years to complete this work.

After al Albani finished conducting the *takhrij* the traditions in the book of Manar al Sabil, then the book of Manar al Sabil fi Syarhil Dalil was combined with the book of al Ir'wa in one detailed print. It is completed with a list of the contents of the hadiths in alphabetical order, an explanation of their position, the number of the Hadith, the page in which there are traditions from the 2 books and a table of contents and general knowledge.

The systematic compilation and discussion of the book of Irwā' al-Galīl is almost the same as other *takhrīj* books by mentioning the pieces of Hadith used in the book of Manār al-Sabīl as a book that is takhrīj and then determining the quality, *mukharrij* or the sourcebook and then mentioning the scholars' assessment of the Hadith. However, these steps are not always carried out, because there are some hadiths in which quality is only mentioned without further explanation. The systematics and discussion of the book of Irwā' al-Galīl, in general, can be grouped into three major sections according to the paragraphs used in each hadith number, namely:

1. Mentioning pieces of Hadith that are *takhrij* from the book of Manār al-Sabīl equipped with several things
2. Mention the status of Hadith and *mukharrij* Hadith in the book of hadith
3. Mention *mukharrij* or hadith sourcebooks

D. *Quality of Hadith in Al-Albani's Perspective*

From a historical point of view, the study of Hadith itself has been known in Islamic treasures for a long time. Starting from the hadiths plurality, which is incorrectly attributed to the Prophet Muhammad, it also triggers the birth of Hadith authenticity study.[12]   Later, the term al-hadith criticism emerged, namely the efforts made to search for the validity of the *sanad* and *matan*.[13]

Regarding studies in this field, Al-Albani himself sets the standard of Saḥīḥ Hadith in his *muqaddimah* Tamām al-Minnah fī al-Ta'līq 'alā Fiqh al-Sunnah.

> *"Know that one of the conditions for the authenticity of a hadith is that it is not syā. According to the muḥadisin n, the meaning of SSaḥīḥ Hadith is: "a chained hadith that is continued and quoted by a just and ābit rāwī from a just and ābit rāwī until the end of the sanad, neither shā nor illah. With these characteristics, apart from the Hadith that are mursal, munqaṭi', syā and traditions that contain 'illah due to the presence of defective rāwī."*

In his *ta'līq* on the book al-Bā'iṡ al-Ḥaṡīṡ Syar MukhtaṢar 'Ulūm al-Ḥadīṡ by Aḥmad Muḥammad Syakir, al-Albānī confirms his theoretical agreement on the meaning of Saḥīḥ Hadith by stating:

> *"So the limitation of the Saḥīḥ Hadith is the continuity of the chain, narrated by a just rāwī and ābiṭ, does not contain syā and is not rejected, and does not contain a destructive 'illah."[14]*

The understanding of the Saḥīḥ Hadith reflects the similarity of Muḥammad NāṢir al-Dīn al-Albānī's view with the *jumhūr* muḥadisin 's view of the meaning or definition of the SSaḥīḥ Hadith. In terms of the similarities of this theory, al Albani is *tasyaddud* in carrying out the theory that has been put forward in his book. This is evidenced by the several examples mentioned above where al-Albani practically does not compromise on the idea of authenticity of Hadith. This is also closely related to the method used by Al-Albani in determining the quality of Hadith.

To find out how al-Albani's method is in determining the quality of Hadith, one aspect that must be considered and observed is the application of al-Albān to the rules of Saḥīḥ Hadith.

As for the application of the rules of the Saḥīḥ Hadith to the al-Albani method, the use of each condition needs to be observed. As stated in the definition of Saḥīḥ Hadith, the major rules of Saḥīḥ Hadith are five, namely: 1) continuous *sanad*; 2) just *rāwī*; 3) *rāwī ābiṭ*; 4) no *shāż*, and 5) no *illah*.

1. **Continous *sanad* (ittiṣāl al-sanad)**

This means that the Hadith is not *munqaṭi '*(broken), *mu'ḍal*, *mu'allaq*, and *mursal*.

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[12] Jonathan A.C. Brown, "Even If It's Not True It's True Using Unreliable Ḥadīths in Sunni Islam," *Islamic Law and Society* 18 (2011): 1–52, doi:https://doi.org/10.1163/156851910X517056.

[13] Abd Rahman, "Metode Penyelesaian Dalam Kajian Matan Hadis-Hadis Kontroversial," *Adabiyah* X (2010): 51–64, http://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/388.

[14]Ahmad Muhammad Syakir, *al-Ba'is al-Hasis Syarh Mukhtas|ar 'Ulum al-Hadis*, juz. 1 (Cet. I; Arab Saudi: Dar al-'Asimah, 1415 H), h. 100.

This first major rule was applied by al-Albānī in his works, for example, when he studied the Hadith of Anas bin Malik r.a. which is mentioned by Sayyid Sabiq in Fiqh al-Sunnah [15] by saying:

وروى أحمد - بسند صحيح - عن أنس رضي الله عنه قال: عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّهُ قَالَ : أَتَى رَجُلٌ مِنْ بَنِي تَمِيمٍ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا رَسُولَ اللهِ ، إِنِّي ذُو مَالٍ كَثِيرٍ ، وَذُو أَهْلٍ وَوَلَدٍ ، وَحَاضِرَةٍ ، فَأَخْبِرْنِي كَيْفَ أُنْفِقُ ؟ وَكَيْفَ أَصْنَعُ ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ ، وَتَصِلُ أَقْرِبَاءَكَ ، وَتَعْرِفُ حَقَّ وَالْمِسْكِينِ ، وَالْجَارِ ، وَالسَّائِلِ) [16]

It means:

"Aḥamad has narrated –with the Saḥīḥ- sanad – from Anas r.a. he said: A man from Banī Tamīm came to the Messenger of Allah, he said: 'O Messenger of Allah, indeed I have a lot of wealth, I also have family and descendants, and friends who come to visit. So tell me how can I give infaq?'. Rasulullah saw. said: "Zakat is issued from its owner, because it is a washer that will clean you, can establish your family relations, and you can know (pay attention to) the rights of the poor, neighbors and people who beg."

Al-Albānī assesses this Hadith as *Da'īf* Hadith because it is *munqaṭi'* (the chain is broken), in Tamām al-Minnah he explains:

"No one among the hadith experts considers this Hadith as Saḥīḥ Hadith. The author (Sayyid Sabiq) assesses this Hadith as a Saḥīḥ hadith by referring to al-Munżirī's statement which states "rijāluhu rijāl al-ṢṢaḥīḥ" (the rāwī are the rāwī hadith Saḥīḥ). Al-Haiṡamī emphasized that the Hadith is not worthy of being called a Saḥīḥ hadith due to the non-fulfillment of one of the conditions of the Saḥīḥ Hadith. The Saḥīḥ condition that is not fulfilled in this Hadith is the continuity of the sanad, where the Hadith is documented by Aḥmad (d. 241 H) in al-Musnad through the path of Sa'īd bin Abī Hilāl from Anas bin Mālik, while Sa'īd bin This Ab Hilāl did not hear it from Anas as Ibn ajar al-'Asqalānī judged in the Tahżīb. Thus, the Hadith is declared as munqaṭi' (broken) Hadith, and munqaṭi' Hadith is part of Da'īf (weak) hadith."[17]

Based on the example of al-Albān's assessment above, it can be seen that al-Albānī applies the first condition of the Saḥīḥ-ness of a hadith, that Hadith can be stated as Saḥīḥ if the chain is connecting. This explains al-Albānī's view, both theoretically and applicable with conditions of connection of the *sanad* is *tasyaddud* following what has been formulated by *jumhūr al-muḥaddiṡīn*.

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[15] Sayyid Sabiq, *Fiqh al-Sunnah*. Terj. Nur Hasanuddin, Juz. 1 (Cet. III; Jakarta: Pena Pundi Aksara, 2008), h. 500

[16] Ahmad bin Muhammad bin Hanbal (w. 241 H), *al-Musnad*, juz. 3 (Cet. I; Beirut: 'Alam al-Kutub, 1419 H / 1998 M), h. 136.

[17] Al-Albani, *Silsilah al-Ahadis,* h. 358-359.

To find out whether a *sanad* is continuous, hadith scholars usually take the following research work procedures:

a. Record all the names of the narrators in the studied *sanad*.
b. Studying the life history of each narrator:

From the description above, it can be stated that the minor elements of the serialized *sanad* are *muttaṣil* (continued) and *marfū'* (relying on the Apostle).[18]

2. The just *rāwī* ('adālah al-rāwī)

This second primary rule of Hadith has become an agreement among the *mu'addin*. Because of the lack of just, *rāwī* and his testimony cannot be accepted. The scholars have set five minor rules against this condition, namely: 1) Muslim; 2) Baligh; 3) *'Āqil*; 4) Saved from wicked (*fasiq*) acts; and 5) guarded from things that can damage one's decency and self-respect (*muruah*).[19] These five conditions must be fulfilled in a rāwī hadith before the rāwī can be classified as a just rāwī, whose record can be accepted and made *hujjah*.

Regarding the issue of rāwī justice, in al-Albānī's answer to Ismā'īl al-Anṣārī regarding gold jewelry for women, he emphasized that in determining the sahih of hadith, the righteousness of the *rāwi* in the *sanad* of a hadith must first be accounted. This concept is explained in *'ilm al-muṣṭalaḥ* as stated in the definition of the hadith Saḥīḥ.[20]

The rule of just for a rāwī (*'adālat al-rāwī*) is very urgent in determining the quality of a hadith, because without this rule, a *rāwī* is in *majhūl* in two categories, namely: *majhūl al-ḥāl*[21] and *majhūl al-'ain*.[22] As known in the science of Hadith, that the Hadith narrated from the *majhūl rāwī* is a hadith with the category *Da'īf*. Therefore, al-Albānī emphasized the rejection of the record of rāwī with the status of *majhūl*. According to him, the record of a person who is *majhūl* is *Da'īf*, because *al-jahālah* can exclude someone from the rules of just rāwī (*'adālah al-rāwī*).

Al-Albānī's application of this second rule can be seen through his assessment of the Hadith:

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[18] Imam Abu 'Amr Usman bin Abdurrahman As-Zahrazuri, *Muqaddimah Ibn Shalah fi Ulum al-hadis,*,h.132-133.

[19]Abu 'Umar 'Usman bin 'Abdurrahman Ibn al-Salah al-Syaharzuri (w. 643 H), *Ma'rifat Anwa' 'Ilm al-Hadis* (Cet. I; Beirut: Dar al-Kutub al-'Ilmiyah, 1423 H/2002 M), h. 212.; 'Ali bin Muhammad al-Jurjani (w. 816 H), *Risalah fi 'Ilm Us|ul al-Hadis* (Cet. I; Yaman: Makatabah Dar al-Quds, 1413 H/1996 M), h. 73.; Muhammad bin 'Abd al-Baqi al-Zarqani (w. 1122 H), *Syarh al-Manzumah al-Baiquniyah* (Cet. II; Beirut: Dar al-Kutub al-'Ilmiyah, 1425 H/2004 M), h. 44-45. Al-Albani, *Takhrij Ahadis| Ada' ma Wajaba min Wad'i al-Wadda'in fi Rajab li Abi al-Khattab al-Syawisy* (Cet. I; Beirut: al-Maktab al-Islamiy, 1419 H), h. 133.

[20]Muhammad bin Ibrahim al-Syaibani, *Hayat al-Albani wa Asaruhu wa S|ana' al-'Ulama' 'alaihi*, juz. 1 (Cet. I; t.tp: Maktabah al-Saddawi, 1987 M / 1407 H), h. 139.

[21]*Majhul al-Hal* in al-Albani's definition is: "when a narrator has narrated from him two or more narrators and his *siqah* is not clearly stated by trusted scholars". Compare with, Al-Albani, *Silsilah al-Ahadis al-Sahihah*, juz. 1 (Cet. II; Riyad: Maktabah al-Ma'arif, 1413 H.), h. 932.

[22]*Majhul al-'Ain* menurut al-Albani adalah ketika seorang *rawi* telah meriwayatkan darinya seorang *rawi* saja. Bandingkan dengan al-Albani, *Silsilah al-Ahadis al-Da'ifah wa al-Maudu'ah*, juz. 12 (Cet. II: Riyad: Maktabah al-Ma'arif, 1410 H.), h. 369.

شَهْرُ رَمَضَانَ مُعَلَّقٌ بِيْنَ السَّمَاءِ وَ الأَرْضِ ، وَ لَا يَرْفَعُ إِلَى اللهِ إِلَّا بِزَكَاةِ الفِطْرِ

It means:

"(The reward of fasting) in the month of Ramadan hangs between the heavens and the earth, and does not reach Allah except by (payment of) zakat fitrah."

Al-Albānī considers this Hadith as Da'īf Hadith, In the Silsilah al-Aḥādīš al-Ḍa'īf ah he says:

"This Hadith is Da'īf, its rāwī is based on Ibn Syāhīn as in al-Targīb, as well as on al-Ḍiyā' via the Jarīr as mentioned in al-Jāmi' al-Ṣaghīr, it is Da'īf hadith. Al-Munāwī in his syarah explains, Ibn al-Jawzīy narrated this Hadith in al-Wāhiyāt by saying: 'This hadith is not Ṣaḥīḥ, because in its sanad there is a person named Muḥammad bin 'Ubaid al-BaṢrī known as rāwī majhūl, and no one becomes a tabi' for him. This is also agreed by Ibn ajar in Lisān al-Mīzān."

As for al-Munżirī's statement in his Targīb book, that Abū Hafs bin Syāhīn has narrated this Hadith in the Faḍāil Ramaḍān and he views this Hadith as a *gharīb* hadith with a good *isnād* (*jayyid al-isnād*). Al-Munżirī's statement is problematic from two sides, first: the existence of the text of the Hadith in the work of Ibn Syāhin as mentioned, actually I (al-Albānī) have read the manuscript of Ibn Syāhin's work entitled Faḍāil Ramaḍān which is contained in the al-Zāhiriyyah library at city of Damascus, and I did not find the text of the Hadith in it. But, on the other hand, I do not see that Ibn Syahin evaluates a hadith in his work. Furthermore, this Hadith al-Albani found its text in the narration of Aḥmad bin 'Īsā al-Maqdisī in Faḍāil Jarīr (2/24) he said: 'This hadith has been narrated by Abū Hafs Ibn Syāhīn saying: "This hadith is *gharib* with good *isnād* …". Thus, it is possible that Ibn Shahi mentioned this Hadith with the commentary in his other work besides the Faḍāil Ramaḍān; Second: the determination that the assessment of the Hadith comes from Ibn Syāhīn, it is a form of *tasāhul* from him (Ibn Syahin). Because he cannot declare the quality of his *isnad*, while his *rāwī* has the status of *majhūl* and *tafarrud* as stated by Ibn al-Jawzīy and Ibn Hajar. On the other hand, this Hadith has also been narrated by al-Khaṭīb al-Baghdādīy, Ibn al-Jawzīy in al-'Illal and Ibn 'Asākir through the path of Baqiyyah bin al-Walīd he said: 'had told me 'Abd al-Raḥmān bin 'Uṡmān bin 'Umar, from Anas *marfū'* to the Prophet. I (al-Albānī) do not know 'Abd al-Raḥmān contained in this *sanad*, which is confident that he was one of the Baqiyyah teachers with *majhūl* status. Ibn al-Jawzīy asserts that 'Abd al-Raḥmān is al-Bakrāwī whose history, according to Aḥmad bin Hanbal's judgment, is rejected (*matrūk*).[23]

In the example above, al-Albānī asserts that *al-jahālah* is one of the causes of the *Da'īf*-ness of a hadith because *al-jahālah* refers to ignorance of *'adālah rāwī*. This affirmation can be seen from his statement: "it is impossible that he (Ibn Syahin) can declare the goodness of his *isnad* (*jayyid al-isnād*), while his *rāwī* has the status of *majhūl* ...".[24] Al-Albānī's statement about the *Da'īf* of the Hadith of the *majhl rāwī* –

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[23]al-Albani, *Silsilah al-Ahadis al-Da'ifah wa al-Maudu'ah…*, juz. 1, h. 117-118.

[24]al-Albani, *Silsilah al-Ahadis al-Da'ifah wa al-Maudu'ah…*, juz. 1, h. 117-118.

especially the *majhūl al-ḥāl-* is also evident in his work Da'īf Sunan Abī Dāwud, in which he says:

> *"The Hadith narrated by a majhūl rāwī because the name of the rāwi is unknown, then the Hadith is judged to be a Da'īf hadith due to our ignorance of the level of siqah and its memorization capacity. However, if another path is found with rāwī's name concerned, the level of siqah can be known."25*

Al-Albāni's statement further emphasizes his view of the history of a *majhūl* person, that his Hadith is judged as *Da'īf* Hadith until other evidence is found that can eliminate the *majhūl rāwī* concerned. Because the evidence can deliver knowledge of the level of *Siqah*, intellectual capacity, and 'is'. Thus, the *'ādil rāwī,* according to al-Albānī globally is the *rāwī* that is not *majhūl* either *majhūl al-ḥāl* or *majhūl al-'ain*. Al-Albani's view does not contradict the view of the *muḥadisin* in general, because in various hadith science literature it is stated that one of the indicators of the *Da'īf* -ness of a hadith is the presence of *majhūl rāwī* in its *sanad* and *tasyaddud* in this regard.

As explained earlier, a *rāwī* can be declared *'ādil* or impartial if he fulfills the five minor rules. Al-Albānī has a theoretical and applicable view of these five minor rules, namely:

a. Muslim

For this minor rule, al-Albān's view is in line with the view of *muḥadisin* , it is confirmed by al-Albānī in his answer to Ab al-Ḥasan al-Maarribī's question about the rāwīan of a *rāwī* whose justice fell due to lies and falsification of the Hadith, then the *rāwī* repented. Al-Albani replied by saying:

> *"Which is worse a Muslim whose justice has fallen or a disbeliever who has lost justice? Unbelievers are certainly worse, but if he converts to Islam (becomes a Muslim), then his record can be accepted, or my words "converted to Islam" I delete and replace it with the word "if he repents, then his record is accepted". So, if a disbeliever repents, then his narration is acceptable. So, then what about rāwī who does not have the nature of 'adalah, then repenting his record is not accepted? His record is more worthy of acceptance than the record of a repentant disbeliever."26*

This view of al-Albānī is contrary to the theory of *UṢūl (uṢūl al-fiqh)* scholars, such as al-Juwainī who holds the title of imām al-Haramain, argues that the rejection of testimony and narrations from people who do not have the character of *'adalah*, even though he has repented with the best repentance.

Al-Albani's statement also emphasizes that a *rāwī* whose record can be accepted must be Muslim. This is reflected in his expression, "So, if a disbeliever repents, then his history can be accepted." That is, *rāwī* Hadith can only be received from a Muslim even though he previously committed a lie or falsified Hadith and maybe even a

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25Al-Albani, *Da'if Sunan Abi Dawud,* juz. 1, (Cet. I; Kuwait: Muassasah Gharas, 1423 H/2002 M) h. 105.

26 Al-Albani, *al-Durar fi Masail al-Mustalah; Masail Abi al-Hasan al-Misri al-Ma-arribi* (Cet. I; Beirut: Dar Ibn Hazm, 1422 H/2001 M), h. 181.

disbeliever, but he has repented from it. In this case, al-Albani is more *tawassut* in assessing the justice of the narrators.

b.   Bāligh (adult)

Theoretically, al-Albani differs from the muadisin in that they believe that one of the prerequisites for a hadith *rāwī* to be *bāligh* is when he relates the Hadith. Meanwhile, al-Albānī argues that bāligh is not a rāwīan requirement but is sufficient with *tamyīz*. This is confirmed by al-Albāni in his *ta'līq* on the book al-Bā'iś al-Ḥaśīś, he says:

> *"The requirements of bāligh in terms of accepting and rejecting a narration from a rāwī are contrary to the practice of the muḥadisin, because they accept the narration conveyed by Ibn 'Abbās who was born three years before the hijrah period, as well as the narration of Ibn al-Zubair who the first person was born from among the people of Islam. Muslims in Medina."[27]*

The meaning of al-Albani's statement above is that the two companions were not yet mature after the death of the Prophet. Meanwhile, the *muḥadisin* accepted their narrations and made them *hujjah*.

In Irwā' al-Ghalīl, al-Albānī is even more considerate of his opinion by saying:

> *"In terms of receiving a narration from a rāwī, bāligh is not required, this is different from what is stated in various musṭalaḥ al-ḥadīś books such as the IkhtiṢār 'Ulūm al-Ḥadīś, but it is enough with tamyīz."[28]*

Although theoretically, al-Albānī has different views with the *muḥaddiśīn* on the issue of *bāligh* as a condition of receiving a narration from a *rāwī*, in practical terms, he is no different from the *muḥaddiśīn*.

Thus, it cannot be said that the opinion of al-Albānī which states that the *rāwī* can be accepted when he is in the *tamyīz* period without having to wait for the *bāligh* period as a form of *tasāhul* from al-Albānī. Still, it affirms what is applied by *jumhur muḥadisin* in assessing the level of *adalah* of *rāwī* hadith whose history is acceptable.

c.   *'Aqil (*able to think*)*

Among the requirements so that a *rāwī* can be declared *'ādil* in his *rāwī* is *'āqil*. This is proven through his understanding of the Hadith he narrates. Al-Albani also agreed upon this requirement. This can be seen in his answer to Abu al-Ḥasan al-Maarribī's question regarding the requirement that a *rāwī* know and understand the meaning of the Hadith he narrated applies to all *tabaqah* (*rāwī* levels),[29] where Al-Albani stated:

> *"That's what we believe, and by Allah, this case applies to all rāwi without exception. But, of course, it cannot be said to be general because nothing is general unless something makes it so. Thus, it can be said that it is muqayyad*

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[27]Ahmad Muhammad Syakir, *al-Ba'is al-Hasis Syarh Mukhtas|ar 'Ulum al-Hadis,…* juz. 1, h. 280.

[28]Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadis Manar al-Sabil* , juz. 7 (Cet. I; Beirut: al-Maktab al-Islami), h. 220.

[29]Al-Albani, Al-Albani, *al-Durar fi Masail al-Mustalah,* h. 78.

(bound) if there is an opinion that can erase (specialize) the rule - that is, a rāwī knows and understands the meaning of the Hadith he narrates - then the opinion that deletes it becomes takhsīs (specialization) on these rules and applied to the rāwī concerned even though he came from the highest tabaqah (al-'ālī). So, this is generally used on the condition that there are no opinions that violate it, so it applies to those of you who are at the lowest level (ṭabaqah al-nāzil)."[30]

Al-Albānī's answer above confirms his agreement on the condition of *'āqil* (having sense) for a *rāwī* who can be declared as an *'ādil rāwī* and his background can be accepted as agreed by the *muḥadisin*.

It is just that this generality -according to al-Albani - is not *muṭlaq*, but is bound (*muqayyad*) by certain conditions, that is, if no opinion and or judgment can remove these requirements. That is, a *rāwī* is declared *'adil* because his understanding of the Hadith he narrates can collapse if there is an assessment by a competent scholar *al-jarḥ wa al-ta'dl* that the *rāwī* is problematic in terms of reason.

One of the things that can undermine 'a *rāwi* due to problems with his mind is a *rāwī mukhtaliṭ*.[31] A *rāwī* is declared as *mukhtaliṭ,* due to changes or issues in his mind. Therefore, his background cannot be accepted. If from a *mukhtalit rāwī* his rāwī cannot be taken (expressed as *Da'īf*), then those without clear senses are even more deserving to be rejected.

In the Silsilah al-Aḥādīṡ al-Ḍa'īfah al-Albānī confirms the historical position of rāwī who has *mukhtaliṭ* status by saying:

"As for the narration of rāwī which is characterized as rāwī mukhtaliṭ, then the Hadith narrated by him is considered Da'īf, unless it is known that the rāwī concerned conveyed his Hadith before the ikhtilāṭ happened to him."[32]

Al-Albān's theory does not contradict the opinions and views of the *muḥadisin*,[33] To clarify how this theory was applied by al-Albānī in his studies of the Prophet's Hadith, the following will compare al-Albānī's assessment of two hadith narrations narrated by a rāwī who characterized as *rāwī mukhtaliṭ.* 'Abdurraḥmān bin 'Abdullah al-Mas'ūdīy (d. 165 H) among his narrations is the Hadith:

$$ الشَّامُ كِنَانَتِيْ فَمَنْ أَرَادَهَا بِسُوْءٍ رَمَيْتُهُ بِسَهْمٍ مِنْهَا $$

It means:

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[30]Al-Albani, Al-Albani, *al-Durar fi Masail al-Mustalah,* h. 78.

[31]What is meant by al-Mukhtalit is: damage to the mind where one's words and actions become disoriented. For a narrator, this can happen due to disturbances in his memory, or loss of vision, and/or burning and loss of his books. See. Muhammad Siddiq al-Minsyawi, *Qamus al-Mustalahat al-Hadis al-Nabawi* (Kairo: Dar al-Fadilah, t.th.), h. 105-106.; Abu al-Hasan Muhammad bin 'Abdullah al-'Ijli (w. 261 H), *Ma'rifat al-S\iqat*, jld. 1 (Madinah al-Munawwarah: Maktabah al-Madinah al-Munawwarah, 1405 H/1985 M), h. 110.

[32]al-Albani, *Silsilah al-Ahadis al-Da'ifah*, jld. 8, h. 366.

[33]See an explanation of the historical position of *rawi mukhtalit* in Ibn al-Salah, *op.cit.,* h. 494.; Ahmad Syakir, *op.cit.,* h. 668.; Abu al-Fadl 'Abdurrahim bin al-Husain al-Hafiz al-'Iraqi (w. 806 H), *Alfiyyat al-Hadis* (Cet. I; al-Mansurah: Maktabah Fayyad, 1432 H/2011 M), h. 180-181.

*"The land of Sham is like Kinana to me, and whoever wishes evil for that land, I
will throw arrows made from that land."*

When al-Albānī comments on and evaluates the status of this Hadith in the
Silsilah al-Aḥadīṡ al-Ḍa'īfah he explains:

*"This Hadith is not included in the series of marfū' traditions, it may be that this
Hadith is part of the history of isrāīlīyyāt. Al-Ḥāfiẓ Abū al-Ḥasan –'Ali bin
Muḥammad bin Syujā' -al-Rab'īy mentions it in his Faāil al-Syām through al-
Mas'ūdī path from 'Aun bin 'Abdillah from 'Utbah … in the sanad there is a rāwī
named al-Mas'ūdīy, he is 'Abdurraḥmān bin 'Abdullah, a Da'īf rāwī due to
ikhtilāṭ."[34]*

Another hadith narrated by 'Abdurraḥmān al-Mas'ūdīy is the Hadith as mentioned
by al-Bukhārī (d. 256 H) in Adab al-Mufrad he said:

حَدَّثَنَا عَبْدُ اللهِ بِنْ عَبْدِ الوَهَّابِ قَالَ: حَدَّثَنَا خَالِدْ بِنْ الحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ
الرَّحْمَنَ المَسْعُوْدِيْ عَنْ عَلْقَمَةَ بِنْ مِرْثَدْ عَنْ أَبِيْ الرَّبِيْعِ عَنْ أَبِيْ هُرَيْرَةَ قَالَ : كَانَ مِنْ دُعَاءِ
النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا
أَنْتَ أَعْلَمُ بِهِ مِنِّي إِنَّكَ أَنْتَ المُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.[35]

It means:

*"Has told us 'Abdullah bin 'Abd al-Wahhāb, he said: has told us Khalid bin al-
Ḥāriṡ, he said: has told us 'Abdurraḥmān al-Mas'ūdīy, from 'Alqamah bin Mirṡad,
from Abū al -Rabī', from Ab Hurairah, he said: Among the prayers of the Prophet
(PBUH) was: "O Allah, forgive me from my past and future work, from what I
hide and reveal, You know my work better than I do. Yourself, verily You are the
first (al-Muqaddim) and the last (al-Muakhkhir), there is no God but You."*

In al-Albānī's commentary and assessment of the Hadith narrated by al-Mas'ūdīy
– as he wrote in the Silsilah al-Aḥādiṡ al-Ṣaḥīḥah-, he states:

*"As for al-Mas'ūdīy even though he is a mukhtaliṭ, he is still a rāwī who narrated
the Sahih Hadith before the occurrence of ikhtilāṭ (chaos in his mind). The method
to find this out is to pay attention to all the rāwi who receive the riwayah from
him. Those who receive a riwayah of Hadith from him are the rāwī from the city
of Basrah (BaṢrīy) or Kūfah (Kūfīy). Therefore, the hadith narrations have the
status of Saḥīḥ because they received it from al-Mas'ūdīy before the occurrence of
ikhtilāṭ in al-Mas'ūdīy. Among them was Khālid bin al-Ḥāriṡ -as described in Ibn
al-Kayyāl's work. At the same time, Khalid was a rāwī who was tsiqah and tsabt,
and he was a rāwī from city of Basarah (BaṢrīy)."[36]*

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[34] Muhammad bin 'Abdillah bin Bahadir al-Zarkasyi, *al-Lali al-Mansurah fi al-Ahadis al-
Masyhurah…* jld. 1, h. 70.

[35] Abu 'Abdillah Muhammad bin Isma'il al-Bukhariy (w. 256 H), *Adab al-Mufrad* (Cet. III;
Beirut: Dar al-Basyair al-Islamiyah, 1404 H/1989 M), h. 234.

[36] Al-Albani, *Silislah al-Sahihah*, …., jld. 6, h. 1072.

Observing al-Albān's assessment of the two Hadith narrated by al-Mas'ūdīy above, it appears in the first narration of al-Albānī, al-Mas'ūdīy is considered as *Da'īf rāwī* because of *ikhtilāṭ* so that the Hadith he delivered becomes *Da'īf*. While in the second narration al-Albānī judges al-Mas'ūdīy as a *sahih rāwī*.

Al-Albānī's assessment of al-Mas'ūdīy seems contradictory if seen partially. Therefore, he is likely to be considered *tasāhul* in assessing the *riwaya*h of a *rāwī* with *mukhtaliṭ* status. However, suppose al-Albāni's assessment is seen and examined in its entirety. In that case, he is *mutawassiṭ* (moderate) in assessing the *rāwī* Hadith with *mukhtalil* status by applying the rules regarding the historical status of the *mukhtalil rāwī* as explained and applied by the *muḥaddiṡīn*.

In addition, to determining the quality and the authenticity of the Hadith. Al-Albani also has a standard of assessment of the *hasan* and *daif* of the Hadith. The *hasan* hadith, according to al-Albānī is a hadith that fulfills all the requirements of the Saḥīḥ Hadith, it is just that the *tsābiṭ* side of one of the narrators is not perfect (*khafīf al-ḍabṭ*).[37]

In determining the quality of *hasan* against a hadith history, al-Albānī uses several methods, namely:

1) The number of chain paths for Hadith
2) The *mauṢūl Hadith* is corroborated by the *mursal Hadith*, if the *makhraj* is different.
3) The meaning of the Hadith is in line with the Qur'an

Meanwhile, Hadith Da'īf based on al-Albānī is a hadith in which there is a dangerous defect (*'illat al-qādiḥah*) among the various forms of *'illat* known in the science of Hadith such as: *da'if* of one of the narrators in the *sanad*, the occurrence of *iḍṭirāb* (confusion), *al-nakārah, al-syużūż,* and others.[38]

In assessing the Da'īf of a hadith, it refers to seven kinds of *'illat* (defects) hadith which according to him can damage the hadith, namely*: al-Syu'* (irregularities); *al-MuḍṬarib* (confusion); *al-Mursal; al-Mudallas; Al-Munqati'* (disconnected); *al-Mauḍū'* (false); and *Al Munkar.*

D. Classification of Hadith al-Albānī in the Book of Irwā al-Galīl fī Manār al-Sabīl

The classification of Hadith referred in this study is based on the quality of Hadith mainly used by the majority of hadith scholars as follows:

1. Sahih

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 traditions, al-Albānī determined the *sahih* Hadith in various terms as follows:

Tabel 1. Sahih Hadith

No	Types of Sahih	Hadith
1	صحيح	1661

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[37] Al-Albani, *Irwa' al-Ghalil,.,* h. 23.

[38] 'Isam Musa Hadi, *'Ulum al-Hadis li al-'Allamah al-Albani,* h. 27.

2	صحيح موقوفا ضعيف مرفوعا	14
3	متفق عليه	2
4	صحيح موقوفا	14
5	صحيح بغير هذا اللفظ	1
6	صحيح متواتر	3
7	صحيح المعنى	3
8	صحيح بغير هذا العدد	1
9	صحيح مشهور	1
10	صحيح لغيره	1
11	صحيح عنه	1
12	صحيح عن أبى هريرة	1
13	إسناده صحيح	7
14	صحيح عن ابن عمر	1
15	صحيح. دون الجملة الأخيرة	1
16	صحيح لشواهده	1
17	صحيح. باللفظ الذى قبله	1
18	صحيح عن علي	1
19	صحيح عنه	1
20	صحيح عن ابن مسعود فقط	1
21	صحيح عن عمر وعلى	1
22	وهذا إسناد صحيح إلى مالك	1
23	وهذا إسناد رجاله ثقات على الخلاف فى سماع سعيد من عمر	3
24	وإسناده مرسلا صحيح	2
25	صحيح عن سعيد	1
26	صحيح عنهم إلا عثمان	1
Total		**1726**

2. Ḥasan

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 traditions, al-Albānī determined the *hasan* hadith with various terms as follows:

Tabel 2. Hasan Hadith

No	Hasan	Hadith
1	حسن	167
2	إسناد حسن	3
3	حسن إن شاء لله	1
4	حسن دون ذكر أم أيمن	1
5	حسن بهذا اللفظ	1
6	حسن عن ابن عباس	1
	Total	**174**

3. Ḍa'īf

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 hadiths, al-Albānī determined the Hadith of *Da'īf* with various terms as follows:

Table 3. Ḍa'īf Hadith

No	Types *Ḍa'īf*	Hadith
1	ضعيف	417
2	ضعيف جدا	29
3	ضعيف بهذا التمام	1
4	ضعيف بهذا اللفظ	12
5	ضعيف بهذا السياق	2
6	ضعيف موقوف	2
7	ضعيف شاذ	1
8	مرسل	1
9	مقطوع	1
10	منقطع	2
11	باطل	1
12	شاذ	1
13	شاذ بهذا اللفظ	2
14	ضعيف مرفوعا	4
15	ضعيف بزيادة وحلفتم	1

16	مدلس	1
17	منكر	8
18	شاذ بهذا السياق	1
19	منكر بهذا التمام	1
20	ضعيف الإسناد.	6
21	موقوف	2
22	معضل منكر	1
23	ضعيف والصواب وقفه على ابن عمر	1
24	ضعيف عن عمر وعثمان , ولم أقف عليه عن على	1
25	وهو معضل , بل مقطوع	1
26	تقدم	1
	Total	501

4. Mauḍū'

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 hadiths, al-Albānī determined the *mauḍū'* Hadith with various terms as follows:

Table 4. Mauḍū' Hadith

No.	Level of Sahih	Number of Hadith
1.	موضوع	10
2.	لا أصل له بهذا اللفظ	2
3.	لا يصح	2
	Total	14

5. Undefined

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 traditions, al-Albānī did not determine all the status of the Hadith, either because al-Albāni did not find the Hadith in the books he referred to or he did not comment on the Hadith. The uncertain assessment of al-Albani is:

Table 5. Undefined Hadith

No	Aspects	Hadith
	1	
1	لم أقف عليه الآن	1

2	لم أجده	3
3	لا أعلم له أصلا بذكر الترتيب فيه	1
4	لم أجد بهذا اللفظ	1
5	لم أقف عليه	1
	Total	7
	2	
1	لا يصح عنهما	1
2	لم أقف على سنده	1
3	لم أقف عليه بهذا اللفظ	1
4	لم أقف على إسنادهما	1
5	لم أجده	1
6	No Comments	1
	Total	6
	3	
1	لم أجده بهذا اللفظ	1
2	لم أره بهذا اللفظ	1
3	لم أقف على إسناده الآن	2
4	لم أقف له على إسناده	4
5	لم أقف على إسنادهما	1
6	لم أقف على سنده	8
7	لم أجده	2
8	لا أعرفه بهذا اللفظ	1
9	لا أعرفه	2
10	لم أجده بهذا السياق	1
11	لم أقف عليه	2
12	واه جدا بل موضوع	1
13	لا أعلم له أصلا في شيئ من كتب السنة	1
14	لم أجده بلفظ الأمر	1
15	No Status	3

	Total		31
	4		
1	لم أقف على إسناده		1
2	ليس بحديث		1
3	لم أقف عليه بهذا اللفظ		1
4	لم أقف عليه عن عمر وهو ضعيف		1
5	لم أقف عليه عن ابن عباس		1
6	لم أجده		1
7	لم أقف عليه الآن		2
8	لم أقف على سنده عند الأثرم		1
9	لم أقف على سنده عند النجاد		1
10	لم أجده في " المسند		1
11	لم أقف عليه مرفوعا		1
	Total		12
	5		
1	لم أقف على سنده		10
2	لم أقف عليه		4
3	لم أقف عليه بهذا التمام		1
4	لم أجده		1
5	لم أعرفه الآن		1
6	لم أجده في " المسند		1
7	لم أقف عليه مرفوعا		1
8	No Comments		5
	Total		24
	6		
1	لم أقف عليه الآن		1
2	لم أقف عليه		1
3	لم أقف على إسناده		1
4	علقه البيهقي ووصله الدارمي		1

5	لم أره فى " المسند	2
6	لم أقف عليه مرفوعا	1
7	لم أقف عليه الآن بهذا اللفظ	2
8	لم أره بلفظه	1
9	تقدم تخريجه	1
10	لم أقف على سنده إلى ابن مسعود	1
11	لم أقف على سند البزار	1
	Total	**13**
	7	
1	لم أقف عليه	5
2	لم أقف على إسناده	2
3	وإسناده منقطع , لأن يحيى لم يسمع من ابن عباس	1
4	لم أقف عليه الآن	4
5	لم أره عن ابن عباس من قوله	1
6	لم أره هكذا	4
7	لم أقف عليه موقوفا	1
8	لم أره بهذا اللفظ	1
9	ورجاله ثقات لكن سعيد بن المسيب مختلف فى سماعه من على	1
10	لم أره فى شىء من طرق حديث عمرو بن حزم	1
11	لم أره عن ابن عمر	1
12	هو من تمام الحديث الذي قبله عند النسائي والدارمي	1
	Total	**23**
	8	
1	لم أقف على إسناده مرفوعا	1
2	لم أقف عليه عن ابن عمر	1
3	لم أقف على إسناده	3
4	وهذا سند ضعيف علته مسلمة هذا	1
5	وهو ثقة من رجال الشيخين	1
6	لم أقف عليه	10

7	وإسناده ضعيف للانقطاع بين عكرمة وعمر فإنه لم يسمع منه كما قال أحمد	1
8	وله شواهد	1
9	ورجاله ثقات غير حجية هذا	1
10	لم أقف على سنده إلى المقبري	1
11	لم أره هكذا في شيء من كتب السنة التي عندي	1
12	لم أره بهذا اللفظ	1
13	ورجاله رجال الصحيح خلا عمار بن خالد وهو ثقة	1
14	ويعقوب ثقة محتج به في الصحيحين	1
15	لم أقف عليه ولا عرفت أبا زينب هذا	1
16	ورجاله ثقات , لكن ابن جريج مدلس وقد عنعنه	1
17	وهذا إسناد ضعيف منقطع	1
18	وأما اللفظ الأول فلم أقف عليه	1
19	لم أقف على إسناده الآن	1
20	لم أقف على إسناده , وما أراه يصح	1
21	لم أعرفه	1
22	لم أره بهذا العموم	1
23	ورجاله ثقات رجال مسلم , لكن منقطع , فإن عامرا وهو الشعبي لم يدرك ابن مسعود وعمر	1
24	وهذا إسناد منقطع ضعيف , الحجاج بن أرطاة مدلس وقد عنعنه , ونافع لم يدرك عمر	1
25	لم أجده عن عمر	1
26	لم أقف على إسناده	1
27	وإسناده صحيح على شرط مسلم	1
28	لن أقف على إسناده	1
29	هذا مرسل , الشعبي لم يدرك الحادثة	1
30	لم أره عن علي	1
31	وهذا إسناد رجاله ثقات لكن له علتان	1

32	الظاهر من قول الطبرانى " تفرد به داود " أن معاوية بن الهيثم لم يتفرد به	1
33	وهذا إسناد رجاله ثقات معروفون من رجال " التهذيب " غير عمر وهو ابن محمد بن بكار	1
34	هذا مرسل , الشعبى لم يدرك الحادثة	1
35	ورجاله ثقات رجال الشيخين غير المشمعل بن إياس , وهو ثقة بلا خلاف أعلمه , ولكنه قد اضطرب فى متنه	1
36	ورجاله ثقات رجال الشيخين غير المشمعل بن إياس , وهو ثقة بلا خلاف أعلمه , ولكنه قد اضطرب فى متنه	1
	Total	47

E. Conclusion

Based on the description that the author has explained previously, the author can draw conclusions based on the formulation of the problems mentioned earlier. Regarding the classification of Hadith in the Book of Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl, the author divides them into five categories, including: 1) types of *sahih*, 2) types of *Hasan*, 3) types of *da'if* 4) types of *maudhu'*, 5) types of Hadith which has no status or certainty.

As for the types of hadith validity, there are 26 kinds of assessments where the total number of hadiths is 1726. There are six types of *hasan* assessment, with a total of 174 hadiths. There are 26 types of *da'if* with a total number of 501 hadiths. There are 3 types of *Maudhu* 'assessment terms with 14 hadiths, while the types of hadiths that do not have certainty or status are 163 hadiths.

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Disclosure and Conflicts of Interest

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1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu "register" to register as an author.

2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).

3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.

4. The citation and bibliography should follow the Turabian citation style.

5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).

6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;

2. Article must be an original work and has not been previously published;

3. Article should be written in Arabic or English languages;

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5. Article's length is about 6,000-10,000 words;

6. All submission must include a 150-250 word abstract;

7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;

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9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;

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When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author's last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

[1]Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

[2]Norman Daniel, *Islam and the West* (Oxford: One World Publications, l99l), h. 190.

[3]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān* (Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010)., Juz 5, h. 231.

[4]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān,* h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, l99l.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ân, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

[1]Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

[1]Muḥammad 'Ajjaj al-Khaṭib, *Uṣl al-Ḥadith: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dâr al-Fikr, 1989), h. 57.

4. Translation Books

[1]Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

[1]Muḥammad al-Ṭâhir b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dâr al-Suḥûn, 2009), h. 76.

[1]Muḥammad b. Ismā'īl al-Bukharī, *al-Jamiʿ al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmīyah, 1999), h. 77.

6. Article in book

[1]Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

[1]M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

[1]Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika 8*, no. 3 (2001): h. 9.

9. Article in mass media

[1]Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

[1]Muḥammad Shaḥrūr, "Reading the Religious Teks: a New Approach" dalam http://www.shahrour.org/25 Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

[1]Syahruddin Usman, "*Kinerja* Guru Penddikan Agama Islam pada SMAN dan SMKN Kota Makassar", *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.