

An Analysis of the Quality of the High-Level (*ʿĀlī*) in the *Thulāthiyāt* Hadith of the Book *Sunan al-Tirmidzī*

Sulipah¹, Fatichatus Sa'diyah²

^{1,2}Sekolah Tinggi Ilmu Ushuluddin Darussalam, Indonesia

Email. twinsulipah14@gmail.com¹, faticha.sadiyah@gmail.com²

* Corresponding Author

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Abstract

This article discusses the *thulāthiyāt* hadith in the book *Sunan al-Tirmidhī*. Therefore, it is important to examine the *sanad* of *ʿālī* (high-level) in *Sunan al-Tirmidhī* due to two main reasons: first, to clarify the quality of the *sanad* contained within *Sunan al-Tirmidhī*; second, to verify the presence of *sanad ʿālī* in the book. This study aims to identify and describe the characteristics of the high-level *sanad* in these hadiths, as well as to evaluate the validity and reliability of their narrators. The method used is descriptive-analytical, involving the collection of data according to factual evidence, followed by organizing, processing, and analyzing the data to provide a comprehensive overview of the issue. The results show that among the *thulāthiyāt* hadiths in *Sunan al-Tirmidhī*, one hadith is indicated to have a *sanad ʿālī*, specifically found in the chapter of *al-Fitan*. This hadith has a *gharīb* transmission status due to being narrated through a single chain, namely by the companion Anas ibn Mālik. Regarding the quality of this hadith, it is classified as *ḥasan li ghairihi*, because the narrator's reliability is weak in terms of memory. However, there is an alternative narration from Aḥmad ibn Ḥanbal. This study is expected to contribute to a deeper understanding of the quality of the *sanad* in the hadiths of *Sunan al-Tirmidhī*, particularly those categorized as *Thulāthiyāt*.

Keywords: *Sanad ʿĀlī, Thulāthiyāt, Sunan al-Tirmidhī*



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Abstrak

Artikel ini membahas tentang hadis *thulāthiyāt* dalam kitab *Sunan al-Tirmidhī*, dengan demikian penting untuk meneliti sanad *ʿālī* dalam kitab *Sunan al-Tirmidhī*, disebabkan: pertama, mencari kejelasan terhadap kualitas sanad yang dimuat di dalam kitab *Sunan al-Tirmidhī*. Kedua, mencari kebenaran, bahwasanya di dalam kitab *Sunan al-Tirmidhī* terdapat sanad *ʿālī*. Penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan karakteristik sanad tinggi dalam hadis-hadis tersebut, serta mengkaji validitas dan keandalan perawinya. Metode yang digunakan adalah metode deskriptif analisis, yaitu metode penelitian dengan mengumpulkan data-data sesuai dengan sebenarnya kemudian data-data tersebut disusun, diolah dan dianalisis untuk dapat memberikan gambaran mengenai masalah yang ada. Hasil penelitian menunjukkan hadis *thulāthiyāt* dalam kitab *Sunan al-Tirmidhī* memiliki satu hadis yang terindikasi sanad *ʿālī*, yaitu terdapat pada kitab *al-Fitan*. Hadis tersebut memiliki kuantitas hadis yang *gharīb*, sebab dalam hadis tersebut hanya diriwayatkan satu jalur saja yaitu sahabat Anas ibn Mālik. Sedangkan untuk kualitas hadis tersebut adalah hadis *ḥasan li ghairihi*, sebab jika dilihat dari *rāwī* hadis tersebut terdapat *perāwī* yang lemah dari segi hafalannya. Tetapi terdapat riwayat yang lain yaitu dari Ahmad ibn Hanbal. Penelitian ini diharapkan dapat memberikan kontribusi bagi pemahaman lebih mendalam tentang kualitas sanad dalam hadis-hadis *Sunan al-Tirmidzī*, khususnya yang termasuk dalam kategori *Thulāthiyāt*.

Kata Kunci: Sanad *ʿĀlī*, *Thulāthiyāt*, *Sunan al-Tirmidhī*

Introduction

The category of *maqbul* (accepted) hadith refers to those that are *ṣahīḥ* in terms of both the *sanad* and the *matan*. This can be determined through the science of hadith studies. In hadith scholarship, both *sanad* and *matan* are essential components. Research on the *sanad* and *matan* of a hadith is a necessary step to ascertain its authenticity, thereby ensuring the preservation of Islamic law (*sharia*). A strong sanad alone cannot determine the overall quality of a hadith without examining its *matan*.¹ The *sanad* influences both the quantity and quality of hadith, serving as a benchmark for the hadith's reliability. Through in-depth study of the *sanad*, the authenticity (*ṣahīḥ*) of a hadith can be established. From the perspective of the sanad, there is a classification into *sanad ʿālī* and *nāzil*.²

Sanad ʿālī refers to a *sanad* that has a small number of narrators (*rāwī*) and is continuous. It is also characterized by the narrators having heard the hadith

¹ Fahrizal Mahdi, "Pengaruh *Sanad ʿĀlī* Terhadap Autentisitas Hadis", *Mutawāṭir*, Vol. 6, No. 1, (Januari-Juni, 2016), 114.

² Suryadilaga, Muhammad Alfatih dkk, *Ilmu sanad Hadis* (Yogyakarta: Katalog Dalam Terbitan (KDT), 2017), 6.

directly or their teachers having passed away earlier. The elevated status of the *sanad* carries a very positive value, as it indicates the strength of the chain, with a relatively low probability of defects or weaknesses in the hadith. This is because each link in the chain has the potential for error or flaw. In contrast, *sanad nāzil* is the opposite of *sanad 'ālī*, referring to hadith with a longer or more distant *sanad*.³

Regarding the *sanad 'ālī* and *nāzil*, scholars have differing opinions on the superiority of the two. Some argue that *sanad nāzil* is preferable because the greater number of narrators exerting *ijtihad* in evaluating the reliability of transmitters results in a stronger overall assessment of the hadith. One scholar who favored *sanad nāzil* was al-'Iraqī, who illustrated this preference by comparing *sanad nāzil* to a person who takes a long route to the mosque, he said: "It is like someone who wants to go to mosque for congregational prayer in order to accumulate more steps, even though ultimately he may not join the congregation, which is his original goal". Al-Ḥafīẓ al-Silafī shared a similar view, preferring *sanad nāzil* over *sanad 'ālī*, reasoning that what ultimately determines the strength of a hadith is the scholarly acceptance of it. Therefore, *sanad nāzil* is regarded as superior to *sanad 'ālī* by this group, who consider obtaining hadiths with a *sanad nāzil* chain sufficient.⁴

The above opinion contrasts with scholars who prioritize the *sanad 'ālī*, such as al-Ḥafīẓ Abū al-Faḍl al-Maqdisī. According to him, earlier scholars who specialized in hadith narration unanimously agreed on the importance of seeking and valuing the elevation of the *sanad*. They argued that if they were content with merely hearing hadiths transmitted through *sanad nāzil* (with many chains of narrators), they would not have felt the need to undertake journeys to seek hadiths from more senior teachers.⁵

Al-Khāṭib al-Baghdadī also held the view of prioritizing the *sanad 'ālī*, arguing that the long journeys undertaken by scholars to obtain a *sanad 'ālī* were of significant importance in preserving the authenticity of a hadith. Al-Khāṭib al-Baghdadī's opinion aligns with that of Ibn Ṣalāḥ, who in the *muqaddimah* (introduction) of his book explained that seeking a *sanad 'ālī* is an effort to prevent defects in the chain of transmission. Although it does not entirely eliminate the possibility of intentional or unintentional flaws among narrators, a smaller number of transmitters generally results in fewer errors, whereas an increase in the number of transmitters tends to increase the likelihood of various defects.⁶

³ Nuruddin 'Itr, *'Ulumul Hadis*, (Bandung: PT Remaja Rosdakarya, 2012), 364-375.

⁴ 'Itr, *'Ulumul Hadis...*, 380.

⁵ Ibid., 375.

⁶ Mahdi "Pengaruh *Sanad*...", 118-119.

The differing opinions among scholars regarding the *sanad* 'ālī have led to varying impacts on the authenticity of hadith. These differences arise from their distinct perspectives on the *sanad* 'ālī. Scholars who support the *sanad* 'ālī argue that it confers a *ṣaḥīḥ* quality to the hadith, while those who oppose it consider it to indicate a weak quality. Therefore, this highlights the necessity for a thorough study and analysis of hadith.

Regarding various *sanad* terms, when related to the canonical books, these include *thulāthiyāt*,⁷ *rubā'iyāt*,⁸ *khumāsiyāt*,⁹ *sudāsiyāt*,¹⁰ *subā'iyāt*,¹¹ *al-Thamāniyat*,¹² *al-Tithā'iyāt*,¹³ and *al-Isbāriyāt*.¹⁴ None of these terms include *sanad al-Waḥdāniyāt*¹⁵ and *al-Thunā'iyāt*¹⁶ in the canonical collections, since the authors of these books did not directly meet the Prophet Muhammad (peace be upon him) or his companions.¹⁷ A hadith containing a *sanad* 'ālī with three *sanad* in the chain is called a *thulāthī* hadith. A *Thulāthī* hadith is one where the number of narrators between the *al-Mukharrij* and the Prophet (peace be upon him) is three. The *Thulāthī* hadiths found in the canonical books appear in three collections: *Ṣaḥīḥ al-Bukhārī*, *Sunan Ibn Mājah*, and *Sunan al-Tirmidhī*.¹⁸

Thulāthiyāt hadiths, besides being found in the *Kutub al-Sittah*, are also present in *Musnad al-Shāfi'ī* and *Musnad Aḥmad ibn Ḥanbal*. In *Musnad al-Shāfi'ī*, there is an indication of the presence of *sanad* 'ālī. This is particularly notable given that the author, Imam al-Shāfi'ī, was a direct descendant of the Quraysh tribe, whose lineage traces back to Abd al-Manaf, the great-great-grandfather of the Prophet Muhammad (peace be upon him). Therefore, Imam al-Shāfi'ī holds the distinction of being part of the *silsilah al-Dhahab* or the Golden Lineage. Consequently, the possibility of a continuous *sanad* 'ālī in the *Thulāthiyāt* hadiths within *Musnad al-Shāfi'ī* is highly plausible, considering Imam al-Shāfi'ī's noble lineage.¹⁹ In that book, the hadiths classified as

⁷ *Thulāthiyāt* refers to hadiths in which the number of narrators between the Prophet and the *al-Mukharrij* totals three. See; Muḥammad al-Safāraynī al-Ḥanbalī, *Sharḥ Thulāthiyāt Musnad al-Imām Aḥmad*, Vol. 1 (Bairūt: al-Maktabah al-Islāmī, t.t), 27.

⁸ *Rubā'iyāt* are hadiths with four *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

⁹ *Khumāsiyāt* are hadiths with five *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹⁰ *Sudāsiyāt* are hadiths with six *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹¹ *Subā'iyāt* are hadiths with seven *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹² *Al-Thamāniyāt* are hadiths with eight *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹³ *Al-Tithā'iyāt* are hadiths with nine *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹⁴ *Al-Isbāriyāt* are hadiths with ten *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹⁵ *Waḥdāniyāt* are hadiths with one *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹⁶ *Al-Isbāriyāt* are hadiths with one *rāwī* between the Prophet and the *al-Mukharrij*. Ibid.,

¹⁷ Mahdi "Pengaruh *Sanad*...", 120.

¹⁸ Ibid., 118-119.

¹⁹ Ahmad Syahroni, "Pembahasan Metode Pemahaman Hadis Imam Syafi'ī", *Aktualita*, Vol. 9, No. 1, (Juni, 2019), 3.

Thulāthiyāt are already compiled in Imam al-Shāfi'ī's *thulāthiyāt* collection, which contains 99 hadiths. However, upon closer examination, most of these hadiths are sourced from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, meaning these hadiths have already been authenticated and are not uniquely considered *thulāthiyāt* in other collections.²⁰ This comparison with other books is one of the reasons the researcher did not include *Thulāthiyāt Imām al-Shāfi'ī* in the study. Since the hadiths in *Imam al-Shāfi'ī's Thulāthiyāt* are already validated by other hadith collections, the researcher chose not to focus on this book in the investigation of *sanad 'ālī*. Instead, the focus was placed on the *sanad 'ālī thulāthiyāt* in *Sunan al-Tirmidhī*, because one hadith in *Sunan al-Tirmidhī* is not found in other *mu'tabar* nor corroborated by other hadith. This fact motivated the researcher to analyze the *Thulāthī* hadith in *Sunan al-Tirmidhī*, since theoretically, if a hadith is *Thulāthī*, it should be of *ṣaḥīḥ* quality according to Ibn Ṣalāḥ's view. Moreover, even though there are *Thulāthiyāt* hadiths in *Sunan al-Tirmidhī*, the chains of transmission are relatively distant from the Prophet (peace be upon him), which necessitates a thorough examination of the quality of these *thulāthiyāt* hadiths in *Sunan al-Tirmidhī*.

This study is qualitative research. This type of research procedure produces descriptive data in the form of words, images, and sketches of understanding related to the object being studied.²¹ The research method primarily employs in-depth analysis techniques, examining issues on a case-by-case basis, as qualitative methodology acknowledges that the nature of one problem may differ from that of another.²² Additionally, the researcher employs library research, which involves collecting primary data sources from literature-based materials.²³ The objective is to gather data and information derived from written documents such as books and manuscripts related to *Sunan al-Tirmidhī* and the study of *sanad*.

Introduction to the Book *Sunan al-Tirmidhī*

The full name of the author of *Sunan al-Tirmidhī* is Imam al-Tirmidhī, whose full name is Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā ibn Ḍaḥḥak

²⁰ Walīd Muṣṭaf al-Khālīdī, *Thulāthiyāt al-Imām al-shāfi'ī*, (Irāq: Silsilah al-Dārāsāt al-Ḥadīth, 1440 H), 25.

²¹ Lexy j. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2017), 4; Suharsimi Arikunto, *Metode Penelitian*, (Jakarta: Rineka Cipta, 2002), 37.

²² Sandu Siyoto dan Muhamamd Ali Sodik, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), 28.

²³ Bagong Suyanto, *Metode Penelitian Sosial: Berbagai Alternatif Pendekatan*, (Jakarta: Kencana, 2005), 174.

al-Sulamī al-Tirmidhī.²⁴ However, he is more commonly known by the name “Abū ‘Īsā”.²⁵ In this context, the use of the name Abū ‘Īsā serves to distinguish al-Tirmidhī from other scholars²⁶, as many prominent scholars are widely known by the name al-Tirmidhī.²⁷ For instance, there is Abū al-Ḥasan Aḥmad ibn al-Ḥasan, famously called al-Tirmidh al-Kabīr, and al-Ḥakīm al-Tirmidhī, Abū ‘Abdillah Muḥammad ‘Alī ibn al-Ḥasan ibn Bashār, a renowned ascetic, *al-Ḥafīẓ*, and author of the book *al-Ḥakīm al-Tirmidh*.²⁸ Imam al-Tirmidhī was born in 209 AH in *Tirmidh*, the same city where he was born, which is now located in present-day Uzbekistan. The *nisbah* “al-Tirmidhī” refers to his place of birth, a city situated along the banks of the Jihun River in northern Iraq.²⁹ Abū ‘Īsā al-Tirmidhī diakui oleh para ulama keahliannya dalam hadis, *kesalehan* dan *ketaqwaannya* Abū ‘Īsā al-Tirmidhī is recognized by scholars for his expertise in hadith, piety, and devotion. He is also known for his trustworthiness, integrity, and meticulousness. One testament to his strong memory and rapid retention of knowledge is a story recounted by al-Ḥafīẓ ibn Ḥajar.³⁰

Essentially, there is no specific reason that underpins the compilation of *Sunan al-Tirmidhī*. However, Imam al-Tirmidhī lived during what is recognized as the golden age in the history of hadith development, namely the 1st century AH. During this period, many scholars sought to refine and perfect the existing hadith collections, including Imam al-Tirmidhī. The efforts made by these scholars aimed to address and emphasize the prevention of falsifications in the Prophet’s (peace be upon him) hadiths..³¹ The original title of *Sunan al-Tirmidhī* is *al-Jāmi‘ al-Mukhtaṣar min al-Sunan ‘an Rasūlillah*. In fact, both al-Khatīb al-Baghdādī and al-Ḥakīm referred to it as *al-Jāmi‘ al-Ṣaḥīḥ* or *Ṣaḥīḥ al-Tirmidhī*.³² Meanwhile, Ibn Kathīr and Ajjāj al-Khātīb considered these titles—*al-Jāmi‘ al-Ṣaḥīḥ* or *Ṣaḥīḥ al-Tirmidhī*—to be inaccurate, because Imam al-Tirmidhī’s work does not only contain *ṣaḥīḥ* hadiths but also includes *ḍa‘īf* hadiths accompanied

²⁴ Atho’illah Umar, *Manahijul Muhadditsin Sejarah Penulisan Kitab Hadis Dari Abad Pertama Hingga Abad Empat*, (Surabaya: Dinar Jaya Press, 2020), 152.

²⁵ Abī al-Ḥafīẓ al-Faḍl Aḥmad ‘Alī bin Ḥajr Shihāb al-Dīn al-‘Aqlānī al-Shafī‘ī, *Tahdhīb al-Tahdhīb*, (Beirut: Mausu‘a al-Risalah t.t), 668.

²⁶ Al-Ḥafīẓ Jalāl al-Dīn ‘Abd al-Raḥmān bin Abī Bakr al-Suyutī, *Tadrīb al-Rāwī fī Sharḥ Takrīb al-Nawawī*, (Beirut: Dar ibn Al-Zauzi, 1431 H), 1033.

²⁷ Helmi Dkk, “Kutubussittah dan Kutubutis‘ah”, *Ilmiah Wahana Pendidikan*, (2023), 356.

²⁸ Aritinsyah dkk, “Analisis Praktik Metode Kitab al-Jāmi‘ al-Mukhtaṣar min al-Sunan Rasūlillah wa Ma‘rifah al-Ṣaḥīḥ wa al-Ma‘ilwa Ma‘alaihī al-Tirmidhī”, *Shahih Jurnal Ilmu Kewahyuan*, Vol. 3, No. 2, (Juli-Desember, 2020), 10.

²⁹ Umi Sumbulah, *Studi Sembilan Kitab Hadis Sunni*, (Malang: UIN-MALIKA PRESS (Anggota IKAPI), 2013), 76.

³⁰ Alamsyah, *Ilmu-Ilmu Hadis*, (Lampung: Anugrah Utama Raharja, 2013), 130.

³¹ Farida, *al-Kutub al-Sittah...*, 60.

³² Ibid.,

by explanations. Therefore, Ibn Kathīr preferred to refer to it as *Sunan al-Tirmidhī*, as it encompasses hadiths of varying authenticity levels.³³

The method employed in this book uses the term *abwāb* to denote chapter titles, and *bab* for subheadings. Each *bab* consists of one or more hadiths. In *Sunan al-Tirmidhī*, there are 46 *abwāb*, beginning with *abwāb al-Ṭahārah* and ending with *abwāb al-Manaqīb*. The total number of *bab* amounts to 2.114.³⁴ According to Aḥmad Muḥammad Shakīr, the method used by Imam al-Tirmidhī in compiling his book is as follows:³⁵

- a. Including narrations from other companions related to the issue discussed in the main hadith, whether with similar meaning, different meanings, or even contradictory, or whose connection is only a subtle indication.
- b. Mentioning the opinions of the *fuqahā'* on each fiqh issue along with their arguments, as well as citing several differing hadith on the matter. This approach is considered important because it fulfills one of the objectives of *ʿulum al-Ḥadīth*, which is to select *ṣāḥīḥ* hadith for the purposes of argumentation and practice.
- c. Paying attention to the *taʿlīl* of hadith. Imam al-Tirmidhī mentions the levels of authenticity and weakness, and elaborates in detail on the *taʿlīl* and the *rijāl al-Ḥadīth*.
- d. Not limiting to narrations classified as *ṣāḥīḥ* only, but including all types of hadith such as *ḍaʿīf*, *gharīb*, and *muʿallal*.³⁶
- e. Organizing the book according to coherent *fiqh* themes and dividing it into books (*kutub*) and chapters (*abwāb*). Thus, the book is classified as *al-Sunan*. For example, in the chapter *al-Ṭahārah*, sub-chapters include: *bāb mā jāʾa lā taqbal Ṣalāh bighayr ṭahūr*, *bāb mā jāʾa fī faḍl al-Ṭahūr*, *bāb mā jāʾa an miḥṭāḥ al-Ṣalāh al-Ṭahūr*, and others.
- f. The scope of hadith content is very broad, covering various rulings, worship, ethics, tafsir, *manāqib*, and so forth. Hence, the book is called *al-Jāmiʿ*.
- g. Hadis yang dimasukkan ada yang sesuai dengan *sharaʿ* (standar) Shaykhān, Abū Dāwud, al-Nasāʾī dan Ibn Mājah.
- h. Included hadith conform to the *sharaʿ* (standards) of the Shaykhān, Abū Dāwud, al-Nasāʾī, and Ibn Mājah.
- i. Explaining the degree or quality of each hadith after mentioning its *sanad* and *matn*, whether the hadith is *ṣāḥīḥ*, *ḥasan*, *gharīb*, or *ḍaʿīf*.

Understanding Sanad ʿĀlī and Thulāthiyāt Hadith

³³ Ibid., 62.

³⁴ Bariyah, *Ilmu Hadis...*, 141.

³⁵ Arifin, *Studi Kitab...*, 119.

³⁶ Umar, *Manahijul Muhadditsin...*, 158.

Sanad ālī, linguistically, the word *ālī* is the *ism fā'il* derived from the word *al-Uluw*, which is the opposite of *nāzil*, meaning "high" In terms of technical terminology, one of the hadith scholars, Nūr al-dīn 'Itr, defines it in his book as follows:³⁷

الإسناد العالي هو الذي قل عدد رجاله مع الإتصال

An *'isnād 'ālī* refers to a *sanad* that contains fewer *rāwī* and remains uninterrupted. From the aforementioned statements of hadith scholars, it can be concluded that an *'isnād 'ālī* is a transmission chain with a smaller number of narrators compared to other chains related to the same hadith.³⁸ The term *nāzil*, linguistically derived from the verb *nazala-yanzilu*, is an *ism fā'il* from *al-Nuzūl*, which means "to descend"³⁹. *Nāzil* is also considered the antonym of *'ālī*.⁴⁰ In technical usage, the term *'isnād nāzil* has also been defined by Nūr al-Dīn 'Itr in his book as follows:⁴¹

الحديث النازل ضد العالي هو الذي بعدت المسافة في اسناده

A *ḥadīth nāzil* is the opposite of a *ḥadīth 'ālī*; it refers to a hadith whose *sanad* is relatively longer. Based on the statements of hadith scholars above, it can be concluded that a *sanad nāzil* refers to a hadith whose the *rāwī* is more numerous compared to other *sanad* related to the same hadith. The *sanad* is a distinctive and noble feature of the Muslim ummah—a privilege not granted to any previous community. Muslims rely on *sanad* for the transmission of both hadith and reports. Imām Ibn al-Mubārak stated: "The *isnād* is part of the religion; were it not for the *isnād*, anyone could say whatever they wished." Similarly, al-Thawrī remarked: "The *isnād* is the weapon of the believer."⁴²

Scholarly opinions regarding the *'isnād 'ālī* vary. Some scholars do not prioritize or advocate for the superiority of the *'isnād 'ālī*, while others uphold its significance and consider it preferable. The following are several scholars who emphasized and favored the *'isnād 'ālī*:

1. Aḥmad ibn Ḥanbal stated: "Seeking a high chain of transmission (*isnād 'ālī*) is a practice of the *salaf*." This pursuit was undertaken by the Prophet's Companions themselves, such as 'Abd Allāh ibn Mas'ūd, who traveled from Kūfah to Madīnah to learn from 'Umar and hear ḥadīths directly from him. Therefore, traveling in search of ḥadīth was highly encouraged. Besides

³⁷ 'Itr, *Manhaj al-Naqd...*, 371.

³⁸ Thahan, *Ilmu Hadis...*, 237.

³⁹ Ahmad Warson Munawwir, *al-Munawwir Kamus Bahasa Arab*, (Surabaya: Pustaka progressif, 1984), 1409.

⁴⁰ Thahan, *Ilmu Hadis...*, 237.

⁴¹ 'Itr, *Manhaj al-Naqd ...*, 379.

⁴² Thahan, *Ilmu Hadis...*, 236.

- ʿAbdullah ibn Masʿūd, other Companions such as Abū Ayyūb and Jarīr (may Allah be pleased with them) also undertook the journeys.⁴³
2. Al-Ḥāfiẓ Abū al-Faḍl al-Maqdisī likewise prioritized the *sanad` ālī*. He maintained that earlier scholars were highly skilled in scrutinizing and praising *sanad*. According to him, had they considered it sufficient to merely receive hadiths through *nāzil isnāds*—those with a large number of transmitters—they would not have felt compelled to travel extensively in order to receive hadiths from more senior scholars.⁴⁴
 3. Al-Khaṭīb al-Baghdādī, another renowned hadith scholar, concurred with Abū al-Faḍl al-Maqdisī. He favored the *sanad` ālī*, arguing that the long journeys undertaken by scholars to acquire *sanad` ālī* were of great importance in preserving the authenticity of hadith.
 4. Ibn Ṣalāḥ, in the introduction (*muqaddimah*) to his famous work, expressed the view that seeking a *sanad` ālī* serves as a means of safeguarding the chain from flaws or deficiencies. While it is still possible for errors—intentional or unintentional—to occur, the smaller the number of *rāwī*, the fewer the potential discrepancies. Conversely, a longer chain with more *rāwī* increases the likelihood of deficiencies.⁴⁵
 5. Ibn Maʿīn also emphasized the value of *sanad` ālī*, stating: “*The Sanad nāzil is like a blemish on the face*”.⁴⁶
 6. Ibn al-Madīnī remarked: “*A low sanad is a form of misfortune*”.⁴⁷

On the other hand, scholars who do not favor the *sanad` ālī* are those who prefer the *sanad nāzil*. They base their arguments on the *matn* of the hadith, its *taʿwīl*, and the characteristics of the *rāwī*. Moreover, the argument that greater diligence necessarily results in a larger number of narrators and thus more reward is considered a weak position. The following are some scholars who favored the *ʿisnād nāzil* and did not support the superiority of the *sanad` ālī*:

1. An analogy put forth by a hadith scholar regarding the *sanad nāzil* comes from al-ʿIraqī, who said: “*This is like a person who wishes to go to the mosque for congregational prayer but takes a longer route to accumulate more steps and thus more reward, even though in the end, he fails to join the congregation which was his primary objective.*”⁴⁸
2. Al-Ḥāfiẓ al-Silafī, Silafī also concurred regarding the preference for *sanad nāzil*. He favored the *sanad nāzil* over the *sanad` ālī*, reasoning that the most

⁴³ Thahan, *Ilmu Hadis...*, 236

⁴⁴ ʿItr, *ʿUlumul Hadis ...*, 375.

⁴⁵ Fahrizal Mahdi “Pengaruh *Sanad` Alī* Terhadap Autentisitas Hadis”, *Mutawāṭīr*, Vol. 6, No. 1, (Januari-Juni, 2016), 118-119.

⁴⁶ ʿItr, *ʿUlumul Hadis ...*, 375.

⁴⁷ Ibid.,

⁴⁸ Ibid., 380.

important aspect of a hadith is how it is understood and applied by the scholars. Therefore, a *ḥadīth nāzil* is considered superior to *ʿālī*. This group feels content once they have obtained a hadith with a *sanad nāzil*.⁴⁹

3. ʿAbd al- elaborated on eight virtues of the *sanad nāzil* over the *sanad ʿālī*.⁵⁰
 - a. The *rāwī* is less likely to forget the hadith they transmit.
 - b. The *rāwī* confirms the hadith they have heard.
 - c. The *rāwī* is reluctant to transmit hadith from *ahl al-bidʿah*.
 - d. The *rāwī* is reluctant to transmit hadith from individuals with defects or impairments.
 - e. The *rāwī* is reluctant to transmit hadith from those who suffer from senility or memory loss.
 - f. There is no *sanad ʿālī* available from the beginning.
 - g. The *sanad nāzil* may include additional wordings or phrases.
 - h. Preference is given to a *sanad nāzil* with trustworthy (*thiqah*) narrators over a *sanad ʿālī* with unreliable narrators.

From the various opinions outlined above, it can be concluded that scholars who support the *sanad ʿālī* regard it as possessing a highly positive value, primarily indicating the strength of the chain. This is because the likelihood of defects or errors in the hadith is relatively low. Therefore, the fewer the number of *rāwī* in the chain, the fewer the possible opportunities for flaws to occur. Conversely, scholars who do not favor the *sanad ʿālī* argue that the greater the number of *rāwī* exerting independent *ijtihād* in evaluating the hadith and its transmitters, the more merit the hadith accumulates. According to those who oppose the prioritization of *sanad ʿālī*, the most crucial aspect of a hadith lies in its reception and application by the scholars. Hence, they consider the *ḥadīth nāzil* superior to the *ʿālī*, and they are content once a hadith is obtained through a *sanad nāzil*.

A *ḥadīth thulāthī* refers to a hadith whose number of the *rāwī* between the *mukharrij* and the Prophet Muhammad (peace be upon him) consists of three narrators.⁵¹ Therefore, this study focuses specifically on the *sanad ʿālī* with a *thulāthiyāt* in the *Sunan al-Tirmidhī*. Within *Sunan al-Tirmidhī*, there is only one *thulāthī* hadith, which is found in the *Kitāb al-Fitān*, numbered 2260:⁵²

⁴⁹ ʿItr, *ʿUlumul Hadis ...*, 380.

⁵⁰ Mahdi “Pengaruh *Sanad*...”, 117.

⁵¹ Muḥammad al-Safāraynī al-Ḥanbalī, *Sharḥ Thulāthiyāt Musnad al-Imām Aḥmad*, Vol. 1, (Bairūt: al-Maktabah al-Islāmī, t.t), 27.

⁵² Abī ʿĪsā Muḥammad ibn ʿĪsā ibn Sūrah al-Tirmidhī, “*Sunan al-Tirmidhī wa al-Jāmiʿ al-Ṣāḥih*,” (Bairūt: Dār al-Kutub al-ʿIlmiyah, 1438 H), 543.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بِنْتِ السُّدِّيِّ الْكُوفِيِّ، حَدَّثَنَا عُمَرُ بْنُ شَاكِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: "يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ"، قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَعُمَرُ بْنُ شَاكِرٍ شَيْخٌ بَصْرِيُّ، فَدَرَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ

Ismā'īl ibn Musā al-Fazārī ibn binti al-Suddī al-Kūfī narrated to us, 'Umar ibn Shākir narrated to us, from Anas ibn Mālik, who said that the Prophet Muhammad (peace be upon him) said: "There will come a time when the one who is patient in his religion will be like the one holding a burning coal." Abū 'Isā classified this hadith as isolated, and 'Umar ibn Shākir, a Shaykh from Baṣrah, is one of the scholars who transmitted it.

The above hadith is classified as a *thulāthī* hadith because it is transmitted by only three narrators: *first*, Ismā'īl ibn Mūsā al-Fazārī ibn binti al-Suddī al-Kūfī; *second*, 'Umar ibn Shākir; and *third*, Anas ibn Mālik. According to Imām al-Tirmidhī's assessment of its quantity, as previously explained, this hadith is considered *gharīb*. The study of the *sanad 'ālī* is essentially not concerned with the *ṣāḥīḥ* or weakness of a *sanad* but rather focuses on the number of *rāwī* within the *sanad*. Thus, an *sanad 'ālī* is a hadith whose *sanad* contains fewer *rāwī* compared to other *sanad*, whereas the *nāzil* is its opposite.⁵³

Scholars tend to prioritize the qualities of the *rāwī* over the sheer number of *rāwī* within a *sanad*. A *ḥadīth nāzil* that is *ṣāḥīḥ* is preferred over a *ḥadīth 'ālī* that is *ḍa'īf*. This does not imply that the *sanad 'ālī* is unimportant. The *salaf* scholars sought and encouraged the pursuit of *sanad 'ālī* because such hadiths are closer to the Prophet Muhammad (peace be upon him), and thus the probability of alteration in their message is lower compared to hadiths transmitted through *sanad nāzil*. An analogy can be drawn with traded goods: even if a used item has changed ownership once, it is certainly better and less flawed than one that has changed hands two or three times.⁵⁴

A *ḥadīth thulāthī* also has specific criteria to be considered *ṣāḥīḥ*. It must meet the five conditions of *ḥadīth ṣāḥīḥ*: a continuous (*muttaṣil*) *sanad*, the *rāwī* who are *'adl*, *ḍābiṭ*, free from *shadh*, and devoid of hidden defects (*'illah*). In addition to its *'uluw* status (proximity of the chain to the Prophet), a *ḥadīth thulāthiyāt* must also be *ṣāḥīḥ*.⁵⁵ Oleh sebab itu, perlunya metode *i'tibar sanad* terhadap hadis di kitab *Sunan al-Tirmidhī*, yaitu terdapat pada kitab *al-Fatn*, pada

⁵³ Intan Albeti Putri Aisyah dan Muhammad Sidqi Abdurrahman "Tsulatsiyat Bukhari Metode takhrij dan Karakteristik dalam Sanad Shahih al-Bukhari", *Nabawi*, Vol. 2. No. 2, (Maret 2022), 256.

⁵⁴ *Ibid.*, 256.

⁵⁵ *Ibid.*, 257.

kitab hadis *Sunan al-Tirmidhī*. Therefore, the methodology of *i'tibār* of the *sanad* is necessary when studying hadiths in *Sunan al-Tirmidhī*, particularly those found in the *Kitāb al-Fitan*.

A hadith's *sanad* can be considered continuous if each narrator within the *sanad* has indeed received the narration directly from their predecessor. This continuity begins from the final transmitter—namely, the *mukharrij al-ḥadīth*—up to the *ṭabaqah* of the Companions who received the narration directly from the Prophet (peace be upon him). The following is the researcher's analysis regarding the continuity of the *sanad*, starting from the *mukharrij al-ḥadīth* to the *ṭabaqah* of the Companions:

1. Ismā'īl ibn Mūsā al-Fazārī ibn binti al-Suddī al-Kūfī⁵⁶
 - a. His full name is Ismā'īl ibn Mūsā al-Fazārī, Abū Muḥammad and Abū Ishāq al-Kūfī.
 - b. Among his teachers were Ibrāhīm in Sa`ad al-Zuhrī, Bashr ibn al-Walīd al-Hāshamī, Dāwud ibn al-Zabriqān, Abī Ma`mar Sa`īd ibn Khuthaym al-Hilālī, Sufyān ibn `Uyaynah, Sayf ibn Hārūn al-Burjumī, Sharīk ibn `Abdullah al-Nakha`ī, `Abdullah ibn Bukayr al-Ghanawī, `Abd al-Raḥmān ibn Abī Zannād, `Abd al-Salām ibn Ḥarb al-Mula`ī, `Alī ibn `Ābis, `Umar ibn Sa`īd al-Baṣrī, **Umar ibn Shākir al-Baṣrī**, Anas ibn Mālīk, `Īsā ibn Ibrāhīm al-`Abdī, Mālīk ibn Anas, Muḥammad ibn `Umar ibn al-Rūmī, Hushaym ibn Bashīr, and al-Walīd ibn Muslim.
 - c. He also had numerous students, among whom were: al-Bukhārī, Abū Dāwud, **al-Tirmidhī**, Ibn Mājah, Abū Ya`lā Aḥmad ibn `Ālī ibn al-Mathnā al-Mawṣilī, Ismā'īl ibn Ḥārūn al-Kūfī, Baqī ibn Makhlad al-Andalusī, Abū `Arūbah al-Ḥusayn ibn Aḥmad ibn Muḥammad ibn `Īsā al-Birtī, `Ālī ibn Ja`far al-Rummānī, Abū al-Ḥasan `Ālī ibn al-Ḥusayn ibn Bashīr al-Dhaqān, al-Qāsim ibn Zakariyya al-Muṭarriz, Abū Labīd Muḥammad ibn Idrīs al-Sāmī al-Sarkhasī, Abū Bakar Muḥammad ibn Ishāq ibn Khuzaymah, Abū Ja`far Muḥammad ibn al-Ḥusayn al-Khath`amibī al-Kūfī, and Muḥammad ibn Abdillāh ibn Sulaymān al-Khaḍramī.
 - d. Year of death: 245 AH
 - e. *Ṭabaqah*: 9
 - f. *Jarḥ wa ta`dīl*: according to `Abd al-Raḥmān ibn Abī Ḥātim, Muḥammad ibn `Abdillāh al-Khaḍramī, he was considered *ṣadūq*, Abū Ḥātim ibn Ḥibbān also classified him as *thiqah*.

⁵⁶ Jamal a-Dīn Abū al-Ḥujjaj Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*, Juz. 3, (Beirut: Muassasah al-Risalah, 1403 H), 210-212.

2. `Umar ibn Shākir
 - a. His full name is: `Umar ibn Shākir al-Baṣrī.⁵⁷
 - b. His only known teacher was **Anas ibn Mālik**.⁵⁸
 - c. Among his students were: **Ismā`il ibn Mūsā al-Fazārī**, Abū al-Maimūn Ja`far ibn Naṣr al-`Abdī, `Uthmān ibn `Abd al-Raḥmān al-Ṭarā`ifi, Abū Shu`ayb `Amr ibn Ṣadaqah Imām Anṭākiyah, and Naṣr ibn al-Layth al-Baghdādī.⁵⁹
 - d. Year of Death:-
 - e. *Ṭabaqah*: 5⁶⁰
 - f. *Jarḥ wa ta`dīl*: according to Abū Ḥatīm, al-Dhahabī and al-Nasā`ī, he is considered *ḍa`īf* and *majhūl al-ḥāl* (of unknown reliability), and thus they exercised caution in accepting hadiths from narrators whose background was not clearly established. However, other scholars such as Ibn Ḥibbān regarded him as *thiqah*. Ibn Ḥibbān's approach to *ta`dīl* was generally more inclusive, allowing for the acceptance of narrators who were not well known (*majhūl*) as long as no clear errors or faults were found in their narrations..⁶¹
3. Anas ibn Mālik⁶²
 - a. His full name is Anas ibn Mālik ibn al-Naḍr ibn Ḍamdam ibn Zayd ibn Ḥarām ibn Jundab ibn `Āmir ibn Ghanam ibn `Adī ibn al-Najjār al-Anṣārī, al-Najjārī, Abū Ḥamzah al-Madanī, Nazīl al-Baṣrī, and a Companion of the Prophet Muḥammad (peace be upon him).
 - b. His teachers included: the Prophet Muḥammad (peace be upon him), Abī ibn Ka`ab, Usayd ibn Ḥuḍayr, Thabīt ibn Qays ibn Shammām, Jarīr ibn `Abdillāh al-Bajalī, Zayd ibn Arqam, Zad ibn Thābit, Abī Ṭalḥāh Zayd ibn Sahl al-Anṣārī, Salmān al-Fārisī, `Ubādah ibn al-Ṣāmat, `Abdullāh ibn Rawāhah, `Abdullāh ibn `Abbās, Abī Bakr al-Ṣadiq `Abdillāh ibn `Uthmān, Abī Mūsā `Abdillāh Qays al-Qaysī, `Abdullāh ibn Mas`ūd, `Abd al-Raḥmān ibn `Awf, `Itbān ibn Mālik, `Uthmān ibn `Affān, `Umar ibn al-Khaṭṭāb, Mālik ibn Ṣa`ṣa`ah, Maḥmūd ibn al-Rabī`, Mu`ādh ibn Jabal, Abī Usayd al-Sā`adī, Abī Dhar al-Ghifārī, Abī Qatādah al-Anṣārī, Abī Hurayrah, Fāṭimah al-Zahrā' binti al-Ḥārith al-Hilāliyah, Amm Ayman, and his mother Umm Sulaym binti Milḥān.

⁵⁷ Al-Mizzī, *Tahdhīb al-Kamāl*, Jil 21..., 384

⁵⁸ Ibid.,

⁵⁹ Ibid.,

⁶⁰ Ibid.,

⁶¹ Al-Ḥafīz Abī al-Faḍl Aḥmad ibn `Alī ibn Ḥijr Thihāb al-Dīn al-`Aqlānī al-Shāfi`ī, *Tahdhīb al-Tahdhīb*, Juz 3, (t.k: Mu`assasah al-Dirasah, t.t), 232. Lihat Muḥammad Ibn Ḥibban, *al-Thiqah*, Jil, 1, (Bairūt: Dār al-kotob al-Ilmiyah, 1998 H), 364.

⁶² Al-Mizzī, *Tahdhīb al-Kamāl*, Jil 3..., 353-378.

- c. His students included:⁶³ Abān ibn Ṣāliḥ, Abān ibn Abī `Ayyāsh, Ibrāhīm ibn Maysarah, Azhar ibn Rāshid, anaknya saudara Azhar yaitu Ishāq ibn `Abdillah ibn Abī Ṭalḥah, Abū Umāmah As`ad ibn Sahl ibn Ḥunayf, Ismā`īl ibn `Abd al-Raḥmān al-Suddī, Ismā`īl ibn Muḥammad ibn Sa`ad ibn Abī Waqqāṣ, Ash`ath ibn `Abdillah ibn Jābir al-Ḥuddānī, A`yan al-Khuwārizmī, Anas ibn Sirrīn, Uways ibn Abī Uways, Budayl ibn Maysarah al-`Uqaylī, al-Barrā` ibn Zayd ibn Anas ibn Mālik, Burayd ibn Abī Maryam al-Salūmī, Bishr, Bushayr ibn Yasār, Bakr ibn `Abdillah al-Muzanī, Bukayr ibn al-Akhnas, Bukayr ibn Wahhab al-Jazarī, Bilāl ibn Mardās al-Fazārī, Bayān ibn Bishr al-Aḥmasī, Tawbah al-`Anbarī, Thābit al-Bunānī, anak laki-lakinya Thumāmah ibn `Abdilah ibn Anas ibn Mālik, al-Jārūd ibn Abī Sabrah al-Hudhalī, al-Ja`ad Abū `Uthmān, Ja`far ibn `Abdillah ibn al-Aḥkam al-Anṣārī, al-Ḥārith ibn al-Nu`mān al-Laythī, Ḥabīb ibn Abī Thābit, Ḥabīb ibn Abī Ḥabīb al-Bajalī, al-Ḥajjāj ibn Ḥasān al-Qaysī, al-Ḥasan al-Baṣrī, Ḥuṣayn ibn `Abd al-Raḥmān al-Ashhalī, anak laki-laki nya Ḥafṣ ibn `Ubaydillah ibn Anas ibn Mālik, Ḥafṣ ibn saudaranya Anas ibn Mālik, Ḥamzah al-Ḍabbī, Ḥumayd al-Ṭawīl, Ḥumayd ibn Hilāl al-`Adawī, Ḥanzalah al-Sadūsī, Abū Khaldah Khālīd ibn Dīnār, Khālīd ibn al-Fizar, Khaythamah ibn Abī Khaythamah al-Baṣrī, Rāshid ibn Sa`ad al-Maqrā`ī al-Ḥimsī, al-Rabī` ibn Anas al-Bakrī, Rabī`ah ibn Abī `Abd al-Raḥmān, Ruzayq Abū Abdillah al-Alhānī, Rufay` Abū al-`Āliyah al-Riyāḥī, al-Zubayr ibn `Adī, Zarbī, Abū Yaḥyā al-Mu`addhīn, Ziyād al-Numayrī, Zayd ibn Aslam, Zayd ibn al-Ḥawārī al-`Ammī, Sālim ibn Abī al-Ja`ad, Saḥḥāmah ibn `Abd al-Raḥmān al-Aṣām, Sa`ad ibn Sa`īd al-Anṣārī, Sa`ad ibn Sinān, `Abd al-Azīz ibn Ṣuhayb, `Abd al-`Azīz ibn Qays, `Abd al-Mālik ibn Ḥabīb Abū `Imrān al-Jawzī, `Abd al-Malik ibn `Allāq, `Abd al-Wahhāb ibn Bukht, anaknya `Ubaydillah ibn Anas ibn Mālik, `Umar ibn Shākīr al-Baṣrī, `Amr ibn Sa`īd al-Baṣrī, `Amr ibn `Āmir al-Anṣārī and many others.
- d. Year of Death: 93 AH⁶⁴
- e. *Ṭabaqah*:1
- f. *Jarḥ wa ta`dīl*: Companion

After conducting the *i`tiba al-Sanad*, the following conclusions can be drawn:

Table of the *Sanad* of the Hadith (Narrated by al-Tirmidhī No. 2260)

No	Name of the <i>Rāwī</i>	Status of the <i>Rāwī</i>	Relationship with the	Year of Death	Notes
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⁶³ Ibid.,

⁶⁴ Al-Mizzī, *Tahdhīb al-Kamāl*, Jil 3..., 353-378.

			Previous Rāwī		
1	Ismā'īl ibn Mūsā al-Fazārī	<i>thiqah</i>	Student of 'Umar ibn Shākir	245 AH	<i>Muttaṣil</i>
2	'Umar ibn Shākir	<i>ḍa'īf, thiqah</i>	Student of Anas ibn Mālik	-	<i>Muttaṣil</i>
3	Anas ibn Mālik	Companion	Student of the Prophet Muhammad (PBUH)	93 AH	<i>Muttaṣil</i>

The table above illustrates the connection between the chains of narration in the hadith narrated by al-Tirmidhī. Ismā'īl ibn Mūsā al-Fazārī studied directly under 'Umar ibn Shākir, while 'Umar ibn Shākir studied directly under the companion Anas ibn Mālik. Therefore, from the table, it can be concluded that this hadith is *muttaṣil*.

Setelah melakukan *i'tibār sanad* di dalam hadis dari riwayat al-Tirmidhī dapat ditarik kesimpulan bahwa hadis tersebut sebagai berikut:

After conducting an *i'tibār* of the sanad in the hadith narrated by al-Tirmidhī, the following conclusions can be drawn:

1. *Ittiṣāl al-Sanad* the *sanad* is continuous from Ismā'īl ibn Mūsā al-Fazārī to Anas ibn Mālik and ultimately to the Prophet Muhammad (peace be upon him). There is no narrator explicitly missing in the chain, based on the analysis of teacher-student relationships within the *sanad*. Therefore, from the *sanad* perspective, the hadith is *muttaṣil*.
2. *'Adālah al-Ruwāh*, *sanad* in this hadith are considered to be *'ādil* and well-known among hadith scholars. However, there is some dispute regarding 'Umar ibn Shākir. Some scholars regard him as *majhūl* or weak, although others have transmitted from him without explicitly criticizing him. Since not all scholars agree on his integrity, the hadith's reliability is not rejected based on *'adālah*, as some scholars have deemed him *ta'dīl*.
3. *Ḍabṭ al-Ruwāh*, regarding the *ḍābit* of the *rāwī*, there is an issue with 'Umar ibn Shākir, who is considered to have a weak memory by some scholars, including Abū Ḥātim. However, this is not regarded as a major flaw since the hadith is not legal in nature and is supported by other reliable chains.
4. No *shadh*, the hadith does not contradict other hadiths; rather, there are other narrations that support it, such as the report by Aḥmad ibn Ḥanbal.

5. No *ʿIllah*, there is no irregularity or hidden defect in the hadith, apart from the weakness noted in ‘Umar ibn Shākir

Based on this analysis, it can be concluded that the hadith has a *gharīb* level of transmission quantity because it is narrated through only one chain, namely from the companion Anas ibn Mālik. Upon further examination, it qualifies as *gharīb muṭlaq* since there is only one *rāwī* at the beginning of the *sanad* or the transmitter who is the source of this hadith. As for the quality of the hadith, it is considered *ḥasan li ghairihi* because among the *rāwī*, there is one whose memorization is weak. However, there exists another narration from Ahmad ibn Ḥanbal, which strengthens this hadith. Therefore, scholars such as Shaykh al-Albānī classify it as *ḥasan li ghairihi*.⁶⁵ The text of the hadith narrated by Ahmad ibn Ḥanbal will be presented as follows:⁶⁶

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، حَدَّثَنَا ابْنُ هَيْعَةَ، عَنْ أَبِي يُوسُفَ، عَنْ أَبِي هُرَيْرَةَ. ح وَحَسَنٍ، قَالَ: حَدَّثَنَا ابْنُ هَيْعَةَ، قَالَ: حَدَّثَنَا أَبُو يُوسُفَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " وَإِنَّ لِلْعَرَبِ مِنْ شَرِّ قَدِّ اقْتَرَبَ، فَتَنَا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، يَبِيعُ قَوْمٌ دِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا قَلِيلٍ، الْمُتَمَسِّكُ يَوْمَعِدِ بِدِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ "

Narrated to us by Yaḥyā ibn Ishāq, Ibn Lahī'ah, from Abī Yūnus, from Abī Hurayrah, from Ḥasan, that the Prophet (peace be upon him) said: "Woe to the Arabs because of the evil that is near. Tribulations will come like pieces of a dark night; one will believe in the morning and become a disbeliever by the evening. A group of people will sell their religion for a small worldly gain. The one who holds firmly to his religion at that time will be like someone holding a hot coal."

The above hadith is narrated by Aḥmad ibn Ḥanbal and serves as a supporting or *shawāhid* narration for the hadith narrated by al-Tirmidhī. Therefore, the quality of the hadith can be assessed as *ḥasan li ghairihi*, since it is strengthened by another narration, namely that of Aḥmad ibn Ḥanbal.

Conclusion

The conclusion of this study shows that the higher *sanad* (*ʿĀlī*) in the *Thulāthiyāt* hadiths from the Sunan al-Tirmidhī generally consist of narrators who are trustworthy and have good reputations among hadith scholars. This indicates a

⁶⁵ Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilah al-Aḥādith al-Ṣāḥiḥah wa Shay'un min Fiqliha wa Fawā'idihā*, (Riyād: Maktabah al-Ma'rif, 1995 M), 957.

⁶⁶ Aḥmad ibn Ḥanbal, *al-Musnad*, taḥqiq Shu'ayb al-Arna'ūt, Vol. 15, (Bairūt: Mu'assasāt al-Risālah, 2001), 92.

relatively high level of reliability for these hadiths. However, further in-depth analysis of certain chains of narration is still necessary to ensure there are no potential doubts or weaknesses in the transmission sequence. Overall, the hadiths categorized as Thulāthiyāt analyzed in this study demonstrate a fairly strong chain of narration and can be used as valid reference sources in hadith studies.

The results of the above study conclude that the hadith in question can be employed as a *hujjah* because it is still classified as *ḥasan li ghairihi*, which refers to a hadith strengthened by corroboration from other narrations. Despite the presence of discrepancies within its *sanad*, a *ḥasan li ghairihi* hadith remains admissible as evidence for the virtues of actions, motivational purposes, and *targhīb wa tarhīb*, provided it does not contradict a more *ṣaḥīḥ* hadith. Upon analysis, the aforementioned hadith is categorized within a *sanad* deemed to be of *ʿalī* status. This classification is further substantiated in *Tahdhīb al-Kamal fī Asmā' al-Rijāl* book, which affirms that the hadith holds the status of *ʿUluw*. Additionally, it is noted that the *thulāthi* hadith documented in *Sunan al-Tirmidhī* is singular and continuous.

The results of the above research conclude that the hadith can be used as a *hujjah*, because it is still classified as *ḥasan li ghairihi*—that is, a hadith supported by reinforcement from other hadiths, despite some disagreement in its *sanad*. A *ḥasan li ghairihi* hadith can still be used as evidence for virtues of actions, motivation, and *targhīb wa tarhīb*, as long as it does not contradict a more *ṣaḥīḥ* hadith. After analysis, the above hadith is included in a *sanad* classified as *ʿalī*. This is also explained in the book *Tahdhīb al-Kamal fī Asmā' al-Rijāl*, which confirms that the hadith is considered *ʿUluw* (high), and it is further stated that the *thulāthi* hadith in *Sunan al-Tirmidhī* is only one and its chain is connected.

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