

## IDENTIFYING THE NARRATOR OF HADITH IN THE CRITICISM OF SANAD

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### Abstract

*The Prophetic Hadith has been criticized by sanad and isnad analyzing. In this study, the author explained the narrators of Hadith identity needed based on 'Ilmu rijāl al-Hadīś. This study aimed to identify the narrators of Hadith correctly and identify their biography objectively to prevent and avoid misidentify in sanad. This process of analyses aims to win sanad quality. This research is a qualitative study using analytical description to explain the resources. The primary data used in this study is a book the so-called 'Ulūm al- Hadīś. The research found out many aspects are pivotal for considerations in identifying the rawi when someone wants to quote his hadith, such as ensuring the name, nasab, nisbah, kunyah, maula, mutasyābih, mubham, laqab, teacher and student, rihlah, tarikh, and thabaqat. This research also found the book of the narrator's biography resources to help the process of identifications.*

**Keyword:** *Ilm Rijal al-Hadīś, Identifying Narrator of Hadith, Criticism of Sanad*

### Abstrak

*Hadis-hadis dikritisi dengan melakukan telaah sanad hadis dan isnad-nya. Pada kajian ini penulis akan menjelaskan beberapa identitas perawi yang perlu diteliti dalam bidang ilmu rijāl al-Hadīś. Kajian ini bertujuan agar identitas perawi dapat diteliti secara benar dan bagaimana telaah yang lengkap terhadap pribadi perawi sehingga pengkritik sanad dapat membedakan antara satu perawi dengan perawi lainnya. Hal ini penting agar dapat diketahui kualitas sanad sebuah hadis. Metode yang digunakan dalam kajian adalah metode analisis deskriptif. Data yang dikumpulkan menggunakan metode kualitatif dimana data primer diambil dari kitab-kitab 'ulūm al-Hadīś yang muktabar. Pada akhirnya, kajian ini menemukan ada beberapa pengetahuan yang perlu disingkap ketika mengidentifikasi perawi yaitu pada saat peneliti merujuk kepada kitab biografi perawi yaitu dengan memastikan nama dan nasab perawi, nisbah, kunyah, maula, perkara mutasyābih, mubham, gelar, syuyūkh dan murid, rihlah, tarikh, tabaqat perawi. Kajian ini juga menemukan kitab-kitab rujukan yang muktabar dalam identifikasi perawi yang dicari.*

**Kata Kunci:** *Ilmu Rijal al-Hadīś, Identifikasi Perawi, Kritik Sanad*

## Introduction

Islam obliges us to obey the commands of the Qoran and the commands contained in the prophet's tradition (known as *Hadith*). Therefore, Hadith is the second source of law in Islam after the Qoran.<sup>1</sup> The discussion about Hadith and its problems is a matter concerned by the Hadith scholars.

Hadith scholars have compiled the sciences related to the Hadith of the Prophet PBUH. One of them is The Science of the Narrator of Hadith, known as '*ilm rijal al-Hadiś*'. *Rijal al-Hadiś* means *Rawi* or narrator of Hadith. The word of *rawi* (also means narrator) comes from the word *riwayah* (means narration). *Riwayah* literally means writing (defined as *an-naql*), giving a drink until satisfied (defined as *al-istisqa'*) and chanting (defined as *al-zikr*). In terms of Hadith science, *riwayah* means the activity of receiving and conveying Hadith and relying on the Hadith to a series of narrators in a certain forms.<sup>2</sup> So, *rawi* or *rijal al-Hadiś* or narrator of Hadith means the person who has done the activity of *riwayat*.

To carry out the narration of the Hadith, there are three elements that must be fulfilled, namely:

1. receiving the Hadith;

2. delivering the Hadith to other;

3. when presenting a hadith, the narrator or *rawi* must mention the series of narrators.

Thus, a person cannot be said to be a narrator of Hadith if he does not convey the Hadith to others; or he passed the Hadith to someone else but he did not mention the series of Hadith narrators.<sup>3</sup>

The science of the narrator of Hadith is a science that explores the narrators of the Hadith mentioned in chain of narrator (known as *sanad*). This aims to examine the identity of the narrators so that it can be seen whether the narrator meets other narrators to form a strong chain of narrators or whether there is a cut off (known as *inqita'* or *tadlis*) in the *sanad*. This knowledge is also known as the Science of Narrators Dates ('*ilm tarikh ar-ruwat*) or the History of narrators.

The aim of criticizing the Hadith, either its *sanad* or *matan*, is to identify the authenticity of a Hadith. The eventual outcome of this criticism is to ascertain if the Hadith fulfils the condition on authenticity and enables the differentiation of an acceptable (known as *maqbul*) or rejected (known as *mardud*) Hadith.<sup>4</sup>

<sup>1</sup> Sayyid 'Abd al-Majid Al-Ghāwi, *Al-Sunnah Al-Nabawiyah Hujjiyyatuhā Wa Tadwinuhā Dirāsah 'Ammah* (Beirut: Dār Ibn Kaśir, 2009), 19.

<sup>2</sup> M. Sayuthi Ali, "Periwayatan Hadis Dengan Lafaz Dan Makna," *Alqalam* Vol. 11, no. 59 (1996): 20.

<sup>3</sup> Ali, *Periwayatan*, 22.

<sup>4</sup> Tuan Mohd Sapuan Tuan Ismail et al., "The Matan and Sanad Criticisms in Evaluating the Hadith," *Asian Social Science* Vol. 10, no. 21 (2014): 152–158.

In Arabic, the synonym for criticism is the word *naqd*, which means to separate something from something other than it.<sup>5</sup>

Some Hadith scholars prefer to use the term criticism associated with *al-jarh wa al-ta'dil*. *Al-jarh wa al-ta'dil* is a science that shows the cancellation and justice of a Hadith. Thus Hadith criticism is associated with Hadith narrators leaning on the Prophet Muhammad which is in accordance with the rules or conditions of the valid Hadith requirements. The purpose of criticizing this Hadith is to find the authenticity of the Hadith so that the Hadith can be trusted and has a valid degree as the Hadith of the Prophet.<sup>6</sup>

The scope of criticism of Hadith is the *sanad* and *matn* of the Hadith. However, this study focuses on the study of the identification of narrators to assist in criticism of *sanad*. In examining narrators, we must understand the importance of each narrator data we collect. What are the important data related to narrators in the criticism of *sanad* and how is the explanation further? In this study, the steps in conducting

the criticism of *sanad* are explained, namely what things is needed to recognize the narrator so that the criticism of *sanad* can be carried out appropriately.

In addition, the books on the science of narrators of Hadith have been written by Hadith scholars and make it easier for us to carry out criticism of *sanad* study to prove the authenticity of a Hadith. Then, what are the identities of the narrators that we need to explore when conducting criticism of *sanad* in order to find a biography of the narrator that is correct and not mistaken? What kind of books can we use when identifying narrators? This research aimed to identify the narrators of Hadith correctly by accumulating their biography objectively to prevent and avoid misidentify in *sanad*. This process of analyze is to win *sanad* quality.

This research is qualitative research. The data for this research were collected from the books of Hadith sciences (known as '*ulum al-Hadis*') as well as the books of criticism of *sanad*. In compiling the data, this study uses an applicable theoretical literature method with examples to make it easy to understand. This study uses descriptive analysis method in explaining result. The author examines what aspects need to be studied in identifying narrators or looking for the identity of the narrators of the Hadith so that the person (known as '*ain*') and the true

<sup>5</sup> For example: *naqada al-kalam wa naqada al-syi'r* means separating the words from the verse; or *naqada al-darāhim* means separating good money and bad money. Mustafa Azami, M, *Metodologi Kritik Hadits*, (Malang: Pustaka Hidayah, 1992), 81

<sup>6</sup> Thofiqur Rohman and Ulul Huda, "Methodology of Hadith Research: The Study of Hadith Criticism Metode Penelitian Hadis: Studi Tentang Kritik Hadis," *Journal of Hadith Studies* Vol. 2, no. 1 (2019): 73–84.

narrator's personality (known as *hal al-rawi*) are discovered. This is important so that the narrator of Hadith could be identified correctly. Furthermore, to explain the study of the identities of Hadith narrators in applicative form, the author describes the classic famous books (known as *turas*) for searching the narrator's identity according to the aspects of the narrator's biographical study that have been described previously.

### **Study of Identification of Narrators and It's Characteristics**

The study of the authenticity of the Hadith usually begins with a study of its *sanad*. As M. M. Azami thought that the authenticity of the *sanad* of Hadith has a high enough accuracy to determine authenticity. Therefore, conducting an investigation into *sanad* is very important beside there has been 'slander' (known as *fitna*) among Muslims in the past so that many fabricated Hadiths (known as *al-Hadis al-maudu'*) have arisen.<sup>7</sup>

After conducting a critical study of *sanad* and when the quality of the *sanad* has been determined, the assessment of Hadiths is the same (linear) as the assessment of the *sanad*.<sup>8</sup>

The study of *sanad* and the actual narrative (known as *matn*) actually existed at the beginning of the Islamic date. Some experts claim that studies in the actual narrative criticism of the Hadith came before chain of narrator criticism its own. According to them, the study of the actual narrative was carried out at the time of the Prophet PBUH, while the study of chain of narrator was only implemented after the killing of The Caliph 'Othman bin 'Affan in 35 H. At that time, the chain of narrator criticism that was carried out by accentuation the side of the narrator's morality; or was only applied after the death of The Caliph 'Othman, as stated by Ibn Sirin (d. 110 H), that initially people did not ask the news bearer (narrator). However, after the "slander" occurred, people started asking questions about the individual moral integrity of the person who brought the news about the Hadith. The deep concern among the Hadith scholars with the efforts to fabricate Hadith then pushed them to standardize the authenticity of Hadith which then continued to the process of Hadith extraction and authentication (known as *takhrij*).<sup>9</sup>

Criticism of *sanad* is activity of doing a research on the truth of *sanad*. It can be identified by means of two elements, namely

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<sup>7</sup> Umayyah Syarifah, "Kontribusi Muhammad Musthafa Azami Dalam Pemikiran Hadis (Counter Atas Kritik Orientalis)," *ULUL ALBAB Jurnal Studi Islam* Vol. 15, no. 2 (2015): 222.

<sup>8</sup> Andi Rahman, "Pengenalan Atas Takhrij Hadis," *Riwayah : Jurnal Studi Hadis* Vol. 2, no. 1 (2017): 146.

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<sup>9</sup> Ibid.

the quality of the narrative and the connection of the *sanad*. The steps used to determine the quality of the narrator and the connection of the *sanad* are as follows:

1. collect all the *sanad* of Hadith and do the *sanad* study (*i'tibar al-sanad*);
2. examine the narrators and how the narrations are used. In this step, all the data about narrator information about biographies, *jarh wa al-ta'dil* in the books of *tabaqat* and *siyar* and other books. Then do examining the quality of the narrative in terms of justice and thoroughness. If after analysis it turns out that the narrator is *siqah*, then the narration is accepted;
3. examine the data that has been obtained in order to find out whether a narrator with the student and teacher has met, contemporaries and whether it has a teacher-student relationship so that it can be seen whether the series of rawi is continuous or not;
4. make conclusions about the degree of the Hadith.<sup>10</sup>

As for examining a *sanad* and identifying a narrator of Hadith, there are several things that must be emphasized and ascertained by the *sanad* reviewers. This is not an easy duty because sometimes narrators

have the same name as other narrators; or their names are the same but their classes (known as *tabaqat*) is different; or their teknonyms (known as *kunya*) is the same. Therefore, to criticize the information about narrators properly and avoid wrong identification, the following are things that need to be examined by *sanad* researchers, they are:

1. Knowing the epithet (known as *laqab*) of narrators or *muhaddi's* and the reasons for mentioning this epithet.<sup>11</sup>

This is important so that researchers do not mistakenly find narrators or even misinterpret the narrators. As for the epithet given to distinguish one narrator from another narrator, it is not meant to mock or do useless. Examples:

- a) *Mu'awiyah bin 'Abd al-Karim ad-Dall*. His epithet *ad-Dall* (meaning: the straggler) was given because he was once lost on the road in Mecca.
- b) *'Abdullah bin Muhammad ad-Da'if*. His epithet *ad-Da'if* (meaning: a weak person) was given because he once had weaknesses in his body, not weak in his Hadith.<sup>12</sup>

2. Know the land of birth and country of the narrators

<sup>10</sup> Rizkiyatul Imtyas, "Metode Kritik Sanad Dan Matan," *Ushuluna: Jurnal Ilmu Ushuluddin* Vol. 1, no. 1 (2020): 18–32.

<sup>11</sup> Abu 'Amru 'Usmān bin 'Abd al-Rahmān Ibnu Salāh, *'Ulum Al-Hadī's* (Halab: Matba'ah al-Ilmiyyah, 1931), 330.

<sup>12</sup> Salāh, *'Ulum*, 330.

By knowing the place where the narrator was born and the country where the narrator was raised, the *sanad* researcher could know the toponym (known as *nisba*) and who the teachers are (known as *syuyukh*) because it may be that the narrator's name is similar to the names of other narrators, but they can be distinguished by knowing the toponym of the land of birth of each narrator. In fact, sometimes the native Arabs were ordained to a tribe, the leaders, the poets or to a house. But the people of 'Ajam (not native Arabs) are ordained to their nation, their ancestors or their country. For example, the Children of Israel were ordained to their ancestors *Isra'il* (epithet of The Prophet Ya'qub PUBH). Meanwhile, the Muslims who spread to several areas were ordained to cities or villages. Al-Hafiz Ibnu Kaşir said, "Some of them say: The patronym (known as *nasab*) is only ordained to the country when the narrator has lived for four years or more."<sup>13</sup>

### 3. Knowing the date or history of the narrator's life.

Knowing the narrator's dates is one of the branches of the Hadith science by which it is known whether the *sanad* is connected to the Prophet Muhammad PBUH or is cut off. As for the history of this narrator's life, it could be seen from the person who met the

narrator, that is, the person who never found the narrator committing lies or *tadlis*. The *sanad* researcher can also find out the journey of narrators for seeking the knowledge (known as *rihlah 'ilmiyyah*), that was the places he has visited.

The Hadith of the Prophet was not only based in Medina but spread to various parts of the Islamic country at that time. *Rihlah 'ilmiyyah* is done by Hadith narrators to obtain Hadiths that are not yet known or have not been memorized. *Rihlah 'ilmiyyah* is also carried out to verify the Hadiths they have memorized and even hunt down the main source of Hadith in order to minimize the series of *sanads*, namely looking for the shortest *sanad* ('*uluw isnad*).<sup>14</sup>

The *sanad* researchers can also find out from whom the narrators took the Hadith (*syuyukh* or their teachers) and to whom the Hadith was taught (*talamiż* or their students). The researchers can also find out the praise or criticism of the Hadith scholars against the narrators. In addition, the researcher must be able to find the year of birth and death of the narrator. Sufyan al-şuri said, "When he used narrators who lied we used history." Hafas bin Giyaş said, "If you accuse a teacher (known as *shaykh*) then reckon with the year

<sup>13</sup>Ibnu Kaşir, *Al-Ba'is Al-Haşis Syarh Ikhtisar 'Ulum Al-Hadis* (Riyad: Maktabah al-Ma'arif, 1996).

<sup>14</sup> Amrulloh, "Fenomena Rihlah Ilmiah Demi Hadis Pada Masa Perwayatannya (1-4H/7-10M)," *Religi: Jurnal Studi Islam* Vol. 6, no. 1 (2015): 19-45.

of his life.” That was, his age and the age of the people who wrote about him.<sup>15</sup>

4. Knowing the trustworthy (known as *siqah*) or weakness (known as *da'if*) of the narrator's.<sup>16</sup>

The trustworthy of narrators (known as *siqah*) or weakness of narrators (known as *da'if*) by mastering isnad criticism (known as *'ilm al-jarh wa at-ta'dil*). By mastering the words of criticizing (known as *jarh*) and the words of praising (known as *ta'dil*), the *sanad* researcher can determine whether the narrator can be accepted or rejected by the Hadith. Then what if there are those who gave *jarh* and there are those who gave *ta'dil* to this narrator? This requires further research to find which one is more appropriate. In examining the characters of the narrators of hadith, it is mandatory to refer to several 'theories of *al-jarh wa at-ta'dil*', so that the results of the research can be objective.<sup>17</sup>

5. Know the narrator's name and their teknonym (known as *kunya*).

That is, the researcher must know the teknonym of narrator and look for his real

name. There are several Hadith scholars who compiled books about names and *kunya* of narrators, among them are Ali bin al-Madini, Muslim, Al-Nasa'i, al-Hakim and Ibnu 'Abd al-Barr.

Knowing this matter is necessary because sometimes a narrator has a name such as *kunya* and then it is as if there is another *kunya*. For example: Abu Bakr bin 'Abd al-Rahman al-Hariś. His name is Abu Bakr and his *kunya* is Abu 'Abd al-Rahman. Then, Abu Bakr is not his *kunya*.

There are the narrators known by their *kunya* and their name are not known, for example: Abu Muwaihibah, Abu Syaibah al-Khudri and others.

Meanwhile, there is the narrator given the epithet (known as *laqab*) with *kunya* instead of being famous for his *kunya*, for example: 'Ali bin Abi Talib was given the title Abu Turab even though his *kunya* was Abu al-Hasan.

There is narrator who has two *kunya*, for example 'Umar bin al-Khattab. His *kunya* was Abu al-Qasim, then he replaced it with Abu 'Abd al-Rahman because Abu al-Qasim is the *kunya* of The Prophet PBUH.

Sometimes the narrator has a famous *kunya* but he has a disputed real name, for example; Abu Hurairah. His name was disputed both before and after converting to Islam. However, the most corroborated

<sup>15</sup> Abu 'Abdullah Muhammad bin 'Abdullah al-Hakim an-Naisaburi, *Ma'rifat 'Ulum al-Hadīś*, (al-Madinah al-Munawwarah: Dar al-Kutub al-'Ilmiyyah, 1977), 208

<sup>16</sup> Kaşir, *Al-Ba'is*, 664

<sup>17</sup> Heru Widodo, Fahmi Irfanudin, and Corresponding Author, "AL JARH WA AT-TA 'DIL IN RESEARCHING SANAD," *Journal of Hadith Studies* Vol. 3, no. 1 (2020): 23–33.

opinion about his name is ‘Abd al-Rahman bin Sakhr al-Dusi.<sup>18</sup>

6. Knowing the classes of narrator (known as *tabaqat*) and Hadith scholars (known as *muhaddiṣ*).

Knowing this section is necessary because there might be narrators who were contemporary with other narrators or they were in the same age and had a similar *isnad*. Maybe they had the same teacher. This certainly could help us to find the continuity of the *sanad*.<sup>19</sup>

7. Knowing the people whose their memorization was back and forth at the end of their lives.

Sometimes there is a narrator who is known as trustworthy (known as *ṣiqah*), but at the end of his life, something is wrong with his memory because it could be that his memory starts to weaken, became blind, or became sick. For example: ‘Ata’ bin al-Sa’ib, Abu Ishaq al-Sabi’i, Husain bin ‘Abd al-Rahman, ‘Abd al-Razzaq bin Hammam. We can accept transmitted science (known as *marwiyat*) from them when their memory is strong and reject their transmitted science when their precision has dwindled.<sup>20</sup>

8. Knowing the narrator who is mentioned by various names and various characteristics.<sup>21</sup>

It is very important to know whether there is *tadlis* in the *sanad*. For example: Muhammad bin al-Sa’ib al-Kalabi is considered a weak narrator. His name was disputed. Some say his name is Hammad bin al-Sa’ib. There are also those who say his *kunya* is Abu al-Nadr and there are those who say his *kunya* is Abu Sa’id.<sup>22</sup>

9. Knowing indefinite narrator (known as *mubham*).

Indefinite narrators or people who are not named in the *isnad* can be traced by looking for the relationship between the person and the narrator before and after or we can find out through other *sanad* channels. In addition, we could pay attention to the words of the indefinite name (known as *ibham*) whether the single word (known as *mufrad*) is like a man, a woman, men, women; or there are the relation (known as *idafah*) such as a man’s sons, a man’s daughters, uncle, aunts, grandparents, a woman’s husband or a man’s wife. By knowing the identity of the indefinite narrator, we can know the trustworthiness of narrator or his weakness.<sup>23</sup>

<sup>18</sup> Salāh, ‘*Ulum*, 322

<sup>19</sup> Salāh, ‘*Ulum*, 413

<sup>20</sup> Salāh, ‘*Ulum*, 391; Kaṣīr, *Al-Ba’iṣ*, 668

<sup>21</sup> Salāh, ‘*Ulum*, 312; Kaṣīr, *Al-Ba’iṣ*, 573-574

<sup>22</sup> Salāh, ‘*Ulum*, 312; Kaṣīr, *Al-Ba’iṣ*, 573-574

<sup>23</sup> Salāh, ‘*Ulum*, 376-381

10. Knowing the teknonym of narrator known by his name without the teknonym himself.

This session is important because sometimes a narrator is known by his name rather than by his teknonym. In some narrators they have different names but have the same teknonym. For examples: there are many narrators whose teknonym is Abu Muhammad such as al-Asy'as bin Qais, Šabit bin Qais, Jabir bin Mut'im, al-Hasan bin 'Ali, Huwaitib bin 'Abd al-'Uzza, and Talhah bin 'Ubaidillah. Likewise there are many narrators whose teknonym is Abu 'Abdullah, such as az-Zubair bin 'Awwam, Husain bin 'Ali bin Abi Talib, Salman al-Farisi and Huzaifah bin al-Yaman. There were also many narrators whose teknonym is Abu 'Abd al-Rahman, such as 'Abdullah bin Mas'ud, Mu'az bin Jabal, Zaid bin al-Khattab, 'Abdullah bin 'Umar bin al-Khattab and Mu'awiyah bin Abi Sufyan.<sup>24</sup>

11. Knowing that the narrator is not being ordained to his father.

Sometimes narrators are ordained to their mother, grandmother, grandfather or step father, for examples:

- a. Mu'az bin 'Afra'. 'Afra' is the name of Mu'az's mother;

- b. Ya'la bin Maniyyah. Maniyyah is the name of Ya'la's grandmother. Maniyyah is his father's mother. Meanwhile, Ya'la's father was named Umayyah;

- c. Abu 'Ubaidah bin al-Jarrah. His teknonym is Abu 'Ubaidah. His name is 'Amir bin 'Abdullah bin al-Jarrah al-Fihri. Al-Jarrah is the name of Abu 'Ubaidah's grandfather.

- d. Al-Miqdad bin al-Aswad. His real name is 'Amru bin Tsa'labah al-Kindi al-Bahrani. Al-Aswad is the name of al-Miqdad's step father. Al-Aswad married al-Miqdad's mother, namely Rabibah. They both raised al-Miqdad. Then, al-Miqdad is ordained to al-Aswad.<sup>25</sup>

12. Knowing the *maula* of narrators

Several narrators are attributed to their *maula*. *Maula* could be defined as the guardian or the free slave. *Maula* can also mean an ally of the tribe because there is an oath of loyalty. This is important to know so that researchers do not misidentify the narrator and think that the narrator comes from the lineage of his *maula*.<sup>26</sup>

13. Knowing toponym of the narrator (known as *nisba*) text which contradicts what is mentioned.

<sup>24</sup> Salāh, 'Ulum, 327-329

<sup>25</sup> Salāh, 'Ulum, 373-374

<sup>26</sup> Salāh, 'Ulum, 414-415

Sometimes a narrator is attributed to a different place or tribe from that of his father's. For example: Abu Mas'ud 'Uqbah bin 'Amru al-Badari. Al-Bukhari thought al-Badari is the toponym because he joined the Battle of Badr. Otherwise, according to majority of the scholars, the toponym of al-Badari was because he lived close to the location of the Battle of Badr.<sup>27</sup> Another example is Ahmad bin Yusuf al-Salami. It seems that he is attributed The Tribe of Salam, known as the name of his mother's tribe. But, if we examine, his father came from Bani Asad. So in fact, his toponym should be Ahmad bin Yusuf al-Asadi.<sup>28</sup>

14. Knowing the narrators who are *mutasyabih*.

*Al-mutasyabih* are narrators who have similarities in their names or the names of their parents in writing but differ in their spelling. This could happen due to the similarity of the hijaiyyah letter which is distinguished by the dot and without a line (*shakal*). There are two kinds of *al-mutasyabih*, they are:

- a. The narrators whose the same name, but the names of his parents are *mutasyabih*. For example Musa bin 'Ali with Musa

bin 'Ulayy.<sup>29</sup> 'Ali and 'Ulayy are the same in Arabic script but different in spelling. Another example is Muhammad bin 'Aqil with Muhammad bin 'Uqail. 'Aqil and 'Uqail are the same in Arabic script but different in spelling.

- b. The narrators whose name is *mutasyabih* but the names of the parents are the same. For example Shuraih bin al-Nu'man with Suraij bin al-Nu'man. The *ha'* in Shuraih and the *jim* in Suraij are the same because they are written without dots in the manuscript. Another example is Muhammad bin 'Abdullah al-Mukharrimi with Muhammad bin 'Abdullah al-Makhrami. The writings of al-Mukharrimi and al-Makhrami are the same because the letters have no lines (*shakal*) in the manuscript, but the spelling is different.<sup>30</sup>

15. Knowing *al-Musytabih al-Maqlub*

*al-Musytabih al-Maqlub* is a narrator whose name and patronym (known as *nasab*) are similar but different in birth. This results in a mistaken perception for researchers if

<sup>29</sup> 'Abd al-Rahman bin Abi Bakar, *Tadrib al-Rāwi fī Syarh Taqrib al-Nawāwi*, (al-Mamlakah al-'Arabiyyah al-Su'udiyah: Dār Ibn al-Jauzi, 1431H), 954-956.

<sup>30</sup> Ahmad bin 'Ali bin Hajar al-'Asqalani, *Nuzhat al-Nazr Syarh Nukhbat al-Fikr min al-Akhhbār*, (t.t.p: Maktabat Manārāt al-'Ulamā' li Ihyā' al-Turaś al-Islami, 1989), 63.

<sup>27</sup> Salāh, 'Ulum, 646.

<sup>28</sup> Salāh, 'Ulum, 648.

there is a similarity in the name of the narrator or his father, then the name is reversed. For examples:

- a. Muslim bin al-Walid with al-Walid bin Muslim.
- b. Yazid bin al-Aswad with al-Aswad bin Yazid.<sup>31</sup>

### Narrator Identification Chart

For researchers there are many things that must be known about the narrator. In the simple terms, a description of the identification of the narrators can be seen in the following chart:

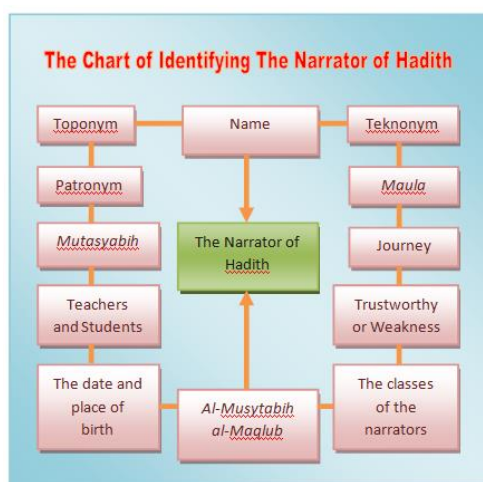


Chart 1. Identifying The Narrator of Hadith

### Biographical Books of The Narrators (known as *Kutub Rijal al-Hadis*)

Many biographical books of narrators (*rijal al-Hadis*) have been compiled by Hadith scholars.<sup>32</sup> This is inseparable from the development of Hadith Science (known as '*ulum al-Hadis or Mustalah al-Hadis*') and '*ilm rijal al-Hadis*'.<sup>33</sup> Study of *Mustalah Hadith* is a study that concern with basic terms on the study of hadith research.<sup>34</sup> The sanad researchers can study the biographies of the narrators by reference to these books. The sanad researchers can study the biographies of the narrators by reference to these books. To make it easier for researchers, this study summarizes several books that can be used to research *rijal al-Hadis* or Hadith narrators, including:

1. *Al-Isabah fi Tamyiz al-Sahabah*. It is compiled by Ahmad bin Muhammad bin Hajar al-‘Asqalani, better known as Ibn Hajar al-‘Asqalani. The book is a reference for the biographies of the

<sup>32</sup> The reference books that have been compiled by Hadith scholars relating to the science of *rijal al-Hadis* can be classified into: 1) The books compiled for certain books; 2) The books compiled about the *thethiqah* narrators; 3) The books compiled about the *da'if* narrator commented on; 4) The books compiled about the *tabaqat* (levels of narrator); 5) Books that are compiled about narrators based on certain countries; 6) The books are compiled about narrators in general; 7) The books compiled about the biographies of companions of The Prophet. Dr. Kauşar Mahmud al-Salami, *Mabāhis fi al-Takhrij Dirāsāt al-Asānid al-Jarh wa al-Ta'dil*, (Kairo: Jāmi'at al-Azhar, 2009), 102

<sup>33</sup> Mr. Suryadi, "Rekonstruksi Kritik Sanad Dan Matan Dalam Studi Hadis," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* Vol. 16, no. 2 (2015): 177.

<sup>34</sup> Rohman, *Methodology*, 73-84

<sup>31</sup> Salāh, '*Ulum*', 372

- companions of the Prophet *sallallahu ‘alaihi wa sallam* which contains their biographies and their *kunya*.
2. *Usd al-Gabah fi Ma‘rifat al-Sahabah*. It is written by ‘Izz al-Din bin Muhammad bin al-A‘sir al-Jazari, better known as Ibnu al-A‘sir. The book is also a biographical book of the companions of The Prophet.
  3. *Tahzib at-Tahzib*. It is compiled by Ibn Hajar al-‘Asqalani. It is a book containing biographies of the narrators of the Hadith *Kutubal-Sittah* or the six main Hadith books, namely *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Daud*, *Sunan al-Tirmizi*, *Sunan al-Nasa’i* and *Sunan Ibnu Majah*.
  4. *Taqrib at-Tahzib*. It is also written by Ibn Hajar al-‘Asqalani. This book is a summary of The Book *Tahzib at-Tahzib*.
  5. *Ikmal Tahzib al-Kamal*, written by Yusuf bin al-Žaki al-Mizzi, which also contains the narrator's biography *Kutub al-Sittah*.<sup>35</sup>
  6. *Al-Tabaqat al-Kubra*, written by Muhammad bin Sa‘ad bin Mani‘ Abu ‘Abdillah al-Basri al-Hasyimi. The book is better known as *Tabaqat Ibn Sa‘ad*. This book is a book about the levels of Hadith narrators (known as *tafaqat*) which are the biggest and best.
  7. *Al-Šiqat*, written by Muhammad bin Hibban bin Ahmad bin Hibban, better known as Ibn Hibban. The book contains the biographies of narrators who are *šiqah* only or those that are said by Imam Ibn Hibban as *šiqah*.
  8. *Al-Tarikh al-Kabir*, *at-Tarikh al-Ausat*, *at-Tarikh al-Sagir* and *Kitab Al-Du‘afa’* which are written by Imam al-Bukhari. They are the biographical books of Hadith narrators that he narrated.
  9. *Kitab Tarikh* written by Yahya bin Ma‘in which is a biographical book of narrators as well.
  10. *Al-Majruhin min al-Muhaddišin* compiled by Ibn Hibban contains the biography of the narrator who has been condemned as disabled or weak in *riwayah*.
  11. *Al-Kamil fi Du‘afa’ al-Rijal* compiled by Abu Ahmad ‘Abdullah bin ‘Adi al-Jurjani, who is better known as Ibn ‘Adi. This book is a biography of the *da‘if* narrators along with an explanation of the causes of their *jarh* and also a biography of the narrators of *majhul* or the unknown narrator.
  12. *Al-Mubhamat* written by Abu al-Qasim bin Basykual. This book contains biographies of the narrators who are *mubham* and are well-known books.

<sup>35</sup> Suryadi, *Rekonstruksi*, 177-178

13. *Al-Mustafad min Mubhamat al-Matn wa al-Isnad* written by al-‘Iraqi. This book is a biographical book of *mubham* narrators and is also a refinement of the three books about the *mubham* written by al-Khatib al-Bagdadi, Ibn Basykual and an-Nawawi.
14. *Jami‘ al-Usul* written by Ibn al-A‘sir which also contains a *mubham* narrator.<sup>36</sup>
15. *Talkhis al-Mutasyabih fi al-Rasmi wa Himayah Ma Asykala minhu ‘an Bawadir al-Tashif wa al-Wahmi* written by al-Khatib al-Bagdadi. This book is about narrators whose *mutasyabih* or names are similar to one another This book was summarized by ‘U‘smān bin Mustafā bin Sulayman who was known as Ibn al-Turkimani.<sup>37</sup>
16. *Tuhfat al-Nabih bi Talkhis al-Mutasyabih* written by Jalal al-Din al-Suyuti. This book is also a summary of our *Talkhis al-Mutasyabih* above.
17. *Rafi ‘al-Irtibab fi al-Maqlub min al-Asma’ wa al-Ansab* written by al-Khatib al-Bagdadi. This book is a book of descriptions of narrators whose names are

similar and may be reversed in the narration.<sup>38</sup>

## Conclusion

The discussion about the criticism of *sanad* Hadith of Rasulullah *sallallahu ‘alaihi wa sallam* is something that has been the concern of scholars for a long time. The scholars of Hadith have compiled the sciences related to Hadith, one of which is the science of *rijāl al-Hadīś*, which examines matters relating to the narrators of Hadith contained in the *sanad* (the chain of narrator) so that the identity of the narrators when criticizing *sanad* is known. Identification of the narrators of the Hadith is very important in order to know whether the *sanad* of Hadith under study is continuous or vice versa and there is no misidentify.

For examining a *sanad* and identify narrators, there are several narrator identities that must be studied by the *sanad* researchers, they are: the epithet of narrator and the reasons for giving the epithet; land of birth and country of narrator; date or life history of the narrator; the trustworthy (*‘siqah*) or the weakness (*da‘if*) of narrator; the narrator's name and his teknonym (*kunya*); the classes of narrators (*tabaqāt*) and Hadith scholars (*muhaddīsun*); to know

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<sup>36</sup> DR.Ratibah Ibrahim Khattab Tahun, *Al-Wajiz fi ‘Ilm Mustalah al-Hadīś*, (Kairo: Jāmi‘at al-Azhar, 2004), 60.

<sup>37</sup> Tahun, *Al-Wajiz*, 64.

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<sup>38</sup> Tahun, *Al-Wajiz*, 64

people whose memorization is back and forth at the end of their lives; to know narrators whose names are many and whose characteristics are various; know the *mubham* narrator; know the teknonym of the narrator (*kunya*) known by his name without the teknonym; know the narrator whose the patronym is not attributed to his father; to know *maulā* of the narrator; to know toponym of the narrator (known as *nisba*) text which contradicts what is mentioned; to know the narrator who is *mutasyābih*; to know the narrator who is *al-musytabih al-maqlub*.

The books that become references in identifying narrators are books related to matters related to the identity of the narrator as mentioned above, namely special books in the field of *‘ilm rijāl al-Hadīś* that have been compiled by Hadith scholars. Among these books are: *Al-Isābah fī Tamyiz al-Sahābah*, *Usd al-Gābah fī Ma‘rifat al-Sahābah*, *Tahzīb at-Tahzīb*, *Taqrib al-Tahzīb*, *Ikmāl Tahzīb al-Kamāl*, *Al-Tabaqāt al-Kubrā*, *Al-Šiqāt*, *Al-Tārikh al-Kabir*, *Kitab Al-Du‘afā’*, *Kitab Tarikh*, *Al-Majruhin min al-Muhaddīšin*, *Al-Kamil fī Du‘afa’ al-Rijal*, *Al-Mubhamāt*, *Al-Mustafād min Mubhamāt al-Matn wa al-Isnād*, *Jāmi‘ al-Usul*, *Talkhis al-Mutasyābih*, *Tuhfat al-Nābih*, and *Rāfi‘ al-Irtibāb fī al-Maqlub min al-Asmā’ wa al-Ansāb*.

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