

ALBANI INCONSISTENCY IN ASSESSING THE QUALITY OF RAWI HADITH IN THE BOOK IRWĀ' AL-GALĪL

Muhammad Rafi'iy Rahim*, Mohamad Syafri

Universitas Islam Negeri Datokarama Palu, Indonesia

Email: muhammad_rafiiy@iainpalu.ac.id , syafri@iainpalu.ac.id

*corresponding author

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Abstract

Many of distinguish hadith scholars in this contemporary world are doing an in-depth study in the field of Hadith science. Al-Albani, one of a prominent hadith scholar in this modern age applied several methods in his books which considered as new methods by other scholars. One of his phenomenal writing, *Irwā' al-Galīl fī Manār al-Sabīl*, became a valuable reference for those who studied about him. This paper focuses on al-Albani's method in determining the status of Rawis in his book *Irwā' al-Galīl fī Manār al-Sabīl*. By using qualitative approach, the author(s) put Al-Albani's work in the framework of designed critique. It examined 2,707 hadiths contained in the book. This research results that al-Albani often showed an inconcistent attitude in determining the status of Rawis. The inconsistency found in the form of changing status of several narrators like Al-Sa'q bin Hazn, 'Aqil bin Mudrik, Mujja'ah bin Al-Zubair, Harun bin Antarah, 'Amr bin Malik, and 'Amr bin Abd Al-Rahman. This paper concluded that Al-Albani on his book *Irwā' al-Galīl fī Manār al-Sabīl* showed an inconsistent attitude, especially in determining the status of a narrator.

Keywords: *Hadith, Rawi, Al-Albani, Quality*

Abstrak

Banyak tokoh dalam bidang ilmu Hadits, termasuk di dalamnya tokoh-tokoh hadits kontemporer, kemudian mencoba melakukan kajian mendalam. Salah seorang yang dianggap tokoh penting dalam abad modern ini adalah al-Albani. Dalam beberapa kitabnya Al-Albani menerapkan beberapa metode yang dianggap sebagian orang sebagai metode baru. Salah satu kitab fenomenal Al-Albani, *Irwā' al-Galīl fī Manār al-Sabīl*, menjadi referensi para pengkaji Al-Albani. Penelitian ini berfokus pada

penetapan status rawi oleh Al-Albani pada kitab *Irwā al-Galīl fī Manār al-Sabīl*. Menggunakan metode kualitatif, dalam bingkai desain kritik Pustaka terhadap karya Al-Albani. Penelitian ini mengkaji 2.707 hadits yang terdapat pada kitab tersebut. Penelitian ini menemukan bahwa Al-Albani dalam kitab tersebut sering menunjukkan sikap inkonsisten dalam menetapkan status seorang rawi hadits. Wujud inkonsistensi tersebut terdapat dalam berubah-ubahnya sikap Al-Albani dalam menetapkan status beberapa perawi, di antaranya: Al-Sa'q bin Hazn, 'Aqil bin Mudrik, Mujja'ah bin Al-Zubair, Harun bin Antarah, 'Amr bin Malik, dan 'Amr bin Abd Al-Rahman. Dari hasil penelitian yang ditemukan dapat ditarik sebuah simpulan umum, bahwa Al-Albani pada *Irwā al-Galīl fī Manār al-Sabīl* masih menunjukkan sikap yang inkonsisten, utamanya dalam menetapkan status seorang rawi.

Kata Kunci: *Hadis, Rawi, Al-Albani, Kualitas*

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 as an explanatory (*tibyan*) of the Qur'an made a Hadith having a crucial role in Muslims.¹ Among many scholars and experts in Hadith, it is undeniable that Muhammad Nasir al-Din al-Albani and his thoughts deserve to be studied.

However, it is easy to state that Muhammad Nāṣir al-Dīn al-Albānī is one of the most

controversial scholars of contemporary Islamic studies. This argument based on many reasons, including Albani's attitude towards *taqlid* in the madhhab, although basically, Al-Albani himself grew up with his father upbringing, who was 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 attempts to institutionalize Islam. The signs were shown when he was in Medina, where he was also at odds with Wahhabism,

¹ Amir Mahmud, "Kajian Hadis tentang Halal, Haram, dan Syubhat," *Jurnal Adabiyah*, 2017.

² Joas Wagemakers, "Salafism's Historical Continuity: The Reception of 'Modernist' Salafis by 'Purist' Salafis in Jordan," *Journal of Islamic Studies*, 2019.

Hanbalism, and the religious culture of the local people.³

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

Al-Albānī indeed contributed significantly to the development of contemporary hadith literature, thought, and studies.⁵ No less than 200 works of al-Albānī in the field of Hadith are dominated by critical studies of the works of previous scholars and Imam in the form of *takhrīj*, *taḥqīq*, *ta'līq*, and fatwas. One of his monumental books is *Irwā al-Galīl fī Manār al-Sabīl*. This book contains al-Albānī's study of the *Manār al-Sabīl fī Syar al-Dalīl* book, a book of Hanbali jurisprudence that is rarely written and studied in other books.

Interestingly, al-Albānī's study of the hadith system was

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

⁴ Umayyatus Syarifah, "Peran dan Kontribusi Nashiruddin Al-Albani (w. 1998)

obtained through self-taught. Learning Hadith through self-taught is what is then feared by the scholars, where one should have a teacher who can guide him in the discussion of Hadith.

Al-Albani uses the rules of hadith validity which are no different from the practices employed by hadith scholars in general. It is just that not a few traditions have been judged by most hadith scholars as *Sahih* and then *da'ifed* by al-Albānī even though the rules of *Sahīḥ* hadith used by al-Albānī are no different from those rules used by hadith scholars.

Al-Albānī's thoughts are significant and exciting to be analyzed further, considering that al-Albānī is one of the Muslim scholars in modern time who focus his work on the field of Hadith. The works of al-Albānī are pretty numerous, and not a few who use al-Albānī as a reference in choosing and determining between *Sahīḥ* and *da'if* hadiths.

dalam Perkembangan Ilmu Hadis," *Riwayah* 1, no. 1 (2015): 1–18.

⁵ Moeed-ul-Zafar, "Contribution of Shaykh Nāṣir al-Dīn al-Albānī to Ḥadīth Literature" (Disertasi, Aligarh Muslim University, 2005).

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 even referred as one of the scholars of Hadith. Research trends related to al-Albānī are at least brought out on three tendencies, namely, around his hadith thinking related to particular themes, his contribution to the study of Hadith and Islamic thought in general, and his method of assessing Hadith.

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

The research related to the method used by al-Albānī in

interpreting the Hadith considered as the most dominant trend.

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 "Nāsīruddīn al-Albānī on Muslim's Saḥīḥ: A Critical Study of His Method".⁷ He analyzed the traditions that were stated *da'īf* by al-Albānī in the book of Saḥīḥ Muslim which incidentally was agreed upon by the majority of hadith scholars as a collection of Saḥīḥ hadith books. 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 criticism from another researcher, M. Syukrillah, through his article entitled "Al-Albānī Method in Testing the

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): 159–175.

⁷ Kamaruddin Amin, "Nāsīruddīn al-Albānī on Muslim's Saḥīḥ: A Critical Study of His Method," *Islamic Law and Society* 11, no. 2 (2004): 149–176.

Validity of the Hadith of Mudallis History".⁸ According to him, Kamaruddin's criticism of al-Albānī was not entirely correct. He claimed that his comprehensive analysis proves that al-Albani acknowledges the validity of the *mu'an'an* Hadith if there is a *si'gat al-samā'* from another path or if a hadith has *syawāhid* or *mutābi'* and specific indicators that confirm its validity in both in a *sanad* and *matan*.

Not only Kamaruddin Amin research on *da'if* status given by al-Albānī's assessment of the Saḥīḥ Hadith, but Fahmi Ali Syaifuddin Rizal also conducted research by rereading the results of al-Albānī's assessment of the Hadith in the book of Saḥīḥ Muslim. In the article "Criticism of Nāṣir al-Dīn al-Albānī's Research on Hadīth Assessed Da'if in al-Jāmi' al-Ṣaḥīḥ by Muslim B. Hajjāj al-Naysābūrī" Fahmi stated his findings that *Da'if* al-Albānī's assessment of 27 Hadith in the book of Saḥīḥ Muslim caused by the

problem of *sanad* or *matan* is a mistake by al-Albānī who is not careful in understanding the *jar* 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* of the hadith and other similar hadiths.

Andi, Achyar Zein, and Ardiansyah researched the al-Albānī method in interpreting Hadith by studying the book *Da'if Adab al-Mufrad*.⁹ They traced the criteria of *Da'if* Hadith according to al-Albānī and the method he used. Their research shows that al-Albani also uses the rules of hadith validity set by previous hadith scholars, even though he does not rely on the scholar's statements. It is just that in practice, al-Albānī applies his own standard in using the rules, although he is inconsistent in applying the criteria.

Umma Farida, in her article entitled "The Meaning of the Criteria

⁸ M. Syukrillah, "Metode Al-Albānī dalam Uji Validitas Hadis Riwayat Mudallis," *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan* 3, no. 2 (2019): 149–162.

⁹ Andi, Achyar Zein, dan Ardiansyah, "Manhaj Muhammad Nāṣiruddin al-Albānī dalam Menda'ifkan Hadis: Telaah Kitab *Da'if Adab al-Mufrad*," *At-Tahdis: Journal of Hadith Studies* 1, no. 2 (2017): 1–13.

for the Validity of the Hadith of Muhammad Nāṣir al-Dīn al-Albānī and its Implementation in the Assessment of Hadith" also has the same findings as Andi.¹⁰ Umma Farida's research found that al-Albānī followed the rules of the validity of the hadith scholars. Still, he differed in setting the indicators for each criterion in giving the Hadith validity, both in criticizing the *sanad* and the *matan*. The difference in the determination of these indicators not only develops the differences in the results of the hadith assessment with previous scholars but also al-Albānī has separate hadith status terms such as *Saḥīḥ mutawātir* and *Hasan Saḥīḥ*. Al-Albānī's different 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 Tashīḥ ad-Da'īf".¹¹ They found al-Albani's inconsistency in his hadith assessment which was quite fatal because he interpreted the Hadith he had judged himself as *Da'īf jiddan* Hadith (because the status of *matrūk* or *munkar*).

Based on the explanation above, research on al-Albānī in the context of the methodology of determining the level of Da'īf 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 significant position in the study of Hadith and represents the controversial thought of al-Albani's Hadith.

Based on the information above, the main problem that will be studied in this research focuses on the inconsistency of the quality assessment of hadith narrators by al-Albānī in the book of *Irwā al-Galīl fī Manār al-Sabīl*.

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, dan Luqmanul Hakim, "Da'īf al-Jāmī': Menilik Konsistensi al-Albānī dalam Tashīḥ ad-Da'īf," *Mashdar: Jurnal Studi al-Qur'an dan Hadis* 1, no. 2 (2019): 125–150.

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

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 narrator of the Hadith in the book of *Irwā al-Galīl fī Manār al-Sabīl*.

The research method developed is qualitative research with a library research approach.¹²

The collection of data in the form of traditions in the book of *Irwā*

al-Galīl fī Manār al-Sabīl, totals 2,707 hadiths which then processed based on assessing the quality of the hadith narrators that are considered problematic by al-Albānī. In addition to the book of *Irwā al-Galīl*, which has the status as a primary data source, the researcher (s) uses secondary data to support the appropriate data analysis process.

Initial stage in analysing the understanding about the methodology developed by Al-Albani. Theoretically, Albani's methodology can be seen through the understanding of authentic hadith according to al-Albani, which can be found in the *muqaddimah* of his work *Tamam al-Minnah fī al-Ta'liq 'ala Fiqh al-Sunnah*.

In his *ta'liq* on the book *al-Ba'is al-Hasis Syarh Mukhtasar 'Ulum al-Hadis* by Ahmad Muhammad Syakir, al-Albani confirmed his theoretical agreement about the meaning of authentic

¹² John W Cresswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: SAGE Publications, Ink., 2014); Thofiqur Rohman dan Ulul Huda, "Methodology of Hadith Research: The Study of Hadith Criticism,"

Journal of Hadith Studies 2, no. 1 (2019): 73–84; Bruce L Berg, *Qualitative Research Methods for the Social Sciences*, 4th ed. (Needham Heights: Pearson Education, Ltd., 2001).

hadith. Al-Albani believes that authentic hadith has the continuity of the *sanad*, narrated by a fair narrator and *dabit* from the same narrator, does not contain *syaz* and is accepted, and does not contain destructive *'illah*.

The definition of authentic hadith reflects the similarity of Muhammad Nasir al-Din al-Albani's view with the *jumhur muhaddisin* view of the meaning or definition of authentic hadith. Standing on that definition and understanding of Al-Albani's methodology the data could be processed properly.

The data found are then analysed and processed with the following steps: Reduction (data selection), Display Data, and Data Description¹³

Irwā' al-Galīl and Albani's Method

The book of Irwā' al-Galīl fī Takhrīj Aḥādīs 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-ḥadīs* and assessing it. The author assumes that the reason for naming the book Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl is al Albani hopes that this book can be a thirst quencher for those people who are 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 Irwā' in Arabic, which is defined as a thirst quencher. Whereas *al-galil* is the thirsty one.

The book of Irwā' al-Galīl is one of the thickest books because it consisted of 8 volumes and published for the first time in 1979. In the introduction to the book, it is stated that the book of Irwā' al-Galīl fī Manār al Sabil is two books that are then combined into one printing. The idea of making this book was originally just to collect the hadiths that existed among the scholars in Damascus. Sheikh Muhammad Bahjat al Baithar, Shaykh Mustafa al Shiba'I, and Ustadz 'Isham al Athar.

¹³ M. B. Miles dan M. Huberman, *Qualitative Data Analysis*, Second. (SAGE Publications, Ink., 1994).

However, the sheiks in Beirut saw the need to *takhrij* the traditions contained in the Manar al Sabil book. It was here that 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* the Hadith, which took him 15 years to complete this work.

After al Albani finished with the *takhrij* process of manar al Sabil, the book of Manar al Sabil fi syarh al Dalil was finally combined with the book of al Ir'wa in one detailed print. The list of the contents of the Hadith is in alphabetical order, an explanation of their position, the number of the Hadith, the page in which there are traditions from the two books, a table of contents, and general knowledge.

Before describing how the Albani is inconsistent in judging a hadith, the author explains how the Albani method determines the *daif* of a hadith. Albani in determining the *daif* of a hadith based on the presence of a destructive defect (*'illat al-*

qadihah) among the various forms of *'illat* known in hadith science such as the *da'if* of a *rawi* in the *sanad*, the occurrence of *idtirab* (confusion), *al-nakarah*, *al-syuzuz*, and others.

In assessing the *da'if* of a hadith history, it refers to seven kinds of *'illat* (defects) hadith which, according to him, can affect the hadith, namely: *al-Syuzuz* (irregularities); *al-Mudtarib* (confusion); *al-Mursal*; *al-Mudallas*; *Al-Munqati'* (disconnected); *al-Maudu'* (false); and *Al-Munkar*.

To clarify how the seven of these *'illah* hadiths were applied by al-Albani in his work *Sisliyah al-Ahadis al-Da'ifah*, the researcher will describe al-Albani's method of using two kinds of *'illah* as samples, namely:

a. *Al-Syuzuz* (irregularities)

Shaz hadith in the sense of al-Albani is a hadith narrated by *siqah rawi* who are at odds with narrators who are more *siqah* than him, or narrations from majority of *siqah* narrators. The history of the *ausaq rawi* is called the *mahafuz hadith*, while the history that violates it is

called *syaz*, and *syaz* can occur in the *sanad* or *matan* hadith.

In determining the content of the *syaz* of a hadith, al-Albani uses the *muqaran al-riwayah* method (comparison between narrations) both from the side of the *sanad* and the *matan*, so that he can determine who the narrator and or *lafaz* are *syaz*, so he then determines that the hadith is valid because of the presence of *syaz*. If so, it can be said that after al-Albani compared the narrations. Then he found a narrator and or *lafaz* indicating the occurrence of *syaz*, then he immediately stated that the hadith was of *da'if* quality, because for him all narrations were *syaz* both from the side of the *sanad* and the *matan*. Therefore, al-Albani's attitude may be categorized as *attasahul* in determining the quality of a hadith history. Even though, in this case he applied well the rules regarding the hadith of *Syaz* as formulated by previous hadith scholars.

b. *Al-Mudtarib* (confusion)

Mudtarib hadith, in al-Albani's sense, is a history of hadith

narrated in various forms of narration that are different from one another. Still, each narration has similarities in strength and validity and cannot be carried out in the *tarjih* process.

Regarding to this understanding, al-Albani explained, that the requirements of the *mudtarib* hadith are having the quality level of the history is at one level and it cannot be interpreted from one another either in terms of the level of memorization of the narrators, or the *dabit* side. And the length of time the narrator received the history from the *sheiks* (*kasratu suhbatih*), and the other side.

According to al-Albani, the *mudtarib* hadith is one form of indication that one of the narrators in his *sanad* does not meet the *dabit* requirements, namely *dabt al-sadr*.

Al-Albani assesses a hadith as a *mudtarib* hadith that is *da'if* from the side of the *sanad* and *matan*. Because, for him, it explains the quality level of the narrator's intellectual capacity. Thus, in this case al-Albani slickly applies the rules of the authenticity of hadith by

stating that the cause of the *mudtarib* hadith is part of the *da'if* hadith because of the low level of *dabit* of one of the narrators, especially in terms of memorization.

Analysis of Albani's Inconsistency

The systematic compilation and discussion of the book *Irwā' al-Galīl* is almost the same as other *takhrīj* books by mentioning the pieces of Hadith used in the book *Manār al-Sabīl* as a book that is *takhrīj* and then determining the quality, *mukharrij* or sourcebook and then mentioning the scholars' assessment of the Hadith the. However, these steps are not always carried out, because there are some hadiths whose 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:

- a. Mentioning pieces of Hadith that are *takhrīj* from the book of

Manār al-Sabīl equipped with several things, namely:

- b. Mention the status of Hadith and *mukharrij* Hadith in the book of hadith
- c. Mention *mukharrij* or book of hadith sources

In assessing the narrators of Hadith as stated above, Albani often makes inconsistencies in assessing a hadith narrator. Among them:

1. Al-Sa'q bin Hazn: Al-Albani stated *da'if* for the Hadith, which chain is contained in al-Sa'q bin Hazn, as stated in the book of *Irwā' al-Galīl* when explaining the hadith number 104 in volume one. Al-Albani comments on the *sanad* in which there is al-Sa'q bin Hazn *shaz* because in it there is al-Sa'q bin Hazn which he is a narrator with status of *saduq yahim* (honest but weak). However, al-Albani considered al-Sa'q bin Hazn as a *siqah* narrator on another occasion as he stated in his *Sahih* book when commenting on a *sanad*.¹⁴

¹⁴ Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl*,

Juz 1, 1 ed. (Beirut: Al-Maktab Al-Islami, 1979).

Al-Albani stated that the *sanad* was *jayyid* (good) because the narrators are the narrators used by al-Bukhari except for al-Sa'q bin Hazn who is the narrator used by Muslims.¹⁵ Even in the book of Irwā' al-Galīl in another hadith al-Albani gives different comments about al-Sa'q bin Hazn. This is illustrated in al-Albani's statement when commenting on a *sanad* in which there is also al-Sa'q bin Hazn, where al-Albani said that the *sanad* is under Muslim requirements and not Bukhari Muslims because al-Bukhari narrated al-Sa'q bin Hazn, not in the book *Sahih* al-Bukhari.¹⁶

In addition, it is explained in the Tafzib al-Kamal book that al-Sa'q bin Hazn is a narrator that most scholars consider him to be a *siqah* narrator. Among the scholars who state al-Sa'q as *siqag* are 'Abbas al-Duri from

Yahya bin Ma'in and Abu Zur'ah, Abu 'Ubaid from Abu Daud, al-Nasa'I, and Ibn Hibban.

It is even said that the hadith history from al-Sa'q bin Hazn was also narrated by al-Bukhari, Muslim, and Abu Daud. Some scholars consider him as *laisa bihi ba's*, such as Ishaq bin Mansur from Yahya bin Ma'in, and Abu Hatim also considers it *ma bihi ba's*.¹⁷ However, it is well-known among *jarh* and *ta'dil* scholars that *sigat laisa bihi ba's* when pronounced by Ibn Ma'in means *siqah*.¹⁸

2. 'Aqil bin Mudrik: In Irwā' al-Galīl book, al-Albani gives status as *daif* to 'Aqil bin Mudrik. This is illustrated in the commentary of al-Albani about 'Aqil bin Mudrik where al-Albani said that 'Aqil bin Mudrik is a narrator who is not well-known, and no one considers him *siqah* except Ibn Hibban.¹⁹ but at another time, al-

¹⁵ Muhammad Nasiruddin al-Albani, *Silsilah al-Ahadis al-Sahihah, Juz IV*, 1 ed. (Riyadh: Maktabah al-Ma'arif li al-Nasyr wa al-Tauzi', 1995).

¹⁶ Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fī Takhrij Ahādīs Manār al-Sabīl, Jilid 2* (Beirut: Al-Maktab Al-Islami, 1979).

¹⁷ *Tahzib Al-Kamal*, n.d.

¹⁸ Abu Bakr Ahmad ibn Abi Khaisamah, *Al-Tarikh al-Kabir, Juz 1*, 1 ed. (Kairo: Al-Faruq Al-Hadisah li al-Tab'ah wa al-Nasyr, 2006).

¹⁹ Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fī Takhrij Ahādīs Manār al-Sabīl*,

Albani commented differently regarding 'Aqil bin Mudrik, where al-Albani and two other *siqah* narrators said that 'Aqil bin Mudrik was a narrator who was judged *siqah*. This is contrary to the previous comment of al-Albani where al-Albani stated that only Ibn Hibban considered 'Aqil bin Mudrik as a *siqah* narrator.

It is explained in the book of Tahzib al-Kamal that indeed only Ibn Hibban's judgment is mentioned in the book, but even then, Ibn Hibban assesses 'Aqil bin Mudrik as an authentic narrator.²⁰ *Siqah* because Ibn Hibban included the name 'Aqil bin Mudrik in his al-Siqat.²¹ Besides that, 'Aqil bin Mudrik could not be said to be *da'if* just because he is not famous, because 'Aqil bin Mudrik is not *majhul*, and there is also no *jarh* of scholars against him.

Jilid 6, 1 ed. (Beirut: Al-Maktab Al-Islami, 1979).

²⁰ Muhammad Nasiruddin al-Albani, *Al-Sunnah li ibn Abi 'Asim wa Ma'aha Zilal al-Jannah li al-Albani, Juz II* (Beirut: Al-Maktab Al-Islami, 1980).

²¹ *Tahzib Al-Kamal*.

3. Hadith ibn Umar: One of the hadiths that was judged *da'if* by al-Albani in the book of *Irwā' al-Galīl* is the hadith narrated by Ibn 'Umar, namely:

نهي رسول الله صلى الله عليه وآله عن مطعمين
عن الجلوس على مائدة يشرب عليها الخمر
وأن يأكل وهو منبطح على وجهه (رواه أبو
داود وابن ماجه)

Al-Albani said that this Hadith was narrated through the chain of Kasir bin bin Hishamm from Ja'far bin Barqan from al-Zuhri from Salim from his father; Abu Daud said that Ja'far never heard of this Hadith from al-Zuhri and Ja'far is *munkar*.²² However, on another occasion, al-Albani included this Hadith with the same chain path in his book *Silsilah al-Ahadis al-Sahihah*.²³

4. Mujja'ah bin al-Zubair: Al-Albani judges the *sanad* in which Mujja'ah bin al-Zubair is present as a *da'if sanad*, as commented

²² Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fi Takhrīj Ahādīs Manār al-Sabīl, Juz 7*, 1 ed. (Beirut: Al-Maktab Al-Islami, 1979).

²³ al-Albani, *Silsilah al-Ahadis al-Sahihah, Juz IV*.

on the statement about hadith number 777 in volume 3 in the book of *Irwā' al-Galīl*, where al-Albani says that the *sanad* is *da'if* because of Mujja'ah bin al-Zubair, even though al-Albani himself citing the opinion of Ahmad bin Hanbal who assessed Mujja'ah bin al-Zubair as a *laisa bihi ba's* narrator but on the other hand al-Albani also quoted the opinion of al-Daruqutni which stated that Mujja'ah bin al-Zubair is a *da'if* narrator. In this case, it means that al-Albani tends to prefer the idea of al-Daruqutni when judging Mujja'ah bin al-Zubair as *da'if* narrators.²⁴

However, in his *Sahih* Genealogy book, al-Albani judges that Mujja'ah bin al-Zubair is a narrator whose Hadith is considered *hasan* Hadith and not a *da'if* hadith.²⁵ Therefore, the status given is following the opinion of Ahmad bin Hanbal regarding Mujja'ah bin al-Zubair, namely the narrator who is *laisa*

bihi ba's who is none other than the narrator of the *hasan* hadith.

5. Harun bin 'Antarah: One of the narrators where al-Albani is inconsistent in his assessment of the narrator is Harun bin 'Antarah. In the book of *Irwā' al-Galīl*, Al-Albani assesses a *sanad* in which there is Harun bin 'Antarah as a *da'if jiddan* (very weak) *sanad* because there are two *illat* that cause him to become *da'if jiddan*. The reason is because Harun bin 'Antarah is a narrator who is *mukhtalaf fih* (a narrator whose quality and credibility are disputed), al-Albani then quotes the opinion of al-Zahabi in the book *Mizan al-Itidal* which is narrated from al-Daruqutni that Harun bin 'Antarah is rated *da'if* by him, besides that Ibn Hibban also included it in the book *al-Du'afa'*. However, at another time al-Albani then followed the opinion of al-Hafiz Ibn Hajar who said that Harun bin 'Antarah *la ba'sa*

²⁴ Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fī Takhrij Ahādīs Manār al-Sabīl*, Juz 3, 1 ed. (Beirut: Al-Maktab Al-Islami, 1979).

²⁵ al-Albani, *Silsilah al-Ahadis al-Sahihah*, Juz IV.

bih (no problem with him) and did not consider Harun bin 'Antara as a reason to *da'if* a *sanad*.²⁶ Al-Albani explains this in his *Da'if* book.

One of the narrators rated *da'if* by al-Albani in the book of *Irwā' al-Galīl* is Ayyub bin Suwaid as a *da'if* narrator.²⁷ Still, in The book of *Silsilah al-Ahadis al-Sahihah*, al-Albani assesses Ayyub bin Suwaid as a narrator who is *saduq yukhti'* (very honest but sometimes wrong) and Ayyub bin Suwaid Syahid jayyid.²⁸

In the book of *Tahzib al-Kamal*, Ayyub bin Suwaid is a *da'if* narrator with various kinds of scholarly comments against him, such as Al-Bukhari, who said that Ayyub bin Suwaid is a narrator discussed by hadith scholars (*yatakallamuna fih*). al-Nasai said *laisa bi siqah*, Abu Hatim said *layyin al-hadis* (weak Hadith), 'Abbas al-Duri from Yahya bin Ma'in said *laisa bi*

syai' yasriq al-ahadis (meaning narrators and stealing Hadith). Ahmad bin 'Adi said that Ayyub bin Suwaid had several hadiths from well-known teachers such as 'Abd al-Rahman bin Yazid bin Jabir, al -S|auri, Ibn Juraij, al-Auza'i, and others.²⁹

6. 'Amr bin Malik: One of the narrators rated *da'if* by al-Albani in the book *Irwā' al-Galīl* is 'Amr bin Malik. Al-Albani commented on a *sanad*, where there was 'Amr bin Malik, as a *da'if sanad*. This statement is given because Ibn Abi Hatim mentioned 'Amr bin Malik in his book but did not give him an assessment of both the *jarh* and *ta'dil*. While Ibn Hibban says it in his book *al-Siqat*, but according to al-Albani, Ibn Hibban also rates 'Amr bin Malik with *yu'tabar bi hadisih*. According to al-Albani *I'tibar* and *istisyhad* are almost meaningful, namely, to signal that the narrator cannot be used

²⁶ Muhammad Nasiruddin al-Albani, *Silsilah al-Ahadis al-Da'ifah*, Juz II, 1 ed. (Riyadh: Dar Al-Ma'arif, 1992).

²⁷ al-Albani, *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl*, Juz 7.

²⁸ al-Albani, *Silsilah al-Ahadis al-Sahihah*, Juz IV.

²⁹ *Tahzib Al-Kamal*.

as evidence if he is alone because his memorization is considered flawed.³⁰ Then on another occasion, al-Albani commented on a different assessment of 'Amr bin Malik, wherein his *Sahih* book, al-Albani gave an evaluation of a *sanad* that in it there is 'Amr bin Malik as a legitimate *sanad*. The reason behind it is that all the narrators are *siqah* narrators of Muslim imams other than 'Amr bin Malik, but he is *siqah*.³¹

7. 'Amr bin 'Abd al-Rahman: In the book of *Irwā' al-Galīl*, al-Albani assesses *da'if* 'Amr bin 'Abd al-Rahman because he is a *majhul* narrator. Al-Albani reasoned that Ibn Abi Hatim mentioned 'Amr bin 'Abd al-Rahman in his book, but there was no assessment of him, either *jarh* or *ta'dil*.³² However, on another occasion, al-Albani assessed the *sahih* Hadith narrated by 'Amr bin 'Abd

al-Rahman and considered it a *siqah* narrator. Al-Albani explains this in his book, *Sahih*, where al-Albani assesses a *sanad* in which there is 'Amr bin 'Abd al-Rahman as a *sahih sanad*. Al-Albani also said that Malik's narration of the history of 'Amr bin 'Abd al-Rahman is a *ta'dil* assessment of Malik against 'Amr bin 'Abd al-Rahman, because Ibn Ma'in once said that every narrator whose Hadith was narrated by Malik then he is a *siqah* narrator except 'Abd al-Karim. This is as explained by Ibn Hibban.³³

Conclusion

As for the consistency of standards for determining the Hadith of *Da'if* al-Albānī in the book of *Irwā' al-Galīl fī Manār al-Sabīl*, Al-Albānī always consistently follows the system of assessing the store of Hadith by explaining the authenticity of the Hadith expressed by adjusting

³⁰ al-Albani, *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl*, Juz 3.

³¹ al-Albani, *Silsilah al-Aḥadis al-Sahihah*, Juz IV.

³² Muhammad Nasiruddin al-Albani, *Irwā' al-Galīl fī Takhrīj Aḥādīs Manār al-Sabīl*,

Juz 5, 1 ed. (Beirut: Al-Maktab Al-Islami, 1979).

³³ al-Albani, *Silsilah al-Aḥadis al-Sahihah*, Juz IV.

the level of the Hadith. *da'īf* Hadith in question and by changing the reason he *da'īf*-it. The terms used by al-Albānī are the same as the terms of *Da'īf* hadith in general. In his *Da'īf* explanation, al-Albānī uses three different methods of explaining. 1) mentions the Hadith as *Da'īf* without being followed by an explanation. 2) mention the Hadith *Da'īf* with a concise explanation. 3) mention the Hadith as *daif* with a detailed explanation. In assessing the Hadith, al-Albani tends to prioritize researching the narrator first. In several cases, al-Albani was identified as determining the quality of different hadiths with the same Hadith. According to the author, this is due to *muktalit* narrators (different assessments) from each scholar regarding their credibility. In the case of the assessment of the narrator whose assessment is clear from the ulema, then al-Albani is *tasyaddud* in assessing the narrator. However, it is different if the narrator has a double assessment, al-Albani tends to be *tawasut* in determining the quality itself.

Studies and research on al-Albānī's methodology in determining the quality of Hadith, among others, some think that al-Albānī did his research by referring to the methods of previous hadith scholars but not a few of them though that al-Albānī violated the practices of previous scholars as his attitude and flexibility in determining the quality of the Hadith, both from the side of the *sanad* and the point of view. This has implications for subsequent hadith studies. Thus, the opinions and conclusions of Al-Albani regarding certain hadiths are not absolute. It can be used as a reference or left out altogether.

The study of al-Albānī's methodology in this paper can only show a small number of hadith samples contained in the book of Irwā al-Galīl fī Manār al-Sabīl. While the number of Hadith in the book is very much. For this reason, the study and verification of the al-Albani methodology in the book is still necessary to be carried out and developed in depth based on scientific principles known by the *muḥaddīn*.

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*Muhammad Rafi'iy Rahim
Mohammad Syafri*