

HADIS *DHÂIF JIDDAN* DALAM KITAB HADIS SAHIH AL- ALBANI (ANALISIS KRITIS ATAS KONSISTENSI AL-ALBANI DALAM KITAB *SILSILAH AL-SAHIHAH*)

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Abstract

This research aims to describe the *hadith dha'if jiddan hadith dhâif jiddan* in the Book of Hadith Sahih al-Albani (critical analysis of the consistency of al-Albani in the Book of *Silsilah al-Sahihah*). The research method uses qualitative research with descriptive analysis which is included in the library research category. Library research also utilizes library sources to obtain research data. The results of this research illustrate that in general, Muhammad Nasiruddin al-Albani's use of method of criticizing hadith does not have significant differences from the majority of muhaddisin. Because according to him he is a person who follows in the footsteps of previous scholars. The *dhâif jiddan hadith* in the book *Silsilah al-Ahadis al-Sahihah* became a serious polemic which caused al-Albani to be rejected by the *muhaddis* of his time. Al-Albani's attitude in applying his critical method is classified as inconsistent. Because there are several results of criticism of hadiths that violate it. Thus, the finding can be an important reference for *muhaddis* in tracing the track record of hadiths which is considered *dha'if jiddan* in the opinion of the ulama. Therefore, researchers in the same field are asked to be more critical in adhering to the rules for determining hadith based on the decisions of the ulama so that there are no inconsistencies in determining hadith in the future.

Keywords: *Al-Albani's Hadith Criticism Method; Hadith Dhâif Jiddan; Inconsistency*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan hadits *dha'if jiddan* hadits *dhâif jiddan* dalam Kitab Hadits Sahih al-Albani (analisis kritis terhadap konsistensi al-Albani dalam Kitab *Silsilah al-Sahihah*). Metode penelitian menggunakan penelitian kualitatif dengan analisis deskriptif yang termasuk dalam kategori penelitian kepustakaan. Penelitian kepustakaan juga memanfaatkan sumber-sumber kepustakaan untuk memperoleh data penelitian. Hasil penelitian ini memberikan gambaran bahwa secara umum metode kritik hadis yang dilakukan Muhammad Nasiruddin al-Albani tidak memiliki perbedaan yang signifikan dengan mayoritas muhaddisin. Karena menurutnya dia adalah orang yang mengikuti jejak ulama-ulama sebelumnya. Hadits *dhâif jiddan* dalam kitab *Silsilah al-Ahadis al-Sahihah* menjadi polemic serius yang menyebabkan al-Albani ditolak oleh para muhaddi pada masanya. Sikap Al-Albani dalam menerapkan metode kritisnya tergolong tidak konsisten. Sebab ada beberapa hasil kritik terhadap hadis-hadis yang melanggarnya. Dengan demikian, temuan tersebut dapat menjadi rujukan penting bagi para muhaddi dalam menelusuri rekam jejak hadis-hadis yang dianggap *dha'if jiddan* menurut pendapat para ulama. Oleh karena itu, para peneliti di bidang yang sama diminta lebih kritis dalam menaati kaidah penetapan hadis berdasarkan keputusan para ulama agar tidak terjadi inkonsistensi dalam penetapan hadis di kemudian hari.

Kata kunci: *Metode Kritik Hadis al-Albani; Hadis Dhâif Jiddan; Inkonsistensi*

INTRODUCTION

Criticism of hadith in Arabic is called naqd al-hadith. The word naqd means to differentiate, as in Arabic نفدت الدراهم it means that I separate dirhams that are still good from those that are bad. The second meaning of naqd is discussion or debate. It can be understood that naqd is discussing something to differentiate it from other things. Hafidz bin Muhammad al-Hakami (2013). Meanwhile, according to al-Maliki, hadith are things that are relied on by the Prophet Muhammad SAW, whether in the form of words, actions or decrees (Muhammad bin Alwi al-Maliki, 2019).

There are several things that underlie and require it to carry out hadith criticism. The following are several reasons that require hadith criticism to be carried out: (1) Giving full attention to religion and maintaining the authenticity of hadith as the second source of Islamic law. (2) The emergence of slander and the many lies and falsehoods in the hadith, especially at the end of the tabi'in period and thereafter. (3) The majority's weak desire to memorize, especially in the early years of 300 H. Muslim bin Hajjaj (1982). Reason number (4) is the large number of narrators and those narrated, the long distance between the narrators and their companions, especially in 300 H. and after. (5) There is not a single narrator who is free from mistakes or the possibility of forgetting his memorization and excerpts. (Muhammad Ali Qasim al-Amiri, 2007)

Apart from the reasons above, the Qur'an also explains this, as Allah SWT says:

يأيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تثيبوا قوماً بجهلة ف تصبحوا على ما فعلتم ندمين (الحجرات:6).

It means: O you who believe, if a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of ignorance (carelessness), and in the end you will regret your actions. (QS. Al-Hujurat 49).

This verse clearly states that if there is news brought by someone whose honesty cannot be trusted, clarification is needed. Ibn Taimiyah (1978). Even the Prophet Muhammad SAW also explained that: When there is news related to religious matters (hadith) then there must be no lies in it.

من كذب علي متعمداً فليتبوأ مقعده من النار.

Meaning: Whoever lies to me intentionally, he should occupy a part of hell (HR. Bukhari)

Muhammad Nasiruddin al-Albani, a contemporary hadith expert, is known for his work in researching and reassessing the status of hadiths that had been decided by previous hadith experts. He tried to change the status of several hadiths from dhâif to sahih or hasan based on his own research, which made them controversial among hadith scholars. One of the biggest controversies is his courage in including and excluding hadith from the authentic category, especially hadith that have been accepted by the majority of hadith scholars. This action received criticism from various other hadith scholars, such as Abdullah bin Muhammad al-Harary, Abdul Aziz al-Ghumary, and Habiburrahman al-A'zamiy.

Apart from that, al-Alba is also considered inconsistent in his own hadith criticism. There are cases where he gives conflicting assessments of one hadith in different works. For example, there are hadiths that he considers valid in one work, but considered weak in another work. This has given rise to serious polemics in the world of hadith science, considering the importance of hadith in the Islamic religion.

However, there is still a lack of in-depth research regarding al-Alba's hadith criticism, especially towards the hadiths that have been questioned by him. Further analysis needs to be carried out to provide a more balanced and comprehensive picture of al-Alba's consistency in assessing the hadith with the title *Dhâif Jiddan Hadith in the Sahih al-Albani Hadith Book (Critical Analysis of al-Albani's Consistency in the al-Sahihah Silsilah Book)*

RESEARCH METHODS

This research is library research category, namely research that is identical to studying books. Library research also utilizes library sources to obtain research data. Strictly speaking, library research limits activities to only library collection materials without conducting field research (Sugiyono, 2019). The analysis that will be used in this research consists of; Content Analysis, a method used to draw conclusions through efforts to bring out the characteristics of the messages used objectively and systematically. With this method, a result or understanding of the content of the author's message will be obtained objectively, systematically and sociologically relevant. Sujono and Abdurrahman, (1998). Comparative, an analysis method carried out by examining certain factors related to the situation or phenomenon being investigated and comparing

one factor with another.

Data source This research consists of data obtained from written sources, which can be divided into two, namely; primary and secondary. Primary sources are data originating from a book by al-Albani entitled *Silsilah al-Ahadis as-Sahihah* and his other works. Secondary sources are data or material obtained from a second person and not original data from the first person or book sources that the author considers representative to be used as additional material in this study. As is the case with books and journals and others related to al-Albani's thought and criticism of hadith.

RESULTS AND DISCUSSION

Al-Albani's Hadith Criticism Method

Hadith according to al-Albani it is divided into two: sahih and dhâif (Ishom Musa Hadi, 2003). An authentic hadith is a hadith whose sanad is connected to the Messenger of Allah, obtained from a fair and trustworthy narrator (*dhâbit*), there are no shadh and defects (*illah*) in it (al-Albani, 1990). Meanwhile, a dhâif hadith is a hadith that has defects that can change the legal status of the hadith (*illat al-qadimah*) which include the weakness of one of the narrators in the sanad, the existence of contradictions, irregularities (*shudhudh*), and other things (al-Albani, 1990). The criticism of hadith carried out by al-Albani is that it consists of two main components, namely sanad and matan. Sanad is a transmission line or chain of transmitters that conveys hadith from one generation to the next.

Each narrator in the *sanad* sequentially conveys the hadith to the next narrator, until finally it reaches the Prophet Muhammad. Therefore, *sanad* has an important role in assessing the validity or credibility of a hadith (al-Albani, 2001). Matan is a text or recitation of a hadith containing teachings or events conveyed by the Prophet Muhammad. Matan hadith provides information about what the Prophet taught or conveyed, starting from moral teachings, laws, to practical instructions in the daily lives of Muslims. Evaluation of the *matan* involves an analysis of its conformity with general Islamic principles, as well as consistency with the cultural and historical context of the Prophet's time.

Thus, according to al-Albani, *sanad* and *matan* complement each other in understanding a hadith. Sanad provides a guarantee for the reliability of the hadith

transmission from the Prophet, while *matan* provides the content or teachings conveyed by the Prophet. These two components are very important in the study of hadith, and are studied carefully in order to understand and assess the authenticity of a hadith (al-Albani (2001).

The method of authentic hadith criticism

In the study of hadith, al-Albani has formulated the criteria that must be met in order for a hadith to be considered valid. These conditions are continuous sanad, fair narrator, strong memorization (*dhâbit*), absence of anomalies (*shâdh*), and absence of defects in it (al-Albani, 1420 H).

Dhâif hadith criticism method

There are three rules used by al-Albani in assessing a hadith in the dhâif category. First, all hadiths which are defective from the sanad side, such as mu'dal, munqathi', mursal, mu'allaq, and mudallas, according to al-Albani are included in the dhâif hadith group (al-Albani, 1420 H). Second, all hadiths that experience defects from the side of the narrator, such as unfair narrators or weaknesses found in the narrator's memorization capacity, are categorized as dhâif hadiths (al-Albani, 1992). Third, all hadiths that experience defects in terms of content (*matan*), namely hadiths in the history of the narrator who are different from other narrators who are more accurate (*tsiqah*) or have more narrators, are also included in the category of *dhâif* hadiths (al-Albani, 1992).

Hadith Dhâif Jiddan in the Book of Silsilah al-Ahadis al-Sahihah

The dhâif jiddan hadith is a hadith whose status is very weak. al-Albani included hadith in this group if the narrator who conveyed it was deemed not to have brought anything (*lais bi syai'in*), disbelieved in the hadith (*munkar al-hadith*), had Shia beliefs, was suspected of lying (*muttahaam bi al-kidzbi*), was suspected of committing forgery hadith (*muttahaam bi al-wadh'i*) and narrators whose history must be ignored (*matruk*) (al-Albani, 1992).

However, researchers found that the hadith with the narrator's history above was included in the book *Silsilah al-Ahadis al-Sahihah* by al-Albani, which according to him, he made this book as a collection of authentic hadiths. At least 6

hadiths were found which had *dhâif jiddan* status according to al-Albani but were still listed in his *Silsilah al-Sahihah* book as follows: (1) Hadith No. 34, Volume 1, Pg. 39. This hadith has a very weak status (*dhâif jiddan*) due to the presence of al-Nadr bin Abi Qahdam, al-Albani quotes Ibn Ma'in's opinion that this narrator is a *lais bisyai'in* narrator. (2) Hadith No. 321, Volume 1, Page 320. This hadith has a very weak status (*dhâif jiddan*) due to the presence of al-Mughirah bin Syu'bah who adhered to the Shia rafidhah faith. (3) Hadith No. 594, Volume 2, Page 93. This hadith has very weak status (*dhâif jiddan*) due to the presence of Salih al-Muri, al-Albani quotes al-Mundziri's opinion that this narrator is considered *matruk*. (4) Hadith No. 623, Volume 2, Page 122. This hadith has very weak status (*dhâif jiddan*) due to the existence of Abdurrahman bin Zaid, al-Albani quotes Ibn Mudzaffar's opinion that this narrator is considered *muttahaam bi al-kidzbi*. (5) Hadith No. 827, Volume 2, Page 326. This hadith has very weak status (*dhâif jiddan*) because of the narrator named Rabih bin Abdurrahma. Albani quotes al-Bukhari's opinion that this narrator has the status of *munkar al-hadith*. (6) Hadith No. 838, Volume 2, Page 337. This hadith has a very weak status (*dhâif jiddan*) due to the existence of Miqdam bin Dawud, who according to al-Albani is a narrator who is *muttahaam bi al-wadh'i* (al-Albani, 2004).

Consistency in applying the rules of strengthening Dhâif al-Albani hadith

To see al-Albani's consistency, research is needed regarding its application to one of his works entitled *Silsilah al-Sahihah*. After al-Albani created rules for strengthening *dhâif* hadith, one of the conditions was that the strengthened hadith did not fall into the category of *dhâif jiddan* hadith (al-Albani, 2013). However, in reality, it is still found that there is a strengthening of the *dhâif jiddan* hadith in his book *Silsilah al-Sahihah* which does not meet these requirements so that in this case, al-Albani is inconsistent in applying the rules of strengthening his hadith.

CONCLUSION

Muhammad Nasiruddin al-Albani in his method of criticizing hadith generally does not have any striking differences from the majority *muhaddisin*. Because according to him, he is a person who follows in the footsteps of previous scholars. The *dhâif jiddan*

hadith contained in the book *Silsilah al-Ahadis al-Sahihah* became a serious polemic which caused al-Albani to receive rejection from the *muhaddis* of his time. Albani's consistency in applying his critical method is classified as inconsistent because some of the results of his hadith criticism violate the rules of hadith criticism that he himself compiled.

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