



The History of the Heretics in *Jarh Wa Ta'dil*: Relevance to Hadith Validity

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Abstract: The importance of the dimension 'is' is so significant that Ajaz al-Khatib asserts that the status of weak hadith cannot ascend to the level of Hasan, even if supported by various chains of transmission (*Shawahid and Tawawbi*), when the personal integrity of the narrator in the chain of transmission. This Paper aims to examine the status of the narration of *bid'ah* within the scholarly realm of *Jarh wa Ta'dil*. This study employed a qualitative approach using library research methods and hadith science. The findings of this study indicate that hadith scholars assess that, to some extent, *bid'ah* in *Jarh wa Ta'dil* can still be tolerated, as long as it is not extreme or considered a major of *bid'ah*, including *bid'ah* which does not render the perpetrator a disbeliever. The rejection of narrations from innovators is fundamentally not a discriminatory act, but rather a demonstration of sincerity and caution against the possible fabrication of hadith by irresponsible individuals.

Keywords: *Bid'ah*; Hadith; *Jarh wa Ta'dil*.

Abstrak: Begitu pentingnya dimensi 'adalah sampai Ajaz al-Khatib menegaskan, riwayat hadis da'if tidak bisa bergeser derajatnya naik menempati peringkat hasan walaupun didukung pelbagai jalur periwayatan (*Syawahid dan Tawawbi*), apabila integritas pribadi rawi dalam rangkaian sanad tersebut dipersoalkan kritikus hadis. Tulisan ini bertujuan untuk meneliti status riwayat pelaku *bid'ah* dalam langit keilmuan *Jarh wa Ta'dil*. Penelitian ini menggunakan langkah kualitatif dengan jenis library research dan pendekatan ilmu hadis. Hasil penelitian ini menunjukkan bahwa pakar hadis menilai dalam tingkat tertentu, *bid'ah* dalam *Jarh wa Ta'dil* masih dapat ditolelir, selagi tidak *ghullat* atau bukan merupakan *bid'ah* kubra, termasuk juga *bid'ah* yang tidak membuat pelakunya menjadi kafir. Penolakan riwayat pelaku *bid'ah* ini sejatinya bukanlah tindakan diskriminatif melainkan bentuk kesungguhan dan kehati-hatian terhadap pemalsuan hadis semaksimal mungkin dari tangan-tangan yang tidak bertanggung jawab.

Kata Kunci: *Bid'ah*; Hadis; *Jarh wa Ta'dil*.

1. Introduction

In the field of hadith studies, the authenticity of a hadith depends not only on its content (*matn*), but also on its chain of transmission (*sanad*) (Al Jalamh & Gomaa, 2023; Dakir & Shah, 2012; Jawiah Dakir & Faisal Ahmad Shah, 2012). Therefore, the saying “*undzur mâ qâla wa la tandzur man qâla*” (look at what he said, not who said it) does not apply in hadith studies; rather, the accurate saying is “*undur mâ qâla wa man qâla*” (look at what he said, and who said it).

This assertion wouldn't have emerged if the Muslim community hadn't experienced the great ordeal of “*fitnah al-kubra*” since the demise of the third caliph, Usman bin 'Affan (Suriyati, 2020). The ascension of Ali bin Abi Talib sparked the anger of Usman's family, leading to open warfare among Muslims. This event gave rise to various sects/factions within Islam, each considering itself the most correct (Arifin, 2018; Muhajirin, 2016). To bolster their position as the most correct faction, they utilised hadith evidence as a tool of legitimisation. Subsequently, fabrication of the hadith attributed to the probe emerged. Since then, scholars have questioned the sources of these narratives. If they originate from ahl al-sunnah, their narrations are accepted, whereas those from ahl al-hawa wa al-bida' are rejected. Concurrently, research on the chain of transmission (*isnad*) of hadith has become profoundly important. It is important that hadith scholars express that the chain of transmission constitutes half of religion; without it, one can say whatever they desire.

One discipline concerning the suitability of a narrator's transmission is the science of *Jarh wa Ta'dil*. This science serves as a scale (*mizan*), determining whether a narrator falls into the category of *ta'dil*, whose narrations are accepted, or *jarh*, resulting in the rejection of their narrations (Addil et al., 2015; Asfiyak, 2019; Ma'ani, 2010).

Regarding these two categories, *ta'dil* and *jarh*, hadith scholars have identified several criteria for what constitutes *ta'dil* and what falls under *jarh*. The results formulated by hadith scholars indicate that the criteria for a narrator to be considered *ta'dil* (*'adalah*) include being Muslim, mature, of sound mind, possessing integrity, free from immoral traits, and not being an innovator. Conversely, traits that detract from a narrator's credibility, thus placing them in the *jarh* category, include the opposite of the aforementioned traits: being non-Muslim (*kafir*), insane or showing signs of confusion, narrating as a child, immoral behaviour, and having problematic beliefs, categorised by muhadithin as an innovator. Regarding the latter issue, muhadithin holds various divergent views (Addil et al., 2015; Al-Rāzī, 1952; Hatim, 1952; Ma'ani, 2010; Muvid, Arsyillah, & Muammar, 2022).

This study aims to analyse the relevance of innovators to the authenticity of hadith, along with the arguments presented by each scholar regarding the acceptance or rejection of the presence of innovators. The selection of the issue of narration from innovators in this study is based on several cases, some of which belong to *ahl al-*

bid'ah, such as the followers of Shi'ism (*tashayyu'*) or Mu'tazilites in terms of belief, yet their narrations are found in reputable books. This is based on the reasons why some narrators are included in reputable books. To address this issue, the author employed a qualitative research method characterised by library research. The data for this study are obtained from primary sources of *'ulum al-hadith* and *kutub al-hadith*, where some narrators suspected of being innovators are included.

2. Result and Discussion

Criteria for Hadith Validity

According to language, *sahih* means healthy, healed, safe, or correct (Al-Naisaburi, 1996; Itr, 2016; Khon, 2012; Shubhi Shalih, 1977; Shubi Shalih, 1977; Yunus, n.d.). According to the term, there are several different editorials, but the goal is not much different, namely, in the same direction and intent. According to Ajaj al-Khatib quoting the opinion of Ibn Shalah, the *sahih* hadith is (al-Khaṭīb, 2006).

الحديث الصحيح هو المسند الذي يتصل اسناده بنقل العدل الضابط عن العدل
الضابط الى منتهاه ولا يكون شاذ ولا معللا

A *sahih* hadith is a hadith whose chain of transmission is connected by a narrator who is just and sound, from a narrator who is just and sound all the way back to the source, with no *shadz* or *illat*.

From the above definition it can be stated that the conditions for a hadith to be considered *sahih* are that it must fulfil the following conditions: (1) the *sanad* must be continuous (*itishal al-sanad*) from the last narrator to the Prophet, (2) the narrator is 'Fair, (3) the narrator is a *dhabith*, (4) there is no *Shadz*, and (5) there is no *'illat*.

The continuity of the *sanad* means that the chain of those who narrate the hadith (*rawi*) must be unbroken at every level. In other words, each of them is bound to be a student teacher either because they are of the same age or have actually met.

The second requirement of the above definition is that the narrator be 'just. What is meant by 'just' here is someone who has a solid religious footprint, always maintains authority, and is not among the unjust (al-Khaṭīb, 2006; Khon, 2012).

The third requirement is that the narrator is the *dhabith*. According to the term *dhabith* as stated by 'Ajaj al-Khatib, a narrator who well preserves a report that he hears, both when he receives it and conveys it to others, either orally or in writing (al-Khaṭīb, 2006; Itr, 2016; Khon, 2012).

The fourth condition is that it does not contain *shadz*, that is, a report from a reliable person does not contradict another report from a more reliable person.

The fifth condition that must be met is that the hadith does not contain *'illat*'. That is, a tradition that outwardly meets the criteria of a valid tradition, but upon review, it appears problematic.

The five criteria for the validity of the hadith include both sanad and matan. The first three conditions pertain to the sanad, whereas the fourth and fifth criteria pertain to the matter. Hence, the validity of a tradition is not sufficient to fulfil one of the conditions alone, but all five conditions must be present or fulfilled in terms of both the sanad and the matan. This means that a tradition is said to be sahih including both *sahih fi al-sanad* and *sahih fi al-matan* (Imtyas, Hasyim, & Helmi, 2022; Sahab, 2018).

The Position of 'Adalah in Narration

To safeguard the authenticity of a report, hadith scholars not only focused on the strength of memorisation and documentation (*al-dhabith*), but also looked at the significance of the individual integration of the transmitter. This factor related to the assessment of the narrator's personal integrity later known as the concept of 'is.

This is an important milestone that underpins the validity of hadith history after the requirement of ittishal al-sanad has been met (Ismail, 2014). So important is this dimension that 'Ajjaj al-Khatib asserts that a hadith report that is da'if cannot be elevated to the rank of hasan even if it is supported by various transmission routes (Syawâhid and Muttabi'), if the personal integrity of the narrator in the chain of transmission is questioned by hadith critics (Al-Khatib, n.d.).

Al-musawwah refers to equality in Bahasa (Al-Asfahani n.d.; Al-Jurjani, n.d.) According to Muhammad bin Makram, al-'is means among others: the middle (*al-Itidal*) and straight (*al-Istiqâmat*). The notion of fairness seems to be identical to the language of law (*fiqh*). In a legal language, fairness is a requirement for anyone who acts as a witness, judge, or leader. Fair in this context means not one-sided, impartial, and not arbitrary, but taking sides and adhering to the truth.

scholars of Hadith have established specific criteria to define what constitutes 'fairness' in narration. These criteria include being a Muslim, reaching puberty, possessing intelligence, leading a godly life, and upholding dignity. Notably, the standards set by these scholars vary slightly from one another. Within the Hadith scholars' community, there is a notable diversity of opinions regarding the qualifications of narrators deemed fair. This variation is reflected in the perspectives of 13 scholars from various periods. According to Ismail's research, among these scholars, ten are recognised experts in Hadith, while five are scholars from the ushul fiqh and fiqh fields. The mentioned Hadith scholars are: [1] al-Hakim al-Naisyaburi (d. 405 AH/1014 CE), [2] Ibn Salah (d. 643 AH/1245 CE), [3] Imam Nawawi (d. 676 AH/1277 CE), [4] Ibn Hajar al-Asqalani (d. 852 AH/1444 CE), [5] Al-Harawy (d. 873 AH/1470 CE), [6] al-Syaukani (d. 1250 AH/1834 CE), [7] Muhammad Mahfuz al-Tirmizi (d. 1329 AH), [8] Ahmad Muhammad Shakir (death date unknown), [9] Nuruddin al-Itr, [10] Ajaz al-Khatib, and the Ushuliyyin scholars include: [1] Imam al-Ghazali (d. 505 AH/1111 CE), [2] Ibn Qudamah (d. 620 AH/1233 CE), [3] Al-Amidi

(d. 631 AH/1233 CE), among others who are specialists in foundational Islamic jurisprudence and law(al-Hakim, n.d.; Ibn Al-Şalāh, 1972). More details on the diversity of the opinions of these scholars can be seen in the following table.

Table 1. Diversity of Opinions According to Syuhudi Ismail

		A	B	C	D	E	F	G	H	I	J	K	L	M	N	Jml
1	Imam al-Hakim	*								*	*					3
2	Ibn Shalah	*	*	*		*						*				5
3	An-Nawawi	*	*	*		*						*				5
4	Ibn Hajar al-Asqalani				*	*		*	*	*		*				5
5	Al-Harawi	*	*	*		*						*				5
6	Asyaukani				*	*		*	*				*			5
7	al-Tarmizi					*		*	*	*		*				5
8	Ahmad Muha. Syakir	*	*	*		*						*			*	6
9	Nuruddin 'Ithr	*	*	*	*	*		*	*							7
10	M. Ajaz al-Khatib					*	*					*		*		4
11	Al-Ghazali				*	*		*	*				*			5
12	Ibn Qudamah					*	*	*	*							4
13	Al-Amidi					*		*	*				*			4
		6	5	5	4	12	2	7	6	3	1	7	3	1	1	
The number of scholars who indicate the specific conditions																

A. Muslim, B. Baligh, C. Reasonable, D. Taqwa, E. maintain Muru'ah, F. firm in religion, G. not committing major sins, H. avoiding minor sins, I. Not committing *Bid'ah*, J. Not committing sin, K. Not committing Fasik, L. avoiding things that damage muru'ah, M. Good character, N. Can be trusted in the news.

Each of their opinions can be stated below based on the opinions expressed by them in their respective books, among others: Imam al-Hakim al-Naisyabury (d. 405 AH/1014 AD), in his book Ma'rifat Ulum al-Hadis, gives the following definition:

أصل عدالة المحدث أن يكون مسلماً لا يدعو إلى بدعة ولا يعلن من أنواع المعاصي ما
تسقط به عدالته

The essence of justice for a Muhadis is that he is a Muslim, not a promoter of innovations, and does not commit any sinful acts that would invalidate his justice(al-Hakim, n.d.).

While Imam Nawawi in his book al-Taqrīb provides fair criteria as follows:

يشترط فيه أن يكون عدلاً ضابطاً بأن يكون مسلماً بالغاً عاقلاً سليماً من أسباب الفسق
وخوازم المروءة

A narrator who is said to be fair again *dhabith* is: a Muslim, puberty, reasoning (*mukallaf*), safe from the causes of ungodliness and always keep muru'ah.

From several criteria of justice according to the scholars above, it can be streamlined into four criteria or minor elements of a narrator who is 'just', namely: (1) Islam; (2) *mukallaf*; (3) piety; and (4) maintaining authority. It seems that streamlining

occurred because scholars differed in mentioning the criteria of justice. This streamlining makes it easier to apply the criteria to determine whether the narrator is fair. The fourth point (keeping *mur'ah*) could have been included in the third point (piety). However, since all the scholars, except al-Hakim, mentioned this item as one of the important conditions that a fair narrator must have, the scholars emphasized that it should be separated in order to emphasize it.

Definition of *Bid'ah*

According to the language (lughat) *bid'ah* originally means “something new that is not preceded by an example” or “something that occurs with no example”, or “something that is established in a form that has never had an example” (Hasbi Ash-Shiddieqi, 1996). In this case, several verses of the Qur'an can be used as examples of the use of these words, such as the words of Allah:

بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Allah is the Creator of the heavens and the earth, and when He wills (to create) anything, He only says to it: “Let there be!” and there it is. (QS. Al-Baqarah: 117).

This means that Allah has no difficulty in creating the heavens and the earth. When Allah wants to create something, it is enough for him to say “be”, then what is intended will happen. This is also explained by his words:

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say (Prophet Muhammad), I am not the first of the messengers and I do not know what (Allah) will do to me or to you. I only follow what is revealed to me and I am nothing but a warner who explains.

This means that the sending of Muhammad as a Prophet and Messenger by Allah is not the first time, but there have been other Prophets sent by Allah to the face of this earth. Obviously the sending of Muhammad is not *bid'ah* (something new) (al-Syatibî, n.d.). This is also similar to what the Arabs said: *أبدع الله الخلق* (Allah has created creatures).

This means that Allah created the first creature. This is also what 'Umar ibn Khatab said when he saw the Companions praying the Tarawih prayer individually, and then he said that it would have been better if it had been done in congregation, even though the Prophet had never done it, and this is something good: *نعمت البدعة هذه*: (The best of innovations is this), Thus Munawar Khalil begins to explain the meaning of *bid'ah*, according to language (Khalil, 1996). Furthermore, according to Khalil, the person who commits innovation is called *mubtadi'*. Included in *bid'ah* are things or anything that is moved by the Heart of Sanubari, which is spoken by the tongue and done by deeds, includes both praiseworthy and reprehensible actions. As for the

definition of *bid'ah* according to the term (*shara*) put forward by the scholars, among other things, it is: "the emergence of something that is considered new in religious matters after its perfection". The author of Kamus al-Muhith gives the following definition:

والبدعة الحدث في الدين بعد الاكمال, او ما استحدث بعد النبي صلعم من الاهواء
والاعمال

Bid'ah is a new thing in the religion after it has been perfected, or what has been invented about something new after the Prophet's death rather than some desires of the passions and some deeds of action.

Imam Abu Shamah in his book al-Ba'ts explains that the word *bid'ah* is a new thing that is hated in religion (Khalil, 1996). Some scholars define *bid'ah* with:

هي الامر المحدث في الدين: عقيدة أو عبادة أو صفة للعبادة لم يكن عليها رسول الله صلى
الله عليه وسلم

Bid'ah is a new matter in religion, whether it is a belief, an act of worship, or an attribute of worship that did not exist at the time of the Prophet (peace be upon him).

The scholars vary in their views on this innovation. According to Munawar Khalil, the scholars of Ushul Fiqh, in giving an explanation of *bid'ah*, there is little difference. The disagreement is at least divided into two opinions as stated by Imam al-Syatibi as follows:

فالبدعة اذن هي عبارة عن طريقة في الدين مخترعة تضاهي الشرعية يقصد بالسلوك
عليها المبالغة في التعبد لله سبحانه وتعالى

So then, *bid'ah* is like a way that has been invented in religion that resembles the laws of sharee'ah, and what is meant by doing it is to intensify devotion to Allah, the Most High (al-Syatibî, n.d.).

Based on this definition, the scope of *bid'ah* is worship, not cultural customs. Simply put, something new in religion that is made to exactly resemble religion. While the opinion that includes customary affairs in the meaning of *bid'ah* says:

والبدعة طريقة في الدين مخترعة تضاهي الشرعية يقصد بالسلوك عليها مابا الطريقة
الشرعية

Bid'ah is a way that is invented in religion that resembles the Shari'a h ruling, what is meant by doing it is: like what is meant by the way of the Shari'a h ruling.

The definition above indicates that *bid'ah* includes anything deliberately invented in religion, whether it is related to worship or customary affairs. These actions are

regarded as religious matters, which are seen as equal to the Shari'a itself, so doing them is the same as doing religion itself (Hasbi Ash-Shiddieqi, 1996).

The definition of *bid'ah* put forward by al-Syatibi above is also close to the *ta'rif* put forward by Asymany, as stated by Hasbi Ash Shiddieqi (1996). According to him, *bid'ah* is something that is contrary to the *haq* that has been accepted by the Messenger, whether in the form of knowledge, charity, or his condition. It is made because of a *shubhat* (vague information) or because it is considered good and continues to be seen as a religion that is included in doing it.

As stated above, Imam al-Syatibi is one of the *Ushuly* (experts in *ushul Fiqh*) who raises many issues of *bid'ah*. In his book *al-'Itisham* Syatibi further explains the various expressions of the definition concerning, *Al-Thariqah*, *al-Shuluk*, and also *al-Sunan*. He said that all three words mean the same thing (one meaning): whatever is planned to be travelled. Because some of the paths in religion are based on Shari'a and some are not based on *Shari'a*, for this reason, a limitation (*qayyid*) is determined from them, namely the part of the path that is established with no preceding example from Shari'a. Therefore, what is called heresy is what comes from what has been determined by the maker of the *Shari'a* (Allah and His Messenger). From this limitation, it is clear that al-Syatibi is concerned something that deals with religion. Things related to world affairs, such as opening empty land into settlements and carpentry, are not called *bid'ah* (Khalil 1996). These are some of the views of scholars of *ushul fiqh* on the definition of *bid'ah*. Thus, those who think that *bid'ah* in customary matters is wrong when referring to the definition of *bid'ah* according to *Shara*, not according to language (*lughat*).

Yusuf Qaradhawi also shares Syatibi's opinion above. Qaradhawi said that it is not permissible to say that a matter relating to life or the affairs of the world (life) is *bid'ah* because the Companions and *Taabi'in* did not do it. It may be a new thing but it does not fall under *shar'iyah bid'ah*, such as the use of microphones, prayer mats, tables or chairs as *bid'ah*. This is as important as the misunderstanding of the Prophet's actions, according to which some people think that everything the Prophet did was *sunnah*.

Like the *ushul* group, *fuqaha* has two definitions of *bid'ah*. Some *fuqaha* view *bid'ah* as anything that contradicts the *Qur'an*, *hadith* and consensus, whether in the form of speech or action, explicit or implicit. Worldly affairs were not included in this category. There are also *fuqaha* who think that *bid'ah* is anything new after the Prophet, whether religious or cultural (Hasbi Ash-Shiddieqi, 1996).

In general, there are two kinds of *bid'ah*: *bid'ah hasanah* (good *bid'ah*) and *bid'ah sayyiah* (bad *bid'ah*). The first of these has three subdivisions: *bid'ah wajibah*, *bid'ah mandubah* and *bid'ah mubahah*. The second one has two branches, namely *bid'ah makruhah* and *bid'ah muharramah*.

The division of *bid'ah* into five types received reaction from Imam Syatibi. According to Imam Syatibi, the division of *bid'ah* into *bid'ah wajibah* as stated above,

with the example of collecting the Qur'an into one mushaf, Syatibi denied that it was not called by the term *bid'ah*, but *maslahatul Mursalah*(Khalil, 1996). The reason, according to Syatibi, is that the religious arguments have shown this, such as in the time of the Prophet there was an order to write down the verses of the Qur'an, as well as an order to write down the words of the Prophet (hadith), so it is not called *bid'ah*. Likewise, studying sciences such as learning Arabic or other sciences in order to understand the Qur'an and hadith has been ordered by the Prophet. This is not an innovation because it is a tool or a way to understand the meaning of these two sources. This is in line with the rule of *ushul fiqh*:

كل ما لا يتم الواجب الا به فهو واجب

Anything that is incomplete without it is also obligatory(Khalil, 1996).

This is also related to the term *bid'ah mandubah*, with the example of a *tarawih* prayer in a congregation. Imam Syatibi denied that it was not *bid'ah* but sunnah. The tarawih prayer in the congregation was once performed by the Prophet and his companions, although only a few nights. As for the words of Umar ibn Khatab who recommended tarawih prayer in congregation with his words "This is the best of *bid'ah*". According to Syatibi, this *bid'ah* is only from the point of view of language (lughat), not the term *bid'ah* in the sense of *Shara'ah*(Khalil, 1996)

Bid'ah in Jarh wa Ta'dil

On this issue of *bid'ah*, Imam al-Dzahabi explained that *bid'ah* consists of two types, namely: (1) Small *bid'ah* (shugra), such as *tasyayu'* without ghullat (*Ghullat* is a very extreme sect of Shi'ism. They like to characterise their imams with lahut (divine) attributes. They have notions of tanasukh (spirit impregnation) and al-Hulul (incarnation) which are Jewish and Christian. Abdullah bin Saba was the bearer of this notion. This *Ghullat Shi'a* is also divided into several groups including: al-Syaba'iyah, Kamaliyah, Khatabiyyah, Mughriyyah, Mansyuriyah, Nu'miyah, and others)(Al-Syahrastani, 1987; Anwar, 2001) An example of this is the group that killed 'Ali (may Allah be pleased with him), who were of the *wara'*, *shaduq* (righteous) tabiin. This person's narration is accepted. (2) Major *bid'ah* (*kubra*) such as the pure rafidhahs, who reviled Abu Bakr, 'Umar, their reports are rejected(Al-Dzahabī, 1995)

Related to this issue, Imam Khatib al-Baghdadi responded by likening them to groups in the school of kalam, such as Qadariyah, Khawarij, and Rafidhah, which are experts in *Bid'ah*(Al-Baghdād, n.d.). According to Imam al-Syatibi, heretics are Mu'tazilah, Khawarij, Murji'ah, Najariah, Jabariah, and Musyabihah.

While al-Suyuthi gives details that among the issues that cause people to be accused of *bid'ah* are: (1) *al-Irja'*, which is to suspend judgment on whether the perpetrator of a major sin will be put in hell or not; (2) *al-Nasb'*, which is to hate 'Ali ibn Abi Talib and favour other companions over him; (3) *al-Tasyayu'*, which is to

favour the companions of 'Ali over other companions; (4) *al-Qadr*, which is to assume that human evil is created by humans; (5) *Shahib al-Ra'yi* Abi Jahm, which negates the attributes of God and believes that the Qur'an is a creature; (6) *al-Haruriyyah*, which is Khawarij who rejects tahkim and states that they are independent of these issues as well as from Usman and his relatives; (7) *al-Waqf*, which does not dare to argue whether the Qur'an is a creature or not; (8) *al-Khuru'j 'ala al-'Aimah*, which rebels against the legitimate leader (Al-Suyuthi, 1972).

Scholars have differing opinions regarding the narration of hadith innovators. Aja' al-Khatib, for example, said that some scholars, one of whom is Imam Malik, are of the view that the narration of innovators in any form is absolutely unacceptable. However, some scholars disagree that innovators' narration can be accepted under several conditions. One of these conditions is that, if an innovation makes the perpetrator a disbeliever, then its narration is not acceptable. However, if the innovation does not make the practitioner a disbeliever and the narrator permits lying for the sake of his innovation, then his hadith is not acceptable. Sufyan al-Tsauri states that the testimony of the innovator will be accepted on the condition that he is just and he does not allow lying to fortify his innovation. In line with al-Tsauri, Imam Shafi'i expressed the same thing. In fact, he gave the example that the khathabiyyah of the *Shi'a Rafidhah* sect is an innovator whose narration cannot be accepted for this reason. If the heretic does not allow lying to legitimise his actions, then the scholars specify the following: if he promotes his heresy to others, then his narration cannot be accepted, but if he does not promote it, then his narration is accepted. This is the view of the majority of hadith scholars (Al-Khatib, n.d.)

A similar opinion was expressed by the author of the book, *al-Raf'u Wa Takmil*. According to the author, the perpetrator of heresy is included in the fifth level in Jarh if his *bid'ah* is at the level of wickedness. However, if the heresy is at the level of the *kafr*, his narration is completely rejected. Ibn Hajar in Hadyu Shari, said: "With regard to innovation, if it is at the level of disbelief or wickedness, then with regard to the latter, its disbelief must be agreed upon by the scholars of the entire ummah, as was their view of the *Ghullat Rawafidhah*. They are agreed to be disbelievers by the scholars because of their claim "that God is one in 'Ali ibn Abi Talib or in other Imams, or their belief in the reincarnation of 'Ali before the Day of Judgment, or their claim that there have been deviations in the writing of the Qur'an (especially the Usmani Rasm) because according to them the Qur'an has lost its originality, or their blasphemy against the Prophet's wife Aisha ra. Thus, their narration is rejected (*mardud*) because it has entered jarh based on the opinion of the majority (al-Laknawî, 1987).

As for those who are wicked, such as the heresy of the extreme Khawarij and Rafidhah and other groups who violate the principles of the Sunnah in reality but rely on interpretations, the Sunnah scholars differed in accepting their traditions. If the perpetrators of the heresy are known to have never committed a lie, have a good

personality, and are worshippers, then some scholars accept their reports absolutely, while some still reject them absolutely. The third view distinguishes between the agitator and non-agitator, who do not propagate. Reports of non-agitators are accepted, while reports of agitators are rejected. According to al-Raf'u wa Takmil, madhhab is the most moderate. Ibn Hibban says that experts are unanimous about this issue, although the claim is debatable.

Regarding Ibn Hajar's statement about *bid'ah* at the level of disbelief, Imam Abd al-Fatah said: that *bid'ah* at the level of disbelief must be agreed upon by the leaders of the ummah, because the disbelief occurs between one group and another, therefore he (Ibn Hajar was very careful in this matter).

Ibn Hajar also explains in his book *kafir- Nuzhat al-Nazar Syarh Nukhbat al-Fikr*, "As for the *bid'ah* that is of the level of believing like a disbeliever, or of the level of the wicked, then the first is not accepted history, this opinion is supported by the majority of scholars, while others still accept, if it is proven that it has never been *brdohong* as described above. In addition, if the innovator denies matters that are *mutawatir* in *Shari'ah*, which are clearly known in the religion, or has beliefs that are contrary to *sharee'ah*, then his narration is rejected.

Meanwhile, Imam al-Shan'ani Regarding the history of the perpetrators of heresy, in his book *Tawdhih al-Afkar* summarises it on four groups of opinions that he put forward as follows: an opinion that states that the history of the perpetrators of heresy is not accepted absolutely. Their behaviour has led to wickedness and disbelief. These two factors caused their history to be rejected. This opinion was expressed by a group of Salaf scholars. Imam Malik (d. 179 AH) were among those who agreed with this opinion. This opinion was also affirmed by Iraqi, Zakaria al-Anshari, according to both of whom the opinion has its source only in Imam Malik. Although there are indicators that Imam Malik only rejected the narration of heretics from among propagandists (who propagandized his heresy) or in the language of scholars his hadith "da'iyat ila bid'atihi"; pendapat yang menyatakan diterimanya riwayat pelaku *bid'ah*, selama terpenuhi persyaratan Accepted narration (i.e. just and *dhabit*), even though their circumstances (creed) contradict the *jumhur muhadisin*. This opinion is expressed by *mutakalimin*. This is of course the case because none of the sects of ahlu al-Qiblah are disbelieved by them (among the *mutakalimin*); The opinion that the perpetrators of heresy are not in one degree of judgment. Some of them allow lies for the benefit of their sect, such as the *khatabiyyah* of the *Shi'a Rafidhah*, while others do not. For the first group, history was rejected because of lying down, and for the second group, history was accepted. This opinion was also attributed to Imam Shafi'i and scholars who agreed with him such as Sufyan Tsaurî. They declare the history of a reliable propaganda acceptable as long as what he narrates does not support or substantiate his heresy; Imam Shon'ani argues that there is a difference between heretical propagandists and the majority of heretics. The author of *Subulus Salam* rejects the propagandist's narrative to make him aware of the possibility of lying in support of

his heresy. As for the history of the majority of heretics, this scholar accepted it with a note that the requirements for the acceptance of history were fulfilled. This opinion is attributed to Ahmad ibn Hanbal (d. 241 AH) and was claimed by Ibn Shalah (d. 643 AH), as the opinion of the majority of hadith scholars, as quoted by Iraqi quoting Khatib al-Baghdadi.

Ahmad Lutfi Fathullah who is one of Indonesia's hadith experts once expressed his similarity with scholars in responding to the narration of heretics. He agreed with scholars who stated that if the history of Muslims is accepted, the history of non-Muslims must be rejected. While the history of the heretic depends on the decision, it may be rejected but may also be accepted. This is rejected if it results in disbelief. Accepted if it does not result in disbelief and does not socialise with others. Thus, it is clear to read the direction of view of scholars in responding to the narrators of heretics, namely, avoiding the possibility of falsification of hadith as much as possible. This basic concept can be seen in its application in the narration of the hadith *Kutub al-Sittah* as a standard book.

Among the narrators of *Kutub al-Sittah* who belong to or fall into the category of heresy, their narration is accepted by the authors of the book after they have studied and analysed the extent of the value or dignity of heresy. From this description it is clear that hadith scholars are very strict in selecting the narrations they receive, even though they fall into the category of heresy, their narrations are not necessarily discarded (rejected), but tested first in accordance with the rules of narration that have been formulated by *jarh wa ta'dil* scholars. Thus, the narrators who are categorised as heretics but whose narration is found in the standard books (*Kutub al-Sittah*) are rawis who passed the selection; hence, their narration is accepted.

The narrators of *kutub al-Sittah* fall into the category of heresy (problematic with his creed) in the book *Taqrib al-Taḥdzīb* number 129 narrators (Al-Suyuthi, 1972). Of that number 16 are co-narrated by six books writers of *kutub al-Sittah*; The other 15 were narrated jointly by al-Bukhari and Muslim (rijal al-Shaykhaini). Thus, the total narrated together is 31 narrators (16+15). The other ten (10) are only rijal al-Bukhari and the other 20 are rijal Muslims.

Of the above number some of the sects that fall into this category are *Shi'a* (54 narrators), *Qadariyah* (31 narrators), *Murji'ah* (21 narrators), *Rafidhah* (18 narrators), *Nasabiah* (5 narrators), *Kharijites* (4 narrators), and *Mu'tazilites* (3 narrators). However, it must be understood that many of them are simply accused (رَمِيَ بِالتَّشْيِيعِ أَوْ رَمِيَ بِمَا الْقَدَرُ) but have not been proven or have deviated with the aim of a certain sect, then repent and return to the true creed (كَانَ مَرَجْنَا ثُمَّ رَجَعَ أَوْ كَانَ نَشِيعَ ثُمَّ رَجَعَ).

For example, Ishak ibn Mansur al-Saluli Abu Abd al-Rahman who d. in 204 AH, he considered as an honest man, criticised with accusations of *tasyayyu'* (صَدُوقُ نَكْمٍ فِيهِ) (Al-'Asqalānī, 1989). His hadith is narrated by all writers of *kutub al-Sittah*.

Another example is al-Hasan ibn Muhammad ibn Ali Ibn Abi Talib al-Hashimi, who d. in 100 A.H.. Considered a trustworthy narrator and expert in the field of fiqh (ثقة فقيه), it is said that he was the first to speak about the concept of al-Irja' (ثقة ثبت, يقال) (Al-'Asqalanī, 1989). However his hadith can be found in sahih Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Turmudzi, Sunan al-Nasa'i and Sunan Ibn Majah.

In addition to the two examples of narrators above, it is also interesting the description of Imam Abdul Husayn Syarifuddin al-Musawi, a *Shi'a Imam* when asked by Shaykh al-Azhar Salim al-Bisri in the meeting of Alim' Ulama "Shi'a Sunni Dialogue" related to *Shi'a* sanad in the issue of dirayah and narration al-hadith. He amazingly mentions a number of narrators who belong to the *Shi'a* category, but whose narrations are listed in a number of books of hadith *mu'tabar* (*kutub al-Sittah*). According to him, more than 100 narrators fall into the category of tasyayu. One hundred narrators from among the *Shi'a* were later listed by Abu Bakar Aceh in his book "Shi'a: rationalism in Islam" with the sub-title "One Hundred *Shi'a* Narrators in the Book of Six" (Aceh, 1982).

Among the hundred narrators, Aban ibn Tughlab (d. 141 AH) (Al-Dzahabī, 1995). By Imam al-Dzahabi in his book Mizan al-'Itidal is called a *Shi'a* from Kufa, but he is said to be an honest man, and this honesty is confirmed by Imam Ahmad ibn Hanbal, Ibn Ma'in, Abu Hatim, while his narration is agreed to be made an argument by Muslims and Abu Dawud, al-Turmudzi, al-Nasa'i and Ibn Majah. Many of his hadiths were also narrated by a number of famous rawis, such as al-'Amasyi, Sufyan Ibn 'Uyanah, Shu'bah, Idris al-Audi and others. There are also the names of *Shi'a* figures Ibrahim ibn Yazid, whom the author of the book of six knows as the honest man, Ahmad ibn al-Mufadhal, whose hadiths were narrated by Abu Dawud, and Imam al-Nasa'i. Ismail ibn Abban (d. 286) whom Bukhari regarded as his teacher, by al-Turmudzi his hadith was widely quoted. Ismail ibn Chalifah al-Mula'i whom al-Dzahabi regarded as a hot-tempered man once disbelieved Sayyidina Uthman, but his hadith was narrated by al-Turmudzi, and Ahmad ibn Hanbal. Ibn Mai'n called him an honest narrator, and Abu Zur'ah shared the same opinion.

In addition, there are also al-Khalqani and Ismail bin 'Ubbad, whose fame is timeless. It has been reported that his collection of books was beyond the number many people expected, with about 400 camels being unable to carry it. Even the scholar from Aceh, Abu Bakar Aceh, in his book entitled "Syiah: Rasionalisme dalam Islam" revealed the following names: "Ibn Karimah (245 AH), Talid bin Sulayman, Sabit bin Dinar (d. 150 AH), Saudar bin Abi Fakhithah, Jabir, bin Yazid, (d. 127 AH), Jarir bin Abd al-Hamid (d. 187 AH), Ja'far bin Ziyad (d. 167 AH), Ja'far bin Sulayman al-dzaba'i (d. 178 AH), Jami' bin 'Amirah (one of the *tabi'in*), Haris bin Hasirah, Haris bin Abdullah al-Hamadani (d 65 AH), Hubaib ibn Abi Thabit al-Kahili, a *tabi'in* (d. 119), and Hasan ibn Haj al-Hamdani (d. 65 AH), Hakam ibn Uhaibah (d.1150, praised

by Imam Bukhari adan Muslim, Hammad bib isa al-Zuhni, Hamran bin 'Ayn, Khalid bin Mukhallad, Dawud bin Abi 'Auf, Sabit bin Haris, (d. 124 AH), Zaid bin Hubbab, and Salim bin Abd al-Ju'di (d. 98 AH), Salim bin Abi Hafsah al-'Azali (d. 137 AH), Sa'ad bin Tharif al-askaf, Sa'id bin Ashwa, Sa'id bin Khaisan al-Hilali,, salman bin Fdhal, Salman bin Kuhail, Sulayman bin Sarad, Suailim bin Tharhan, (d. 143 AH), Sulayman bin Qaram, Sulayman bin Ukhran, Shuraik bin Abdullah, bin Shu'bah (d. 198 AH), Shu'bah bin Hajaz (d 160 AH), Sa'sa'ah bin Sauban, Thaus bin Qisam, Salim Amar, Amir bin Wa'ilah, ubbad bin ya'qub, Abdullah bin Dawud (d. 212 AH), Abdullah Bin Syaddad, Abdullah Bin Luhai'ah (d. 274 AH).

In addition, he also mentioned the companions of Imam Ja'far As-Shiddiq, namely Abdurahman bin Saleh al-'Azali (d. 235 AH), Abd al-razaq bin hamam (d) 212 AH) Abdul Malik bin 'Ayan, 'Ubaidillah bin Musa al-'Abasi, Uthman bi Umair, Adi bin Samit Athiyah bin Sa'ad, Al-'Ula bin Salih, Alqamah bin Qais (d 62 AH), Ali bin al-Ju'di (d. 203 AH), 'Ali bin Badinah', Ali bin Yazid al-Tazmi (d. 131 AH), and Ali bin Salih (d). 151 AH), and Ali Bin Ghurab (d. 184 AH), and Ali Bin Qadim (d) 181 AH), Ammar bin Zuraiq, and Ammar bin Mu'awiyah (d. 133 AH), and Umar bin Abdullah Assab'i (d. 136 AH) and Auf bin Abi Jamilah (Aceh, 1982)”

Also included are the largest *Shi'a* narrators, including; al-fadhhal bin Dakkin and Fudhail bin Mazruq (d. 158 AH), and Fathar bin Kahlifah (d. 153 AH.) Malin in Ismail al-Nahdi, 9d. 195 AH), Muhammad bin Abdullah al-Dzabo al-Tahani (d) 145 AH), Muhammad bin Ubaidillah Abi rafi, Muhammad bin Fudhail bin Ghazwan 9w. 195 AH), Muhammad bin Muslim bin Tha'ifi (d 127 AH), Muhammad bin Musa al-Fitri, Mu'awiyah bin Ammar al-Dhunni (d. 175 AH), Ma'ruf bin Kharbuz (d) Two hundred AH), Mansur bin Mu Tamar (d) 132 AH), Al-Munhal bin Ammar (*tab'in*), Musa bin Qais al-Hadrami, Nafi' bin Haris al-Hamdani, Nuh bin Qais, Harun bin Sa'ad al-'Azali, Hashim bin Barid, Habirah bin Barin, Hisham bin Ziyad, Hisham bin Ammar (d 245 AH), Hisham bin Hashim bin Bazir (d 285 AH in Baghdad), Waki' bin Jarrah (d. 197 AH), Yahya bi Jazzar al-Arni, Yahya bin Sa'id, Yahya bn Sa'id al-Qathan (198 AH), Yazid bin Abi Ziyad (d. 136 AH) and Abu Abdillah al-Jadali(Aceh, 1982).”

These are the names of the hundred *Shi'a* narrators, or those accused of *Shi'a*. The names mentioned above are included in the category of salaf scholars when viewed from the year of his death which is before 300 AH, who were important narrators from among the *Shi'a*. According to Sunni scholars, their sanads are considered valid and used to establish a Sharia law (*fiqh*), and some *Shi'a* do not object to using historical hadiths or sanads from among the *ahl-Sunnah*.

Thus, the assumption that there has been discrimination in narration in books of hadith, especially the standard book (*Kutub al-Sittah*), regarding non-Sunni narrations is incorrect. In this case, the ulama *Jarh wa Ta'dil* do not care whether the narrator is from among the non-Sunnis or from the Sunnis themselves, if he does not fulfil the keriteria *al-Jarh wa Ta'dil* as stipulated by this scholar, then his narration is rejected.

Therefore, how many Sunnis themselves whose histories are rejected (*mardud*) because they do not qualify' is.

From the description above, it is clear that the history of the perpetrators of heresy, especially related to the *firqahs* categorised as included in the *ahl al-ahwa wa al-bida'* their history in the view of *jarh wa ta'dil* scholars is very diverse. From the diversity of opinions, *jarh wa ta'dil* scholars in assessing the perpetrators of heresy are *mutasyadid* (hard), some are categorised as *tawasuth* (moderate), and some are *tasahul*. Looking at the categorisation above, it must be returned to the scholars who judge it. Because each scholar *jarh wa ta'dil* has its own standards in judging narrators based on the rules they build.

3. Conclusion

From the description of the influence of innovation in Japan, it is clear that hadith scholars' efforts in selecting traditions from narrators were quite rigorous. They did not simply accept the narration until it was clear that he was fair, which is one of the conditions for the acceptance of a hadith. From the issue of '*is al-ruwat*' the hadith scholars have determined that those who belong to this trait are: Islam, Adulthood, intellect, freedom from the causes of unrighteousness, preservation of honour, and not a propagator of innovations. On the other hand, the characteristics that damage the fairness of the narrator are the narration of a disbeliever, narration of a child, narration of a madman, commission of a crime, and propagation of innovations. If any of these characteristics are found in the narrator, the narration is rejected.

Bid'ah is one of the destructive attributes of '*is*'. Scholars of hadith have diverse views on whether these innovators' reports should be accepted or rejected. Hadith scholars when speaking about the reports of innovators in *jarh wa ta'dil*, they refer to a number of firms that are considered to be contrary to the *madhhab* (creed) of the Ahlu Sunnah wa al-Jama'ah. A number of *firqah* that are considered deviant according to the view of the muhadisin include *tasyayu'* (adherents of the *Shi'ah madhhab*), *Qadariyah*, *Mu'tazilah*, *Khawariz*, *Ghullat*, and *Rafidlah*. The efforts made by the scholars of *Jarh wa Ta'dil* were solely in order to avoid the forgery of hadith as much as possible from irresponsible hands. It was not due to discrimination of differences in creed or *madhhab* alone.

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