

Methodology For Determining The Quality Of Hadith Nashiruddin Al-Albani (Analysis Of The Book Silsilat Al-Ahadits Al-Shahihah And Silsilat Al-Ahadits Al-Dha'ifah)

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Abstract.

The authenticity of the hadith is not the same as the authenticity of the al-Qur'an, where the al-Qur'an itself has received justification directly from Allah Ta'ala. In contrast to the hadith which requires quite a lot of research to see how the quality of the hadith is from both the sanad and the matan. There have been many hadith scientists who have tried to organize various methods of maintaining the existence of the hadith itself. Among the many scientists, al-Albani is one of them who has devoted himself to studying the applicable concepts in the study of hadith science. As a person who loves hadiths, al-Albani does not just accept the hadiths he reads even though these hadiths have been researched beforehand. It was this caution that made al-Albani develop his own method, although it cannot be denied that the method used by al-Albani was not much different from the methods of previous scholars.

Keywords: Al-Albani, Method, Hadith, Silsilat al-Shahihah, and Silsilat al-Dha'ifah.

I. INTRODUCTION

In determining the quality of a hadith as an *shahih* hadith or a *da'if* hadith is a very detailed scientific work and in dire need of extra and accurate knowledge and understanding of hadith scholarship, both in terms of its basic foundation, namely (usul al-hadith), then takhrij and understanding of isnad paths in each hadith whose quality will be determined [1]. In terms of determining the quality of a hadith, a researcher needs to pay attention to these three fundamental aspects in his research, namely: 1) knowing in detail about the hadith narrators; 2) know the condition of the sanad; and 3) understand the *'illat* hadith from both the sanad and the matan. These three aspects are interconnected with one another and complement each other. As for determining the quality of hadith, this activity can only be done after the researcher has spent more time and energy to always focus on researching and examining a hadith so that he can determine the truth of a hadith history, or *da'if* it.

Thus, in the process of research and scrutiny of a history of hadith, several requirements need to be met, namely: 1) Have the ability and expertise to research a history of hadith; 2) spend special time and energy in the research process; and 3) looking at the indications that can lead it in determining the quality of hadith from a hadith history [2]. These three conditions must be fulfilled in the process of researching a hadith history. A hadith researcher who will determine the quality of a hadith history not to be bound and bound by someone's opinion, or a mazhab that will guide it in strengthening the opinion and mazhab. In this discussion, the author will discuss the methodology of Muḥammad Nasir al-Diin al-Albani (d. 1420 H) in determining the quality of hadith by referring to the three elements of determining the quality of hadith as described by the scholars, namely: *sahih*, *hasan*, and *da'if*. The three qualities of this hadith will be studied theoretically and applicatively by referring to the works compiled by Muḥammad Nasir al-Din al-Albani in particular, namely the book *Silsilah al-Ahadits al-Shahihah* and the book *Silsilah al-Ahadits al-Da'ifah wa al-Maudu'ah*.

II. METHODS

The approach used in this research is qualitative research, with the type of Studi Pustaka research, namely research that critically analyzes the books of Silsilat al-Ahadits al-Shahihah and Silsilat al-Ahadits al-Dha'ifah to find out about methods in determining the quality of hadith Nashiruddin Al-Albani. This research is presented in the form of descriptive analysis in order to get a clear and detailed explanation of Nashirudin Al-Albani's method of determining the quality of hadith. Data analysis techniques use the Miles, Huberman and Saldana models with data condensation, data display, data collection verification.

III. RESULT AND DISCUSSION

According to al-Albani, the theoretical understanding of authentic hadith can be found in his muqaddimah, namely *Tamam al-Minah fi al-Ta'liq 'ala Fiqh al-Sunnah*, in which he says:

“Know, that one of the conditions for the validity of a hadith is the absence of syadz. The meaning of shahih hadith according to the muḥaddiṣin is: "hadith that continues with the sanad and from fair narrators and ḍabit connected to the end of the sanad, there is no syadz nor does it have 'illah." With these characteristics, the hadith is free from the characteristics of mursal, munqaṭi', shadz and things that become 'illah because they are caused by defects in the narrator”.

In Al-Albani's commentary on the book *al-Ba'is al-Hasis Syarh Mukhtasar 'Ulum al-Hadis* by Aḥmad Muḥammad Syakir, al-Albani emphasized theoretical agreement on the meaning of authentic hadith by stating: Shahih Hadith is the connection of the sanad, the history is carried by a narrator who is 'just and, not detected by syadz and is not rejected, and there is 'illah that destroys'. The definition of Shahih hadith shows the similarity of the views of Muhammad Nasir al-Din al-Albani with the views of the majority of muḥaddiṣin regarding the meaning of shahih hadith. In order to know al-Albani's method of determining the quality of a hadith, the thing that must be considered is the method of applying al-Albani to the rules of validity of a hadith. As for the practice of the validity of the hadith as defined by the valid hadith above in its correlation with the al-Albani method, it is necessary to fulfill the requirements. As in the definition of an shahih hadith, there are five major rules in an authentic hadith, namely: 1) continued sanad; 2) fair narrator; 3) dabit narrator; 4) not syadz; and 5) not having 'illah.

Continuity of sanad (Ittisal al-Sanad)

The meaning is a hadith that is not munqaṭi' (disconnected), not mu'dhal, not mu'allaq, and not mursal. This first major rule is applied by al-Albani in his works, for example, when he examines the hadith of Anas bin Malik r.a. which was mentioned by Sayyid Sabiq in *Fiqh al-Sunnah* [3] by saying:

“Aḥmad has narrated with *shahih* sanad from Anas r.a. he said: A man from Ban Tamim came to the Rasulullah, he said: 'O Rasulullah, in fact I have a lot of wealth, also have family and descendants, as well as friends who come to visit me. So, tell me how I spend?'. Rasulullah saw. said: "Zakat is issued from its owner, because in fact he is a purifier who will cleanse you, can establish your family relationships, and you can know (pay attention to) the rights of the poor, neighbors and people who beg." Al-Albani stipulates that the hadith This is a ḍa'if hadith because it is munqaṭi' (disconnected sanad), in the book *Tamam al-Minah* he explains: No one among the hadith experts considers this hadith to be a shahih hadith. The author (Sayyid Sabiq) considers this hadith to be an shahih hadith guided by Imam al-Mundzir's statement which stated "rijaluhu rijalu al-shahih" (the narrators are authentic hadith narrators)".

Al-Haiṣami emphasized that the hadith does not deserve to be called an authentic hadith because it is caused by the non-fulfillment of one of the conditions among the conditions of an shahih hadith. The shahih requirement that is not met in this hadith is the continuity of the sanad, where the hadith was written by Aḥmad bin Hambal (d. 241 H) in *al-Musnad* via the path of Sa'id bin Abi Hilal from Anas bin Malik, meanwhile Sa'id bin Abi Hilal never listened to it from Anas bin Malik as determined by Ibn Ḥajar al-'Asqalani in the book *al-Tahzib*. Therefore, the hadith is declared as a hadith that is munqaṭi' (disconnected) and a hadith that is munqaṭi' is part of a ḍa'if (weak) hadith [4]. Based on the example of al-Albani's assessment above of the hadith regarding zakat as narrated by Aḥmad bin Hambal through the path of Sa'id bin Abi Hilal from Anas bin Malik, it can be seen that al-Albani applies the first requirement of the validity

of a hadith, namely that a hadith can be declared as shahih if the sanad is connected. This explains that al-Albani's view theoretically and applicatively towards the condition for the connection of the sanad is in accordance with what has been formulated by the majority of the al-muhaddisin.

The Just narrator ('adalah al-narrator)

The major rule in the validity of this second hadith has become an agreement among the muhaddisin. Because people are unjust, their argument cannot be accepted. The scholars have determined five minor rules for this condition, namely: 1) Muslim; 2) Baligh; 3) 'aqil; 4) Save from acts of wickedness; and 5) guarded against causes that can undermine self-decency and dignity (muruah) [5]. These five conditions must be fulfilled in a hadith narrator so that he can be said to be a fair narrator and his narration can be accepted and made *hujjah*. As for the issue of justice for a narrator, in this case Al-Albani's answer to Isma'il al-Ansari regarding the case of gold jewelry for women he emphasized that in determining the validity of a hadith, the fairness of the narrators of a hadith must be accounted for in advance according to known rules in 'ilmu al-mustalah and as stated in the definition of shahih hadith [6].

The rule of justice for a narrator ('adalatu al-rawi) of hadith is important in knowing the quality of a hadith, because without this rule, a narrator is in the *majhul* area or (unknown) in its two categories, namely: *majhul al-Hal* (unknown condition) [7] and *majhul al-'ain* (unknown person) [8]. As understood in the science of hadith, that hadith narrated from *majhul* narrators is a hadith with the *da'if* category. Therefore, al-Albani emphasized the rejection of narrations from narrators with *majhul* status. According to him, the history of a person who is *majhul* is *dha'if*, because al-jahalah can expel someone from the rules of justice for a narrator ('adalat al-rawi). The application of this second rule by al-Albani, can be known through his assessment of the hadiths :

"(The reward of fasting) in the month of Ramadan adjusts between the heavens and the earth, and does not reach Allah except with zakat fitrah."

Al-Albani considers the hadith to be a *da'if* hadith, In the *Silsilah al-Ahadis al-Da'ifah* he says: This hadith is *da'if*, based on its transmission to Ibn Syahin as in al-Targhib, also to al-Dhiya' through the Jarir as mentioned in al-Jami' al-Saghir, and was judged as a *da'if* hadith. Al-Munawi in his *syarah* explains, this hadith was narrated by Ibn al-Jauziy in al-Wahiyat by saying: 'This hadith is not shahih, because in the sanad there is someone named Muhammad bin 'Ubaid al-Basri he is a *majhul* narrator, and no one is *tabi*' to him. This was also agreed upon by Ibn Hajar in *Lisan al-Mizan*.

As for al-Munziri's statement in his *Targhib* book, that this hadith has been narrated by Abu Hafs bin Syahin in *Fadhail Ramaḍān* and he considers this hadith to be a *gharib* hadith with a good *isnad* (*jayyid al-isnad*). Al-Munziri's statement is problematic from two sides: first: the existence of the hadith text in the work of Ibn Syahin as mentioned, in fact I (al-Albani) have read the manuscript of Ibn Syāhin's work entitled *Fadhail Ramaḍān* which is in the al-Zahiriyyah library in city of Damascus, and I did not find the text of the hadith in it. On the other hand, I do not see that Ibn Syahin evaluates a hadith in his work. Furthermore, I found the text of this hadith in the history of Ahmad bin 'Isa al-Maqdisi in *Fadhail Jarir* he said: 'This hadith has been narrated by Abu Hafs Ibn Syahin by saying: "This hadith is *gharib* with a good *isnad* ...". So, it is possible that Ibn Syahi mentioned this hadith with this comment in his work other than *Fadhail Ramaḍān*; Second: the determination that the assessment of the hadith comes from Ibn Syahin, it is a form of *tasahul* from him (Ibn Syahin). Because, it is impossible for him to state the goodness of his *isnad*, while the narrators are in the status of *majhul* (unknown) and *tafarrud* (alone) as stated by Ibn al-Jawziy and Ibn Hajar.

On the other hand, this hadith was also narrated by al-Khaṭib al-Baghdadi, Ibn al-Jawzy in al-'Ilal and Ibn 'Asakir through the Baqiyyah bin al-Walid line he said: 'Abd al-Rahman bin' has told me Uthman bin 'Umar, from Anas in *marfu'* to the Prophet Shallallahu 'Alaihi Wasallam. I (al-Albani) do not know 'Abd al-Rahmān in this sanad, it is clear that he is one of the Baqiyyah teachers with *majhul* status. Ibn al-Jawziy emphasized that 'Abd al-Rahman was al-Bakrawi whose history, according to Ahmad bin Hanbal's assessment, was *matruk* (rejected) [9]. In the example above, al-Albani emphasized that al-jahalah is one of the reasons for the lack of knowledge of a hadith, because al-jahalah refers to our ignorance of 'is a narrator. This assertion can be seen from his statement: "it is impossible for him (Ibn Syahin) to state the goodness of his *isnad* (*jayyid al-isnad*), while his narrator has the status of *majhul* ..." [10]. Al-Albani's statement about

the dha'ifnya hadith from majhul narrators, especially majhul al-ḥal, is also evident in his work Dha'if Sunan Abi Dawud, in which he says:

The hadiths narrated by a majhul narrator because the narrator's identity is unknown, the hadith is considered a dha'if hadith due to his ignorance of the ṭṣiqah level and his memorization capacity. However, if it is found from another route where the peawi's name is in it, then the level of ṭṣiqah can be known. In al-Albani's statement, it further reinforces his view of the history of a majhul person, that his hadith is judged as a da'if hadith until other evidence is found that can eliminate the majhul's narrator. Because, this evidence can convey knowledge about the level of ṭṣiqah's, intellectual capacity, and 'is it. Thus, the narrators who are 'just according to al-Albani globally are narrators that are not majhul either majhul al-ḥal or majhul al-'ain. In Al-Albani's view, this does not contradict the views of the muhaddisin in general, because in various hadith science literature it is stated that one of the indicators of the ḍa'if of a hadith is the presence of a majhul narrator in his sanad. Minor Rules of Authenticity of Hadith According to al -Albani As previously explained, that a narrator can be declared 'fair if he fulfills five minor rules. Al-Albani has a theoretical and applicative view of these five minor rules, namely:

a. Muslim

For this minor rule, Al-Albani's view is in line with the views of the muhaddisin, this was confirmed by Al-Albani in his answer to Abu al-Hasan al-Maarribi's question about the narrator, a narrator whose justice fell due to lies and falsification of hadith, then the narrator repented. Al-Albani replied by saying: Which is worse, a Muslim whose justice has fallen or an infidel who has lost justice? An infidel is of course worse, but if he converts to Islam (becomes a Muslim), then his history can be accepted, or my words "convert to Islam" I delete and replace it with the words "if he repents, then his history is accepted". So, if an infidel repents, then his history can be accepted. Thus, why then with a narrator who has no 'is' character, then repenting his history is not accepted? In fact, his history is more appropriate to be accepted than the history of a repentant infidel [11].

Al-Albani's view is in contrast to the views of some ushul scholars (ushul al-fiqh), such as al-Juwaini who holds the title of imam al-ḥaramain who argues that the testimony and history of a person who has no 'is' character is rejected, even though he has repented from that. with the best repentance. Al-Albani's statement also emphasized that a narrator whose history can be accepted must be a Muslim. This is reflected in his expression "So, if an infidel repents, then his history can be accepted". That is, the transmitter of hadith can only be accepted from a Muslim even though he previously lied or forged hadith and or maybe even infidel but he has repented from it.

b. Baligh (Mature)

Theoretically, Al-Albani is different from the views of the muhaddisin, because they view that among the conditions 'is for a transmitter of hadith to have reached puberty when he narrated (Adaa') the hadith that he has. While Al-Albani is of the opinion, that baligh is not a condition for the narrator but sufficient for tamyīz. this was emphasized by al-Albani in his Ta'liq against the book of al-Bais al-Hasis, he said: The baligh requirement in terms of accepting and rejecting narrations from a narrator is contrary to the practice of the muhaddisin, because they received narrations conveyed by Ibn 'Abbas who was born three years before the Hijrah period, as well as the history of Ibn al-Zubair who was the first person born among the Muslims in the city of Medina [12]. The meaning of Al-Albanidi's statement above is that the two companions had not reached puberty after the Prophet's death, meanwhile the muhaddisin accepted their history and made it ḥujjah. In Irwaa' al-Ghalil, Al-Albani also confirmed his opinion by saying: "In terms of acceptance history from a narrator, baligh is not required, this is different from what is contained in various musthalah al-hadith books such as the book Iktishar 'Ulum al-Hadis, but tamyīz is sufficient [13].

Although theoretically Al-Albani has different views from the muhaddisin regarding the issue of baligh as a condition for receiving a history from a narrator, but practically, he is no different from the muhaddisin. This is because the jumhur muhaddisin accept and practice the hadiths preserved by the companions of the Prophet, such as Ibn 'Abbas and Ibn al-Zubair, in which they convey the narrations they received from the Prophet when they were still at the age of tamyiz. On the other hand, Al-Albani also does not criticize the muhaddisin when they apply this tamyiz requirement in their works. In fact, Al-Albanic

tends to justify the attitude of the muhaddisin. Thus, it cannot be said that Al-Albani's opinion which states that a narrator can be accepted when he is in the tamyiz period without having to wait for the baligh period as a form of tasāhul from al-Albani, but it is precisely an affirmation of what the jumhur muhaddisin applied in assessing the level of 'acceptable narration of a hadith narrator'.

c. *'Aqil (Intelligent)*

Among the requirements so that a narrator can be declared 'fair in his narrator' is when he is intelligent ('aqil) as evidenced by his understanding of the hadith he narrated. To this requirement, it was found that Al-Albani agreed. This was evident in his answer to Abu al-Hasan al-Maarribi's question which stated: "The scholars require that a narrator knows and understands the meaning of the hadith he narrated, does this rule apply to all ṭabaqah (level of narrators) both narrators from the friends, tabi'in down to the bottom, whether the narrator concerned is an expert in the field of fiqh, interpretation, or not even an expert in a particular field of knowledge?" [14]. Al-Albani answered this question by saying: That is what we believe and by Allah, in fact this case applies to all narrators without exception. Of course, it cannot be said to be absolutely general, because nothing is general in nature unless someone specializes in it. Thus, it can be said that this is muqayyad (bound) if there is an opinion that can delete (specialize) the rule, namely a narrator knows and understands the meaning of the hadith he narrated, then the opinion that deletes it becomes a takhsis (specialization) of the rule and applied to the narrator concerned even though he came from the highest ṭabaqah (al-'ali). So, this is generally enforced on condition that there are no opinions that violate it, so it also applies to those of you who are at the lowest level (ṭabaqah al-nazil) [15].

Al-Albani's answer above, confirms his agreement with the terms of 'aqil (reasonable) for a narrator who can be declared as a narrator who is 'fair and acceptable in history as agreed upon by the muhaddisin. Among the evidence that a narrator is declared 'aqil, that is, when he knows and understands the meaning of the hadith he narrated. According to Al-Albani, as in his answer above, this proof applies in general to all narrators at all levels (ṭabaqah) without distinguishing between companions and others and between those who are experts in a particular scientific field or not. It's just that this generality, according to al-Albani, is not absolute, but bound (muqayyad) by conditions, that is, if there is no opinion and/or assessment that can remove these requirements. That is, a narrator is declared 'fair because his understanding of the hadith he narrated can collapse if a competent scholar of al-jarḥ wa al-ta'dil finds that the narrator is problematic from a rational point of view. One of the things that can undermine 'is a narrator caused by the problem with his mind is a mukhtalit narrator [16].

A narrator is declared mukhtalit because of changes or problems in his mind so that his history cannot be accepted. If a narrator who is mukhtalit cannot be accepted by his narrator (declared dha'if), then an unreasonable person is even more appropriate to be rejected by his narrator. In the Silsilah al-Ahadis al-Dha'ifah Al-Albani emphasized the position of the narrator of the mukhtalit narrator by saying: As for the narration of the narrator who is characterized as a mukhtalit narrator, the hadith he narrated is considered as a narrator's hadith, unless it is known that the narrator the person concerned conveys the history of the hadith before the occurrence of ikhtilat on him [17]. Al-Albani's theory does not contradict the opinions and theories of the muhaddisin [18], to clarify how this theory was applied by Al-Albani in his studies of the hadiths of the Prophet sallallaahu 'Alaihi wa Sallam, the following will compare al-Albani's assessment of the two traditions of hadith narrated by a narrator who is characterized as a mukhtalit narrator in this case 'Abdurrahmān bin 'Abdullah al-Mas'udiy (d. 165 H) among his narrations is the hadith:

"The land of Syam is like Kinanah to me, and whoever wants bad for that country, I will throw arrows made from that country."

When Al-Albani commented on and assessed the status of this hadith in the Silsilah al-Ahadis al-Da'ifah he explained: This hadith is not included in the row of marfu' hadiths, perhaps this hadith is part of the history of israiliyyat, al-Hafiz Abu al-Hasan 'Ali bin Muḥammad bin Syuja' al-Rab'iy mentions it in his work Faḍail al-Syam through the path of al-Mas'udi from 'Aun bin 'Abdillah from 'Utbah [19] in his sanad there is a narrator named al-Mas'udiy he is 'Abdurrahmān bin 'Abdullah was a ḍa'if narrator due to ikhtilat [20]. Another hadith narrated by 'Abdurrahman al-Mas'udiy is a hadith as mentioned by al-Bukhari (d. 256 H) in Adab al-Mufrad he said: "Having told us 'Abdullah bin 'Abd al-Wahhab, he said: Khalid bin al-Ḥaris had

told us, he said: had told us 'Abdurrahman al-Mas'udiy, from 'Alqamah bin Mirshad, from Abu al-Rabi', from Abu Hurairah, he said: Among the do 'a Prophet SAW is: "O Allah, forgive me from my past and future work, from what I hide and reveal, You know my work better than I myself, indeed You are the first (al-Muqaddim) and the last (al-Muakhhir), there is no god but You".

In Al-Albani's comments and assessment of this hadith narrated by al-Mas'udiy as he wrote in the *Silsilah al-Ahadis al-Sahihah*, he stated: As for al-Mas'udi even though he is a mukhtaliṭ, he is still a narrator with authentic hadith narrations when he narrates hadiths that were in his possession before the occurrence of ikhtilat (disorder in his mind). The method to find out about this is to pay attention to all the narrators who received narrations from him, if those who received narrations from him were narrators from the city of Basra (Basriy) or Kufah (Kufiy), then the hadith narrations are valid, because they received them from al-Mas. 'udiy before the occurrence of ikhtilat in al-Mas'udiy, among them is Khalid bin al-Haris as described in the work of Ibn al-Kayyal, while this Khalid is a narrator who is tsiqah and sabt, and he is a narrator from the city of Basrah (Bashriy) [21]. Observing Al-Albani's evaluation of the two hadith narrations narrated by al-Mas'udiy above, it can be seen that in the first narration Al-Albani judged al-Mas'udiy as a ḍa'if narrator because of his wisdom so that the hadith he narrated became ḍa'if. while in the second history Al-Albani judged al-Mas'udiy as a valid narrator. If Al-Albani's assessment of al-Mas'udiy which appears contradictory is seen partially, then it might be said that he is being tasahul in assessing the history of a narrator with mukhtaliṭ status. However, if al-Albani's assessment is seen and examined as a whole, it can be said that he is mutawassit (moderate) in evaluating hadith transmitters with mukhtaliṭ status by applying the rules regarding the narration status of mukhtaliṭ narrators as explained and applied by the muhaddisins.

d. Avoid acts of wickedness

Wickedness is caused by the bad things done by someone, whether in the form of disobedience or heresy. As for wickedness due to disobedience, such as committing major sins, this can undermine the justice ('adalah) of a narrator so that his narrations are rejected (mardūd al-riwayah). Among the forms of disobedience which can also result in the rejection of the history of a narrator is, disdain in the narrators of hadith and/or human speech in general. This is because the main condition for receiving history is when the history is delivered by an honest narrator. In various works of al-Albani, it is found that he rejects the narrations of narrators who have the status of maruk al-hadith (their narrations are rejected) and kاذabin (hadith liars). For example, when he researched the hadith about the virtues of umara' (leaders) and 'ulama': Meaning: Two groups from my ummah, if both are good, then all humans will be good: leaders and fiqh experts (in another history: 'Ulama'). in Ibn 'Abbas marfu'. Al-Albani in the *Silsilah al-Ahadis al-Da'ifah* judged hadith as maudhu' (fake) hadith due to Muḥammad bin Ziyad where Aḥmad considered him a kاذab (liar) narrator and forger of hadith (yada'u al-hadith). Likewise with Ibn Ma'in and al-Dāruqūṭnīy who also considered Muḥammad bin Ziyad as the narrator of kاذab. Abu Zur'ah also considered it that way. Al-Hafiz al-'Iraqiy considers that this hadith is ḍa'if (weak) [22]. Furthermore, Al-Albani said: Al-Hafiz al-'Iraqiy's assessment of the ḍa'if of the sanad of this hadith does not contradict our statement of its falsity, because the false hadith (maudu') is part of the ḍa'if hadith as contained in the science of mustalah al-Hadith [23].

Observing Al-Albani's assessment of the hadith above, it appears that his assessment is based on the assessment of the competent scholars of al-jarh wa al-ta'dil towards the transmitters of hadith. Meanwhile, Al-Albani's attitude towards the narrators with kاذab and or matruk status is also apparent, in this case he is tasyaddud as the attitude of the hadith scholars towards the narrators of hadith with both statuses as did al-Bukhari, Muslim, al-Nasa'i and others. As for the narrator's involvement in bid'ah, according to Al-Albani as long as the heresy committed by a narrator of hadith does not reach the level of disbelief (infidel) [24], then the history of the narrator concerned cannot be simply rejected, as long as he has the status of a tsiqah narrator. Al-Albani's opinion appears in his evaluation of the hadith as narrated by al-Tirmizi (d. 279 H) in his *Sunan*, he said: Having told us Abu Kuraib, he said: having told us Khalaf bin Ayyub al-'Amiriy from 'Auf from Ibn Sirin from Abu Hurairah he said; Rasulullah saw. said: "Two things will not gather in a hypocrite, namely; good morals and understanding in religious matters." Abu 'Isa said; This hadith is gharib, and we do not know this hadith from 'Auf except from the hadith of this shaykh, namely Khalaf bin Ayyub al-'Amiriy, and I have not seen anyone who narrated it from him other than Abu Kuraib Muḥammad bin al-

'Ala while I do not know about him." This hadith has been judged by al-Tirmiziy as a gharib hadith, and what is meant by gharib in al-Tirmizi's term is dha'if [25]. This can be known through his statement: "We do not know this hadith from 'Auf except from this shaykh's hadith (Khalaf bin Ayyub al-'Amiry), and I don't see anyone who narrated it from him other than Abu Kuraib Muḥammad bin al-'Ala while I don't know about him." Al-Tirmizi's assessment indicates that this hadith has been narrated by a narrator with majhul al'ain status, and has narrated only one narrator from him tsiqah [26]. Meanwhile, Al-Albani's assessment of the above hadith narrations as he set forth in the Silsilah al-Saḥīḥah differs from al-Tirmizi's. According to him, the hadith is shahih [27]. As for the 'illah of the dha'if of the hadith according to al-Tirmizi as seen in his comments on the hadith, because in his sanad there is a narrator named Khalaf bin Ayyub al-'Amiri and he is a majhul narrator, and no one who narrated from him other than Abu Kuraib. According to al-Albani, besides Abu Kuraib there were a number of other narrators who also received narrations from Khalaf such as: Ahmad bin Hanbal, Abu Ma'mar al-Qati'i, and Muḥammad bin Muqatil al-Marwazi. Thus, the Khalaf in the above hadith is not a majhul narrator [28].

e. Free from actions that damage muru'ah (authority)

Etymologically, the word muru'ah means al-insaniyah (the human side) [29], and it is also interpreted as kamal al-rujuliyah (the perfection of the human side) [30]. As for the word muru'ah terminologically according to fiqh scholars (fuqaha') is to protect oneself from various things that can pollute the soul and reap human reproach in general. Al-Jurjaniy (d. 816 H.) defines it with the power of the soul which is the basis for the formation of a beautiful temperament that reaps praise both in Shari'ah, reason and culture [31]. Meanwhile, the scholars of hadith define it as a person's perfection in terms of verbal honesty, maintaining the authority of his brother, devoting all forms of kindness to the community, and preventing problems from happening to neighbors. It is also explained, that muru'ah is having a moral in accordance with the morals of their peers both from the way they look, dress, walk, move, place of residence and all forms of their characteristics [32]. From the definition of muru'ah above, it can be emphasized that muḥaddisin and others view that justice (al-'adalah) has a close relationship with muru'ah, because muru'ah is a barrier and a veil from disobedience, it is like a garment that covers the body. In general, Al-Albani is in line with jumhur al-muḥaddisin regarding the rule of the safety of a narrator from various causes that can damage muru'ah as a minor rule for 'adalah a narrator [33]. Among the reasons that can damage the muru'ah of a hadith transmitter is when he takes the wages of the hadith he has narrated [34].

The narrators are Dhabit (intellectuality)

A dhabit narrator is a narrator who memorizes his hadiths properly and correctly, knows well and correctly his narrations in two forms of dhabit, namely: dhabt al-shadr [35] and dhabt al-kitab [36]. The opposite of dhabith is bad memory (sayyi'u al-hifdzi), making many fatal mistakes (fahsyun ghalat), making many omissions in the narration (kasurat ghaflatuh), or the presence of wahm in his narrations. In Al-Albani's works it is found that he does not refute the hadiths narrated by narrators who have poor memory (sayyi'u al-hifdzi) and are equal to that. This is because the history of hadith narrators who have poor memorization is part of the rejected (mardud) narrations as specified in the mustalah books.

Hadith isn't syadz (contradictory)

The freedom of a hadith history from syadz, Al-Albani emphasized this in his various works by saying: "Among the conditions for the validity of a hadith history, the narrator does not narrate a hadith that contradicts the history of other narrators of the tsiqah". The meaning of the hadith syadz according to Al-Albani is a hadith narrated by a tsiqah narrator who is in contrast to that narrated by a narrator who is more tsiqah than him, as understood and adhered to by the muḥaddisin [37].

Hadith is not flawed (sālīman min al-'Illah)

The freedom of a hadith history from defects (saliman min al-'illah), then Al-Albani does not conflict with the majority of muḥaddisin. In several of his works he emphasized that the muḥaddisin did not just content themselves with just looking at the tsiqah or not of the narrator of the hadith in one chain of sanad, but they also paid close attention to other paths of sanad and researched all the narrators involved in it, so they could know in detail. whether in a hadith there is a defect ('illah) or not. Therefore, knowing the 'illal (disability) of hadith is a very deep knowledge [38].

IV. CONCLUSION

After reviewing and researching the books of genealogy of al-Ahadis al-Sahihah and genealogy of al-Ahadis al-Dhaifah by quoting several hadith samples from these books, it was found that the methodology of sheikh Nashr al-Din Al-Albani in determining the quality of hadith refers to the rules of shahih of hadith both major and minor as agreed upon by the muhaddisin. it's just that in applying these principles al-Albani is not taqlid and accepts the research results of his predecessors for granted. However, he tried to determine the quality of the validity of the hadith based on the results of his studies, research and ijthad.

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