

# QUALITY OF *HADITH SHALIH* IN THE BOOK OF SUNAN ABIY DÂWUD DISPUTED BY NASR AL-DÎN AL-ALBÂNİY AND SHU'AIB AL-ARNAUTH

Afdilla Nisa<sup>1</sup>

<sup>1</sup>Intitut Agama Islam Negeri (IAIN) Bukittinggi, email: [afdillanisa@iainbukittinggi.ac.id](mailto:afdillanisa@iainbukittinggi.ac.id)

\*Corresponding Author



©2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : <http://dx.doi.org/10.30983/it.v5i1.4457>

Submission: 10 June 2021

Revised : 22 July 2021

Published: 31 July 2021

## Abstract

This study intends to examine the quality of *hadîth shalih* in the book *Sunan Abiy Dâwud* which was disputed by Nâshir al-Dîn al-Albânîy and Syu'aib al-Arnauth, namely by using library research (library research), which is to collect accurate and relevant data. This is then processed with a descriptive qualitative analytical approach through inductive and comparative thinking methods. In addition, it also uses the *hadîth* research step to determine the quality of *hadîth* both from the side of the *sanad* and its eyes. Based on the analysis, it can be concluded that the *hadîth*s termed *shahîh Abû Dâwud*, which are also debated by al-Albaniy and al-Arnauth in assessing their quality, when tested with authentic criteria do not necessarily mean *maqbul* or authentic quality. and *hasan*, but some have the status of *dha'if*. Thus *hadîth shalih* can contain two possibilities, namely *lil i'tibâr* (to be studied) or *li al-ihtijâj* (used as evidence).

**Keywords:** *Sunan Abiy Dawud, Hadîth Shalih, Takhrîj*

## Abstrak

Penelitian ini bermaksud mengkaji kualitas *hadîth shalih* dalam kitab *Sunan Abiy Dâwud* yang diperselisihkan oleh Nâshir al-Dîn al-Albânîy dan Syu'aib al-Arnauth, yaitu dengan menggunakan *library research* (penelitian kepustakaan) yaitu mengumpulkan data-data yang akurat dan relevan dengan pembahasan ini kemudian diolah dengan metode pendekatan deskriptif analitis kualitatif melalui metode berfikir induktif dan komparatif. Di samping itu penulis juga menggunakan langkah penelitian hadis untuk mengetahui kualitas hadis baik dari sisi *sanad* maupun *matan*-nya. Berdasarkan analisa dapat disimpulkan bahwa hadis yang diistilahkan *shâlih* Abû Dâwud, yang juga diperdebatkan al-Albânîy dan al-Arnauth dalam menilai kualitasnya, ketika diuji dengan kriteria ke-*shahîh*-an tidak serta merta berarti *maqbul* atau berkualitas *shahîh* dan *hasan*, akan tetapi ada yang berstatus *dha'if*. Dengan demikian *hadîth shalih* dapat mengandung dua kemungkinan yaitu *lil i'tibâr* (untuk dikaji) atau *li al-ihtijâj* (dijadikan *hujjah*).

**Kata Kunci:** *Sunan Abiy Dawud, Hadîth Shalih, Takhrîj*

## Background

The existence of *hadith* in second place in the hierarchical structure of the primary sources of Islamic teachings serves as a reinforcement and explanation, but one day it can independently become a foothold in determining a legal decision on a case not mentioned in the Qur'an. Therefore, to get the *hadith* of the Prophet SAW should refer to the books of *hadith* that are *mu'tamad*. Among the books of *hadith mu'tamad* the most popular is *al-kutub al-sittah* as well as *al-kutub al-tis'ah*.

When further discussing each book, many things must be considered, including the various special terms used by certain books and have their own meanings. The term *shalih*, for example, was put forward by Abû Dâwud Sulaimân ibn al-'Asy'ats al-Sijistâniy al-Azdiy in the book *Sunan Abiy Dâwud*. As stated in the following expression:

...وجمعت فيه الصحيح، وما يشبهه ويقاربه، وما ذكرت في كتابي  
حديثنا أجمع الناس على تركه، وما كان من حديث فيه وهن

شديد فقد بينته، منه ما لا يصح سنده، وما لم أذكر فيه شيئا فهو صالح وبعضها اصح من بعض<sup>1</sup>

From this statement, several important points can be drawn are; (1) Aby Dâwud does not include in his book the hadiths left by the majority of scholars; (2) As for if Abû Dâwud contains a very weak hadith, then he will provide information; (3) Meanwhile, the hadith that Abû Dâwud did not comment on shows that the hadith is righteous. If we look closely, it turns out that in his Sunan, Abû Dâwud wrote many hadiths that he did not comment on. So that can be concluded as a *hadith shalih* according to his term.

The misunderstanding of perceptions regarding this matter has led to complicated debates among figures who study hadith. Such as Nâshir al-Dîn al-Albâniy who was so argumentative when commenting on the book *al-Tâj al-Jami' li Usul fi Ahâdîth al-Rasûl* by Sheikh Mansur (an Azhar cleric). If we look closely, it turns out that in his Sunan, Abû Dâwud wrote many hadiths that he did not comment on. So that can be concluded as a *hadith shalih* according to his term.<sup>2</sup>

In the book the author quotes the hadith of the Prophet regarding the sunnah of placing the hand under the navel when praying. The hadith he meant was the following hadith narrated by Abû Dâwud:

"Included from the sunnah is placing the palm on the palm of the other hand below the navel in prayer."<sup>3</sup>

Based on this hadith, al-Mansur said that placing the hand under the navel is a sunnah. However, this was rejected by Albaniy by explaining that the hadith was *dba'if* because there were narrators who were not *tsiqqab*. However, al-Manshr did not accept Albaniy's

statement because Ab Dâwud did not explain the weakness of the hadith (*hadîth shâlih*).

Indeed, differences in perception have occurred among *mutaqaddin* scholars. Ibn al-Shâlah (d. 643 H) argues that the *hadîth shâlih* are at least of *hasan* quality. However, other scholars such as al-Dzahabiy and Ibn Hajar are of the opinion that the *hadîth shalih* which Abû Dâwud silenced is not necessarily said to be a *hadith hasan*, because the quality may be below the *hadith hasan*, so it is necessary to study the *sanad* and its *matan*.<sup>4</sup>

It is one of the problems that arise when scholars do not have the same perception in understanding the meaning of the righteous hadith introduced by Aby Dâwud. Moreover, if we look closely, the number of hadiths that Aby Dâwud did not comment on is more than what he commented on. In the book (chapter) *al-Aqdbiyah* (the object of study of this research) of the 70 total hadiths, there are 63 hadiths for which he did not comment. Of the 63 hadiths, there are hadiths that only Ab Dâwud narrated and other scholars also narrate hadiths.

Is the term *shâlih* meant by Abû Dâwud the same as what was meant by this scholar who is engaged in the science of *jarb wa ta'dil*? If discussed from the context of Abû Dâwud's words above, it seems that he meant something different

Throughout the author's search, there have not been many writings that discuss the quality of righteous hadith in the book of *Sunan Abiy Dawud*. A thesis "Study on the meaning of the term *Sakatu 'Anbu* in the treatise of Imam Abu Dawud, by Randi Aleksmana examines the opinions of scholars regarding the meaning of the term *sakata 'anbu* (uncommented) and the

<sup>1</sup> Abu Syuhbah Muhammad Muhammad, *Fi Ribâb al-Sunnah al-Kutub al-Sibbab al-Sittah* (Silsilah al-Buhuts al-Islâmiy, 1995), 138.

<sup>2</sup> Muhammad Nâshir al-Dîn al-Albâniy, *Maqâlât albani* (Jakarta: Pustaka Azzam, 2002), 55.

<sup>3</sup> Abu Dâwud Sulaimân ibn al-'Asy'as al-Sijistâniy Al-Azdiy, *Sunan Abiy Dâwud*, in 1 (Beirut: Dar ibn Hazm, 1997), 338.

<sup>4</sup> Muhammad Muhammad ibn Muhammad Jamil Al-Nûsitâniy, *Al-Madkhal ila Sunan Abiy Dâwud* (Cairo: Maktab al-Syu'un al-Fanniyah, 2008), 132.

quality of the uncommented hadith in general.<sup>5</sup> Another article entitled "Study of the Book of Hadith The Study of the Book of *Sunan Abiy Dawud*", by Muhammad Amin describes the method of compiling *Sunan Abiy Dawud*, stating the terms contained in the book including the term "*shalih*".<sup>6</sup> So this paper contributes to the study of hadith which is not commented on by Abû Dâwud but focuses on hadith quality is disputed by scholars who have studied the book of Sunan, namely Nâshir al-Din al-Albaniy and Syu'aib al-Arnauth.

The methodology used in this study is a descriptive qualitative analysis method, namely by describing the results of the assessment of the two scholars regarding the status of hadith which Abû Dâwud did not comment on. The author conducted a *sanad* research including *jarb* and *ta'dil* assessments as well as *matan* research. Analysis of the quality of hadiths which al-Albaniy and Syu'aib al-Arnauth disputed uses the criteria for the authenticity of hadith as stated by Ibn al-Shalah.

### The Figure of Abu Dawud and His Book of Sunan

A number of biographical books such as *al-Bidayah wa al-Nihayah*, *Siyar A'lâm al-Nubalâ'*, *Tabaqât al-Hanabilah* inform Abû Dâwud's full name is Sulaymân ibn al-'Asy'ats ibn Ishâq ibn Basyîr ibn Syidâd ibn 'Amr ibn 'Imran Ab Dâwud al-Azdiy al-Sijistâniy.<sup>7</sup> While Abû

Dâwud is the *Kunyab*. Abû Dâwud was born in the city of Sajistan in 202 H.<sup>8</sup>

Abû Dâwud did visit to various areas to study of *hadith*. He started the journey in 220 AH/835 AD when he was 18 years old. Ibn Hajar al-'Asqalâniy mentions in the book of *Tabdżîb al-Tabdżîb* that Abu Dâwud's teachers in narrating the hadith amounted to about 300 people<sup>9</sup>

Regarding his *madhhab*, Abu Ishaq al Syairazi in *Tabaqatul Fuqaha* classifies Abu Dâwud as a disciple of Imam Ahmad bin Hanbal and Qori Abdul Husain Muhammad Bin Qadhi Abu Ya'la, which is contained in the *Tabaqatul Hanabilah* book.<sup>10</sup>

Throughout his life Abu Dâwud produced many works, especially in the fields of *hadith* and *syar'i* science. Even Abû Dâwud was the one who first compiled the *hadith ahkam* and summarized them into a book<sup>11</sup>. He died on 14 Shawwal 275 H in Basrah at the age of 73 years.<sup>12</sup>

The book of *Sunan Abiy Dawud* by al Imam Abu Dawud al Sijistani (275 H) is one of the *Kutubus Sittah*, which scholars' concern. This book occupies the third position after the *Shahihaini*. It indicates that this book has its own plus value compared to other sunan books.<sup>13</sup> Although not all hadith in this book are authentic and some are even *da'if*, Abu Dawud reasoned that it was better than the opinion of scholars.<sup>14</sup>

<sup>5</sup> Randi Aleksmana, "Studi Terhadap Makna Istilah Sakatu 'Anhu dalam Risalah Imam Abu Dawud" (Skripsi yang dipublikasi oleh Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017), 4-5

<sup>6</sup> Muhammad Amin, "Studi Kitab Hadits Telaah terhadap Kitab Sunan Abiy Dawud," *Tadbir* 1, no 2 (2019): 155

<sup>7</sup> Abû al-Fidâ Ismâ'il ibn 'Umar ibn Katsîr al-Dimasyqiy, *Al-Bidâyah Wa Al-Nihâyah* (Beirut: Dâr al-Fikr, 2001), 159.

<sup>8</sup> Imam Syams al-Dîn Abû 'Abd Allah Muhammad ibn Ahmad al-Dzahabiy, *Siyar A'lâm Al-Nubalâ'*, in 13 (Beirut: Mu'assasah al-Risâlah, 1993), 204.

<sup>9</sup> Syihab al-Din Abu al-Fadhl Ahmad ibn Ali ibn Hajar al-'Asqalâniy, *Tabdżîb al-Tabdżîb* (Beirut: Dar Kutub al-'Ilmiyyah, 1994), 155.

<sup>10</sup> Abû al-Husain Muhammad ibn Abiy Ya'la, *Thabaqat al-Hanabilah* (Beirut: : Dar al-Ma'rifah, n.d.), 69.

<sup>11</sup> Ma'sum Ma'sum, "Metode Abû Dâwud dalam Menulis Al-Sunan," *Mutawatir* 1, no. 2 (September 9, 2015): 180, <https://doi.org/10.15642/mutawatir.2011.1.2.180-192>.

<sup>12</sup> Abu Syuhbah, *Fi Rihâb* 135

<sup>13</sup> Hafizzullah Hafizzullah and Sefri Auliya, "Kitab 'Aun Al Ma'bûd 'Ala Syarh Sunan Abi Daud," *Alfuad: Jurnal Sosial Keagamaan* 1, no. 1 (2018), <https://doi.org/10.31958/alfuad.v2i1.1208>.

<sup>14</sup> Muhammad Mustafa Azami, *Studies in Hadith Methodology and Literature* (Indianapolis: American Trust Publication, 1997), 100.

The systematics of writing is based on the classification and chapters of *fiqh* starting from *Kitâb al-Thabârah*, *Kitâb al-Shalâh* and others.<sup>15</sup> Abu Dâwud himself revealed this book called *Sunan* in a letter he sent to the residents of Mecca when he was in Baghdad. Then this book of his *Sunan* was shown to his teacher Ahmad ibn Hanbal, and he judged this book well.<sup>16</sup> The book of *Sunan Abiy Dâwud* contains 48000 hadith which he selected from 500,000. This book also attracted the attention of many Muslims: some are narrated, summarized, and even become the center of research for researchers.<sup>17</sup>

### **Hadith Shalih in Sunan Abiy Dawud Disputed by Hadith Critics**

Among the scholars who studied the quality of hadith in *Sunan Abiy Dâwud*, he did not comment. Among them are Nashir al-Din al-Albaniy and Shu'aib al-Arnauth. It's just that there are still differences in the results of their research on these hadiths.

The figure of Muhammad Nashir al-Din bin al-Haj Nuh bin Adam an-Najati, who is popularly known as Albany was born in 1333 AH / 1914 AD in an area in Askodera, formerly the capital of Albania.<sup>18</sup> Nâshir al-Din al-Albaniy was very fond of researching and commenting on the hadith contained in the scholars' books. At its peak, al-Albaniy compiled special books on authentic, *dba'if*, anuniqueu' hadith, both relating to hadiths contained in the books of the scholars, as well as those which he compiled himself with the genealogical headings.

Al-Albany never explicitly mentions the classification of hadith according to his view. However, in several books written by other

people on the thought of al-Albany hadith, the data that the classification of hadith guided by al-Albani is no different from the classification of the *muhaddithîn* in general. In giving an assessment, he mentioned the terms *shabih li dzâtib* and *shabih li gbayrib* and *Hasan hadith* which is divided into *Hasan li dzâtib* and *Hasan li gbayrib*. *Sabih* assessment is given to traditions that have met the requirements of *hadith* validity, and *hasan* assessment is given to traditions that are considered to meet the validity requirements, but the level of memorization power is not so high.<sup>19</sup>

As for Shu'aib al-Arnauth, a hadith scholar from Albania, he now lives in Jordan. He has succeeded in studying the hadiths in the books that he has *tabqiq*. Among the books are *Syarbu al-Sunnah* by al-Baghawiy, *Sabih Ibn Hibbân*, *Syarh Musykil al-Atsar* by al-Thahawiy (321H), *Siyar A'lâm al-Nubala'* by al-Dzahabiy (748H), *Sunan Abiy Dâwud* and etc. However, his most famous work is his study of *Ahmad bin Hanbal's al-Musnad* which amounts to approximately 28,000 hadiths. Even though they are considered as heirs of al-Albaniy, in reality there are differences in the results of their research, especially on the quality of the hadiths in *Sunan Abiy Dawud*. Unfortunately, Shu'aib Arnauth did not explicitly state the difference in views or methods between him and his teacher (al-Albaniy).

In the chapter *al-Aqdbiyah* which is the object of the author's research, there are five hadith which the two scholars have different assessments of the hadith that the author found are as follows:

<sup>15</sup> Muhammad Rasyâd Khalifah, *Madrasah al-Hadîts fi Misbr Mundzu Suqûth Baghdad ila Nibâyah Qarni al-'Asyir al-Hijriy* (Cairo: Univ. Al-Azhar, 2010), 86.

<sup>16</sup> Abu Ya'la, *Thabaqat Al-Hanabilah*, 1600

<sup>17</sup> Fakhurrozi Pardosi, "Studi Kitab Sunan Abi Daud," *Waraqat: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2020), <https://doi.org/10.51590/waraqat.v4i1.68>.

<sup>18</sup> Umaiyatus Syarifah, "Peran dan Kontribusi Nashiruddin Al-Albani (w. 1998) dalam Perkembangan Ilmu Hadis," *Riwayah* 1, no. 1 (2015): 1–18.

<sup>19</sup> Umma Farida, "Pemaknaan Kriteria Kesahihahan Hadis Muḥammad Nâşir Al-Dîn Al-Albânî dan Implementasinya dalam Penilaian Hadis," *Mutawatir* 6, no. 1 (November 7, 2017): 52–84, <https://doi.org/10.15642/mutawatir.2016.6.1.52-84>.

a. *Hadīth Kayfa al-Qadha*

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكِ عَنْ حَنْشٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ -صلى الله عليه وسلم- إِلَى الْيَمَنِ قَاضِيًا فُقُلْتُ يَا رَسُولَ اللَّهِ تُرْسِلُنِي وَأَنَا حَدِيثُ السِّنِّ وَلَا عِلْمَ لِي بِالْقَضَاءِ فَقَالَ « إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُبَيِّنُ لِسَانَكَ فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْحُضَمَانِ فَلَا تَقْضِيَنَّ حَتَّى تَسْمَعَ مِنَ الْآخِرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ فَإِنَّهُ أُخْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ ». قَالَ فَمَا زِلْتُ قَاضِيًا أَوْ مَا شَكَّكَتُ فِي قَضَاءٍ بَعْدُ.<sup>20</sup>

Nâshir al-Dn al-Albaniy stated that the above hadith was of *hasan* quality, while Syu'aib al-Arnauth considered the hadith to be *shahih bithuruqibi*.<sup>21</sup>

b. *Hadīth fi Qadha-i al-Qadhiy Akhtha'*

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ أَخْبَرَنَا عَيْسَى حَدَّثَنَا أُسَامَةُ عَنْ عَبْدِ اللَّهِ بْنِ زَافِعٍ قَالَ سَمِعْتُ أُمَّ سَلَمَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- بِهَذَا الْحَدِيثِ قَالَ يَخْتَصِمَانِ فِي مَوَارِيثَ وَأَشْيَاءَ قَدْ دَرَسَتْ فَقَالَ « إِنَّ إِيَّامًا أَقْضَى بَيْنَكُمْ بِرَأْيِي فِيمَا لَمْ يُنْزَلْ عَلَيَّ فِيهِ »<sup>22</sup>

Nâshir al-Dn al-Albaniy in his book *Sunan Abiy Dawud* states that the hadith is of high quality, while Shu'aib al-Arnauth considers the hadith to be *hasan* quality.<sup>23</sup>

c. *Hadīth fi man Yu'inu 'ala Khusumatibi min Ghairi an Ya'lam Amrabum*

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ الْعُمَرِيُّ حَدَّثَنِي الْمُتَنِّيُّ بْنُ يَزِيدَ عَنْ مَطَرِ الْوَرَّاقِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ -صلى الله عليه وسلم-

بِعْنَاهُ قَالَ « وَمَنْ أَعَانَ عَلَى خُصُومَةٍ بَطَلَمٍ فَقَدْ بَاءَ بِعَضَبٍ مِنَ اللَّهِ عَزَّ وَجَلَّ ».<sup>24</sup>

Nashir al-Dn al-Albaniy stated that the hadith was of high quality, while Syu'aib al-Arnauth considered the hadith to be authentic.<sup>25</sup>

d. *Hadīth Yablifu al-Rajul 'ala Tlmibi fima Ghaba 'anhu*

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ حَدَّثَنَا الْفَرَزَابِيُّ حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ حَدَّثَنِي كُرْدُوسٌ عَنِ الْأَشْعَثِ بْنِ قَيْسٍ أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ حَضْرَمَوْتِ اخْتَصَمَا إِلَى النَّبِيِّ -صلى الله عليه وسلم- فِي أَرْضٍ مِنَ الْيَمَنِ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ أَرْضِي اغْتَصَبَنِيهَا أَبُوهُ هَذَا وَهِيَ فِي يَدِهِ. قَالَ « هَلْ لَكَ بَيِّنَةٌ ». قَالَ لَا وَلَكِنْ أُحْلَفُهُ وَاللَّهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَنِيهَا أَبُوهُ. فَتَهَيَّأَ الْكِنْدِيُّ يَعْجَنِي لِلْيَمِينِ. وَسَاقَ الْحَدِيثَ.<sup>26</sup>

Nashir al-Din al-Albaniy stated that the hadith was authentic, while Syu'aib al-Arnauth considered the hadith to be weak.<sup>27</sup>

e. *Hadīth Kayfa Yablifu al-Dzimmiy*

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ حَدَّثَنَا رَجُلٌ مِنْ مُزَيْنَةَ - وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ -صلى الله عليه وسلم- يَعْجَنِي لِلْيَهُودِ « أَنْشَدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى ».<sup>28</sup>

Nâshir al-Din al-Albâniy stated that the above hadith was of high quality, while Syu'aib al-Arnauth considered the hadith to be *shahih li-ghairibi*.<sup>29</sup>

<sup>20</sup> Abû Dâwud, *Sunan Abiy Dâwud*, 11

<sup>21</sup> Muhammad Nâshir al-Dîn Al-Albâniy, *Sunan Abiy Dâwud* (Riyadh: Maktabah Ma'arif, n.d.), 642. Bandingkan dengan *Sunan Abiy Dâwud*, pentahqiq : Syu'aib al-Arnauth, (Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009M/1430H), 434

<sup>22</sup> Abû Dâwud, *Sunan Abiy Dâwud*, 12

<sup>23</sup> Lihat *Sunan Abiy Dâwud*, pentahqiq: Muḥammad Nâshir al-Dîn Albâniy (Riyadh: Maktabah al-Ma'arif, t.tt), 645. Syu'aib Al-Arnauth, *Sunan Abiy Dâwud* (Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009), 450.

<sup>24</sup> Abû Dâwud, *Sunan Abiy Dâwud*, 18

<sup>25</sup> Lihat *Sunan Abiy Dâwud*, pentahqiq: Muḥammad Nâshir al-Dîn Albâniy (Riyadh: Maktabah al-Ma'arif, t.tt), h. 650. Bandingkan dengan *Sunan Abiy*

*Dâwud*, pentahqiq : Syu'aib al-Arnauth, (Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009M/1430H), juz V, 340

<sup>26</sup> Abû Dâwud, *Sunan Abiy Dâwud*, 29

<sup>27</sup> Lihat *Sunan Abiy Dâwud*, pentahqiq: Muḥammad Nâshir al-Dîn Albâniy (Riyadh: Maktabah al-Ma'arif, t.tt), h. 650. Bandingkan dengan *Sunan Abiy Dâwud*, pentahqiq : Syu'aib al-Arnauth, (Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009M/1430H), juz V, 340

<sup>28</sup> Abû Dâwud, *Sunan Abiy Dâwud*, 30

<sup>29</sup> Lihat *Sunan Abiy Dâwud*, pentahqiq: Muḥammad Nâshir al-Dîn Albâniy (Riyadh: Maktabah al-Ma'arif, t.tt), 650. Bandingkan dengan *Sunan Abiy Dâwud*, pentahqiq : Syu'aib al-Arnauth, (Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009M/1430H), juz V, 340

## Research Results on the Quality of the *Hadith Shalih* Disputed by Al-Albaniy and Al-Arnauth

The difference between al-Albaniy and al-Arnauth in assessing the quality of the pious hadith will impact the authenticity of these hadith in particular and Sunan Abiy Dâwud in general. For this reason, the author researches the hadith in the Book of Sunan Abiy Dawud in the *al-Aqdhayah* chapter, which is disputed by al-Albaniy and al-Arnauth concerning the criteria for authenticity of hadith proposed by Ibn al-Shalâh.

### *Hadîth Kayfa al-Qadhâ.*

The order of the names of the narrators of the hadith is: (1) Sanad I, narrator V: 'Amru ibn 'Aun, (2) Sanad II, narrator IV: Syark, (3) Sanad III, narrator III: Simâk, (4) Sanad IV, narrator II: Hanash, (5) Sanad V, narrator I: 'Aliy. The following is a study of the continuity of the sanad and the quality of the narrators:

- 1) *Aliy*. His full name is Aliy bin Abiy Thâlib ibn 'Abd Manâf ibn 'Abd al-Muththalib ibn Hâsyim bin 'Abd Manâf bin Qushay ibn Kilâb ibn Murrah ibn Ka'ab bin Lu'ay ibn Ghâlib ibn Fihir bin Mâlik ibn al-Nadzâr ibn Kinânah Abû Hasan and Husein, called as Abu Turab. He was born ten years before Muhammad, the Messenger of Allah, was sent and died on the 17th Ramadhan in the year 40 H.<sup>30</sup> His teachers and students in the field of transmitting hadith: His teachers were the Prophet Muhammad, Umar ibn al-Khattab, and others. His students included Hasan, Husayn, Ibn 'Abbas, Ibn Rafi', Hanasy Ibn Mu'tamar,<sup>31</sup>

- 2) *Hanasy*. His full name is Hanasy ibn al-Mu'tamar al-Kinâniy, Abu Mu'tamar al-Kûfiy. He also called as Hanasy ibn Rabî'ah.<sup>32</sup> He was a teacher and student in the field of transmitting *hadith*: His teachers included 'Aliy ibn Abiy Talib, Abû Dzar al-Ghifâriy. Among his students were Isma'il ibn Khalid, Bukair ibn Abiy al-Akhnas, al-Hakam ibn 'Utaibah. This shows that the chain between Hanasy and Ali ibn Abiy Talib is in a continuous state. *Hadith* critics' statements about him are like those of Aliy ibn Madiniy: *La na'rifuhû*, Ibn Abiy Hâtim said: "I heard my father say: Hanasy ibn Mu'tamar in my opinion is a pious man". Then I asked: "Can the hadith be used as evidence? He replied: "I do not find them (ulama) with his hadith"<sup>33</sup> The hadith critic's comment above illustrates that Hanash cannot be trusted as a hadith narrator because of the negative comments given to him.

- 3) *Simâk*. His full name is Simâk ibn Harb ibn Aus ibn Khâlid ibn Nizâr al-Dzuhliy al-Bakriy, Abû al-Mughîrah al-Kûfiy. He was died on 123 H. <sup>34</sup> He was a teacher and student in the field of hadith transmission: Among Simâk's teachers in the field of hadith transmission were Ibrahim ibn Harb, Anas ibn Malik, Tamîm ibn Tharfah, *Hanasy al-Kinâniy*, Sa'id ibn Zubair.<sup>35</sup> His students were Ibrahim ibn Tahman, Idrîs ibn Yazîd, Syark ibn Abdullah al-Qâdhîy, Syu'bah ibn Hajjâj, Abd al-Rahmân ibn 'Abd Allâh.<sup>36</sup> That means the chain between Simâk and Hanasy is continued. Hadith critics'

<sup>30</sup>Al-Imam al-Hafidz Syaikh al-Islam Abu Muhammad 'Abd al-Rahmân ibn Abiy Hâtim Muhammad ibn Idris ibn Mundzir al-Tamîmiy al-Hanzhaliy Al-Râziy, *Al-Jarh Wa Ta'dîl* (Beirut: Dâr Ihya al-Turâts, 1953), 191. Bandingkan dengan Al-'Asqalâniy, *al-Ishâbah fî Tamyîz al-Shahâbah*, (Beirut: Dâr al-Jail, 1412H), juz 5, 564

<sup>31</sup>Al-Râziy, *al-Jarh wa al-Ta'dîl*, 192. Bandingkan dengan Jamâl al-Dîn Hajjâj Yûsuf Al-Mizziy, *Tabdzîb Al-Kamâl Fi Asmâ' Al-Rijâl* (Beirut: Dâr al-Fikr, 1994), 474.

<sup>32</sup>Al-Râziy, *al-Jarh wa al-Ta'dîl*, 291. Bandingkan dengan al-Mizziy, *Tabdzîb Al-Kamâl*, 342

<sup>33</sup> Al-Râziy, *al-Jarh wa al-Ta'dîl*, 291

<sup>34</sup>Al-Râziy, *al-Jarh wa al-Ta'dîl*, 279. Bandingkan dengan Al-Mizziy, *Tabdzîb al-Kamâl*, 115-116

<sup>35</sup>Al-Râziy, *al-Jarh wa al-Ta'dîl*, 279. Bandingkan dengan al-Mizziy, *Tabdzîb al-Kamâl*, 116

<sup>36</sup>Al-Râziy *al-Jarh wa al-Ta'dîl*, 279. Bandingkan dengan al-Mizziy *Tabdzîb al-Kamâl*, 117



statements about him are like the words of Abu Hâtim: *Ashlah al-hadîth*, Yahya ibn Ma'in was once asked about Listen, he said: "*Tsiqqah*.<sup>37</sup> Abdullah al-Ijliy said about Simâk: *Jâ'iz al-hadîths*. The critic's comments illustrate that Simâk can be trusted as a narrator of hadith because the scholars give him praise.

- 4) *Syarîk*. His full name is Syarîk ibn 'Abd Allâh ibn Abiy Syarîk al-Naj'iy, Abû Abdullâh al-Kûfiy al-Qâdhîy.<sup>38</sup> His teacher and student in the field of narration of hadith: His teachers in the field of narration included Ibrâhîm ibn Jarîr, Khalid ibn Alqamah, *Simâk ibn Harb*.<sup>39</sup> Among Syark's students were Thabit ibn Mûsa, Ishâq ibn Abiy Ismâ'îl, Hâtim ibn Isma'îl, Hajjâj ibn Muhammad, Husayn ibn Muhammad.<sup>40</sup> This shows that the *sanad* between Syark and Simâk is continued

The statements of critics of hadith about him are like those of Ahmad ibn 'Abd Allâh al-Ijliy: *Hadîth Hasan*, Abû Zur'ah: *Katsir al-hadîth*, 'Isa ibn Yûnus: "I do not see anyone who is more sane in his knowledge than Syark", Ahmad ibn Hanbal: *Sadûq*.<sup>41</sup> The comments of these hadith critics illustrate that *Syark* can be trusted as a hadith narrator because the ulama gave more positive comments.

- 5) 'Amru ibn 'Aus. His full name is 'Amru ibn 'Aus ibn 'Aus ibn Ja'diy al Silmiy, Abu Utsmân al-Wâshitiy al-Bazzâr.<sup>42</sup> His teacher and student in the field of narration of hadith: included Ishâq ibn Yûsuf al-Azraq, Hafsh ibn Suhail, *Syarîk ibn 'Abd Allâh*, 'Abd Allâh ibn Mubâarak, Sufyan ibn Mubâarak, Katsîr ibn Sulaim, Wakî' ibn al-Jarrah.<sup>43</sup> His student included Al-Bukhâriy, Abû Dâwud,

Ahmad ibn Sulaiman, Ahmad ibn Sulaymân, Ahmad ibn Muḥammad, Abdul Karîm ibn al Haytsam. He died on 100 H.<sup>44</sup> This means that the *sanad* between Amru ibn 'Aun and Syarik is continued.

Hadith critics' statements about him are as stated by Abu Hâtim: *Tsiqqah Hujjah*, Abû Zur'ah al-Râzy: "I do not see anyone stronger (memorization) than 'Amrû ibn 'Aus".<sup>45</sup>

The comments of the critics of hadith above illustrate that 'Amru ibn 'Aus can be trusted as a narrator of hadith as evidenced by the positive comments given by scholars for him.

Based on the explanation above, it can be concluded; *First*, in terms of continuity of the chain. The results of this search indicate that they were simultaneously and there is a possibility of meeting each other even though the author does not find the year of birth and death of each narrator. As for another alternative to prove the transmission of hadith between one another, it can be seen from the relationship between the student and teacher between a narrator and the narrator before and after it. Thus, from the perspective of the continuity of the *sanad*, this hadith has the status of *muttashîl*.

*Second*, in terms of what is leaning on the end of the chain. The hadith above is based on the prophet SAW at the end of the *sanad*, thus this *hadith* has the status of *marfu'*.

*Third*, in terms of the quality of hadith. Ulama's comments on each narrator from the side of '*is*' and *dhabit* show that not all narrators meet these criteria. Of the five narrators, one narrator was commented on with negative comments, namely *Hanasy* so that his history

<sup>37</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 279

<sup>38</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 366. Bandingkan dengan Al-Mizziy, *Tabdżîb al-Kamâl*, 450

<sup>39</sup> Al-Mizziy, *Tabdżîb al-Kamâl*, 450

<sup>40</sup> Al-Mizziy, *Tabdżîb al-Kamâl*, 450

<sup>41</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 367

<sup>42</sup> Al-Mizziy, *Tabdżîb al-Kamâl*, 177

<sup>43</sup> Al-Mizziy, *Tabdżîb al-Kamâl*, 178

<sup>44</sup> Al-Mizziy, *Tabdżîb al-Kamâl*, 178

<sup>45</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 252. Bandingkan dengan al-Mizziy, *Tabdżîb al-Kamâl*, 179

cannot be trusted, two other narrators received second-degree praise, and two narrators received high-level praise. Thus, this hadith does not meet the requirements both from 'fair and *dhabth*, so that it has the status of *dha'if*'.

#### Hadîth fî Qadhâ-i al-Qâdhîy Akhbtha'

The order of the names of the narrators of the hadith is: (1) Sanad I, narrator V: 'Ibrahim ibn Mûsa al-Râziy, (2) Sanad II, narrator IV: Isâ, (3) Sanad III, narrator III: Usama, (4) Sanad IV, narrator II: 'Abd Allah ibn Râfi', (5) Sanad V, narrator I: Umm Salamah.

The following is a study of the continuity of the *sanad* and the quality of the narrators:

- 1) Ummu Salamah. Her full name is Hindun ibn Abiy Umayyah. Married to the Muhammad in the month of Shawwal in the 2nd year of Hijriyah. Her teachers in the field of hadith narration include: Muhammad SAW, Fatimah binti Rasulallah. Her students were Osama ibn Zaid, Habib ibn Abi Thabit, Dzakwan Abu Isma'il. He died at the age of 57 years in the month of Shawwal.<sup>46</sup>
- 2) 'Abd Allâh ibn Râfi'. His full name is 'Abd Allâh ibn Rafi' al-Makhzûmiy, Abu Râfi' al-Madiniy *manla* Ummu Salamah. His teachers included Hajjaj ibn Amru, Umm Salamah. As for his students, namely Usâmah ibn Zaid al-Laitsy, Ishaq ibn 'Abd Allâh, 'Abd Allâh ibn Sa'id, Ayyûb ibn Khalid.<sup>47</sup> This means that the chain between 'Abd Allâh ibn Râfi' and Umm Salamah is continued. Statements Critics of hadith, one of them Ab Zur'ah said *Tsiqqah*.<sup>48</sup>
- 3) Usâmah. His full name is Usâmah ibn Zaid al-Laytsiy.<sup>49</sup> His teachers included Ibn Salih, Ibrahim ibn Abdullah, Sa'id ibn al-

Musayyab, 'Abd Allâh ibn Rafi'.<sup>50</sup> His students included 'Isa ibn Yunus, Usman ibn Umar, Yahya ibn Sa'id al-Qaththan. This means that the chain between Usâmah and 'Abd Allâh ibn Râfi' continues. The Hadith critics' statements about him are as stated by Abû Bakr ibn al-Atsrâm: *Laysa bi syai'*. Abu Ya'la from Yahya ibn Ma'in: *Tsiqqah Shalib*, Ahmad ibn Hanbal: *Hasan al-Hadith*.<sup>51</sup> This comment illustrates that Usâmah can be trusted as a narrator of hadith because scholars mostly give positive comments with second and third level praise.

- 4) 'Isa. His full name is 'Isa ibn Yûnus ibn Abiy Ishaq al-Sabi'iy al-Hamdâniy al-Kûfiy, Abû 'Amru.<sup>52</sup> His teachers include: al-Akhdar ibn Ajlân, *Usâmah ibn Zaid al-Laitsiy*, Ismâ'il ibn Yûnus, Ismâ'il ibn Muslim. His students included Ibrahim ibn 'Abd Allâh al-Haramiy, Ahmad ibn Abiy Syu'aib, Ahmad ibn Dâwud al-Haddâd, Ibrâhîm ibn Mûsa al-Râziy.<sup>53</sup> This means that *sanad* antara 'Isâ dan Usâmah bersambung. between 'Isa and Usama is continued. Hadith critics' comments about him are as expressed by Muhammad ibn Sa'ad: *Tsiqqah*, Harb ibn Isma'il: *Tsiqqah Ma'mun*, Yahya ibn Ma'in: *Tsiqqah tsiqqah*, Abû Zur'ah: *Hâfizh*, Abu Hâtim: *Tsiqqah*.<sup>54</sup> This commentary illustrates that 'Isa can be trusted as a narrator of hadith because the scholars gave positive comments with high praise.
- 5) Ibrâhîm ibn Mûsa al-Râziy. His full name is Ibrâhîm ibn Mûsa ibn Yazîd ibn Zâdân al-Tamîmiy, Abû Ishâq al-Râziy. Among his teachers in the field of hadith narration were Ahmad ibn Basyîr al-Kûfiy, Hâtim ibn Isma'il, Ibad ibn al-Awwam, Isa ibn Yunus,

<sup>46</sup>Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 464. Bandingkan dengan al-Mizziy, *Tabdzîb al-Kamâl*, 9

<sup>47</sup> Al- Mizziy, *Tabdzîb al-Kamâl*, 485

<sup>48</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 53

<sup>49</sup> Al- Mizziy, *Tabdzîb al-Kamâl*, 347

<sup>50</sup> Al- Mizziy, *Tabdzîb al-Kamâl*, 347

<sup>51</sup>Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 285. Bandingkan al-Mizziy, *Tabdzîb al-Kamâl*, 196

<sup>52</sup>Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 291. Bandingkan dengan Al-Mizziy, *Tabdzîb al-Kamâl*, 62

<sup>53</sup>Al-Mizziy, *Tabdzîb al-Kamâl*, 65

<sup>54</sup>Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 292. Bandingkan dengan al-Mizziy, *Tabdzîb al-Kamâl*, 65



Syu'aib ibn Ishaq al-Dimasyq, and others. Died after 220 H.<sup>55</sup> This means that there is a continuation of the chain between Ibrâhîm ibn Mûsa al-Râziy and 'Isâ continued. As for the comments of hadith critics about him, among others, according to Abû Zur'ah: *Atqan wa Ahfaz*, Nasa'i: *Tsiqqab*, Abû Hatim: *Tsiqqab*.<sup>56</sup>

The comments of the critics of hadith above illustrate that 'Ibrâhîm ibn Mûsa al-Râziy can be trusted as a narrator of hadith because the scholars gave positive comments for him in the form of high-level praise.

Based on the explanation above, it can be concluded that; *First*, in terms of continuity of the chain. From the search results, it was not found the year of birth and death of each narrator which indicated that they were at the same time and there was a possibility of meeting each other. To prove the occurrence of the transmission of hadith between one another, it can also be seen from the relationship between the student and teacher relationship between a narrator and the narrator before and after it. Thus, from the perspective of the continuity of the *sanad*, this hadith has the status of *muttashil*.

*Second*, in terms of what is leaning on the end of the chain. The hadith above is based on the Messenger of Allah at the end of the *sanad*, thus this hadith has the status of *marfu'*.

*Third*, in terms of the quality of hadith. The scholars' comments on each narrator from the side of *'adalab* and *dhabth* indicate that all narrators meet these criteria. Of the five narrators, four received positive comments with high-level praise so that their history can be trusted, while one other narrator received

second-level praise from the scholars. Thus, this *sanad* has the status of *hasan*.

*Hadîth fîy Man Yu'innu 'ala Khusumatîhi min Ghairi an Ya'lam Amrabum.*

The order of the names of the narrators of the hadith is: (1) Sanad I, narrator VII: 'Aliy ibn Husayn ibn Ibrahim, (2) Sanad II, narrator VI: 'Umar ibn Yûnus, (3) Sanad III, narrator V: 'Âshim ibn Muhammad ibn Zaid al-'Umriy, (4) Sanad IV, narrator IV: al-Mutsannâ ibn Yazîd, (5) Sanad V, narrator III: Mathar al-Warrâq, (6) Sanad VI, narrator II: Nâfi', (7) Sanad VII, narrator I: 'Ibn 'Umar. The following is a study of the continuity of the *sanad* and the quality of the narrators:

- 1) Ibnu Umar. His full name is 'Abd Allâh 'Umar ibn al-Khaththâb al-Qurasyi al-'Adawiy. Also called as Abû 'Abd al-Rahmân al-Makkiy al-Madaniy<sup>57</sup> He was among the companions who converted to Islam earlier and had not yet reached the age of puberty. He died in the year 74 H.<sup>58</sup>

Among the companions and *tabi'in* whom he had met to study hadith other than the Messenger of Allah. namely Bilal, Râfi' ibn Khadij, Sa'ad ibn Abiy Waqqash, Umar ibn al-Khaththab. As for his students, among others, Sulayman ibn Yasar, Nâfi, Mûsa ibn Dihqân.<sup>59</sup> Hadith critics comment that 'Abd Allâh was a pious man.<sup>60</sup>

- 2) Nâfi. His full name is Nâfi' *mawla* Ibn 'Umar ibn al-Khaththâb al-Qursiy al-Adawiy. Abû 'Abd Allâh Al-Madaniy<sup>61</sup> His teacher includes Ibrâhîm ibn 'Abd Allâh, 'Abd Allâh ibn Hunain, Amrû ibn Tsâbit. His students among Abân ibn Shâlih, Usâmah ibn Zaid al-Laitsiy, *Mathar al-Warrâq*. He died on 125 H.<sup>62</sup> The majority of hadith critics such as al-'Ijliy, Nasa'i, Muhammad Sa'ad commented on it with "*tsiqqab*". Al-Bukhariy said: "The

<sup>55</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 219

<sup>56</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 137.

<sup>57</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 107. Compare Al-Mizziy, *Tabdzîb al-Kamâl*, 333

<sup>58</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 340

<sup>59</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 337

<sup>60</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 339

<sup>61</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 451-452h. Bandingkan dengan al-Mizziy, *Tabdzîb al-Kamâl*, 289

<sup>62</sup> Al-Mizziy *Tabdzîb al-Kamâl*, 302

most authentic of the other sanad that are also authentic are Malik, Nafi' and Ibn 'Umar.<sup>63</sup> The comments of the critics of hadith above illustrate that 'Nâfi' can be trusted as a narrator of hadith because the scholars gave positive comments for him in the form of high-level praise.

- 3) Mathar al-Warrâq. His full name is Mathar ibn Thahman al-Warraq, Abu Raja' al-Khurasaniy. He died on 129 H, but people also said on 125 H. Among his teacher were Anas ibn Mâlik, al-Hasan al-Bashriy. Guru-gurunya antara lain Anas ibn Mâlik, al-Hasan al-Bashriy, *Nâfi' mawla Ibn Umar*, Humaid ibn Hilal, Raja' ibn Haywan. Among his student were Ibrahim ibn Thahman, Hammad ibn Zaid, al-Mutsanna ibn Yazid, Ma'mar ibn Rasyid.<sup>64</sup> This means the *sanad* This means that the sanad between Mathar al-Warrâq and Nafi' is continued. Some of the comments about him are expressed by Yahya ibn Ma'in: *Dha'if* in the hadith '*Atba*', he is *Shalih*, Abû Hatim: *Shâlih al-Hadîts*<sup>65</sup>

The hadith critic's comment above illustrates that Mathar al-Warrâq can be trusted as a narrator of hadith because the scholars give special criticism to the hadith narrated from '*Atba*' only.

- 4) Al-Mutsannâ. His full name is al-Mutsannâ ibn Yazid al-Tsaqafiy. His teacher was *Mathar al-Warraq*. As for his student, 'Âshim ibn Muhammad ibn Zaid al-Umariy.<sup>66</sup>

This means that the *sanad* between al-Mutsannâ and Mathar al-Warrâq is continued. Hadith critics' statements about him are as expressed by Abiy Hatim: *Majbûl*.<sup>67</sup> This commentary illustrates that al-Mutsannâ is not a narrator whose history

can be accepted because hadith critics denounced him with the phrase *majbûl*.

- 5) "Âshim ibn Muḥammad ibn Zaid. His full name is 'Âshim ibn Muḥammad ibn Zaid ibn 'Abd Allâh ibn Umar ibn al-Khaththâb al Umariy al-Madaniy.<sup>68</sup> Teachers and students in the field of transmitting hadith: Among his teachers were 'Abd Allâh ibn Sa'id, Abiy Sa'id al-Maqbariy, al-Qâsim ibn Ubaid Allâh, al-Mutsanna ibn Yazid<sup>69</sup> His students were Abû Ishaq Ibrâhîm ibn Muhammad al-Fazariy, 'Umar ibn Yunus, Isma'il ibn Abiy Uwais, Yazid ibn Harun, Ya'qûb ibn Ibrâhîm.<sup>70</sup> This means that the chain between 'Âshim ibn Muhammad ibn Zaid and al-Mutsanna is continued.

Hadith critics' statements about him are like those of Yahya ibn Ma'in: *Tsiqqah*. Nasa'iy : *Laisa bibi ba'sun*. Abiy Hâtim: *Tsiqqah la ba'sa bib*. Ahmad ibn Hanbal: *Tsiqqah*.<sup>71</sup> The commentary of this hadith critic illustrates that 'Âshim ibn Muhammad ibn Zaid can be trusted as the narrator of hadith because the majority of scholars give him first-rate praise.

- 6) Umar ibn Yûnus. His full name is 'Umar ibn Yûnus ibn al-Qâsim al-Hanafiy, Abû Hafsh al-Yamami.<sup>72</sup> Among his teachers were Ayyub ibn Utbah Qadhiy al-Yamamah, 'Âshim ibn Muhammad al-Umariy, Yahya ibn 'Abd al-Azîz. His students included Ibrahim ibn Marzûq, Ishaq ibn Wahab, al-Hasan ibn Muhammad, 'Aliy ibn Husayn, 'Abd al-Rahman ibn Muhammad.<sup>73</sup> This means that the chain between 'Umar ibn Yûnus and 'Âshim ibn Muhammad is continued. As for the comments of the

<sup>63</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 303

<sup>64</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 287. Bandingkan dengan Al-Mizziy, *Tabdzîb al-Kamâl*, 51-54

<sup>65</sup> Al-Râziy *al-Jarḥu wa al-Ta'dîl*, 288

<sup>66</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 212

<sup>67</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 326

<sup>68</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 542

<sup>69</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 542

<sup>70</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 542

<sup>71</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 350

<sup>72</sup> Al-Mizziy *Tabdzîb al-Kamâl*, 534

<sup>73</sup> Al-Mizziy *Tabdzîb al-Kamâl*, 534

hadith critics about him Yahya ibn Ma'in: *Tsiqqab*, Nasa'i: *Tsiqqab*<sup>74</sup>

The commentary of the hadith critic above illustrates that 'Umar ibn Yûnus can be trusted as a narrator of hadith because he received comments in the form of high praise from scholars.

- 7) 'Aliy ibn Husain ibn Ibrâhîm. His full name is 'Aliy ibn Husain ibn Ibrâhîm al- Hurr ibn Za'lân al-Aminiy, Abu al-Hasan ibn Isykab al-Baghdâdiy.<sup>75</sup> His teachers in the field of hadith narration included Ishaq ibn Yusuf al-Azraq, Isma'il ibn Hurriyah, 'Umar ibn Yûnus al-Yamaniy, Ya'qub ibn Ishaq al-Hadramiy. His students included Ab Dâwud, Ibn Majah, Ab Bakr Ahmad, Ismâ'il ibn 'Abbâs al-Warrâq. This shows that the chain between 'Aliy ibn Husayn ibn Ibrahim and 'Umar ibn Yûnus is continuous. Died on Wednesday 26 Shawwal in 161 H.

The following are the comments of the hadith critics about him, according to Nasa'i: *Tsiqqab*, Ibn Abiy Hatim said: *Shadûq Tsiqqab*.<sup>76</sup> The critic's comments describe that 'Aliy ibn Husayn can be trusted as a narrator of hadith because scholars give second rank praise.

Based on the explanation above, it can be concluded that; *First*, in terms of continuity of the chain. From the search results, the author did not find the complete year of birth and death of each narrator which indicates that they were at the same time and there is a possibility of meeting each other. However, another alternative to prove the transmission of hadith from one another is to look at the relationship between the student and teacher between a narrator and the narrator before and after him.

Thus, from the perspective of the continuity of the *sanad*, this hadith has the status of *muttasbil*.

*Second*, in terms of what is leaning on the end of the *sanad*. The hadith above is based on the Messenger of Allah at the end of the *sanad*, thus this hadith has the status of *marfu'*.

*Third*, in terms of the quality of hadith. The scholars' comments on each narrator from the side of *'adalah* and *dhabith* indicate that no narrators meet these criteria. Of the six narrators, one narrator received criticism from the ulama, namely al-Mutsannâ ibn Yazîd, so that this hadith has the status of *dha'îf*.

*Hadîth Yablîfu al-Rajul 'ala 'Ilmibi fi ma Ghaba 'Anbu*

The order of the names of the narrators of the hadith is: (1) Sanad I, narrator V: Mahmud ibn Khalid, (2) Sanad II, narrator IV: al-Firyâbiy, (3) Sanad III, narrator III: al-Hârîts ibn Sulaymân, (4) Sanad IV, narrator II: Kurdûs (5) Sanad V, narrator I: al-Asy'ats ibn Qais,. The following is a study of the connection of the *sanad* and the quality of the narrators:

- 1) Asy'ats ibn Qais. His full name is Asy'ats ibn Qais ibn Ma'diy Karb ibn Mu'awiyah al-Kindiy Abu Muhammad.<sup>77</sup> His teacher in the field of narration was the Prophet, 'Umar ibn Khathtab. His students were Ibrahim al-Naj'iy, Jarîr ibn Abd Allâh, Amîr al-Sya'biy, Qais ibn al-Sakan. He died in the year 40/39 H.<sup>78</sup>

Hadith critics' statements about him are like those of Abiy Hatim: *Shadûq*, Yahya ibn Ma'in: *Tsiqqab*. Hadith critics' statements about him are like those of Abiy Hatim: *Shadûq*, Yahya ibn Ma'in: *Tsiqqab*.

- 2) Kurdûs. His full name is Kurdûs ibn al-'Abbâs al-Tsa'labiy or Kurdûs ibn Amru al-

<sup>74</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 142. Bandingkan dengan al-Mizziy, *Tabdzîb al-Kamâl*, 535

<sup>75</sup> Al-Mizziy, *Tabdzîb al-Kamâl*, 380

<sup>76</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 179. Lihat juga al-Mizziy, *Tabdzîb al-Kamâl*, 380

<sup>77</sup> Al-Râziy *al-Jarhu wa al-Ta'dîl*. 277. Bandingkan dengan Al-Mizziy, *Tabdzîb al-Kamâl*, 286

<sup>78</sup> Al-Râziy *al-Jarhu wa al-Ta'dîl*. 277. Bandingkan dengan Al-Mizziy, *Tabdzîb al-Kamâl*, 286

Ghathfâniy.<sup>79</sup> Some call it Kurdûs ibn Hanî'.<sup>80</sup> His teachers include al-Asy'ats ibn Qais, Hudzaifah ibn Yaman, 'Abd Allâh ibn Mas'ud. Disciples: al-Asy'ats ibn Sawwan, al-Harith ibn Sulaymân al-Kindiy, Ziyâd ibn 'Ilaqah, 'Abd Allâh ibn 'Aun. This shows that the chain between Kurdûs and al-'Asy'ats ibn Qais is continuous.

Hadith critics' statements about him are like those of Abiy Hatim: *Fibi Nazhar*, Yahya ibn Ma'in: *Mashûr*.<sup>81</sup> The hadith critic's comment above illustrates that Kurds can be trusted as a hadith narrator because the majority of scholars give praise.

- 3) Al-Hârîts ibn Sulaymân. His full name is al-Hârîts ibn Sulaymân al-Kindiy al-Kûfiy. His teachers included Kurdûs ibn al-Taghlîbiy. His students included 'Abd Allâh ibn al-Mubarak, Abû Nu'aim al-Fâdhil ibn Dâkin, Muhammad ibn Yûsuf al-Firyâbiy, Wâki ' ibn al-Jarrah.<sup>82</sup> This means that the chain between al-Hârîts ibn Sulayman and Kurdûs is continued.

Hadith critics' statements about him are like those of Ahmad ibn Hanbal: *Lam yakun bibi ba'sun*, Yahya ibn Ma'in: *Tsiqqah*.<sup>83</sup> The commentary of the hadith critic above illustrates that al-Harith ibn Sulaymân can be trusted as a narrator of hadith because scholars give first-rate praise.

- 4) Firyâbiy. His full name is Muhammad ibn Yûsuf ibn Waqid ibn 'Utsmân al-Dhabbiy, Abû 'Abd Allâh al-Firyâbi. His teachers included Abân ibn 'Abd Allâh al-Bajalliy, al-Harith ibn Sulayman, Zaidah ibn Qudâmah, Sufyân ibn 'Uyainah, 'Umar ibn Rasyîd al-Yamamiy, Qais ibn al-Rabi'. His students were 'Ubaid Allâh ibn Fadhalah, 'Abd al-Wahâb ibn Najdah, Muhammad ibn 'Auf al-

Thâ'iy, Muhammad ibn Sahal, Mahmûd ibn Khalid al-Sulamiy. Born in 120 H and died on Rabi'ul Awwal in 212 H.<sup>84</sup> This means that the chain between al-Firyâbiy and al-Harith ibn Sulaymân is continued.

Hadith critics' statements about him are as follows: Ahmad ibn Hanbal: *Rajul Shalih*, Al-'Ijliy: *Tsiqqah*, Abu Ahmad ibn 'Adiy: *Shaduq la ba'sa bibi*.<sup>85</sup> The hadith critics' comments above illustrate that al-Firyâbiy can be trusted as a hadith narrator because the majority of scholars give praise, but only ranks second.

- 5) Maḥmûd ibn Khâlîd. His full name is Maḥmûd ibn Khâlîd al-Dimasyqiy<sup>86</sup> ibn Abiy Khâlîd. His teachers included Ahmad ibn 'Aliy al-Namariy, Muhammad ibn Yûsuf al-Firyâbiy, 'Abd Allâh ibn Katsîr al-Qâriy, Yahya ibn Ma'in, Yazîd ibn 'Abdi Rabbih. His students included Ab Dâwud, al-Nasa'iy, Ibn Majah, Ahmad ibn Sahal. Born in Ramadan 176 H and died in Shawwal 267 H, at the age of 73 years.<sup>87</sup> This means that the chain between Mahmûd ibn Khalid and al-Firyâbiy is continued.

Hadith critics' statements about him are like those of Abû Hatim: *Tsiqqah*, Ahmad ibn Abiy al-Hawâriy: *Tsiqqah Amîn*.<sup>88</sup> The commentary of the hadith critic above illustrates that 'Âshim ibn Muhammad ibn Zaid can be trusted as the narrator of hadith because the scholars give praise to the first rank.

Based on the explanation above, it can be concluded that; *First*, in terms of continuity of the chain. The author does not find each narrator's year of birth and death, which indicates that they were at the same time and there is a possibility of meeting each other.

<sup>79</sup> Al-Mizziy, *Tabdżib al-Kamâl*, 169

<sup>80</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 175

<sup>81</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 175

<sup>82</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 75. Bandingkan dengan Al-Mizziy, *Tabdżib al-Kamâl*, 23

<sup>83</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 75

<sup>84</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 53- 55

<sup>85</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 53- 55

<sup>86</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 292. Bandingkan dengan Al-Mizziy *Tabdżib al-Kamâl*, 53

<sup>87</sup> Al-Mizziy, *Tabdżib al-Kamâl*, 296-297

<sup>88</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 292

However, to prove the transmission of hadith between one another, it can also be seen from the relationship between the student and teacher between a narrator and the narrator before and after him. Thus, from the perspective of the continuity of the *sanad*, this hadith has the status of *muttashil*.

*Second*, in terms of what is leaning on the end of the chain. The hadith above is based on the Messenger of Allah at the end of the *sanad*, thus this hadith has the status of *marfu'*.

*Third*, in terms of the quality of hadith. The scholars' comments on each of the narrators from the side of '*adalah* and *dhabt*' show that all narrators meet these criteria, this is evident from the assessment of scholars by giving praise to the narrators. Thus, this hadith has the status of *shahih*.

#### Hadîth Kayfa Yablîfu al-Dʿimmîy

The order of the names of the narrators of the hadith is: (1) Sanad I, narrator VI: Yahya ibn Fâris, (2) Sanad II, narrator V: 'Abd al-Razzâq, (3) Sanad III, narrator IV: Ma'mar, (4) Sanad IV, narrator III: Zuhriy, (5) Sanad V, narrator II: Rawi Mubham, (6) Sanad VI, narrator I: Abu Hurairah. The following is a study of the continuity of the sanad and the quality of the narrators: Abu Hurairah. The following is a study of the continuity of the sanad and the quality of the narrators:

1) Abû Hurairah. His full name is Abd al-Rahman ibnu Sakhr (Abdullah Ibnu Sakhr) al-Dausiy at-Taminiy. He was born 26 years before Hijrah (602 M). Abu Hurairah came to Medina in the year Khaibar in the month of Muharram in the year 7 H. Then embraced Islam. After embracing Islam, he remained with the Prophet and became the head of the *Ahlu Suffah* (sufis) congregation.

Because of this he heard many hadiths from the Prophet.

Prophet, Ab Bakr, Umar, al-Fadl Ibn Abbas ibn Abdil Muttalib, Ubay ibn Ka'ab, Osama ibn Zaid and Ayesha. As for his students, among others, ibn Abbas, ibn Umar, Anas, Watsilah ibn al-Asqa 'and Jabir. The statement of the hadith critic about him is reflected in the phrase: Abu Hurairah is the friend who has narrated the most hadith.<sup>89</sup>

- 2) Rajul. The narrator is not clearly named, so the narrator is referred to as the *mubham* narrator.
- 3) Al-Zuhriy. His full name is 'Abd Allâh ibn Muslim ibn 'Ubaid Allâh ibn 'Abd Allah ibn Syihâb ibn 'Abd Allah ibn al-Hârîts ibn Zuhrah al-Qurasyiy al-Zuhriy, Abû Muhammad al-Madaniy. His teachers included Anas ibn Malik, Hamzah ibn 'Abd Allâh ibn 'Umar, Hanzhalah ibn Qais, 'Abd Allâh in 'Tsa'labah. His students included Bukair ibn 'Abd Allâh, Duwaid ibn Nafi', Ishaq al-Madaniy, Ma'mar ibn Râsyid. This means that the chain between al-Zuhriy and his teacher is not continuous because there is no identity of the narrator (*mubham*). Hadith critics' statements about him are like those of Yahya ibn Ma'in: *Tsiqqab*, Al-Nasa'iy: *Tsiqqab Tsabit*, Muhammad ibn Sa'ad: *Tsiqqab, Katsîr al-Hadîts*<sup>90</sup> This comment illustrates that al-Zuhriy can be trusted as a narrator of hadith because the majority of scholars give positive comments with the highest level of praise.
- 4) Ma'mar. His full name is Ma'mar ibn Râsyid al-Azdiy al-Huddâniy, Abû 'Urwah ibn Abiy 'Amru *mawla* 'Abd al-Salâm ibn Abd al-Salâm ibn Abd al-Qudûs.<sup>91</sup> Among his teachers in the field of narration were Qatâdah, al-Zuhriy, Ayyûb, Shâlih ibn

<sup>89</sup> Syihâbuddin Abul Fadhl Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar Al-'Asqalâniy, *Al-Îshabah fî Tamyîz al-Shahâbah*, (Dâr al-Jail, n.d.), 425.

<sup>90</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl*, 164. Bandingkan dengan al-Mizziy, *Tabdżib al-Kamâl*, 129

<sup>91</sup> Al-Râziy, *al-Jarhu wa al-Ta'dîl* ,. Bandingkan dengan al-Mizziy, *Tabdżib al-Kamâl*, 303

Kisân, 'Abd Allâh ibn Thawus, al-Hakam ibn Abân, Ismâ'il ibn Umayyah. Among his students were 'Amru ibn Dinar, 'Isa ibn Yûnus, Shu'bah, Hisham ibn Yûsuf, Abd al-Razzâq, Ibn al-Mubarak, Ab Sufyân al-Ma'mariy. He died in 150, 152, 153, 154 H in 85.<sup>92</sup> This means that the chain between Ma'mar and al-Zuhriy continues.

The statements of critics of hadith about him are like those of Amru ibn Aliy: Ashdaq al-Nâs, Al-'Ijliy : *Tsiqqab, Rajulun Shalih*. Yahya ibn Ma'în: *Atsbata al-Nas fi al-Zuhriy*.<sup>93</sup> The hadith critics' comments above illustrate that Ma'mar can be trusted as a hadith narrator because the majority of scholars give praise.

- 5) 'Abd al-Razzâq. His full name is 'Abd al-Razzâq al-Shan'âniy ibn Hamâm ibn Nâfi' al-Himyâriy.<sup>94</sup> His teachers in the field of narration included Ibrahim ibn 'Umar, Ma'mar ibn Rasyîd, Aliy Ma'syar, Husyaim ibn Basyîr, Yûnus ibn Sulaim, Abiy Bakr ibn Ayyasy. His students were Ahmad ibn Mûsa ibn Muhammad ibn Hanbal, Muhammad ibn Yahya, Ishaq ibn Ibrahim, Ahmad ibn Fadhalah. He was born in 126. Died in 211 H<sup>95</sup> This means that the chain between 'Abd al-Razzâq and Ma'mar is continued.

The statements of critics of hadith about him are like those of Ahmad ibn Hanbal: *Dha'îf Sima'*, Abû Bakr ibn Aliy Khaitsamah: *Lâ ba'sa bib*.<sup>96</sup> The commentary of the hadith critic above illustrates that Abd al-Razzâq cannot be trusted as a narrator of hadith because the scholars have criticized him.

- 6) Muḥammad ibn Yahya ibn Fâris. His full name is Muḥammad ibn Yahya ibn 'Abd Allâh ibn Khâlid ibn Fâris ibn Zuaib al-Zuhriy, Abû 'Abd Allâh al-Naisâburiy. His

teachers included 'Abd al-Rahmân ibn Hamâm, 'Âshim ibn 'Aliy al-Wasithiy, 'Abd Allâh ibn Raja', 'Abd al-Rahmân al-Mahdiy, 'Uthmân ibn 'Umar.<sup>97</sup> He died in 258 H, at the age of 86 years. This means that the chain between Muhammad ibn Yahya ibn Faris and 'Abd al-Razzâq is continued.

Hadith critics' statements about him are like the words of Nasâ'i: *Tsiqqab Ma'mûn*, Abiy Hatim: *Tsiqqab Shaduq*.<sup>98</sup> The commentary of the hadith critic above illustrates that 'Âshim ibn Muhammad ibn Zaid can be trusted as a narrator of hadith because the majority of scholars give praise, but only ranks second.

Based on the explanation above, it can be concluded that; *First*, in terms of continuity of the chain. From the search results, only the year of death of the majority of the narrators without knowing the year of their respective births which indicates the time or possibility of the narrators meeting each other. However, to prove the transmission of hadith, it can be seen from the relationship between the student and teacher of the hadith narrator. However, in this sanad there is one *mubham* narrator so that this hadith is not *muttashil*.

*Second*, in terms of what is leaning on the end of the chain. The hadith above is based on the Messenger of Allah at the end of the *sanad*, thus this hadith has the status of *marfu'*. *Third*, in terms of the quality of hadith. Ulama's comments on each narrator from the side of 'is-sm' and *dhabith's* show that not all narrators meet these criteria. In the chain of *sanad* there is a *mubham* narrator, so this hadith has the status of *dha'îf*.

<sup>92</sup> Al-Mizziy, *Tabdżib al-Kamâl*, 311

<sup>93</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 257. Bandingkan dengan al-Mizziy, *Tabdżib al-Kamâl*, 309

<sup>94</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 37. Bandingkan dengan al-Mizziy, *Tabdżib al-Kamâl*, 52

<sup>95</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 37

<sup>96</sup> Al-Mizziy, *Tabdżib al-Kamâl*, 59

<sup>97</sup> Al-Mizziy, *Tabdżib al-Kamâl*, 618-619

<sup>98</sup> Al-Râziy, *al-Jarḥu wa al-Ta'dîl*, 125. Bandingkan dengan Al-Mizziy, *Tabdżib al-Kamâl*, 256

## Conclusion

After examining the criteria described in the previous chapter, the authors found that the quality of hadith is authentic, called hadith of *Yablifu al-Rajul 'ala 'Ulimi fi ma Ghaba 'anbu. Hasan* quality hadith called *fi Qadhâ -i al-Qâdhîy Akhbtha'*, and those with *dha'if* quality are the hadiths of *Kayfa al-Qadhâ*, the *Hadith fi man Yu'innu 'ala Khusûmatibi min Ghairi an Ya'lam Amrabum* and the hadith of *Kayfa Yablifu al-Dzimmiy*. From the results of this study, there are similar results with al-Albaniy's assessment, namely on the quality of the hadith of *Yablifu al-Rajul 'ala 'Ulimi fi ma Ghaba 'Anbu, fi man Yu'innu 'ala Khusûmatibi min Ghairi an Ya'lam Amrabum* and the hadith of *Kayfa Yablifu al-Dhimmiy*. The results are the same as al-Arnauth's assessment, namely in the *Hadith fi Qadhâ-i al-Qâdhîy Akhbtha'*. So it is clear that al-Albaniy's assessment of the quality of the *hadith shalih* is more dominant. Thus, the term *shâlih* does not necessarily mean *maqbul*, but further research is needed so that it can be taken as *i'tibâr* (to be studied) only or *li al-ibtijâj* (can be used as evidence) if it meets the criteria.

## References

- al-'Asqalaniy, Syihab al-Din Abu al-Fadhl Ahmad ibn Ali ibn Hajar. *Tabdzîb al-Tabdzîb*. Beirut: Dar Kutub al-'Ilmiyyah, 1994.
- Al-'Asqalâniy, Syihabuddin Abul Fadhl Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar. *Al-Îshabah fîy Tamyiz al-Shabâbah*,. Dâr al-Jail, n.d.
- Al-Albâniy, Muhammad Nâshir al-Dîn. *Maqâlât Albani*. Jakarta: Pustaka Azzam, 2002.
- . *Sunan Abiy Dâwud*. Riyadh: Maktabah Ma'arif, n.d.
- Al-Arnauth, Syu'aib. *Sunan Abiy Dâwud*. Beirut: Dâr al-Risâlah al-'Ilmiyyah, 2009.
- Al-Azdiy, Abu Dâwud Sulaimân ibn al-'Asy'as al-Sijistâniy. "Sunan Abiy Dâwud." In 1, 338. Beirut: Dar ibn Hazm, 1997.
- al-Dimasyqiy, Abû al-Fidâ Ismâ'il ibn 'Umar ibn Katsîr. *Al-Bidâyah wa al-Nibâyah*. Beirut: Dâr al-Fikr, 2001.
- al-Dzahabiy, Imam Syams al-Dîn Abû 'Abd Allah Muhammad ibn Ahmad. "Siyar A'lam Al-Nubalâ'." In 13, 204. Beirut: Mu'assasah al-Risâlah, 1993.
- Al-Mizziy, Jamâl al-Dîn Hajjâj Yûsuf. *Tabdzîb al-Kamâl fi Asmâ' al-Rijâl*. Beirut: Dâr al-Fikr, 1994.
- Al-Nûsitâniy, Muhammad Muhammad ibn Muhammad Jamîl. *Al-Madkhal ila Sunan Abiy Dâwud*. Cairo: Maktab al-Syu'un al-Fanniyah, 2008.
- Al-Râziy, Al-Imam al-Hafidz Syaikh al-Islam Abu Muhammad 'Abd al-Rahmân ibn Abiy Hâtim Muhammad ibn Idris ibn Mundzir al-Tamîmiy al-Hanzhaliy. *Al-Jarb wa Ta'dîl*. Beirut: Dâr Ihya al-Turâts, 1953.
- Aleksmana, Randi. "Studi Terhadap Makna Istilah Sakatu 'Anbu dalam Risalah Imam Abu Dawud." Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017.
- Amin, Muhammad. "Studi Kitab Hadits Telaah Terhadap Kitab Sunan Abiy Dawud." *Tadbir* 1, no.1 (2019).
- Azami, Muhammad Mustafa. *Studies in Hadits Methodology and Literature*. Indianapolis: American Trust Publication, 1997.
- Farida, Umma. "Pemaknaan Kriteria Kesahihahan Hadis Muhammad Nâsir al-Dîn Al-Albânî dan Implementasinya dalam Penilaian Hadis." *Mutawatir* 6, no. 1 (November 7, 2017): 52–84. <https://doi.org/10.15642/mutawatir.2016.6.1.52-84>.
- Hafizzullah, Hafizzullah, and Sefri Auliya. "Kitab 'Aun Al Ma'bûd 'Ala Syarh Sunan Abi Daud." *Alfuad: Jurnal Sosial Keagamaan* 1, no. 1 (2018). <https://doi.org/10.31958/alfuad.v2i1.1208>.
- Khalifah, Muhammad Rasyâd. *Madrasah Al-Hadîts fi Mishr Mundzu Suqûth Baghdad ila*



- Nihāyah Qarni al-‘Asyir al-Hijriy*. Cairo: Univ. Al-Azhar, 2010.
- Ma’sum, Ma’sum. “Metode Abû Dâwud dalam Menulis Al-Sunan.” *Mutawatir* 1, no. 2 (September 9, 2015): 180. <https://doi.org/10.15642/mutawatir.2011.1.2.180-192>
- Muhammad ibn Abiy Ya’la, Abû al-Husain. *Thabaqat Al-Hanabilah*. Beirut: : Dar al-Ma’rifah, n.d.
- Muhammad Muhammad, Abu Syuhbah. *Fi Rihâb al-Sunnah al-Kutub al-Sibbah al-Sittah*. Silsilah al-Buhuts al-Islâmiy, 1995.
- Pardosi, Fakhurrozi. “Studi Kitab Sunan Abi Daud.” *Waraqat : Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2020). <https://doi.org/10.51590/waraqat.v4i1.68>.
- Syarifah, Umaiatus. “Peran dan Kontribusi Nashiruddin Al-Albani (w. 1998) dalam Perkembangan Ilmu Hadis.” *Riwayah* 1, no. 1 (2015): 1–18.