Yaniah Wardani, Wiwi Siti Sajaroh, Suprapto
Developing Religious Moderation in State Islamic Religious College Indonesia: Text and Context-Based Understanding of Islam

Faiq Ainurrofiq, Ibnu Burdah, Munirul Ikhwan
الدفاع عن التفسير الديني المحافظ: قراءة في تصوير دور المرأة في كتب محمد مولي الشعر
أي في ضوء التحليل النقدي للخطاب

Muhammad Rafi’iy Rahim, Arifuddin Ahmad, Darsul S Puyu, La Ode Ismail Ahmad
Al-Albānī Methodology in Determining The Faith of Hadith: Study of The Book of Irwā Al-Galīl Fī Manār Al-Sabīl by Al-Albānī

Firdaus Muhammad, Jalaluddin. B, Khaerunnisa, Muh. Rezky Z., Irnawati
Political Populism in 2019 Presidential Election: Narrating Islamic Paradigm on Cultural Identity of Towani Tolotang Community

Rukman Abdul Rahman Said, M. Ilham, Mikdar Rusdi, Muhammad Majdy Amiruddin
A Critical Review of Traditional Wisdom in The Quran: Exploring The Value of Siri’ in Surah Yusuf

Ahmad Razak, Ahmad Yasser Mansyur, Tarmizi Thalib, Muhammadong
A Hajj Psychology Training Module Designed to Improve The Emotional Intelligence of Prospective Pilgrims

Irwanti Said
The Portrayal of Islamic Values and Perspective of Bugis – Makassar Culture in The Conception of Dowry for People in Bangkala Village, Makassar, South Sulawesi

Syamhari, Andi Miswar, Nasrum, Sardian Maharani Asnur
The Tradition of Reading Lontara Kutika of Datara Village Community, Tompobulu District Gowa Regency (Appreciation of The Al-Qur’an Verses)

Zuly Qodir, Hasse Jubba, Mega Hidayati
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# Table of Contents

**Yaniah Wardani, Wiwi Siti Sajaroh, Suprapto** .......................................................... 1-18  
*Developing Religious Moderation in State Islamic Religious College Indonesia: Text and Context-Based Understanding of Islam*

**Faiq Ainurrofiq, Ibnu Burdah, Munirul Ikhwan** ....................................................... 19-44  
الدفاع عن التفسير الديني المحافظ: قراءة في تصوير دور المرأة في كتب محمد مستوي

**Muhammad Rafi’iy Rahim, Arifuddin Ahmad, Darsul S Puyu, La Ode Ismail Ahmad** .................................................. 45-69  
*Al-Albānī Methodology in Determining The Faith of Hadith Study of The Book of Irwā Al-Galīl Fī Manār Al-Sabīl by Al-Albānī*

**Firdaus Muhammad, Jalaluddin B, Khaerunnisa, Muh. Rezky Z., Irnawati** ........................................ 70-87  
*Political Populism in 2019 Presidential Election Narrating Islamic Paradigm on Cultural Identity of Towani Tolotang Community*

**Rukman Abdul Rahman Said, M. Ilham, Mikdar Rusdi, Muhammad Majdy Amiruddin** ..................................................... 88-112  
*A Critical Review of Traditional Wisdom in The Quran Exploring The Value of Siri’ in Surah Yusuf*

**Ahmad Razak, Ahmad Yasser Mansyur, Tarmizi Thalib, Muhammadong** ............................................ 113-126  
*A Hajj Psychology Training Module Designed to Improve The Emotional Intelligence of Prospective Pilgrims*

**Irwanti Said** ......................................................................................................................... 127-139  
*The Portrayal of Islamic Values and Perspective of Bugis–Makassar Culture in The Conception of Dowry for People in Bangkala Village, Makassar, South Sulawesi*

**Syamhari, Andi Miswar, Nasrum, Sardian Maharani Asnur** ........................................ 140-159  
*The Tradition of Reading Lontara Kutika of Datara Village Community, Tompobulu District Gowa Regency (Appreciation of The Al-Qur’an Verses)*

**Zuly Qodir, Hasse JUBBA, Mega Hidayati** ........................................................................... 160-176  
*Islamism and Contemporary Indonesian Islamic Politics*
AL-ALBĀNĪ METHODOLOGY IN DETERMINING THE FAITH OF HADITH: STUDY OF THE BOOK OF IRWĀ' AL-GALĪL FĪ MANĀR AL-SABĪL BY AL-ALBĀNĪ

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Abstract
Muhammad Nāṣir al-Dīn al-Albānī is one of the most controversial contemporary hadith scholars of this century. He has attracted many researchers to explore his life and works. This study aims to examine more deeply the methodology in determining the level of the dhaif of hadith (Study of the book of Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl). Classifying the assessment of the quality of al-Albānī hadith in the book of Irwā' al-Galīl fī Manār al-Sabīl. This research is qualitative in the form of literature (library research). Second, as for the classification of hadith in Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl there are 5 types of groups including 1) types of validity; 2) type of Hasan; 3) type of dhaif; 4) type of maudhu'; 5) the type of hadith that has no status or certainty. As for the types of hadith validity, there are 26 kinds of assessments where the total number of hadiths is 1726. There are 6 types of hasan assessment with 205 the number of hadith as many as 174 hadith. There are 26 types of ta'afan assessments with a total of 501 hadiths. Maudhu' types are 3 types of assessment terms with a total of 14 hadiths, while the types of hadiths that do not have certainty or status are 163 hadiths.

Keywords: Methodology; Hadith; Al Albani; Irwa Al Galil

المتخصِّص
يعتبر محمد ناصر الدين الألباني من أكثر علماء الحديث المعاصرين إثارةً للجدل في هذا القرن. لقد استقطب العديد من الباحثين لاستكشاف حيته وأعماله. تهدف هذه الدراسة إلى التعمق في المنهجية في تحديد مستوى ضيف الحديث (دراسة كتاب إرواء الغليل في تخرج أحاديث منار السبيل). - تصنيف لقيم صفة حديث الألباني في كتاب إرواء الغليل في منار السبيل. هذا البحث نووي في شكل مؤلفات (بحث مكتبة). ثانياً: بالنسبة لتصنيف الحديث في إرواء الغليل في تخرج أحاديث منار السبيل، هناك 5 أنواع من المجموعات، منها 1) أنواع صدق.
Al-Albānī Methodology in Determining The Faith of Hadith…

Muhammad Rafi’iy Rahim, Arifuddin Ahmad, Darsul S Puyu, La Ode Ismail Ahmad

Abstrak


Kata Kunci: Metodologi; Hadis; Al Albani; Irwa’ Al Galil

A. Introduction

Studies related to Hadith and its characters have become magnets among scholars and researchers, from classical to contemporary times. The position of the Hadith, which is explanatory (tibyan) of the Qur'an, places the role of the Hadith at a prominent point. Among numerous experts in Hadith, it is undeniable that Muhammad Nasir al-Dīn al-Albānī and his way of thinking deserve to be studied.

Muhammad Nāṣir al-Dīn al-Albānī is one of the most controversial scholars of

contemporary Islamic studies. This shows Albani’s attitude towards taqlid towards the madhab, although Al-Albani himself grew up with the upbringing of his father, a Hanafiyah.²

Over time this attitude is increasingly visible in Al-Albani's style of thinking. However, the main factor causing the controversy surrounding al-Albānī is his principle of rejecting all forms and institutionalizing Islam. This was shown when he was in Medina, where he was also at odds with Wahhabism, Hanbalism, and the religious culture of the local people.³

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

Al-Albānī indeed contributed greatly to the development of contemporary hadith literature, thought, and studies.⁵ o less than 200 works of al-Albānī in the field of Hadith which are dominated by critical studies of the works of previous scholars in the form of takhrīj, taḥqīq, ta’līq, and fatwas. One of the monumental books is Irwā al-Galīf fī Manār al-Sabīl. This book contains al-Albānī's study of the Manār al-Sabīl fī Ṣyār al-Dalīl book, a book of Hanbali jurisprudence that is rarely written and studied in other books.

Interestingly, al-Albānī studies the hadith system through self-taught. This is what the scholars then feared that one should have a teacher who could guide him in the discussion of Hadith.

Al-Albani uses the rules of hadith validity which are no different from the practices used by hadith scholars in general. It's just that in reality, not a few traditions have been judged by the majority of hadith scholars. Then, in Da‘īf ed by al-Albānī even though the rules of Sahīḥ Hadith used by al-Albānī are no different from those used by hadith scholars.

Al-Albānī's thoughts are substantial and interesting to study further, considering that al-Albānī is one of the Muslim scholars in modern times who focuses on the field of Hadith. The works of al-Albānī are quite numerous and also not a few who use al-Albānī as a reference in choosing and determining between Sahīḥ and Da‘īf hadiths.

Research on al-Albānī has been carried out by many researchers, especially in the field of Hadith. This is not surprising because al-Albānī is one of the contemporary Islamic figures and is even referred to as one of the scholars of Hadith. Research trends related to al-Albānī are at least focused on three areas: his hadith thinking related to particular themes, contribution to the study of Hadith as well as Islamic thought in general, and method of assessing Hadith.

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³ Emad Hamdeh, Salafism and Traditionalism; Scholarly Authority in Modern Islam (United Kingdom: Cambridge University Press, 2021), h. 39.


⁵ Moyeed-ul-Zafar, “Contribution of Shaykh Nāṣir Al-Dīn Al-Albānī to Ḥadīth Literature” (Disertasi, Aligarh Muslim University, 2005), h. 5.
Research related to al-Albānī's thoughts was carried out by Andy Dermawan, examining the debate of da’wah, politics, and contemporary religious movements, especially the Salafi school. He concluded that Salafi’s used da’wah and politics in launching their vision and mission to build the strength of the militant congregation.6

The research is related to the method used by al-Albānī in translating and or interpreting the Hadith which is the most dominant trend. Kamaruddin Amin, Fahmi Ali Syaifuddin Rizal, Andi et al, Umma Farida.

Kamaruddin Amin, an expert in the field of hadith science in Indonesia, conducted a critical study of the al-Albānī hadith assessment method through an article entitled "Nāṡiruddīn al-Albānī on Muslim's Saḥīḥ: A Critical Study of His Method".7 He analyzed the traditions that were Da’īf -kan al-Albānī in the book of Saḥīḥ Muslim which incidentally was agreed upon by the majority of hadith scholars as a collection of Saḥīḥ hadiths. He found that al-Albani was unprofessional in applying the method of assessing the quality of Hadith because he overgeneralized the statements of jarḥ ta’dl scholars in assessing a hadith narrator.

Interestingly, Kamaruddin Amin's argument received a response in the form of criticism from another researcher, namely M. Syukrillah through his article entitled "Al-Albānī Method in Testing the Validity of the Hadith of Mudallis History".8 According to him, Kamaruddin's criticism of al-Albānī was not entirely correct. He claims that his comprehensive analysis proves that al-Albani acknowledges the validity of the mu'an'an Hadith if there is a 'gat al-samā' from another path or if a hadith has shawāhid or mutābi' and specific indicators confirming its validity both in sanad and matan.

Not only Kamaruddin Amin who took a study on Da’īf al-Albān's assessment of the Saḥīḥ Hadith, but Fahmi Ali Syaifuddin Rizal also explored it by reviewing the results of al-Albānī's assessment of the Hadith in the book of Saḥīḥ Muslim. In the article “Criticism of Nāṣir al-Dīn al-Albānī's Research on Hadīth Assessed DDa'īf in al-Jāmi' al-Ṣaḥīḥ by Muslim B. ajjāj al-Naysābūrī” Fahmi stated his findings that al-Albānī's Da'īf assessment of 27 Hadith in the book of Saḥīḥ Muslim caused by the problem of sanad or matan is a mistake by al-Albānī who is not careful in understanding the jarḥ of hadith critics. In addition, al-Albānī also does not understand the difference in pronunciation of the Hadith and is not comprehensive in using other supporting data such as syarah hadith and other similar hadiths.

Andi, Achyar Zein, and Ardiansyah jointly researched the al-Albānī method in interpreting the Hadith by studying the book of Da’īf Adab al-Mufrad.9 They traced the criteria of Da’īf Hadith according to al-Albānī and the method he used. The results of their research show that al-Albani also uses the rules of the authenticity of Hadith set by

previous hadith scholars, even though he is not taqlid to the scholars' statements. It's just that in practice, al-Albānī applies his standard in using the rules, although he is also inconsistent in applying the standards.

Umma Farida in her article entitled "The Meaning of the Criteria for the Validity of the Hadith of Muhammad Nāṣir al-Dīn al-Albānī and its Implementation in the Assessment of Hadith" also explains conclusions that are almost the same as the findings of Andi's article above. Umma Farida's research found that al-Albānī followed the rules of the validity of hadith scholars but differed in setting the indicators for each criterion of hadith validity, both in sanad and matan criticism. The difference in the determination of these indicators not only gives birth to differences in the results of the hadith assessment with previous scholars, but also al-Albānī has some separate hadith terms such as Sahīh mutawātir and Hasan Sahīh. Al-Albānī's method is motivated by a high degree of selectivity in receiving hadith narrations, although his method is not fully practiced consistently.

The consistency of al-Albānī's method in assessing Hadith is the focus of research by Miftahul Ghani, Edi Safri, and Luqmanul Hakim in their article entitled "Da‘īf Al-Jāmī': Observing the Consistency of al-Albānī in Tashīh ad-Da‘īf ". They found al-Albānī's inconsistency in his hadith assessment which was quite fatal. He interpreted the Hadith he had judged himself as Da‘īf jiddan Hadith (because of matrūk or munkar).

Based on the explanation above, research on al-Albānī in the context of the methodology of determining the Da‘īf quality of Hadith in the book of Irwā al-Galīl fi Manār al-Sabīl has not been touched by in-depth research. Nevertheless, the book has a crucial position in the study of Hadith and represents the controversial thought of al-Albānī's Hadith.

Based on the information above, the main problem to be studied in this study focuses on the classification of the quality assessment of al-Albānī Hadith in the book of Irwā al-Galīl fi Manār al-Sabīl.

From the description above, it can be concluded that the scope of the discussion in this study is to further examine al-Albānī's methodology in determining the quality of Hadith. Both in terms of form, method, style, and consistency. So from that, all of the characteristics of al-Albānī's method in determining the quality of the daif of Hadith compiled in the book of Irwā al-Galīl fi Manār al-Sabīl will be illustrated.

B. Metode Penelitian

This research is a study of hadith methodology with a methodological sequence to establish the theoretical basis, the object of study, data collection, and data analysis where the object of this research is the Hadith in the book of Irwā al-Galīl fi Manār al-Sabīl.

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


The collection of data, in the form of traditions in the book of Irwā al-Galīl fī Manār al-Sabīl totaling 2,707 traditions which were then processed based on the classification of hadith quality listed by al-Albānī. In addition to the book of Irwā al-Galīl which has the status as a primary data source, the researcher uses secondary data to support the appropriate data analysis process.

The data found are then analyzed and processed with the following steps:

1. Reduction (data selection)
2. Descriptive

**C. Kitab Irwā’ al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl**

The book of Irwā’ al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl is one of al-Albānī's phenomenal and monumental works that made al-Albānī famous as a hadith expert, especially in terms of takhrīj al-ḥadīṡ and assessing it. The author assumes that naming the book Irwa al galil fi manar al Sabil is that al -Albani hopes his book can be a thirst quencher for people thirsty for knowledge, especially Hadith. With this book, it can be one way to quench the thirst of knowledge seekers. This is in line with the understanding of یا in Arabic, which is defined as a thirst quencher. Whereas Allah is the thirsty one.

The book of Irwā’ al-Galīl is one of the thickest books because it consists of 8 volumes, first published in 1979. In the introduction to the book, it is stated that the book of Irwa al Galil fī manar al Sabil is 2 books that are then combined into one printing only. The idea of making this book was initially to collect the hadiths that existed among the scholars in Damascus; Sheikh Muhammad Bahjat al Baithar, Shaykh Mustafa al Shiba'I, and Al-ustadz 'Isham al Athar. However, the sheiks in Beirut saw the need to takhrīj the traditions contained in the Manar al Sabil book. Here, an agreement was reached which then Zuhair al Syawisy as the person in charge conveyed his intentions to Shaykh Al Albani, who he then welcomed. Since then, Shaykh al Albani started the work of takhrīj this Hadith where it took him 15 years to complete this work.

After al Albani finished conducting the takhrīj the traditions in the book of Manar al Sabil, then the book of Manar al Sabil fī Syarhil Dalil was combined with the book of al Ir'wa in one detailed print. It is completed with a list of the contents of the hadiths in alphabetical order, an explanation of their position, the number of the Hadith, the page in which there are traditions from the 2 books and a table of contents and general knowledge.

The systematic compilation and discussion of the book of Irwā’ al-Galīl is almost the same as other takhrīj books by mentioning the pieces of Hadith used in the book of Manār al-Sabīl as a book that is takhrīj and then determining the quality, mukharrij or the sourcebook and then mentioning the scholars' assessment of the Hadith. However, these steps are not always carried out, because there are some hadiths in which quality is only mentioned without further explanation. The systematics and discussion of the book of Irwā’ al-Galīl, in general, can be grouped into three major sections according to the paragraphs used in each hadith number, namely:

1. Mentioning pieces of Hadith that are takhrīj from the book of Manār al-Sabīl equipped with several things
2. Mention the status of Hadith and mukharrij Hadith in the book of hadith
3. Mention mukharrij or hadith sourcebooks
D. Quality of Hadith in Al-Albani’s Perspective

From a historical point of view, the study of Hadith itself has been known in Islamic treasures for a long time. Starting from the hadiths plurality, which is incorrectly attributed to the Prophet Muhammad, it also triggers the birth of Hadith authenticity study. Later, the term al-hadith criticism emerged, namely the efforts made to search for the validity of the sanad and matan.

Regarding studies in this field, Al-Albani himself sets the standard of Sahih Hadith in his muqaddimah Tamâm al-Minnah fî al-Ta'liq ’alâ Fiqh al-Sunnah.

"Know that one of the conditions for the authenticity of a hadith is that it is not syâ. According to the muḥadisin n, the meaning of SSâhîh Hadith is: "a chained hadith that is continued and quoted by a just and ābit râwî from a just and ābit râwî until the end of the sanad, neither shâ nor illah. With these characteristics, apart from the Hadith that are mursal, munqaṭî’, syâ and traditions that contain ‘illah due to the presence of defective râwî."

In his ta’liq on the book al-Bâ'iś al-Ḥaṡīṡ Syar MukhtaṢar 'Ulūm al-Ḥadīṡ by Aḥmad Muhammad Syakir, al-Albānî confirms his theoretical agreement on the meaning of Sahîh Hadith by stating:

“So the limitation of the Sahîh Hadith is the continuity of the chain, narrated by a just râwî and ābit, does not contain syâ and is not rejected, and does not contain a destructive ‘illah.”

The understanding of the Sahîh Hadith reflects the similarity of Muḥammad NâṢir al-Dîn al-Albāni’s view with the jumhûr muḥadisin 's view of the meaning or definition of the SSâhîh Hadith. In terms of the similarities of this theory, al Albani is tasyaddud in carrying out the theory that has been put forward in his book. This is evidenced by the several examples mentioned above where al-Albani practically does not compromise on the idea of authenticity of Hadith. This is also closely related to the method used by Al-Albani in determining the quality of Hadith.

To find out how al-Albani’s method is in determining the quality of Hadith, one aspect that must be considered and observed is the application of al-Albânî to the rules of Sahîh Hadith.

As for the application of the rules of the Sahîh Hadith to the al-Albânî method, the use of each condition needs to be observed. As stated in the definition of Sahîh Hadith, the major rules of Sahîh Hadith are five, namely: 1) continuous sanad; 2) just râwî; 3) râwî ābit; 4) no shâţ, and 5) no illah.

1. Continuous sanad (ittiṣāl al-sanad)

This means that the Hadith is not munqaṭî (broken), mu’dal, mu’allaq, and mursal.

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14 Ahmad Muhammad Syakir, al-Ba'is al-Hasis Syarh Mukhtas|ar 'Ulum al-Hadis, juz. 1 (Cet. I; Arab Saudi: Dar al-'Asimah, 1415 H), h. 100.
This first major rule was applied by al-Albānī in his works, for example, when he studied the Hadith of Anas bin Malik r.a. which is mentioned by Sayyid Sabiq in Fiqh al-Sunnah 15 by saying:

"Aḥamad has narrated –with the Sahīḥ- sanad – from Anas r.a. he said: A man from Banī Tamīm came to the Messenger of Allah, he said: 'O Messenger of Allah, indeed I have a lot of wealth, I also have family and descendants, and friends who come to visit. So tell me how can I give infaq?'. Rasulullah saw. said: "Zakat is issued from its owner, because it is a washer that will clean you, can establish your family relations, and you can know (pay attention to) the rights of the poor, neighbors and people who beg.”

Al-Albānī assesses this Hadith as Daʻīf Hadith because it is munqaṭi’ (the chain is broken), in Tamām al-Minnah he explains:

“No one among the hadith experts considers this Hadith as Sahīḥ Hadith. The author (Sayyid Sabiq) assesses this Hadith as a Sahīḥ hadith by referring to al-Munţirī’s statement which states "rijālhu rijāl al-Ṣaḥīḥ" (the rāwī are the rāwī hadith Sahīḥ). Al-Haiṣamī emphasized that the Hadith is not worthy of being called a Sahīḥ hadith due to the non-fulfillment of one of the conditions of the Sahīḥ Hadith. The Sahīḥ condition that is not fulfilled in this Hadith is the continuity of the sanad, where the Hadith is documented by Aḥmad (d. 241 H) in al-Musnad through the path of Sa‘īd bin Abī Hilāl from Anas bin Mālik, while Sa‘īd bin This Ab Hilāl did not hear it from Anas as Ibn ajar al-‘Asqalānī judged in the Tahżīb. Thus, the Hadith is declared as munqaṭi’ (broken) Hadith, and munqaṭi’ Hadith is part of Da‘īf (weak) hadith.” 16

Based on the example of al-Albānī’s assessment above, it can be seen that al-Albānī applies the first condition of the Sahīḥ-ness of a hadith, that Hadith can be stated as Sahīḥ if the chain is connecting. This explains al-Albānī’s view, both theoretically and applicable with conditions of connection of the sanad is tasyaddud following what has been formulated by jumhūr al-muḥaddīsin.

16 Ahmad bin Muhammad bin Hanbal (w. 241 H), al-Musnad, juz. 3 (Cet. 1; Beirut: ‘Alam al-Kutub, 1419 H / 1998 M), h. 136.
17 Al-Albani, Silsilah al-Ahadis, h. 358-359.
To find out whether a *sanad* is continuous, hadith scholars usually take the following research work procedures:

a. Record all the names of the narrators in the studied *sanad*.

b. Studying the life history of each narrator:

From the description above, it can be stated that the minor elements of the serialized *sanad* are *muttaṣil* (continued) and *marfū’* (relying on the Apostle).\(^{18}\)

2. The just *rāwī* (‘*adālah al-rāwī*)

This second primary rule of Hadith has become an agreement among the *mu'addin*. Because of the lack of just, rāwī and his testimony cannot be accepted. The scholars have set five minor rules against this condition, namely: 1) Muslim; 2) Baligh; 3) ʻĀqil; 4) Saved from wicked (*fasiq*) acts; and 5) guarded from things that can damage one's decency and self-respect (*muruah*).\(^ {19}\) These five conditions must be fulfilled in a rāwī hadith before the rāwī can be classified as a just rāwī, whose record can be accepted and made *hujjah*.

Regarding the issue of rāwī justice, in al-Albānī's answer to Ismā‘īl al-Anṣārī regarding gold jewelry for women, he emphasized that in determining the sahih of hadith, the righteousness of the rāwī in the *sanad* of a hadith must first be accounted. This concept is explained in *’ilm al-muṣṭalaḥ* as stated in the definition of the hadith Saḥīḥ.\(^ {20}\)

The rule of just for a rāwī (‘*adālat al-rāwī*’ is very urgent in determining the quality of a hadith, because without this rule, a rāwī is in majhūl in two categories, namely: majhūl al-hāl\(^ {21}\) and majhūl al-‘ain.\(^ {22}\) As known in the science of Hadith, that the Hadith narrated from the majhūl rāwī is a hadith with the category Da‘īf. Therefore, al-Albānī emphasized the rejection of the record of rāwī with the status of majhūl. According to him, the record of a person who is majhūl is Da‘īf, because al-jahālah cannot exclude someone from the rules of just rāwī (‘*adālah al-rāwī*’).

Al-Albānī's application of this second rule can be seen through his assessment of the Hadith:


\(^{21}\) Majhul al-Hal in Al-Albani’s definition is: “when a narrator has narrated from him two or more narrators and his *siqah* is not clearly stated by trusted scholars”. Compare with, Al-Albani, *Silsilah al-Ahadis al-Sahihah*, juz. 1 (Cet. II; Riyadh: Maktabah al-Ma’arif, 1413 H.), h. 932.

It means:

“(The reward of fasting) in the month of Ramadan hangs between the heavens and the earth, and does not reach Allah except by (payment of) zakat fitrah.”

Al-Albānī considers this Hadith as Da‘īf Hadith, In the Silsilah al-Aḥādīṡ al-Ḍa'īf ah he says:

“This Hadith is Da‘īf, its rāwī is based on Ibn Syāhīn as in al-Targīb, as well as on al-Ḍiyā’ via the Jarīr as mentioned in al-Jāmi’ al-Ṣaghīr, it is Da‘īf hadith. Al-Munāwī in his syarah explains, Ibn al-Jawzīy narrated this Hadith in al-Wāhiyāt by saying: ’This hadith is not Ṣaḥīḥ, because in its sanad there is a person named Muḥammad bin 'Ubaid al-BaṢrī known as rāwī majhūl, and no one becomes a tabi’ for him. This is also agreed by Ibn ajar in Lisān al-Mīzān.”

As for al-Munżirī’s statement in his Targīb book, that Abū Hafs bin Syāhīn has narrated this Hadith in the Faḍāil Ramaḍān and he views this Hadith as a gharīb hadith with a good isnād (jayyid al-isnād). Al-Munżirī’s statement is problematic from two sides, first: the existence of the text of the Hadith in the work of Ibn Syāhīn as mentioned, actually I (al-Albānī) have read the manuscript of Ibn Syāhīn's work entitled Faḍāil Ramaḍān which is contained in the al-Zāhiriyah library at city of Damascus, and I did not find the text of the Hadith in it. But, on the other hand, I do not see that Ibn Syāhīn evaluates a hadith in his work. Furthermore, this Hadith al-Albani found its text in the narration of Aḥmad bin ‘Īsā al-Maqdisī in Faḍāil Jarīr (2/24) he said: 'This hadith has been narrated by Abū Hafs Ibn Syāhīn saying: ’This hadith is gharib with good isnād ...”. Thus, it is possible that Ibn Shahi mentioned this Hadith with the commentary in his other work besides the Faḍāil Ramaḍān; Second: the determination that the assessment of the Hadith comes from Ibn Syāhīn, it is a form of tasāhul from him (Ibn Syāhīn). Because he cannot declare the quality of his isnad, while his rāwī has the status of majhūl and tafarrud as stated by Ibn al-Jawzīy and Ibn Hajar. On the other hand, this Hadith has also been narrated by al-Khaṭ īb al-Baghdādīy, Ibn al-Jawzīy in al-ʿIlal and Ibn ‘Asākir through the path of Baqiyyah bin al-Walīd he said: 'had told me 'Abd al-Raḥmān bin 'Uṯmān bin 'Umar, from Anas marfū’ to the Prophet. I (al-Albānī) do not know 'Abd al-Raḥmān contained in this sanad, which is confident that he was one of the Baqiyyah teachers with majhūl status. Ibn al-Jawzīy asserts that 'Abd al-Raḥmān is al-Bakrāwī whose history, according to Aḥmad bin Hanbal's judgment, is rejected (matrūk)."23

In the example above, al-Albānī asserts that al-jahālah is one of the causes of the Da‘īf -ness of a hadith because al-jahālah refers to ignorance of ‘adālah rāwī. This affirmation can be seen from his statement: "it is impossible that he (Ibn Syahin) can declare the goodness of his isnad (jayyid al-isnād), while his rāwī has the status of majhūl ...".24 Al-Albānī’s statement about the Da‘īf of the Hadith of the majhīl rāwī –

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23al-Albani, Silsilah al-Ahadis al-Da‘if wa al-Maudu‘ah....., juz. 1, h. 117-118.
24al-Albani, Silsilah al-Ahadis al-Da‘if wa al-Maudu‘ah....., juz. 1, h. 117-118.
especially the majhūl al-ḥāl- is also evident in his work Daʿīf Sunan Abī Dāwud, in which he says:

“The Hadith narrated by a majhūl rāwī because the name of the rāwī is unknown, then the Hadith is judged to be a Daʿīf hadith due to our ignorance of the level of siqah and its memorization capacity. However, if another path is found with rāwī's name concerned, the level of siqah can be known.”

Al-Albānī's statement further emphasizes his view of the history of a majhūl person, that his Hadith is judged as Daʿīf Hadith until other evidence is found that can eliminate the majhūl rāwī concerned. Because the evidence can deliver knowledge of the level of Siqah, intellectual capacity, and 'is'. Thus, the 'ādil rāwī, according to al-Albānī globally is the rāwī that is not majhūl al-ḥāl or majhūl al-'ain. Al-Albani's view does not contradict the view of the muḥadisin in general, because in various hadith science literature it is stated that one of the indicators of the Daʿīf-ness of a hadith is the presence of majhūl rāwī in its sanad and tasyaddud in this regard.

As explained earlier, a rāwī can be declared 'ādil or impartial if he fulfills the five minor rules. Al-Albānī has a theoretical and applicable view of these five minor rules, namely:

a. Muslim

For this minor rule, al-Albān's view is in line with the view of muḥadisin , it is confirmed by al-Albānī in his answer to Ab al-Ḥasan al-Maarribī's question about the rāwīan of a rāwī whose justice fell due to lies and falsification of the Hadith, then the rāwī repented. Al-Albani replied by saying:

"Which is worse a Muslim whose justice has fallen or a disbeliever who has lost justice? Unbelievers are certainly worse, but if he converts to Islam (becomes a Muslim), then his record can be accepted, or my words "converted to Islam" I delete and replace it with the word "if he repents, then his record is accepted". So, if a disbeliever repents, then his narration is acceptable. So, then what about rāwī who does not have the nature of 'adalah, then repenting his record is not accepted? His record is more worthy of acceptance than the record of a repentant disbeliever."

This view of al-Albānī is contrary to the theory of Uṣūl (uṢūl al-fiqh) scholars, such as al-Juwainī who holds the title of imām al-Haramain, argues that the rejection of testimony and narrations from people who do not have the character of 'adalah, even though he has repented with the best repentance.

Al-Albānī's statement also emphasizes that a rāwī whose record can be accepted must be Muslim. This is reflected in his expression, "So, if a disbeliever repents, then his history can be accepted." That is, rāwī Hadith can only be received from a Muslim even though he previously committed a lie or falsified Hadith and maybe even a

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disbeliever, but he has repented from it. In this case, al-Albani is more *tawassut* in assessing the justice of the narrators.

b. Bāligh (adult)

Theoretically, al-Albani differs from the muadisin in that they believe that one of the prerequisites for a hadith rāwī to be bāligh is when he relates the Hadith. Meanwhile, al-Albānī argues that bāligh is not a rāwīan requirement but is sufficient with tamyīz. This is confirmed by al-Albānī in his *ta’līq* on the book al-Bā’is al-Ḥaṣīṣ, he says:

“The requirements of bāligh in terms of accepting and rejecting a narration from a rāwī are contrary to the practice of the muḥadisin, because they accept the narration conveyed by Ibn ‘Abbās who was born three years before the hijrah period, as well as the narration of Ibn al-Zubair who the first person was born from among the people of Islam. Muslims in Medina.”

The meaning of al-Albani's statement above is that the two companions were not yet mature after the death of the Prophet. Meanwhile, the *muḥadisin* accepted their narrations and made them *hujjah*.

In Irwā’ al-Ghalīl, al-Albānī is even more considerate of his opinion by saying:

“In terms of receiving a narration from a rāwī, bāligh is not required, this is different from what is stated in various musṭalaḥa l-ḥadīṡ books such as the IkhtiṢār ‘Ulūm al-Ḥadīṡ, but it is enough with tamyīz.”

Although theoretically, al-Albānī has different views with the *muḥaddisiṇ* on the issue of bāligh as a condition of receiving a narration from a rāwī, in practical terms, he is no different from the *muḥaddisiṇ*.

Thus, it cannot be said that the opinion of al-Albānī which states that the rāwī can be accepted when he is in the tamyīz period without having to wait for the bāligh period as a form of *tasāhul* from al-Albānī. Still, it affirms what is applied by *jumhur* muḥadisin in assessing the level of *adalah* of rāwī hadith whose history is acceptable.

c. ‘Īqīl (able to think)

Among the requirements so that a rāwī can be declared ‘ādil in his rāwī is ‘īqīl. This is proven through his understanding of the Hadith he narrates. Al-Albani also agreed upon this requirement. This can be seen in his answer to Abu al-Ḥasan al-Maarribī’ s question regarding the requirement that a rāwī know and understand the meaning of the Hadith he narrated applies to all tabaqah (rāwī levels), where Al-Albani stated:

“That's what we believe, and by Allah, this case applies to all rāwī without exception. But, of course, it cannot be said to be general because nothing is general unless something makes it so. Thus, it can be said that it is muqayyad

27Ahmad Muhammad Syakir, al-Ba’is al-Hasis Syarh Mukhtasar ‘Ulum al-Hadis, juz. 1, h. 280.

28Al-Albani, Irwa’ al-Ghalil fi Takhrij Ahadis Manar al-Sabil , juz. 7 (Cet. I; Beirut: al-Maktab al-Islami), h. 220.

29Al-Albani, Al-Albani, al-Durar fi Masail al-Mustalah, h. 78.
(bound) if there is an opinion that can erase (specialize) the rule - that is, a rāwī knows and understands the meaning of the Hadith he narrates - then the opinion that deletes it becomes takhsīs (specialization) on these rules and applied to the rāwī concerned even though he came from the highest tabaqah (al-ʾālī). So, this is generally used on the condition that there are no opinions that violate it, so it applies to those of you who are at the lowest level (tabaqah al-nāzil)."\(^{30}\)

Al-Albānī's answer above confirms his agreement on the condition of 'āqil (having sense) for a rāwī who can be declared as an 'ādil rāwī and his background can be accepted as agreed by the muḥadisin.

It is just that this generality -according to al-Albani - is not muṭlaq, but is bound (muqayyad) by certain conditions, that is, if no opinion and or judgment can remove these requirements. That is, a rāwī is declared 'adil because his understanding of the Hadith he narrates can collapse if there is an assessment by a competent scholar al-jarḥ wa al-taʿdīl that the rāwī is problematic in terms of reason.

One of the things that can undermine 'a rāwī due to problems with his mind is a rāwī mukhtalīf.\(^{31}\) A rāwī is declared as mukhtalīf, due to changes or issues in his mind. Therefore, his background cannot be accepted. If from a mukhtalīf rāwī his rāwī cannot be taken (expressed as Daʾīf), then those without clear senses are even more deserving to be rejected.

In the Silsilah al-Aḥādīṡ al-Ḍaʿīfah al-Albānī confirms the historical position of rāwī who has mukhtalīf status by saying:

"As for the narration of rāwī which is characterized as rāwī mukhtalīf, then the Hadith narrated by him is considered Daʾīf, unless it is known that the rāwī concerned conveyed his Hadith before the ikhtilāṭ happened to him."\(^{32}\)

Al-Albānī's theory does not contradict the opinions and views of the muḥadisin,\(^{33}\) To clarify how this theory was applied by al-Albānī in his studies of the Prophet's Hadith, the following will compare al-Albānī’s assessment of two hadith narrations narrated by a rāwī who characterized as rāwī mukhtalīf. ’Abdurrahmān bin’Abdullah al-Masʿūdīy (d. 165 H) among his narrations is the Hadith:

\[
\text{الشّام مَن أَرَادَ يُمْسِؤُو ذَمْيَتُهُ يَسَهْمُ مِنْهَا}
\]

It means:

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\(^{30}\)Al-Albani, Al-Albani, al-Durar fi Masail al-Mustalah, h. 78.

\(^{31}\)What is meant by al-Mukhtalīf is: damage to the mind where one's words and actions become disoriented. For a narrator, this can happen due to disturbances in his memory, or loss of vision, and/or burning and loss of his books. See. Muhammad Siddiq al-Minsyawi, Qamus al-Mustalahat al-Hadis al-Nabawi (Kairo: Dar al-Fadilah, t.th.), h. 105-106.; Abu al-Hasan Muhammad bin ’Abdullah al-’Ijli (w. 261 H), Ma’rifat al-Siqat, jld. 1 (Madinah al-Munawwarah: Maktabah al-Madinah al-Munawwarah, 1405 H/1985 M), h. 110.

\(^{32}\)al-Albani, Silsilah al-Ahadis al-Daʿīfah, jld. 8, h. 366.

“The land of Sham is like Kinana to me, and whoever wishes evil for that land, I will throw arrows made from that land.”

When al-Albānī comments on and evaluates the status of this Hadith in the Silsilah al-Aḥadiṡ al-Ḍa'īťah he explains:

“This Hadith is not included in the series of marfū ' traditions, it may be that this Hadith is part of the history of isrāīlīyyāt. Al-Ḥāfiż Abū al-Ḥasan –'Ali bin Muḥammad bin Syujā' –'Al-Rab'īy mentions it in his Faā'il al-Syām through al-Mas'ūdī path from 'Aun bin 'Abdillah from 'Utbah ... in the sanad there is a rāwī named al-Mas'ūdīyy, he is 'Abdurrahmān bin 'Abdullah, a Da'īť rāwī due to ikhtilāṭ.”

Another hadith narrated by 'Abdurrahmān al-Mas'ūdīyy is the Hadith as mentioned by al-Bukhārī (d. 256 H) in Adab al-Mufrad he said:

"Has told us 'Abdullah bin 'Abd al-Wahhāb, he said: has told us Khalid bin al-Ḥārīṡ, he said: has told us 'Abdurrahmān al-Mas'ūdiyy, from 'Alqamah bin Mirṡad, from Abū al-Rabī', from Ab Hurairah, he said: Among the prayers of the Prophet (PBUH) was: "O Allah, forgive me from my past and future work, from what I hide and reveal, You know my work better than I do. Yourself, verily You are the first (al-Muqaddim) and the last (al-Muakhkhir), there is no God but You."

In al-Albānī's commentary and assessment of the Hadith narrated by al-Mas'ūdīyy – as he wrote in the Silsilah al-Aḥādiṡ al-Ṣaḥīḥah-, he states:

“As for al-Mas'ūdīyy even though he is a mukhtaliṭ, he is still a rāwī who narrated the Sahih Hadith before the occurrence of ikhtilāṭ (chaos in his mind). The method to find this out is to pay attention to all the rāwī who receive the riwayah from him. Those who receive a riwayah of Hadith from him are the rāwī from the city of Basrah (BaṢrīy) or Kūfah (Kūfīy). Therefore, the hadith narrations have the status of Sahih because they received it from al-Mas'ūdīyy before the occurrence of ikhtilāṭ in al-Mas'ūdīyy. Among them was Khālid bin al-Ḥārīṡ -as described in Ibn al-Kayyāl's work. At the same time, Khalid was a rāwī who was tsiqah and tsabt, and he was a rāwī from city of Basarah (BaṢrīy).”

34 Muhammad bin ‘Abdillah bin Bahadir al-Zarkasyi, al-Lali al-Mansurah fi al-Ahadis al-Masyhurah..., jld. 1, h. 70.
35 Abu ‘Abdillah Muhammad bin Isma’il al-Bukhariy (w. 256 H), Adab al-Mufrad (Cet. III; Beirut: Dar al-Basyair al-Islamiyah, 1404 H/1989 M), h. 234.
36 Al-Albani, Silislah al-Sahihah, ..., jld. 6, h. 1072.
Observing al-Albānī's assessment of the two Hadith narrated by al-Mas'ūdīy above, it appears in the first narration of al-Albānī, al-Mas'ūdīy is considered as Da'īf rāwī because of ikhtilāṭ so that the Hadith he delivered becomes Da'īf. While in the second narration al-Albānī judges al-Mas'ūdī as a sahih rāwī.

Al-Albānī's assessment of al-Mas'ūdīy seems contradictory if seen partially. Therefore, he is likely to be considered tasāhul in assessing the riwayah of a rāwī with mukhtalilīf status. However, suppose al-Albānī's assessment is seen and examined in its entirety. In that case, he is mutawassiṭ (moderate) in assessing the rāwī Hadith with mukhtalilīf status by applying the rules regarding the historical status of the mukhtalilīf rāwī as explained and applied by the muḥaddiṣīn.

In addition, to determining the quality and the authenticity of the Hadith. Al-Albānī also has a standard of assessment of the ḥasan and daif of the Hadith. The ḥasan hadith, according to al-Albānī is a hadith that fulfills all the requirements of the Sahīḥ Hadith, it is just that the ṭsābiṭ side of one of the narrators is not perfect (khafīf al-ḍabṭ).37

In determining the quality of ḥasan against a hadith history, al-Albānī uses several methods, namely:

1) The number of chain paths for Hadith
2) The mauṢūl Hadith is corroborated by the mursal Hadith, if the makhraj is different.
3) The meaning of the Hadith is in line with the Qur'ān

Meanwhile, Hadith Da’īf based on al-Albānī is a hadith in which there is a dangerous defect (‘illat al-qādiḥah) among the various forms of ‘illat known in the science of Hadith such as: da’īf of one of the narrators in the sanad, the occurrence of idṭirāb (confusion), al-nakārah, al-syużūż, and others.38

In assessing the Da’īf of a hadith, it refers to seven kinds of ‘illat (defects) hadith which according to him can damage the hadith, namely: al-Syu’ (irregularities); al-MudṬarib (confusion); al-Mursal; al-Mudallas; Al-Munqati’ (disconnected); al-Mauḍū’ (false); and Al Munkar.

D. Classification of Hadith al-Albānī in the Book of Irwā al-Galīl fī Manār al-Sabīl

The classification of Hadith referred in this study is based on the quality of Hadith mainly used by the majority of hadith scholars as follows:

1. Sahih

Based on an assessment of the traditions in Irwā’ al-Galîl which amounted to 2707 traditions, al-Albānī determined the sahih Hadith in various terms as follows:

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</table>

37 Al-Albani, Irwa’ al-Ghalil, h. 23.
38 ‘Isam Musa Hadi, ‘Ulum al-Hadis li al-‘Allamah al-Albani, h. 27.
2. Ḥasan

Based on an assessment of the traditions in Irwā’ al-Galīl which amounted to 2707 traditions, al-Albānī determined the ḥasan hadith with various terms as follows:

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</tr>
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<td>وهذا إسناد رجاله ثقات على الخلاف في سماع سعيد من عمر</td>
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<tr>
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<td>حسن عن ابن عباس</td>
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### 3. Da‘īf

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 hadiths, al-Albānī determined the Hadith of Da‘īf with various terms as follows:

### Table 3. Da‘īf Hadith

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</tr>
</tbody>
</table>
Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 hadiths, al-Albānī determined the `mauḍū’ Hadith with various terms as follows:

**Table 4. Mauḍū’ Hadith**

<table>
<thead>
<tr>
<th>No.</th>
<th>Level of Sahih</th>
<th>Number of Hadith</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>موضوع</td>
<td>10</td>
</tr>
<tr>
<td>2.</td>
<td>لا أصل له بهذا اللحظ</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td>لا صحيح</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>14</td>
</tr>
</tbody>
</table>

5. **Undefined**

Based on an assessment of the traditions in Irwā' al-Galīl which amounted to 2707 traditions, al-Albānī did not determine all the status of the Hadith, either because al-Albānī did not find the Hadith in the books he referred to or he did not comment on the Hadith. The uncertain assessment of al-Albānī is:

**Table 5. Undefined Hadith**

<table>
<thead>
<tr>
<th>No</th>
<th>Aspects</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
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<tr>
<td></td>
<td>لم أقف عليه الآن</td>
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</tr>
<tr>
<td></td>
<td>لم أجده</td>
<td>لم أقرأ عليه</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>2</td>
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<td>Total</td>
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<td>6</td>
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المجموع: 7

لم أجده: 3
لم أقرأ عليه: 1
لم أقف عليه: 1
لم أقف على سنده: 1
لم أعرفه بل فظ اللفظ: 1
لم أقرأ على إسناده الآن: 1
لم أقرأ على إسناده بلا سياق: 1
لم أقرأ على إسناده: 1
لم أقصر على إسناده: 1
لم أقرأ على إسناده: 1
لم أقرأ عليه بل موضوع: 1
لم أقرأ عليه بل فظ الأمر: 1
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<td>2</td>
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<td>4</td>
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<td>2</td>
</tr>
<tr>
<td>4</td>
<td>لم أقف عليه عن عمر وهو ضعيف</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>لم أقف عليه عن ابن عباس</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>لم أجد</td>
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<td>7</td>
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<tr>
<td>8</td>
<td>لم أقف على سنده عند الأثرم</td>
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<td>9</td>
<td>لم أقف على سنده عند النجاد</td>
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<tr>
<td>10</td>
<td>لم أجد في &quot;المسندر&quot;</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
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<td>2</td>
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</tr>
<tr>
<td>4</td>
<td>لم أجد</td>
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<td>لم أجد في &quot;المسندر&quot;</td>
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<td>7</td>
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<tr>
<td>2</td>
<td>لم أقف عليه</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>لم أقف على إسناده</td>
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<tr>
<td>4</td>
<td>علقه البهذي ووصله الدارمي</td>
<td>1</td>
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<tr>
<td>----</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>لم أقف عليه مرفوعاً</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>لم أقف عليه منقوطاً</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>لم أقف عليه هنا اللفظ</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>لم أره بلفظه</td>
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</tr>
<tr>
<td>9</td>
<td>تقدم تخرجه</td>
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<td>10</td>
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<tr>
<td>11</td>
<td>لم أقف على سنده البراز</td>
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<table>
<thead>
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<tbody>
<tr>
<td>1</td>
<td>لم أقف عليه</td>
</tr>
<tr>
<td>2</td>
<td>لم أقف على سناده</td>
</tr>
<tr>
<td>3</td>
<td>وءسناده منقطع، لأن يجي لم يسمع من ابن عباس</td>
</tr>
<tr>
<td>4</td>
<td>لم أقف عليه الآن</td>
</tr>
<tr>
<td>5</td>
<td>لم أره عن ابن عباس من قوله</td>
</tr>
<tr>
<td>6</td>
<td>لم أره هكذا</td>
</tr>
<tr>
<td>7</td>
<td>لم أقف عليه موقوفاً</td>
</tr>
<tr>
<td>8</td>
<td>لم أره بهذا اللفظ</td>
</tr>
<tr>
<td>9</td>
<td>ورجاله ثقات لكن سعيد بن المسين مختلف في سماعه من علي</td>
</tr>
<tr>
<td>10</td>
<td>لم أره في شيء من طريق حديث عمرو بن حذم</td>
</tr>
<tr>
<td>11</td>
<td>لم أره عن ابن عمر</td>
</tr>
<tr>
<td>12</td>
<td>هو من تمام الحديث الذي قبله عند النسائي والدارمي</td>
</tr>
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<td><strong>Total</strong></td>
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<tbody>
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<td>1</td>
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<td>2</td>
<td>لم أقف عليه عن ابن عمر</td>
</tr>
<tr>
<td>3</td>
<td>لم أقف عليه سناده</td>
</tr>
<tr>
<td>4</td>
<td>وهذا سناد ضعيف عليه مسلمة هذا</td>
</tr>
<tr>
<td>5</td>
<td>وهو ثقة من رجال الشيخين</td>
</tr>
<tr>
<td>6</td>
<td>لم أقف عليه</td>
</tr>
</tbody>
</table>

---

**Note:** The table is a summary of Al-Albānī Methodology in Determining The Faith of Hadith, as discussed in the context of the document.
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>واسناده ضعيف للانقطاع بين عكرمة وعمر فإنه لم يسمع منه كما قال أحمد</td>
</tr>
<tr>
<td>8</td>
<td>وله شواهد</td>
</tr>
<tr>
<td>9</td>
<td>ورجاله ثقات غير حكمة هذا</td>
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<td>10</td>
<td>لم أقف على سنده إلى المقرئ</td>
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<tr>
<td>11</td>
<td>لم أرد هذا في شيء من كتب السنة التي عندي</td>
</tr>
<tr>
<td>12</td>
<td>ولم أرد هذا اللفظ</td>
</tr>
<tr>
<td>13</td>
<td>ورجاله رجال الصحيح خلا عمر بن خالد وهو ثقة</td>
</tr>
<tr>
<td>14</td>
<td>وبعوب نطة محتج به في الصحيحين</td>
</tr>
<tr>
<td>15</td>
<td>لم أقف عليه ولا عرفت أبا زينب هذا</td>
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<tr>
<td>16</td>
<td>ورجاله ثقات لكن ابن جرير مدلس وقد عنعنه</td>
</tr>
<tr>
<td>17</td>
<td>وهذا إسناد ضعيف منقطع</td>
</tr>
<tr>
<td>18</td>
<td>وأما اللفظ الأول فلم أقف عليه</td>
</tr>
<tr>
<td>19</td>
<td>لم أقف على إسناده الآن</td>
</tr>
<tr>
<td>20</td>
<td>لم أقف على إسناده وما أراه يصح</td>
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<td>21</td>
<td>لم أعرفه</td>
</tr>
<tr>
<td>22</td>
<td>ولم أرد هذا العموم</td>
</tr>
<tr>
<td>23</td>
<td>ورجاله ثقات رجال مسلم لكن منقطع فإن عامرا وهو الشعبي لم يدرك ابن مسعود وعمر</td>
</tr>
<tr>
<td>24</td>
<td>وهذا إسناد منقطع ضعيف الحجاج بن أرطاة مدلس وقد عنعنه ونافع لم يدرك عمر</td>
</tr>
<tr>
<td>25</td>
<td>لم أجد عن عمر</td>
</tr>
<tr>
<td>26</td>
<td>لم أقف على إسناده</td>
</tr>
<tr>
<td>27</td>
<td>واسنادلا صحيح على شرط مسلم</td>
</tr>
<tr>
<td>28</td>
<td>لم أقف على إسناده</td>
</tr>
<tr>
<td>29</td>
<td>هذا مرسل الشعبي لم يدرك الحادثة</td>
</tr>
<tr>
<td>30</td>
<td>لم أرد عن علي</td>
</tr>
<tr>
<td>31</td>
<td>وهذا إسناد رجال ثقات لكن له علتان</td>
</tr>
</tbody>
</table>


**E. Conclusion**

Based on the description that the author has explained previously, the author can draw conclusions based on the formulation of the problems mentioned earlier. Regarding the classification of Hadith in the Book of Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār al-Sabīl, the author divides them into five categories, including: 1) types of *sahih*, 2) types of *Hasan*, 3) types of *da'if*, 4) types of *maudhu’*, 5) types of Hadith which has no status or certainty.

As for the types of hadith validity, there are 26 kinds of assessments where the total number of hadiths is 1726. There are six types of *hasan* assessment, with a total of 174 hadiths. There are 26 types of *da'if* with a total number of 501 hadiths. There are 3 types of *Maudhu’* assessment terms with 14 hadiths, while the types of hadiths that do not have certainty or status are 163 hadiths.

**BIBLIOGRAPHY**


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----------, *Da’if Sunan Abi Dawud*, juz. 1, (Cet. I; Kuwait: Muassasaah Gharas, 1423 H/2002 M)

----------, *Silsilah al-Ahadis al-Da’ifah wa al-Maudu’ah*, juz. 12 (Cet. II: Riyad: Maktabah al-Ma’arif, 1410 H),

----------, *Silsilah al-Ahadis al-Sahihah*, juz. 1 (Cet. II; Riyad: Maktabah al-Ma’arif, 1413 H.),

----------, *Takhrij Ahadis Ada’ ma Wajaba min Wad’i al-Wadda’in fi Rajab li Abi al-Khattab al-Syawisy* (Cet. I; Beirut: al-Maktab al-Islamiy, 1419 H)


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Muhammad Siddiq al-Minsyawi, Qamus al-Mustalahat al-Hadis al-Nabawi (Kairo: Dar al-Fadilah, t.th.),


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Example in footnotes:


4Syeikh Ja’far Subhani, Mafāhim Al-Qur’ān, h. 8-9.

Example in bibliography:

Detail informations of the footnotes:
1 Holy book
Perjanjian Baru, Mrk. 2: 18.
2 Qur’anic translation
1Departemen Agama RI, al-Qur’an dan Terjemahannya (Jakarta: Darus Sunnah, 2005), h. 55.
3 Book
4 Translation Books
5 Voluminous book
1Muḥammad al-Ṭāhir b. ‘Ashur, al-Taḥāfir wa al-Tawā‘ir, Vol. 25 (Tunisia: Dār al-Sulḥān, 2009), h. 76.
6 Article in book
7 Article in encyclopaedia
8 Article in journal
9 Article in mass media
10. Article in Internet


11. Thesis or dissertation


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