

***Al-Jarh Wa Al-Ta'dil* (Criticism and Praise): It's Significant in the Science of Hadith**

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Abstract

This study aims to investigate a hadith (prophetic tradition) whether it is acceptable or unacceptable based on the trustworthiness and weaknesses of narrator in the hadith scholars view. The issues arise when numerous of hadith are found not supported by references, resources and status. This study allows us to make an assessment from the point of acceptance to the hadiths which are carried by a person whether authenticated (sahih), weak (da'if), or fabricated (mawdu') and from its sources and references. This study focuses on the study of hadith literature which will be analyzed individually to determine its validity. This science is the cornerstones in the field of hadith as a science that very important for us to know the status of a hadith. By using descriptive analysis methodology this study aims and expected as contribution to the Muslim community because the people often use hadith without explaining the status. The study found that most of the Hadiths that have been documented are not specified in term of source and status. The existence of this science could help the public to understand how the precision of hadith scholars in maintaining the authority of hadith as the second foundational source after the Qur'an should be guarded.

Keywords: Hadith, Narration, Criticism, Praise, Sanad, Matan.

1. Introduction

The science of criticism and praise (*al-jarh wa al-ta'dil*) is a part of science of *Hadith*, dealing with identifying the narrators whether they are reliable or not. *Al-Jarh* (criticism) is finding a deficiency whether it is in His righteousness (*adil*) or in His accurateness (*dabit*), or in both. This science is a reliability scale of *hadith* narrators. If the scale in favor is the *al-ta'dil* (praise) then admissible or degree of fairness then should be rejected. With this science, we would also know someone who has narrated is accepted and who is unaccepted. Abadi (1999) defined *al-jarh wa al-ta'dil* as a science that study of transmitters in side of their *al-ta'dil* which qualify them or *al-tajrih* which demonize them.

This science is important to the community to determine the *hadith* whether authenticated or weak. However, nowadays most of Muslim not clearly yet the significant of this science to the Muslim religious life, the issue then has prompted the authors to examine this topic as a locus for the proliferation of knowledge and enlighten the Muslim community. The study gives some contribution to the *hadith* researchers or Muslim community to determine the quality of a *hadith* itself. The Muslim community often served with an authenticated narration that no source or status of *hadith*, because without exposure in purpose of giving a warning, but after identified (*takhrij*) many *hadith* spread through cyberspace are mostly weak. Hence, this paper provides an exposure to the Muslim community to be cautious in the transmission of *hadith*, especially with unknown resources and status.

2. Definition of al-Jarh wa al-Ta'dil

Linguistically, term of *Al-Jarh* is derivative word from *jaraha yajrihu* means who intend accusation or censure (in narration

with various causes). While terminologically the term also is an accusation or denunciation of narrators and subtracting something of his righteousness or from his memory.

Al-Ta'dil also is derivative word for '*addala yu'addilu* that means establish, enforce, praise or saying personal good. While in side of terminology the term also is a compliment or praising the personality of the narrators and saying that he is '*adl*' (righteousness) or *thabit* (perfect memorization) (Ghoury, 2012). *Al-Jarh* or *tajrih* is condemnation of a narrator causing his righteousness and custody missing or defective. The righteousness of narrators disappeared totally if he out of Islam, may be defective or low due *fasiq*, immoral and became disabled by making mistakes intensively in the narration of *hadith* (Itr,1992). *Al-Jarh wa al-Ta'dil* linguistically can be applied in a variety of senses but fundamentally it is more appropriately dealing with the narrators and science of *hadith* and this is what many scholars have restricted it to.

The above facts clearly state that the righteousness and custody of narrators is an essential element in determining the acceptance of ulama *hadith* to narrators. The requirement of this science follows the original principle, talking about other people's personal in terms of evil and crime is not allowed. However in terms of *hadith* narration, this case is something that is very important and should not be circumvented. Due to the scholars of *hadith* will not be able to determine the validity of *sanad* (chain of transmission) *hadith* without talking about who the narrator in the chain of transmission is a man who believed or vice versa. Hiding which naturally ubiquitous of narrator is not good and will make difficulties assessment to the *hadith*. Due to this, the Muslim scholars state that talking about other people in the science of *al-jarh wa al-ta'dil* is not included in the Prophet saying (Itr,1992) as below:

"The religion is naseehah (advice/sincerity). We said 'To whom?' He said 'To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk'.¹

This issue clearly understandable if we analyzed what Allah has said in *Sura al-Hujurat* (The Rooms) verse 6:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Yahya bin Sa'id al Qattan said: I have been asked to Sufyan al-Thaur, Syubah, Malik bin Anas dan Sufyan bin 'Uyainah about a man accused of, should I remain silent or I explained about the situation? They answered: Should you describe. Al-Tirmizi (2000) said: there is a group of *hadith* expert denounce as they talk about the narrators. We found not a man among the ulama talked about the reliable narrators of *hadith*. Among of them are al-Hasan al-Basri and Tawus, they dispute Ma'bad al-Juhani, Sa'id bin Jubair dispute Talq bin Habib, Ibrahim al-Nakha'i and Amir al-Sha'bi also dispute al-Harith bin al-A'war.

Actually what encourage them is to advice Muslim. Do not think that they was just like condemning the narrator and cursed them because they want to explain the weakness of the narrators, so they can be determine. Most of them, weakness caused by *bid'ah* (heresy), there were accused of lying in their narrations; there is also a default and a lot of mistakes. Therefore, the ulama is like to state their position for the sake of mercy for religion and its soundness as testimony in religion should be streamlined and more focused than the testimony right and property (Biqai,1999).

al-Nawawi (1991) said, be aware that *al-jarh* to the narrator is a must because there is an emergency and necessity that drove him, in order to maintain the noble tenets and not a forbidden swear. Nevertheless it is included in the advice to Allah, the Prophet and the Muslims. The main and pious scholars also continue to do jarh to the narrator.

In his book *Riyad Al-Salihin*, al-Nawawi (1991) wrote: verily swore it was required because there is a proper purpose in the Islamic side that can not be achieved without it. Among them is the narrator who is accused *al-jarh* and also the witnesses. It is to be based on consensus even one thing that must be because there is a need. Shu'bah often say: "Let a little while, we both swore because of God". Means let us call *al-jarh wa al-ta'dil* (al-Hambali, 2001).

3. Science of *Al-Jarh wa Al Ta'dil*: History and Development

The growing of *al-jarh wa al-ta'dil* science is parallel with the growth of the narration of *hadith*. But in fact the progress was beginning from the *al-fitnah al-kubra* or murder of Caliph Uthman in the year 36 AH. At that time, the Muslims had been split to the several groups, each of which has admits the advantages of each. Since then the scholars of *hadith* concern to emphasize the acceptance of *hadiths* of the Prophet Muhammad, not only in terms of honor alone, but they also perform an assessment of the sanad and the narrators of the *hadith* which convey. Among the companions who never discuss this problem is Ibn Abbas, 'Ubaidah Ibn Thami, and Anas bin Malik. What was done by the companions

¹ Narrated by Muslim (1999) in *Sahih Muslim*, book *al-iman*, chapter *bayana al-din al-nasihah*, *hadith* no. 85.

continued during *tabi'in* (successor) and *tabi' tabi'in* (follower of successors) to discuss about credibility of narrators of *hadith* (al-Shiddieqy, 1998).

Among the Successor which discuss *al-jarh wa al-ta'dil* are Al-Sya'bi, Ibn Sirrin, and Sa'id bin al-Musayyab. The scholars of *al-jarh wa al-ta'dil* explaining the status of narrators even the narrator is their father, son or brother. They do that merely to take care of religion and contentment from Allah. In lieu of this, Syu'bah Ibn al-Hajjaj was asked about the *hadith* from Hakim bin Zubair, and Shu'bah said: "I scared to hell". The same question asked to 'Ali bin al-Madini in regards to his father, al-Madini said: "Ask about him to others". The man repeats the question, and Al-madini then replied: "My father is weak in *Hadith*" (al-Shiddieqy, 1998). Hence, the science of *al-jarh wa al-ta'dil* not aimed to disfigure or glorify the narrator, but aimed to secure the purity and sanctity of Islam from the craftiness of the liars. Therefore this science is very substancial as well as the duty shall be carry out. It is imposible without this science, we can distinct whether authentic, fabricated, or weak.

In the 2nd century of Hijriyah, this science growing rapidly with many activities from *Hadith* experts for criticize and praise the narrators. Among the scholars who concern to this issue are Yahya bin Sa'ad al-Qattan, 'Abd Rahman bin Mahdi, Yazim bin Harun, Abu Daud at-Tayalisi, and 'Abd Razaq bin Humam (al-Shiddieqy, 1998). The evolution of science of *al-jarh wa al-ta'dil* culminated in the 3rd century of Hijriyah. In this age there is a number of scholars, such as Yahya bin Ma'in, 'Ali bin Madini, Abu Bakar bin Abi Shaihab, and Ishaq bin Rahawaih. The others scholars are al-Darimi, al-Bukhari, Muslim, al-Ajuli, Abu Zur'ah, Abu Daud, Abu Hatim al-Razi, Baqi' Ibn Makhlad, and Abu Zur'ah al-Dimasqy (Al-Shiddieqy, 1998).

4. The Scholars of *Al-jarh wa Al-ta'dil*: The Requirement

In briefly, the requirement should be met by the scholars who want to involve in this field of *al-ta'dil* and *al-tajrih* (criticize) of the *hadith* narrators divided into some categories below:

- i. Scientific Trust: al-Dhahabi (2009) said: Talk about the narrators is not required except from the scholars with perfect knowledge and modesty. Moreover, al-Asqalani (2010) also said: *al-jarh wa al-ta'dil* not accepted except from righteous scholar and has a strong sense of delicate. Thus, Al-Laknawi (2001) said: For those involved in *al-jarh wa al-ta'dil* required to be knowledgeable, piety, modesty, right, and avoiding the bigotry. Anybody who does not have these properties, his *al-jarh wa al-ta'dil* not accepted. In summary, the nature of the scientific trust gives the true characters, modesty, piety and science that can guarantee someone involved in *al-jarh wa al-ta'dil* may give a fair criticism and far from taasub bigotry.
- ii. Understanding the causes of *al-jarh wa al-ta'dil*: *al-Jarh wa al-ta'dil* scholars must have strong reasons when they talk about the narrators. For example, the narrator is not criticized just because he was a hot-tempered or narrator praised it just because he was wearing certain clothes or simply because she is praying in the mosque. These reasons are vague and misleading. Therefore, Ibn Hajar said: Statement of praise received from people who know the reasons not from people who do not know. The goal is that the narrator is not praised solely because the first appearance of the times without being tested or inspected (Biqa'i, 1999).

How many words do not mean *al-jarh* been considered as *al-jarh*. There are times when words *al-jarh* supposed *al-ta'dil*. Therefore, the scholar must master the use of Arabic language. The meaning of a word should not be used because it's not on its place. The scholars must know the meaning of words, especially in local wisdom (*'urf*) words that is current and local word which changes following time and place. At one time it was a compliment and at other times it is a reproach. It will only be available for those who have the patience and always to practice with the science of narrators (*'Ilm al-Rijal*) (Biqa'i, 1999).

4.1 The conditions of Narrators

The scholars were agree that narrators which their narration served as *hujjah* (argumentation) should be in two basic conditions *Al-Adalah* (righteousness) and *dabit* (al-Baghdadi, 1937).

The righteousness means that the narrator is a Muslim, *baligh* (mature), clean out the devecive character (*fasiq*) and things that affect to self-esteem (*al-muru'ah*). Righteousness is the ability and qualifications for admission of witnesses and *hadith* narrations of the Prophet. Righteousness also means the natures of the one who encouraged him to be committed with piety and to keep self esteem. *Takwa* (piety) also means stay away from the bad practices including *shirk* (polytheism), wickedness and heresy. It also means obeying God's command and leaving the prohibited deeds. Piety can also be expressed as a strong in spirit, who pushed to committed with piety and *al-muru'ah* to gain confidence because of his righteousness and taken away from great and small sins (al-Baghdadi, 1937).

al-Baghdadi (1937) quoted from Abu Bakar Muhammad Ibn al-Tayyib that righteousness of witness and narrator is required. The righteousness that refers to the consistency (*istiqamah*), prosperous view, there is no kind of wickedness, or bad character that causes his righteousness is invalid, as a prohibited act either members of his body or his heart. The conclusion is that righteousness is straight of goodness and consistency in implementing the Islamic law, while wickedness was overdrawn from consistency in doing Islamic law. Righteousness is a condition that is extremely important for a *hadith* narrator. The impartiality of righteousness may determine his *hadith* acceptable or not. In *hadith* field these disciplines is an compulsory.

Hence, the narrator is righteous if qualify to several conditions:

- i. Muslim: Among the text as argumentation to this condition is Allah said in *Sura al-Taubah* verse 61:
"And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment."
This condition must be available to the narrator when he transmits the *hadith*. But when receiving the *hadith*, non Muslim may receive the *hadith* in term of that he transmits the *hadith* after become a Muslim.
- ii. Baligh (Mature): According to a more authentic opinion *hadith* from a child can not be accepted. However, children are allowed to receive *hadith* if he already matures and understand what they hear without determined at any age (al-Sakhawi, 2008).
- iii. Rational and abstain from wickedness: The *hadith* can not be accepted from unconscious person and affected when he awakened (al-Sakhawi, 2008). The wickedness is committing to doing major or minor sins. With dignity, a person will be encouraged to commit to noble morals and good customs. Knowing about the dignity is depends on local wisdom (*urf*) of a community. It is difficult to determine because the distinction may be different to the individual, country and age. Perhaps somewhere the behavior was dropped but not in another concise. In summary the dignity is maintaining Islamic way of life and its ethic (*adab*) and always following the *Salaf* (Predecessor) (al-Sakhawi, 2008).

Moreover, *al-ta'dil* to a narrator may be proven with one of the methods as below:

- a. Popularity: A narrator who have identified by common scholars as a righteous person, a lot of praise given to him, so no longer need to watch the proof of his righteousness. They are like Imam Malik, Shu'bah, Sufyan al-Thaur, Sufyan Ibn Uyainah, Abdullah Ibn al-Mubarak, Waki', Imam Ahmad ibn Hanbal and others. They have no need to be investigated further because their righteousness itself stronger than the testimony given by others. Ever Imam Ahmad questioned about Ishaq bin Rahawaih. He replied a figure such as Ishaq was asked? He on our side was a leader from Muslims (al-Asqalani, 2010).
- b. Scholar Recognition: The recognition is given by two ulamas in regards of his righteousness and reproach. It is agreed by majority of ulama with analogical deduction (*qiyas*) through the testimony that requires evaluation of two people (al-Asqalani, 2010).

4.2 How does al-Jarh imposed to the Narrator

In his book *Nuzhah al-Nazar Sharh Nukhbah al-Fikir*, al-Asqalani (2010) has mentioned ten criticisms to the narrator which causes his *hadith* rejected as authentic:

- Lying on behalf of Prophet Muhammad.
- Accused lie because in his daily conversation he is lie even in *hadith* narration he is not lie.
- So many mistakes.
- Negligent narrator.
- The Wickedness of narrator whether in his expression or in his deed as long as not lead to unbeliever.
- *Waham* (doubtiness) and narrator mistake.
- Disagreement between such narrator with others reliable narrator, whether in *matan* (text of *hadith*) or *sanad* (chain of transmission).
- The narrator is unknown, his self, his situation, and his name.
- Caused by *bid'ah* (heresy)
- Bad memorization that makes so many mistakes in his narration than correct.

Based on the previous statement it is clear to us how important to judge the *hadith* so that need to be referred to the narrators that bring the *hadith*. The nature of narrator would determine the acceptance of *hadith* taken. It also has implications for the narrator in assessing the status of *hadith* taken by someone whether accepted or not, and it is valid or weak.

4.3 Does *al-Jarh wa al-Ta'dil* acceptable without reason?

Following to majority opinion, vague or concise *al-ta'dil* is received while *al-jarh* without cause should not be accepted. This is because *al-ta'dil* is very much which very difficult to declare. If someone charged to express, surely he must declare all that must be done and abandoned by narrator. This is very difficult compared with *al-jarh*, because is limited and has been calculated as *al-jarh* eventhough with one cause. As well as in determining the causes of *tajrih*, the scholars are differs in opinions. The possibility of the reasons accepted by the parties but not accepted by the other party. By explaining *tajrih*, this assumption will be gone (Abadi, 1999).

4.4 Does *al-Jarh wa al Ta'dil* accepted according to personal opinion?

Refer to the stronger opinion that *al-jarh wa al-ta'dil* could be accepted according to one opinion from scholars, even from a women slave. There is another opinion from scholars that *al-jarh wa al-ta'dil* need two persons as witnesses, but this opinion is weak and unknown (al-Baghdadi, 1937).

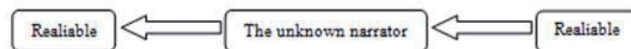
4.5 Factors leads *al-Jarh wa al-Ta'dil* rejected

There are several cases which may harms righteousness of a narrator in which declared below:

- i. *Al-Ta'dil* can not be accepted if the narrator is unknown: To illustrate, if a narrator says about another: *haddathani al-thiqah* (told me the trustworthy) without mentioning the name of the creditee, there is no *al-ta'dil* actually. A narrator might be *thiqah* (reliable) to a group of scholars, but not to others. Therefore, it is necessary to mention the name. Moreover, to not mention the name indicates uncertainty. Such is the condition if someone said that all his teachers are reliables and hence this plea can not be practiced or adopted until he named all the narrators. But this rule it is known that if a leader of the *Madhhab* (doctrine), for example Malik, Abu Hanifah, al-Shafie and Ahmad narrate from another narrator who is unnamed, it is a form of crediting according to the followers of a *Madhhab* among their own school; this is something that Malikites and Shafi'ites have stated, though it is an exceptional condition which is questionable to others. Ibn Hibban also believes that if a narrator released as the accused (*al-majruh*) or those on chain of transmission released as being accused or persons below the narrator also released as being accused and not narrated as false, then the *hadith* is acceptable (Itr, 1992).

Therefore, he was crediting (*tauthiq*) *hadith* from *al-majhul* (unknown) if he narrated from *thiqah* and narrator below him (his student) *thiqah* as well, and not narrated as false, as the diagram below:

Diagram 1. Ibn Hibban Opinion



It is clear from what was mentioned by Ibn Hibban that narrator (as mentioned by him in his book of *al-Thiqah*) is not necessary fall into the category of the *thiqah*. This situation occurred because there were *al-du'afa'* (the weaks) narrated *hadith* through the *thiqah*, and so many of the *thiqah* who narrated the *hadith* from *al-du'afa'*. Therefore it is not surprising why Ibn Hibban regarded as a relatively flexible (Itr, 1992).

- ii. If the righteous person narrate the *hadith* according to the narrators and he names it, called as *al-ta'dil* (to the narrator) in side of many scholars. This is authentic because they narrate the *hadith* according to *thiqah* and the others (Itr, 1992).
- iii. Experience of a pious person and his *fatwa* (religious opinion) on his *hadith* narration can not be as law against authenticity. That is also particular conflict is not necessarily impair the validity of neither the particular *hadith* nor the narrators because of his experience by traditions, sometimes carefulness or because there are other arguments that meet certain *hadith* (Itr, 1992). Example:

Imam Malik narrated from Nafi' from Ibn 'Umar a *hadith*:

The buyer and the seller have the option of canceling or confirming the bargain unless they separate".²

² Narrated by al-Bukhari (2000) in *Sahih al-Bukhari, book al-buyu', chapter al-bay' bi al-khiyar ma lam yatafarraqa, hadith no. 2110.*

Imam Malik not practicing this *hadith*. Nevertheless, this situation does not impair the narrators named Nafi'. Therefore, there was also in *al-Muwatta* seven *hadith* practiced by Imam Malik while the *hadith* is found in two authentic *hadith* books, namely *al-Jami' al-Sahih* by al-Bukhari and *al-Jami' al-Sahih* by Muslim ('Itr, 1992).

5. Al-Jarh wa al-Ta'dil and its Levels

al-Razi (2011) in the book of *al-jarh wa al-ta'dil* divided both in introduction his book to four levels. In addition, it also explained the law of every level. After that al-Dhahabi (2009) in *Tadhkirat al-Huffaz* add a level in the *al-ta'dil* that is, higher than the first level of Ibn Abu Hatim side. Level is repetition by *lafaz al-tawthiq* (reliable word) such as *thiqatu thiqah* (the reliable narrator).

Then al-'Asqalani came to add one more level higher than the lever that never added by al-Dhahabi and al-'Iraqi *authaq al nas* or *athbit al nas* (the stronger memory). Thus, *al-ta'dil* become six. Such was also the case of the scholars have extended over what is stated by Ibn Hatim levels of *al-jarh* with two additions which eventually became six dignity (al-Tahhan, 1996).

The expressions of *al-jarh wa al-ta'dil*, levels of both and rules as below:

5.1 The Level of al-ta'dil Expression

It is important to using the expression to assess the level of righteous from a narrator of *hadith*. It is differed between narrators with other narrators. As its which will be described below (al-Tahhan, 1996):

- *Al-Ta'dil* means *al-tawthiq* (reliable) or by using form (*wazan*) *af'al*. This first level is highest level of *al-Ta'dil* such as: *fulan ilaih al muntahi fi al tathbit* (a person was perfect his resolve), etc.
- *Al-Ta'dil* reinforced and strengthened by one characters of *al-tawthiq* such as *thiqatu thiqah* (the reliable narrator), etc.
- *Al-Ta'dil* which means *al-tawthiq* without proponent such, *hujah thabit* (the trustworthy narrator), etc.
- All the expressions which means *al-Ta'dil* without meaning *al-dhabt* such *saduq* (sincerity) or *la baksa bih* (nothing wrong with the narrator), and in side of Yahya Ibn Ma'in) the word *la baksa bih* means honesty.
- The expression which doesn't mean *al-tawthiq* or *al-tajrih* such as *fulan shiekh* (the narrator is master in *hadith*), etc.
- The expression of *al-ta'dil* which similar to *al-tajrih* such *fulan saleh al-hadith* (the narrator is good in *hadith*).

The law of first, second and third level above can be used as proof of its members even partly stronger or authoritative than others. While the law of the fourth and fifth can not be an argument by its members but expressed their traditions and *ikhtibar* (*dabit* tested by comparing them with the good *hadith*). If the result show the same even in one aspect, then the *hadith* can be used as an argument and vice versa) (al-Tahhan, 1996).

Such is the law of the level fourth and fifth above even the fifth level different with the fourth level. Member of the sixth level can not be an argument as well as the fourth and fifth, but they were written for the purpose of *hadith* as *al-i'tibar* (consideration) only not *al-ikhtibar*. This is apparently due to condition of both is no *dabt*. What is meant by *al-i'tibar* is when we come to a *hadith* which is owned by the part of the narrator, then examine specific *al-asanid* (chains of narrator) to know whether other narrator sharing of certain *hadith* narrated in the expression or meanings through the same chains or through other companions' chains or do not share any of the chains, not in expression and meaning. Thus, *al-i'tibar* not the same as *al-mutaba'at* (agreement) and *shawahid* (witnesses) but this is a study on *al-asanid* to know the existence of *al-asanid* and *al-mutaba'at* or otherwise. In other words, to know numerous specific narration or otherwise and to know the existence of another *hadith* which convey or opposite ('Itr, 1992).

5.2 The Level of al-Jarh

While the expression of *al-jarh* is to show how the narration of narrator is being rejected. Among the expression are below (al-Tahhan, 1996):

- The expression which means *al-talyin* (the lightest level of *al-jarh*) such *fulan lin al hadith* (The narrator is soft in *hadith*), etc.
- The expression which means rejected as *hujjah* (agumentation) or its similar such *fulan la yahtaj bih* (The narrator does not refer to him), etc.
- The expression which means *hadith* can not be written or its similar or *fala yaktubu hadithu* (his *hadith* does

not referred), etc.

- The expression which means criticized because lie or for example *laisa bi thiqah* (he is not a reliable narrator), etc.
- The expression which means he lie and its similar such *fulan kazzab* (the narrator is liar), etc.
- The expression which means very liar and its similar such *fulan akzaba al nas* (the narrator known as a liar in the society).

5.3 The Law of Previous al-jarh Level

As described above, the following conclusions expressed which is better or worse. Among them are as follows (al-Tahhan, 1996):

- The first and second level their *hadith* can not be an argument but can be written to as *al-ikhtibar* (examination) even the member of group on the second level lower than the first level.
- The last four level their *hadith* can not be written and also can not be as *al-i'tibar*, as well as can not be an argument for not fit as the proponent.

6. General Idea of The book of al-jarh wa al-ta'dil

Indeed, the judgment on *hadith* whether authentic or weak is subject to a number of important things such as righteousness and realibility of the narrators, or criticism of their righteousness and realibility. Therefore the ulama have woke up the books contained in it evidence '*ada al-ruwah* (just in narration) and *dabit* (realibility) they are taken through the ulama to criticize. All things above related to *al-ta'dil* (praise). Similarly, there are books that explain the purpose of operating on any of the charges leveled against righteousness for some of narrators or realibility and memorizing obtained through the ulama that do not choose a gregarious. The books of *al-jarh wa al-ta'dil* is numerous and various, among are (Abd Aziz and Sakat, 1999):

- Limited or discussed on explanation of *thiqah* (reliable) narrator.
- Specifically explaining on *al-dhu'afa'* (unreliable narrator) dan *al-majruhin* (the accused narrators).
- The books for explaining realible and unreliable narrators

On the other hand there are some particular book is referred generally without mentioning the narrator of *hadith* and not focusing on narrator on a book of certain *hadith*. Among the book is also referred specifically to explain the biodata of the narrators of a particular book or explain biographies of several books of particular *hadith*.

Considered the work of scjolars in writing these books as an excellent and important work as they has analyzed each biography of *hadith* narrators in addition to explaining *al-jarh* or *al-ta'dil* addressed to them. Then they also explain who are students and teachers of the narrator is, where they found that *hadith*, when they met with some teachers include also the time of their lives in ways they have never preceded by others even the latter would not even be able to achieve, as was done by the ulama *hadith* has authored books that are so valuable. They also always maintain the good name of the narrators of *hadith* and what they have to say (Abd Aziz and Sakat, 1999). Below attached a few examples of the books of *al-jarh wa al-ta'dil*:

- *Al-Tarikh al-Kabir* by Imam al-Bukhari and *Al-Jarh wa al-Ta'dil* by Ibn Abu Hatim. These books are general for reliable and unreliable of narrators.
- *Al-Thiqah* by Ibn Hibban and *Al-Kamil fi al-Du'afa'* by Ibn 'Adi. These books are specially explained of reliable narrators.
- *Al-Kamal fi Asma' al-Rijal* by 'Abd al-Ghani al-Maqdasi. This book explained reliable and unreliable of narrators generally but also focusing in biography of narrators in six authentic books (*al-kutub al-sittah*).
- *Mizan wa al l'tidal* by al-Dhahabi. This book is specially explained unreliable of narrators and *al-matrukin* (criticized even the critics is unacceptable).

7. The Usefulness of Science of al-Jarh wa Al-Ta'dil

The science of *al-jarh wa al-ta'dil* is used to determine whether a narration of narrator was accepted or rejected. If a narrator being *al-jarh* (criticized) by experts as a narrator of defective *hadith*, then his narration is rejected. Conversely, if praiseworthy, his *hadith* accepted for others (Ismail, 2007).

Defected narrator was visible through the acts that he did, are usually categorized as *bid'ah* (heresy) of committing

despicable acts or outside the requirements of Islamic law, *mukhalafah* (violation) is differs from the narration of a narrator who is more reliable, *ghulat* (foreign) is do a lot of confusion in the narrated *hadith*, *al-jahalat* (the ignorances) is matter of unknown identity clearly and comprehensive and *da'wat al-inqitha'*, is claimed the backup of chain transmission is not attached. *Jarh wa ta'dil* of narrator might be known by two ways are (Ismail, 2007):

- Became popular among the narrators that they are known as a righteous or a narrator who has defected. For those who are already well-known among ulama about righteousness, then they no longer need to talk about righteousness, as well as the famous narrators with wickedness, there is no more discourse.
- By praise or criticize from other righteous narrators. If a righteous narrator validates the other narrator which it's righteous is unidentified, it was considered reasonable and the narrator is righteous and its narration is acceptable. Similarly, when the narrator is criticized (*tajrih*). If arighteous narrator validates its weaknesses then it's narration is rejected.

8. The Objective of Science *Al-Jarh wa Ta'dil*

The main objective of learning this science of *al-jarh wa al-ta'dil* are below (Ismail, 2007):

- To adjudge/to know status of *hadith* narrator
- To know position of *hadith*/ level of *hadith*, because we do't even know the *hadith* status without the role of *al-jarh wa al-ta'dil*.
- To determine requirement of *maqbul* (acceptable) narrator. How the righteousness and realibility, as well as everything related to the narrator .

9. Conclusion

By the description above we can conclude the importance of chains of transmission in the science of *hadith* and its problems. The issue is not simple thing, but it is a matter concerned with religion as well as ensuring the purity of Islam itself. When we talking about religion and its foundations we should be reminded to the importance of the chain of transmission because without it there is no judgement of what we discussed or debated. Therefore we can conclude that what has become the foundation and pillar of our religion is one that has convinced by the Prophet Muhammad. We don't need to look at the allegations and doubts were accused by the enemies of Islam

No doubt also that science of *al-jarh wa al-ta'dil* is a science that deal with the issue of narrators in term of piety (justice) and defects or faults, thus his narration may be accepted or rejected. The merit of *al-jarh wa al-ta'dil* science is to determine whether the narration of a narrator is acceptable or should be rejected. When a transmitter is criticized (*tajrih*) his narration might be rejected and when praised as a narrator then be rejected.

In effort to preserve the authenticity of *hadith* as the second source in Islam, the scholars then continue trying to collect the *hadith* of the Prophet by assessing the narrator in *al-jarh* or *al-ta'dil*. By *al-jarh wa al-ta'dil* and particular rules, the ulama *hadith* evaluate the narrators in terms of weaknesses and trustworthiness. Examining the validity of narration is one of very important issue. This has been done very carefully by our *hadith* scholars. We must find the aurenticity of *hadith*, whether or not. We can't take the *hadith* from non-source the and also not from its expert. We may included also in the group who received God's grace and the prayers of the Prophet for studying the *hadith*.

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