

The Dichotomy in Evaluating Hadiths on the Dajjal's Tribulation: Analysis of Tirmidzi's Hasan Sahih Hadith vs Albani's Critique

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Abstract

This article discusses the dichotomy in the evaluation of hadiths regarding the tribulation (fitnah) of the Dajjal, focusing on the differing assessments between Tirmidzi's classification of a hadith as hasan sahih and the critique presented by Shaykh Muhammad Nasiruddin Albani. This approach aims to understand the differences in methodology and criteria used by these two scholars in hadith evaluation, as well as the implications for the authenticity and validity of the hadiths related to the Dajjal's tribulation. Through a comparative study, the article highlights the importance of contextual hadith evaluation in determining its status within the science of hadith and its implications for Islamic eschatology. The study concludes that Albani deemed the hadith dhaif because its content contradicts stronger narrations. In contrast, Tirmidzi's classification of the hadith as hasan sahih suggests that such contradictions can be reconciled. This preference for reconciliation rather than prioritizing one narration over another aligns with the view of the majority of scholars who have commented on the hadith. The findings indicate that this difference in evaluation reflects diverse methodologies and emphases, underscoring the need for a critical and holistic approach in assessing hadiths related to the Dajjal's tribulation.

Keywords: Hadith, Dajjal tribulation, Tirmidzi, Albani

Abstrak

Artikel ini membahas dikotomi penilaian terhadap hadis fitnah Dajjal, dengan fokus pada analisis perbedaan penilaian hadis Hasan Shahih Al-Tirmidzi dan kritik yang diajukan oleh Syaikh Muhammad Nasiruddin Albani. Pendekatan ini bertujuan untuk memahami perbedaan metodologi dan kriteria penilaian hadis yang digunakan oleh kedua ulama tersebut, serta dampaknya terhadap keabsahan dan otentisitas hadis terkait fitnah Dajjal. Melalui studi komparatif, artikel ini menyoroti pentingnya konteks penilaian hadis dalam menentukan kedudukannya dalam ilmu hadis dan implikasinya terhadap pemahaman eskatologi Islam. Dari kajian yang dilakukan dapat disimpulkan bahwa Albani menilai dhaif karena matannya bertentangan dengan riwayat lain yang lebih kuat. Sedangkan pendapat Tirmidzi yang mengatakan hasan shahih menafikan hal tersebut, karena perbedaan yang terjadi dapat dikompromikan. Memilih mengompromikan daripada mengunggulkan salah satu ini selaras dengan gagasan mayoritas ulama yang mensyarahi hadis tersebut. Hasil penelitian menunjukkan bahwa perbedaan penilaian ini mencerminkan variasi metodologi dan penekanan yang berbeda, sehingga menegaskan perlunya kajian kritis dan holistik dalam menilai hadis-hadis yang berkaitan dengan fitnah Dajjal.

Kata kunci: Hadis, fitnah dajjal, al-Tirmidzi, Albani

Introduction

The era of hadith codification has long been completed by the scholars, along with the development of hadith criticism aimed at determining the acceptance or rejection of specific narrations. This practice of hadith criticism can be traced back to the time of the Companions, such as the critique by Ibn Mas'ud regarding the hadith on *dukhan*.¹

However, the assessment of hadith authenticity is an ijtihad-based endeavor, which naturally allows for differences of opinion among hadith critics. For instance, Jonathan Brown has highlighted disagreements in the evaluations made by Ibn 'Ammar regarding the authenticity of certain hadiths found in Shahih Muslim, well as al-Daraquthni's critiques of some hadiths in Shahih Bukhari.² Additionally, variations in hadith evaluations also occur concerning narrations such as "*Inna hadza al-din matin*".³ A similar example can be found in the differing views between Shaykh Yusuf

¹ Faridatul Miladiyah, Muhid Muhid, and Andris Nurita, "Ibn Mas'ud's Contribution In Hadith Criticism: Efforts to Preserve the Prophet's Hadith in the Era of Ṣaḥābah," *Nabawi: Journal of Hadith Studies* 4, no. 1 (June 8, 2023), <https://doi.org/10.55987/njhs.v4i1.96>.

² Jonathan Brown, *The Canonization of Al-Bukhārī and Muslim*, ed. Kadi Wadad and Wielandt Rotrand, vol. 69 (Leiden: BRILL, 2007), <https://doi.org/10.1163/ej.9789004158399.i-431>.

³ Ibrahim Muhammad Muhammad Hasan al Janaini, "اختلاف العلماء في الحكم على حديث "إِنَّ هَذَا" جمع وتخريج ودراسة Scholars Differed Regarding the Ruling on the Hadeeth 'This Religion Is Strong' Collection, Transcription and Study," *41, no. 41* حولية كلية أصول الدين والدعوة بالمنوفية (December 1, 2022): 1185–1300, <https://doi.org/10.21608/bfdm.2022.284981>.

al-Qardhawi and Shaykh al-Albani regarding the hadith “*Abghad al-halal ‘inda Allah al-Thalaq*”.⁴

In addition to the aforementioned hadiths, one narration that has sparked differing evaluations among hadith critics is Hadith No. 2886 recorded by Imam al-Tirmidzi, which he classified as *hasan sahih*. Albani disagreed with Tirmidzi's assessment, asserting that the hadith concerning the virtue of reciting Surah al-Kahf as a protection against the tribulation of the Dajjal is *dhaif*.

This divergence in opinion is important to examine, as it pertains to the authority of religious evidence in a Muslim's devotional practice. The use of weak hadith *dhaif* as a basis for legal rulings remains a point of contention among scholars.⁵ This is particularly relevant in the Indonesian context, where the recitation of Surah al-Kahf has become a widespread tradition. Zainuddin and Qarri 'Aini, in their research, summarize the various practices among Indonesian Muslim communities regarding the recitation of Surah al-Kahf for protection against the Dajjal's tribulation.⁶

Even though hadith *dhaif* concerning the virtues of certain religious practices—especially those unrelated to matters of 'aqidah or legal rulings on what is halal and haram—are deemed acceptable by some scholars, their use is still subject to strict conditions.⁷ Therefore, before proceeding to practical application or *living hadith* studies, such narrations must first be critically assessed for their authenticity. If the hadith in question can be proven not to be *dhaif*, it can be legitimately used as authoritative evidence for a religious practice.

The scholarly disagreement over the authenticity of this particular hadith is thus worth exploring and analyzing in depth, by applying the principles of hadith criticism as developed by classical hadith scholars. According to Syarif Hatim al-'Auni, classical hadith criticism operates within a rational framework, making it acceptable as a valid scientific methodology.⁸

⁴ Amrulloh Amrulloh, “Keshahihan Dan Ke-Dhaif-an Hadith ‘Perkara Halal Yang Paling Dibenci Allah Adalah Talak’ Dan Implikasinya Terhadap Konsep Talak,” *Maraji' : Jurnal Studi Keislaman* 2, no. September (2015): 197–225, <https://moraref.kemenag.go.id/documents/article/25426173609644179>.

⁵ Abdul Wahid et al., “A Study And Analysis Of The Plurality Of Views Among Scholars And Experts In Hadith Studies Regarding The Validity Of Dhaif Hadiths,” *Al-Bukhari : Jurnal Ilmu Hadis* 6, no. 2 (December 9, 2023): 161–74, <https://doi.org/10.32505/al-bukhari.v6i2.6995>.

⁶ Zainuddin Zainuddin and Qarri 'Aina, “PEMBACAAN SURAT ALKAHFI DI KALANGAN MUSLIM INDONESIA,” *TAFSE: Journal of Qur'anic Studies* 5, no. 2 (November 30, 2020): 115–25, <https://doi.org/10.22373/tafse.v5i2.9171>.

⁷ Rafiqatul Anisah and Abdillah Afabih, “Contradiction Of Using Hujjah With Daif Hadith In Fadail A'mal: Analysis of the Book of Al-Targib Wa Al-Tarhib,” *Al-Bukhari : Jurnal Ilmu Hadis* 6, no. 1 (May 25, 2023): 92–105, <https://doi.org/10.32505/al-bukhari.v6i1.5349>.

⁸ M. Khoirul Huda and Muhammad Reza Fadil, “Rasionalisasi Kritik Hadis Klasik: Kontribusi Syarif Hātim Al-'Aunī Dalam Kajian Hadis Kontemporer,” *Al-Bukhari : Jurnal Ilmu Hadis* 6, no. 1 (July 10, 2023): 119–44, <https://doi.org/10.32505/al-bukhari.v6i1.6175>.

Among the existing body of research discussing this hadith, only Beku Hendro has specifically examined its authenticity.⁹ However, his study focuses solely on the narration reported by Muslim, whereas the scholarly disagreement centers on the narration transmitted by al-Tirmidzi. Albani, for instance, considered the version recorded by Muslim to be the accurate (*mahfudz*) one, thus rejecting the version narrated by Tirmidzi.¹⁰

Analysis of the Status of the Hadith on the Dajjal's Tribulation

Al-Tirmidzi narrates a hadith in which the Prophet Muhammad (peace be upon him) said:

مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ

“Whoever recites the first three verses of Surah al-Kahf will be protected from the tribulation of the Dajjal.”

Before taking a position either affirming the hadith's *authenticity* or declaring it *dhaif* it is necessary to first carry out a process of *takhrij* hadith, i.e., tracing the narration back to its original sources. This is essential to obtain a comprehensive understanding of the isnads through which the hadith has been reported. Based on this *takhrij*, the hadith concerning protection from the Dajjal's tribulation is found in several of the canonical hadith collections, including some of the *Kutub al-Tis'ah*.

1. Al- Tirmidzi, in his *Sunan Tirmidzi*, under the *Bab Ma Jaa fi Fadhli Surat al-Kahf*, hadith number 2886, narrates the hadith with the wording cited earlier, through two chains of transmission. The first chain, from Muhammad ibn Basyar, from Muhammad ibn Ja'far, from Syu'bah, from Qatadah, from Salim ibn Abi al-Ja'd, from Ma'dan ibn Abi Thalhah, from Abu Darda', from the Messenger of Allah (peace be upon him). The second chain, from Muhammad ibn Basyar, from Mu'adz ibn Hisyam, from Hisyam, from Qatadah, with the same isnad thereafter as the first.¹¹
2. (a) Muslim (d. 261 AH), in the *Bab Fadhl Surat al-Kahfi wa Ayat al-Kursiyy*, hadith number 809, contains a narration with the wording:

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ

⁹ Beko Hendro, “Kritik Sanad Dan Matan Hadis Dalam Shahih Muslim Yang Dianggap Lemah Nasiruddin Albani,” *Jurnal Studi Hadis Nusantara* 3, no. 2 (December 28, 2021): 121, <https://doi.org/10.24235/jshn.v3i2.9699>.

¹⁰ Nashiruddin Albani, *Silsalatu Al-Ahadits Al-Shahihah Wa Syay' Min Fiqhiha Wa Fawaidiha* (Riyadh: Dar al-Ma'arif, 1995), vol 2, 123.

¹¹ Muhammad bin Isa Al-Tirmidzi, *Sunan Al-Tirmidzi* (Mesir: Syirkah Maktbah wa Mathba'ah Mushthafa al-Babi al-Halabi, 1975), juz 5, 162.

This is transmitted through the chain: Muhammad ibn Mutsanna, from Mu'adz ibn Hisyam, from Hisyam, from Qatadah, from Salim ibn Abu al-Ja'd, from Ma'dan ibn Abi Thalhah, from Abu Darda', from the Prophet (peace be upon him).¹²

(b) Other chains of transmission are from Muhammad ibn al-Mutsanna and Muhammad ibn Basyar, from Muhammad ibn Ja'far, from Syu'bah. Another from Zuhair ibn Harb, from 'Abdurrahman ibn Mahdi, from Hammam. All of these chains go through Qatadah. However, the report through Syu'bah includes the wording "*min akhir al-kahfi*", while the narration through Hammam uses the wording "*min awwal al-Kahf*", consistent with Hisyam's version.¹³

3. Abu Daud (d. 275 AH), in his *Sunan Abu Daud*, under the *Bab Khuruj al-Dajjal*, hadith number 592, narrates the hadith with the same wording as found in the version of Muslim through Hisyam, but with the additional word "fitnah". The isnad is: Hafsh ibn 'Umar, from Hammam, from Qatadah, from Salim ibn Abu al-Ja'd, from Ma'dan ibn Abu Thalhah, from Abu Darda', from the Messenger of Allah (peace be upon him).¹⁴
4. (a) Ahmad ibn Hanbal (d. 241 AH), in his *Musnad Ahmad ibn Hanbal*, under the *Bab Hadits Abi al-Darda'*, hadith number 21712, reports the hadith with the same wording and isnad as in the narration of Muslim through Hammam, but through the chain: Yazid, from Hammam ibn Yahya, from Qatadah.¹⁵
- (b) In the *Bab Baqiyyat Hadits Abi al-Darda'*, hadith number 27516, the narration comes through the chain: Muhammad ibn Ja'far dan Hajjaj, from Syu'bah, from Qatadah, from Salim ibn Abu al-Ja'd, from Ma'dan ibn Abu Thalhah, from Abu Darda', from the Prophet (peace be upon him).

The narration of Muhammad ibn Ja'far carries the wording:

مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ

The narration of Hajjaj, however, contains the wording:

مَنْ قَرَأَ الْعَشْرَ الْأَوَاخِرَ مِنْ سُورَةِ الْكَهْفِ.¹⁶

- (c) hadith number 27540, contains the same wording as found in the narration of Abu Daud, transmitted through the chain: Rauh, from Sa'id,

¹² Muslim bin Al-Hajjaj, *Shahih Muslim* (Beirut: Dar Ihya al-Turas al-'Arabi, 1998), juz 1, 555.

¹³ Muslim bin Al-Hajjaj, *Shahih Muslim*, juz 1, 556.

¹⁴ Abu Daud, *Sunan Abu Daud* (Beirut: Maktabah al-'Ashriyyah, n.d.), juz 4, 117.

¹⁵ Ahmad ibn Hanbal, *Musnad Ahmad* (Beirut: Muasisah al-Risalah, 2001), juz 36, 43.

¹⁶ Hanbal, *Musnad Ahmad*, juz 45, 508.

from Qatadah, from Salim ibn Abi al-Ja'd, from Ma'dan ibn Abi Thalhah, from Abu Darda', from the Messenger of Allah (peace be upon him).¹⁷

5. (a) Al-Nasa'i (d. 303 AH), in his *Sunan al-Kubra*, under the chapter *Bab al-Kahf*, hadith number 7971, transmits the hadith with the same wording and chain of narration as the version in Ahmad from Muhammad ibn Ja'far, except that it omits the mention of "akhir" of the surah. The chain is reported from 'Amr ibn 'Ali, from Muhammad ibn Ja'far.¹⁸

(b) In the chapter *Bab Ikhtilaf Alfadz al-Naaqiliin li Khabar Tsauban fi Ma Yujiiru min al-Dajjal*, hadith number 10720, with the same wording and sanad as that found in report of Ahmad from Hajjaj, but with the addition of the word "fitnah". The chain is reported from Ibrahim ibn al-Hasan, from Hajjaj.¹⁹

(c) Hadith number 10721, with the same wording and sanad of transmission as found in the narration of Abu Daud, through the chain: Ahmad ibn Sulaiman, from 'Affan, from Hammam.²⁰

In addition to being recorded in several of the *Kutub al-Tis'ah*, this hadith is also transmitted by a number of other hadith compilers, Al-Hakim (d. 405 AH),²¹ Abu 'Awanah (d. 316 AH),²² Muhammad ibn Hibban (d. 354 AH),²³ Abu Bakr ibn Abi Shaibah (d. 235 AH),²⁴ Muhammad ibn Ayyub al-Dharis (d. 294 AH),²⁵ Al-Husain ibn Isma'il al-Mahamili (d. 330 AH),²⁶ Ibn al-Sunni al-Dinawari (d. 364 AH),²⁷ 'Utsman ibn Sa'id al-Dani (d. 444 AH),²⁸ Ibrahim ibn Tuhman (d. 168 AH),²⁹ and Al-Bayhaqi (d. 458 AH).³⁰

¹⁷ Hanbal, *Musnad Ahmad*, juz 45, 526.

¹⁸ Ahmad bin Syu'aib Al-Nasa'i, *Al-Sunan Al-Kubra* (Beirut: Muasisah al-Risalah, 2001), juz 7, 261.

¹⁹ Al-Nasa'i, *Al-Sunan Al-Kubra*, juz 9, 347.

²⁰ Al-Nasa'i, *Al-Sunan Al-Kubra*, juz 9, 347.

²¹ Abu Abdillah al-Hakim, *Al-Mustadrak 'ala Al-Shahihain* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1990), juz 2, 399.

²² Abu 'Awanah, *Mustakhraj Abi 'Awanah* (Beirut: Dar al-Ma'rifah, 1998), juz 2, 448.

²³ Muhammad bin Hibban, *Shahih Ibn Hibban* (Beirut: Muasisah al-Risalah, 1993), juz 3, 65-66.

²⁴ Abu Bakar bin Abi Syaibah, *Musnad Ibn Abi Syaibah* (Riyadh: Dar al-Wathan, 1997), juz 1, 50.

²⁵ Muhammad bin Ayyub Al-Dharis, *Fadla'il Al-Qur'an Wa Ma Anzala Min Al-Qur'an Bi Makkah Wa Ma Anzala Bi Al-Madinah* (Damaskus: Dar al-Fikr, 1987), juz 1, 98.

²⁶ al-Husain bin Isma'il al-Mahamili, *Amali Al-Mahamili Riwayat Ibn Yahya Al-Bay'* (Dammam: Dar Ibn al-Qayyim, 1992), 331.

²⁷ Ibn al-Sunni Al-Dinawari, *'Amal Al-Yaum Wa Al-Lailah Suluk Al-Nabi Ma'a Rabbihi 'Azza Wajalla Wa Mu'Asyaratuhu Ma Al-'Ibad* (Jeddah: Dar al-Qiblah li al-Tsaqafah al-Islamiyyah wa Muassat Ulum al-Qur'an, n.d.), juz 1, 676.

²⁸ Utsman bin sa'id al-Dani, *Al-Sunan Al-Waridah Fi Al-Fitan Wa Ghawailiha Wa Al-Sa'at Wa Asyathiha* (Riyadh: Dar al-'Ashimah, 1995), juz 6, 1181.

²⁹ Ibrahim bin Thuhman, *Masayayikh Ibn Thuhman* (Beirut: Majmu' al-Lughat al-'Arabiyyah, 1983), 232.

Based on the *takhrij* conducted above, the primary chain (*isnad*) of the hadith concerning the tribulation of the Dajjal, as narrated by Imam Tirmidzi, consists of nine transmitters whose credibility must be evaluated using the science of *jarh wa ta'dil*. A detailed analysis of the *isnad* is essential to assess the hadith's overall reliability.

1. Abu Darda'

He was a Companion of the Prophet, whose full name is 'Uwainmir ibn Qais ibn Zaid ibn Qays ibn Umayyah ibn 'Amir. Some scholars mention his name as 'Amir ibn Malik, while 'Uwainmir is said to be a nickname.³¹ Imam Muslim also held the view that his name was 'Uwainmir, though there remains some uncertainty about whether he was Ibn 'Amir or Ibn Zaid.³² There are several opinions regarding the year of Abu al-Darda's death. The most widely accepted view holds that he passed away during the caliphate of 'Utsman ibn 'Affan. Some sources say he died two years before 'Utsman's death, while others specify the year as 32/33 AH in Damascus.³³

Abu al-Darda' transmitted numerous hadiths from the Prophet Muhammad (peace be upon him),³⁴ making it highly likely that many narrators from subsequent generations reported hadiths from him — including Ma'dan ibn Abi Thalhah.³⁵

2. Ma'dan ibn Abi Thalhah

His full name is Ma'dan ibn Abi Thalhah al-Ya'miri. Some sources simply refer to him as Ibn Thalhah. He was of Syrian origin (*Shami*). According to al-'Ijli, "he was one of the senior *tabi'in* and was *tsiqqah*".³⁶ This evaluation is supported by Ibn Sa'ad³⁷ and Ibn Hibban³⁸. Ma'dan transmitted hadiths from several notable Companions, including Sayyidina 'Umar, Abu Darda', and Abu

³⁰ Abu Bakar Al-Baihaqi, *Al-Sunan Al-Kubra* (Beirut: Dar al-Kutub al-Ilmiyah, 2003), juz 3, 354; Abu Bakar Al-Baihaqi, *Al-Sunan Al-Shaghir* (Pakistan: Jami'ah al-Dirasat al-Islamiyyah, 1989), juz 1, 342; Abu Bakar Al-Baihaqi, *Sy'ab Al-Iman* (Riyadh: Maktabah al-Rusyd li al-Nasyr wa al-Tauzi', 2003), juz 4, 85; Abu Bakar Al-Baihaqi, *Ma'rifat Al-Sunan Wa Al-Atsar* (Beirut: Dar Qutaibah, 1991), juz 4, 421.

³¹ Ibn Abi Hatim al-Razi, *Al-Jarh Wa Al-Ta'dil* (Beirut: Dar Ihya al-Turas al-'Arabi, 1952), juz 7, 26.

³² Muslim bin al-Hajjaj Al-Naisaburi, *Al-Kuna Wa Al-Asma'* (Saudi Arabia: 'Imadah al-Bahts al-'Ilmi bi al-Jami'ah al-Islamiyyah al-Madinah al-Munawwarah, 1984), juz 1, 304.

³³ Izzuddin Ibn al-Atsir, *Usdu Al-Ghabah Fi Ma'rifat Al-Shahabah* (Beirut: Dar al-Kutub al-Ilmiyah, 1994), juz 4, 306.

³⁴ Ibn al-Atsir, *Usdu Al-Ghabah Fi Ma'rifat Al-Shahabah*, juz 2, 335.

³⁵ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 27.

³⁶ Ahmad bin 'Abdullah al-'Ijli, *Tarikh Al-Tsiqqat* (Dar al-Baz, 1984), 434.

³⁷ Muhammad Ibn Sa'd, *Al-Thabaqat Al-Kubra* (Beirut: Dar al-Kutub al-Ilmiyah, 1990), juz 7, 308.

³⁸ Muhammad Ibn Hibban, *Al-Tsiqqat* (Deccan: Dairat al-Ma'arif al-'Utsmaniyyah, 1973), Juz 5, 547.

Najih al-Sulamy. Among those who narrated from him were Salim ibn Abi al-Ja'd and al-Walid ibn Hisyam al-Mu'thi.³⁹

3. Salim ibn Abu al-Ja'd

Salim ibn Abi al-Ja'd was from Kuffah. The original name of Abu al-Ja'd was Rafi'.⁴⁰ He passed away during the reign of Sulaiman ibn 'Abd al-Malik, around 97–98 AH.⁴¹ Al-'Ijli classified him as tsiqqah. However, Ibn Abi Hatim noted that Salim was known to transmit mursal narrations in some of his transmissions—meaning he sometimes reported hadiths from Companions he did not directly meet, such as Ibn Mas'ud and 'A'isyah. Despite this, Ibn Abi Hatim confirmed that Salim's transmission from Ma'dan ibn Abi Thalhah is connected.⁴²

Salim transmitted hadiths from Anas ibn Malik, Tsauban, Jabir ibn 'Abdullah, Ma'dan ibn Abi Thalhah, his own father (Abu al-Ja'd), among others. His hadiths were transmitted by several prominent scholars, including Qatadah, Mansur, al-A'masy, and Hushain.⁴³

4. Qatadah

His full name is Qatadah ibn Da'amah ibn Qatadah, from the tribe of Bani Sadus ibn Syaiban.⁴⁴ Though Qatadah was blind, he was a distinguished scholar in Qur'anic studies and Fiqh. He died in the year 117 AH at the age of 56. Al-'Ijli described him as a tsiqqah narrator,⁴⁵ Ibn Sa'd expressed the same view.⁴⁶

Qatadah transmitted hadiths from a number of notable scholars and Companions, including Anas ibn Malik, 'Abdullah ibn Sarjisa, Sa'id ibn al-Musayyib, Muhammad ibn Sirin, Salim ibn Abi al-Ja'd, and others. His narrations were transmitted by a large group of well-known scholars, such as al-A'masy, Syu'bah, Hisyam al-Dastawa'i, Sa'id ibn Abi 'Arubah, Hammam ibn Yahya, Abu 'Awanah, and others.⁴⁷

5. Syu'bah

³⁹ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 8, 404.

⁴⁰ Muhammad bin Isma'il Al-Bukhari, *Al-Tarikh Al-Kabir* (Deccan: Dairat al-Ma'arif al-'Utsmaniyyah, n.d.), juz 4, 107.

⁴¹ Muhammad bin Isma'il Al-Bukhari, *Al-Tarikh Al-Awsath* (Mesir: Maktabah Dar al-Turats, 1977), juz 1, 211.

⁴² Ibn Abi Hatim al-Razi, *Al-Marasil* (Beirut: Muasisah al-Risalah, 1977), 80.

⁴³ al-Razi, *Al-Jarh Wa Al-Ta'dil* juz 4, 181.

⁴⁴ Al-Bukhari, *Al-Tarikh Al-Awsath*, juz 1, 282.

⁴⁵ al-'Ijli, *Tarikh Al-Tsiqqat*, 389.

⁴⁶ Ibn Sa'd, *Al-Tabaqat Al-Kubra*, juz 7, 171.

⁴⁷ 'Abd al-Ghani bin 'Abd al-Wahid al-Maqdisi, *Al-Kamal Fi Asma'i Al-Rijal* (Kuwait: Hai'ah 'Ammah li al-'Inayah bi Thaba'at wa Nasyr al-Qur'an al-Karim wa al-Sunnah al-Nabawiyyah wa Ulumuha, 2016), juz 8, 199-200.

His full name was Syu'bah ibn al-Hajjaj ibn Ward, from the Azd tribe. He was known by Abu Bastham.⁴⁸ He was born in the year 83 AH in Nahariya, and passed away in Basrah at the beginning of 160 AH, at the age of 77.⁴⁹ In the field of hadith transmission, Imam al-Bukhari referred to him with the honorific title *amir al-mu'minin*.⁵⁰ The rating of *tsiqqah* for Syu'bah was also affirmed by Ibn Sa'd⁵¹ and Ibn Hibban.⁵²

Syu'bah narrated hadiths from Anas ibn Sirin, 'Amr ibn Dinar, Qatadah, and others. Among his students who transmitted hadiths from him were Muhammad ibn Ja'far al-Ghundar, Waki' ibn al-Jarrah, Isma'il ibn 'Ulayyah, and many more.⁵³

6. Muhammad ibn Ja'far

He was commonly known by the nickname Ghundar, and he hailed from Basrah.⁵⁴ He died in Basrah in the month of Dzulqa'dah, in the year 193 AH, during the caliphate of Muhammad ibn Harun.⁵⁵ Ibn Sa'd classified him as *tsiqqah*.⁵⁶ Ibn Hajar also rated him *tsiqqah*, but noted that he was occasionally forgetful.⁵⁷ According to Ibn Abi Hatim, he was *shaduq*, but specifically in his transmissions from Syu'bah, he was considered *tsiqqah*.⁵⁸

Muhammad bin Ja'far narrated hadiths from Syu'bah, Ibn Abi 'Arubah, 'Abdullah bin Sa'id, Ibn Juraij, and 'Utsman bin Ghiyats. Meanwhile, among those who narrated hadiths from him were Ahmad bin Hanbal, Muhammad bin Basyar, Muhammad bin al-Muthanna, and others.⁵⁹

7. Hisyam

His full name was Abu Bakr Hisyam bin Abi 'Abdillah al-Dastawai. He passed away between the years 151 AH and 154 AH, although scholars differ in opinion regarding the exact date.⁶⁰ Ibn Hibban categorized Hisyam among *tsiqqah* narrators,⁶¹ similarly, Al-Ijli and Ibn Sa'd also regarded Hisyam as *tsiqqah tsabit*.⁶² Ibn Abi Hatim also cited scholars' evaluations of Hisyam's

⁴⁸ Ibn Sa'd, *Al-Thabaqat Al-Kubra*, juz 7, 207.

⁴⁹ Ibn Hibban, *Al-Tsiqqat*, juz 6, 446.

⁵⁰ Al-Bukhari, *Al-Tarikh Al-Kabir*, juz 4, 244.

⁵¹ Ibn Sa'd, *Al-Thabaqat Al-Kubra*, juz 7, 207.

⁵² Ibn Hibban, *Al-Tsiqqat*, juz 6, 446.

⁵³ al-Maqdisi, *Al-Kamal Fi Asma'i Al-Rijal*, juz 5, 401-402.

⁵⁴ al-'Ijli, *Tarikh Al-Tsiqqat*, 402.

⁵⁵ Al-Bukhari, *Al-Tarikh Al-Awsath*, juz 2, 272.

⁵⁶ Ibn Sa'd, *Al-Thabaqat Al-Kubra*, juz 7, 216.

⁵⁷ Ibn Hajar al-'Asqalani, *Taqrib Al-Tahdzib* (Syuriah: Dar al-Rasyid, 1986), 472.

⁵⁸ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 222.

⁵⁹ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 221.

⁶⁰ Al-Bukhari, *Al-Tarikh Al-Awsath*, juz 2, 116-118.

⁶¹ Ibn Hibban, *Shahih Ibn Hibban*, juz 7, 569.

⁶² Ibn Sa'd, *Al-Thabaqat Al-Kubra*, juz 7, 206.

credibility-especially in his narrations from Qatadah-noting that he was stronger than Syu'bah, Yahya Ibn Ma'in, and Hammam in that regard.⁶³

Hisyam narrated hadiths from Qatadah, Hammad ibn Abi Sulaiman, and Yahya ibn Abi Katsir.⁶⁴ Among those who narrated hadiths from him were Syu'bah, Yahya ibn Sa'id, Ghundar, Muslim ibn Ibrahim, Mu'adh (his own son), and others.⁶⁵

8. Mu'adz bin Hisyam

His full name was Mu'adz ibn Hisyam ibn Abi 'Abdillah al-Dastawai.⁶⁶ He lived in Basrah, but toward the end of his life, he moved to Yemen and passed away there in the month of Rabi'u al-Awwal in the year 200 AH.⁶⁷ Ibn Abi Hatim stated that he was *tsiqqah*.⁶⁸

Mu'adz narrated hadiths from his father (Hisyam). Among those who narrated hadiths from him were Ahmad ibn Hanbal, Muhammad ibn Bashar, Muhammad ibn al-Muthanna, Zuhair ibn Harb, Syu'aib ibn Yusuf, and others.⁶⁹

9. Muhammad ibn Basyar

His full name was Abu Bakr Muhammad ibn Bashar ibn 'Utsman bin Daud bin Kisan al-'Abdi al-Bashri.⁷⁰ He was nicknamed Bundar because he collected hadiths narrated by transmitters from his region.⁷¹ He passed away in the month of Rajab in the year 250 AH.⁷² Al-'Ijli mentioned that he worked as a weaver and regarded him as *tsiqqah*.⁷³ While Ibn Abi Hatim considered him as *shaduq*.⁷⁴

Bundar narrated hadiths from Abdurrahman ibn Mahdi, Mu'adz ibn Hisyam, Muhammad ibn Abi 'Adi, Muhammad ibn Ja'far Ghundar, and others.⁷⁵ Among those who narrated hadiths from him were al-Bukhari, Muslim, Abu Daud, al-Tirmidzi, al-Nasa'i, Ibn Majah, and others.⁷⁶

Based on the *jarh* and *ta'dil* data above, it is clear that all the hadith narrators are deemed credible. However, Ibn Hajar added a note that Muhammad ibn Ja'far was sometimes forgetful, although he was still considered

⁶³ al-Razi, *Al-Jarh Wa Al-Ta'dil*, Juz 9, 59-61.

⁶⁴ al-'Ijli, *Tarikh Al-Tsiqqat*, 458.

⁶⁵ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 9, 59.

⁶⁶ Al-Bukhari, *Al-Tarikh Al-Awsath*, juz 2, 289.

⁶⁷ Ibn Hibban, *Al-Tsiqqat*, juz 9, 177.

⁶⁸ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 8, 250.

⁶⁹ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 8, 249.

⁷⁰ Al-Naisaburi, *Al-Kuna Wa Al-Asma'*, juz 1, 134.

⁷¹ Ibn Hibban, *Shahih Ibn Hibban*, juz 9, 111.

⁷² Al-Bukhari, *Al-Tarikh Al-Kabir*, juz 1, 49.

⁷³ al-'Ijli, *Tarikh Al-Tsiqqat*, 401.

⁷⁴ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 214.

⁷⁵ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 214.

⁷⁶ al-Maqdisi, *Al-Kamal Fi Asma'i Al-Rijal*, juz 2, 152.

a *tsiqqah* narrator.⁷⁷ Similarly, Ibn Abi Hatim described him as *shaduq*, but specifically mentioned that when Muhammad ibn Ja'far narrated from Syu'bah, he was regarded as *tsiqqah*.⁷⁸

In addition to being narrated by credible transmitters, the biographical data above also shows that each narrator lived during the same period, making it possible for them to have met in person. The use of the phrase "*haddatsana*" indicates a direct teacher-student relationship, confirming a connected chain of transmission. Likewise, the use of the word "*an*" in the narration can also be considered connected, as the narrators who used '*an*' are not known to be those who sever chains (*mudallis*).

To determine the authenticity level of the hadith, it is necessary to compare al-Tirmidzi's narration with other versions. Based on the earlier *takhrij* work, the hadith about the Fitnah of the Dajjal originates from Qatadah. A difference was found between the matan of al-Tirmidzi's narration, which uses the wording "*tsalats*" and "*awwal*",⁷⁹ and Muslim's narration, which uses "*asyr*" and "*akhir*",⁸⁰ despite both having the same chain of sanad. However, scholars do not see this textual difference as a contradiction, as the narrations can be reconciled.

Based on the analysis of the *takhrij* results, *jarh wa ta'dil, i'tibar sanad*, and the comparison of sanad and matan across various narrations, the hadith in al-Tirmidzi's version meets at least the criteria of a *hasan* hadith. This is due to the presence of a narrator, Muhammad ibn Ja'far, who was considered to have some weakness in memory, yet was deemed *tsiqqah* in his narrations from Syu'bah. Therefore, this hadith can be judged as *shahih*, especially considering that Muslim also narrated it through the same sanad. This conclusion is based on the analysis of the first chain of transmission, while taking the second chain into account would raise the status of the *shahih lidzatihi*.

Hasan Shahih Hadith and Its Implications for the Hadith on the Fitnah of the Dajjal

Many scholars have considered al-Tirmidzi's grading of a hadith using the phrase "*hasan shahih*" to be muskil. This issue arises from the view that a *hasan* hadith is of a lower rank than a *shahih* hadith—thus, how can a single hadith simultaneously possess and lack deficiency? This ambiguity has led to differing scholarly opinions regarding the criteria for what constitutes a *hasan shahih* hadith. The first opinion holds that a *hasan shahih* hadith is one that was initially

⁷⁷ Ibn Hajar al-'Asqalani, *Taqrib Al-Tahdzib* (Syuriah: Dar al-Rasyid, 1986), 472.

⁷⁸ al-Razi, *Al-Jarh Wa Al-Ta'dil*, juz 7, 222.

⁷⁹ Al-Tirmidzi, *Sunan Al-Tirmidzi*, juz 5, 162.

⁸⁰ Al-Naisaburi, *Shahih Muslim*, juz 1, 556.

hasan but later elevated to the level of shahih because the narrator falls at the lower end of the *tsiqqah* scale. As a result, the hadith meets the criteria of both hasan and *shahih*, depending on the scholars' classification. Imam Muslim, in the introduction to his book, placed narrators of this level in the second tier of *tsiqqah* transmitters.⁸¹ The second opinion comes from Ibn Sholah, who stated that a hasan shahih hadith is one that has multiple chains of sanad. Thus, it may be considered hasan when viewed from one chain, and shahih when viewed from another.⁸² The third opinion is from Ibn Katsir, who argued that the term hasan shahih represents a middle level between *hasan* and *shahih*.⁸³ The fourth opinion is found in *Syarh al-Nukhbah*, which states: if a hadith has more than one chain of transmission, it is classified as *hasan shahih* according to the second opinion. However, if the hadith has only a single chain, the classification hasan shahih reflects a difference among hadith critics in assessing the reliability of its narrators.⁸⁴

Considering the various scholarly opinions on this classification, a conclusion can be drawn that, in the case of the hadith concerning the fitnah of the Dajjal, the assessment aligns with the view that a *hasan shahih* hadith is one that was initially classified as hasan but was later elevated to the status of shahih. This elevation is due to the fact that its narrator—Muhammad ibn Ja'far—occupies the lowest tier among *tsiqqah* narrators. Thus, the hadith meets the criteria of both hasan and shahih, depending on which scholars' evaluation is used to classify it within either hasan or *shahih* category.

The *Dhaif* Status of the Hadith on the Fitnah of the Dajjal According to Albani

Albani compiled books that list various hadiths along with his assessment of their authenticity. Among them is the hadith regarding the fitnah of the Dajjal, in which he presents several versions of the narration along with his evaluation of each version's authenticity:

1. Narration from al-Tirmidzi

من قرأ ثلاث آيات من أول الكهف عصم من فتنة الدجال (ت) عن أبي الدرداء.⁸⁵

⁸¹ Ibnu Rajab Al-Hanbali, *Syarh 'Ilal Al-Tirmidzi*, 1st ed. (Zarqa: Maktabah al-Manar, 1987), jilid 2, 609.

⁸² Jalaluddin al-Suyuthi, *Tadrib Al-Rawi Fi Syarh Taqrib Al-Nawawi* (Dar Taibah), 175.

⁸³ Abdu al-Majid Al-Ghauri, *Mausu'ah Ulum Al-Hadis Wa Fununihi* (Damaskus: Dar Ibn Katir, 2007), jilid 2, 57.

⁸⁴ Mahmud Thahan, *Taysir Mushthalah Al-Hadis*, 10th ed. (Maktabah al-Ma'arif li al-Nasyir wa al-Tauzi', 2004), 78.

⁸⁵ Nashiruddin Al-Albani, *Dha'if Al-Jami' Al-Shaghir Wa Ziyadatihi* (al-Maktab al-Islami, 1999), 831.

Albani commented that this hadith is *syadz*. Either Syu'bah or one of the narrators after him made a mistake. The correct version, according to him, uses the word "ten" rather than "three".⁸⁶

2. Narration from Ahmad, Muslim, al-Nasa'i

من قرأ العشر الأواخر من سورة الكهف عصم من فتنة الدجال (حم م ن) عن أبي
الدرداء.⁸⁷

Albani judged this hadith to be *daif*, even though it appears in *Shahih Muslim*.

3. Narration from Ahmad

«من حفظ عشر آيات من أول سورة الكهف عصم من فتنة الدجال»

Albani cited this hadith along with its chain of transmission from Rawh as recorded by Ahmad. He evaluated this version as *shahih*, with a connected *sanad*, and all its narrators being from the compilers of *Shahih Bukhari* and *Shahih Muslim*.⁸⁸

Among the three hadith narrations, only the third is considered *shahih*. The first and second narrations, according to Albani, are classified as *dhaif*. This *dhaif* judgment is based on the fact that the hadiths are deemed *syadz*. Regarding the definition of *syadz*, Albani agrees with other hadith scholars: it refers to a narration transmitted by a trustworthy narrator, but which contradicts the narration of other narrators who are more reliable.⁸⁹ In the case of the hadith reported by Tirmidzi, there is a version of the wording that is considered correct and another that is considered incorrect. The use of the wording "three" is deemed incorrect because it differs from the majority of reliable narrators' versions from Qatadah.⁹⁰

Albani also assumes that Muslim preferred the narrations of Hammam and Hisyam over that of Syu'bah. He bases this on Muslim's statement: "Syu'bah said: from the end of Surat al-Kahf, whereas Hammam said: from the beginning of Surat al-Kahf, as did Hisyam. "According to Albani, there is ambiguity in Syu'bah's narration because in one version he used a general wording: "from

⁸⁶ Nashiruddin Albani, *Silsilatu Al-Ahadits Al-Dhaifah Wa Al-Maudhu'ah Wa Atsaruh* Al-Sayyi' Fi Al-Ummat (Riyadh: Dar al-Ma'arif, 1992), juz 3, 509.

⁸⁷ Al-Albani, *Dha'if Al-Jami' Al-Shaghir Wa Ziyadatihi*, 830.

⁸⁸ Nashiruddin Albani, *Silsalatu Al-Ahadits Al-Shahihah Wa Syay' Min Fiqhiha Wa Fawaidiha* (Riyadh: Dar al-Ma'arif, 1995), juz 2, 123.

⁸⁹ Thahan, *Taysir Mushthalah Al-Hadis*, 123.

⁹⁰ Albani, *Silsilatu Al-Ahadits Al-Dhaifah Wa Al-Maudhu'ah Wa Atsaruh* Al-Sayyi' Fi Al-Ummat, juz 3, 509.

Surat al-Kahf,” without specifying whether it was from the beginning or the end”.⁹¹

Analysis of the Implications of the “*Hasan Shahih*” dan “*Dhaif*” Status

The differing evaluations of the hadith—whether classified as *hasan shahih* or *dhaif*—are both grounded in argument-based reasoning. However, in this case, the reason the hadith is considered *dhaif* lies in the *matn*, which is viewed as conflicting with a stronger narration. In reality, when scholars encounter hadiths that appear to contradict one another at first glance, they do not immediately resort to *tarjih*. Instead, they prioritize reconciliation (*al-jam'u*) between the narrations before moving on to *naskh* or *tarjih*. Moreover, the discussion of *syadz* and *mahfudz* falls within the scope of *tarjih*. Therefore, if it is possible to reconcile narrations that seem contradictory on the surface, such reconciliation must be prioritized before considering *tarjih*.⁹²

In the hadiths concerning the *fitnah* of the Dajjal—those classified as *syadz* and *mahfudz*—the narrations do not negate one another. Therefore, reconciliation is possible. The hadith that mentions reciting the first three verses of Surat al-Kahf as sufficient protection from the Dajjal does not contradict the hadith that states memorizing the first ten verses is required for protection. Reciting is not the same as memorizing—recitation is to be done upon seeing the Dajjal and does not require prior memorization, while memorizing does not necessarily mean one must recite the verses at that moment. Some scholars also suggest that the variation in narrations indicates the special virtues of the entire surah of al-Kahf. From this perspective, all the differing reports can coexist without negating one another. This path of reconciliation between hadiths is the approach taken by many earlier scholars, including Abdurrahman al-Mubarakfuri.⁹³

Conclusion

Based on the explanation above, it can be concluded that among the three hadith narrations concerning the *fitnah* of the Dajjal, only one is considered *shahih* by Albani—namely the narration reported by Ahmad, which is the same as the version in Muslim from Hisyam. This is the narration regarded as preserved from error (*mahfudz*). Meanwhile, the narration from Tirmidzi through Syu‘bah is deemed *dhaif* due to its contradiction with the stronger narration. Thus, the earlier

⁹¹ Albani, *Silsilatu Al-Ahadits Al-Dhaifah Wa Al-Maudhu'ah Wa Atsaruhā Al-Sayyi' Fi Al-Ummat*, juz 2, 123.

⁹² Abdu al-Majid Al-Ghauri, *Al-Madkhal Ila Dirasati Ulum Al-Hadits* (Beirut: Daar Ibn Katsir, 2009), 1017.

⁹³ Muhammad Abdurrahman Al-Mubarakfuri, *Tuhfat Al-Ahwardi* (Beirut: Dar al-Kutub al-Islamiyah, n.d.), juz 8, 158.

research by Hendro contradicts Albani own conclusion. Hendro claimed that the narration from Muslim through Hisyam was *dhaif*,⁹⁴ while in fact, that narration is the very one considered *shahih* by Albani.

As for Tirmidzi's classification of the hadith as *hasan shahih*, it aligns with the opinion that *hasan shahih* refers to a hadith which was initially *hasan* and later elevated to *shahih* status due to its narrator—Muhammad bin Ja'far—being among the lowest tier of *tsiqqah* narrators. Thus, the hadith fulfills the criteria of either *hasan* or *shahih*, depending on the scholars' assessments and categorization.

This *hasan shahih* classification effectively removes the appearance of contradiction between narrations. This is because the differences found in the *matn* of the hadith can be reconciled. Therefore, reconciliation must be attempted before moving to *tarjih*. The hadith stating that reciting the first three verses of Surat al-Kahf is sufficient for protection from the Dajjal does not negate the meaning of the hadith requiring memorization of the first ten verses for the same purpose. Reciting is not the same as memorizing—recitation is to be performed upon encountering the Dajjal and does not require prior memorization, while memorization does not necessitate actual recitation at that moment. Some also argue that these differences indicate the special status of the entire surah of al-Kahf. From this perspective, all versions can coexist and do not negate one another.

⁹⁴ Hendro, "Kritik Sanad Dan Matan Hadis Dalam Shahih Muslim Yang Dianggap Lemah Nasiruddin Albani."

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