

AL JARH WA AT-TA'DIL IN RESEARCHING SANAD HADITS

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Abstract

In Islam, the hadith has apposition as the number two source of Islamic law after the Qur'an. However, not all hadiths can be used immediately. There are hadiths that are not used as a legal basis, because after investigation, it turns out that certain hadiths do not originate from the Prophet Muhammad PBUH. Using a literature survey, this article found that the science of Jarh wa ta'dil is a science used to find out the negative and positive nature of the narrators of the hadith which has an influence on the quality of the narration that was narrated. By mastering the science of jarh wa ta'dil, it can select which hadiths are authentic and which are not valid, especially in terms of the quality of the narrators of the hadith, not in terms of obedience. There are several methods that have been studied and determined by the scholars in explaining the narrators' narration of the hadith, both in a defective state and in a tsiqah state. Among these are: Honesty in providing judgments, careful in researching and evaluating someone, paying attention to ethics and manners in the jarh, and mentioning the causes of disability or weakness of narrators of the hadith. The scholars of jarh wa ta'dil disagree regarding the statements of the problem of jarh wa ta'dil regarding their assesment of narrators of the hadith. Some scholars give a negative value and some others rate positively. If for example it happens in such a way, then further research is needed that is more directed to the truth. In examining the hadith, especially regarding the character of the narrators of the hadith, it is obligatory to refer to several references, so that the results of the research can be objective. Therefore, this article recommends further research, specifically how to implement the theory of jarh wa ta'dil in determining good leaders in this globalization era.

Key words : Jarh, ta'dil, hadith Sanad

AL JARH WA AT-TA'DIL DALAM PENELITIAN SANAD HADITS

Abstrak

Dalam Agama Islam, hadits memiliki kedudukan sebagai sumber hukum Islam nomer dua setelah al-Qur'an. Namun demikian, tidak semua hadits langsung bisa dipakai. Ada hadits yang tidak dijadikan sebagai landasan hukum, karena setelah diselidiki, ternyata terbukti bahwa hadits tertentu bukan berasal dari Nabi Muhammad Shallallahu 'alaihi wa sallam. Dengan menggunakan survei literature, artikel ini menemukan bahwa Ilmu jarh wa ta'dil merupakan ilmu yang digunakan untuk mengetahui sifat negatif dan positif perawi hadits

yang memiliki pengaruh terhadap kualitas hadits yang diriwayatkannya. Dengan menguasai ilmu jarh wa ta'dil, maka dapat menyeleksi mana hadits yang shahih dan mana hadits yang tidak shahih, terutama dari segi kualitas perawi hadits, bukan dari segi matannya. Ada beberapa metode yang telah dikaji dan ditetapkan para ulama dalam menjelaskan keadaan perawi- perawi hadits, baik dalam keadaan cacat maupun dalam keadaan tsiqah. Di antaranya adalah: Kejujuran dalam memberikan penilaian, cermat dalam meneliti dan menilai seseorang, memperhatikan etika dan adab dalam jarh, dan menyebutkan sebab- sebab kecacatan atau kelemahan perawi hadits. Para ulama jarh wa ta'dil berbeda pendapat terkait pernyataan- pernyataan masalah jarh wa ta'dil terhadap penilainnya kepada perawi hadits. Sebagian ulama memberikan nilai negatif dan sebagian yang lain menilai positif. Kalau misalnya terjadi sedemikian rupa, maka diperlukan sebuah penelitian lebih lanjut yang lebih mengarah kepada yang sebenarnya. Dalam meneliti hadits, khususnya yang berkenaan dengan karakter para perawi hadits, maka wajib merujuk pada beberapa teori, agar hasil penelitiannya dapat objektif. Oleh karena itu, artikel ini merekomendasikan dilakukannya penelitian lanjutan, khususnya bagaimana implementasi teori jarh wa ta'dil dalam menentukan pemimpin yang baik di era globalisasi ini.

Key Words : Jarh, Ta'dil, Sanad hadith

A. INTRODUCTION

In Islamic Religion, the hadith have a position as the second source of Islamic jurisprudence in the Qur'an. However, not all direct hadith can be used. There is a hadith that is not used as a basis for law, because upon investigation, it has been proven that the original hadith is not from Prophet Muhammad *PBUH*. In general, the public has come to terms with the term weak (*dhaif*). (Ismail, 1988: 183) or the hadith (*maudhu*). (Abu Ghuddah, n.d, 41) If a particular hadith Kerst hundred.

Hadith *dhaif* or *fabricated*, then the hadith does not have a position as the second source of Islamic law. Only hadith shahih acceptable and can be used as reference. The urgent question, how to know a hadith is authentic, *dhaif* or *maudhu*'.

The right solution is, by examining the chain and matan hadith. Researching a hadith is a preliminary step that a person must take, before he or she steps into

the eye of a particular hadith. What is meant by sanad is a series of narrators' names of the hadith, starting from the generation of Companions of the Prophet *PBUH* to the generation of scholars who wrote the books of hadith. They named Scholars *mukharrij* hadith, such as the chief of al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i, Ibn Majah, Ahmad and others.

Indeed, narrator of hadith of the Prophet *PBUH*, must be examined one by one with detail and careful, about *sirah* (trip) of his life. Therefore, will be known, if the narrator hadith is *reliable and trustworthy* or not, whether the memory *dhabit* or not, whether the person is credible or not, and so forth. When the research is carried out, and in fact the narrator fulfills the specified conditions, then the hadith can be accepted. But when it does not meet its requirements, then the hadith will be rejected. In the study and rules of the *hadith*, a hadith can be said to be *shahih* if there are 5 conditions, namely: *first*, it is related (*itti shal al-*

sanad), *second*, it is *fair* ('*adalaturruwah*), *third*, it is not easy to forget (the *dhabit al-rawi*), the *fourth*, free from doubtful things (*ghayru syadz*), *fifth*, free from the hidden *flaws* (*ghayru illat*).

There are a few questions to be asked, among other things: *first*, how do you know exactly the identity and credibility of the narrators of the hadith, while they died hundreds of years ago? *Second*, whether they include those *tsiqoh*, so a report that contains hadith Prophet by capable acceptable? They may include people who do not *tsiqoh*? If it was in fact the case, then it is unlikely hadith who narrated her work *maqbul*. Given the position of the hadith in Islam seen as source second only to the Qur'an, it is not right, if it comes from people who do not report *tsiqoh*.

To understand the question above, how is only make a empirically. Why is it that, because the people of the hadith have died so long, so much research has to be done on pilgrimage. Because of their research in the field of history, the source of the data is the literature and the books tell about their entity. There is no science that examine in detail about people that is named in the chain had it- is ilmu Rijal al-Hadith, which investigated *the science jarh wa ta'dil*.

B. RESEARCH METHODOLOGY

This research is a type of library research library research, that is in charge of something, examine and study the various literature relating to *jarh wa ta' dil* or the study of hadith chains. Library studies can be interpreted as a series of activities related to the method of collecting data, reading and recording and producing other study materials. (Z ed, 2003: 3). However, the data of this

review is Independent of two sources, namely.

Primary data and secondary data. The primary data is the works or writings authored by the Salaf relevant to this study, secondary data are books and other written works related to the study of hadith, in accordance with the topic of this.

C. RESULTS AND DISCUSSIONS

1. Jarh wa Ta'dil Means the concept of understanding the moral quality of the narrator.

Literally, the word is derived from the basic word ja-ra-ha (جرح) means hurt. (Ma'luf, 1997: 83) Meanwhile, according to scholars of hadith, *jarh* meaning reproach or criticism of narrators with expressions that eliminates justice and *dhabit*. On the contrary, *ta'dil* in language is uplifting, members of the group and they create balance.

Ta'dil according to the scholars of the hadith is to praise the narrator (تركية الراوي) And set it as a *fair* and *dhabit*. (Nurudin, 1997: 92) The meaning of justice here is not as fair in legal and criminal contexts as it is in the current Indonesian literary discussion, but it is a depiction of the moral, spiritual, spiritual and religious quality of a hadith. While the term *dhabit* itself is an overview of the intellectual capacity of a narrator of hadith.

Jarh wa ta'dil is a science that is used to know the negative and positive nature of the hadith which has an impact on the quality of the hadith narrated. (Gufon, 2013: 63) By mastering the *knowledge of jarh wa ta'dil*, then you can select which hadith is authentic and which are not

valid, especially in terms of the quality of the narrators of the hadith, not in terms of his obedience. (Solahudin & Arts, 2009: 159) With an approach *jarh*, flaws or defects in terms of transmitters can be revealed. Whereas with the *ta'dil* method, a number of positive evaluations of the hadith are revealed. It is possible to determine whether a hadith that is narrated is not reliable or not.

Generally *Science Rijalul Hadith* is divided into two, namely *the science of al-Ruwah* and *science jarh wa ta'dil*. (Ash Shiddieqy, 1988: 153) The science of *al-Ruwah* dates is the science that discusses the ins and outs of the narrators' life of the hadith, including for example the birth of the narrator, his death, his journey in the context of the study of hadith, when he entered a country and others. While the science of *jarh wa ta'dil* describes the ins and outs of the narrators' life history specifically, namely how the intellectual quality and moral quality of the narrator (dhabit or not, honest or not, *tsiqoh* or not) or in other expressions *jarh wa ta'dil* science or criticism hadith (Nurudin, 1997: 5) is a science that examines the good or bad of those whose names are listed in the hadith sanad.

From the above discussion, it can be deduced that the fact that the narrator's hadith or defect has been revealed is a historical rejection. And by knowing the truth of the hadith, then it is accepted.

2. The practice of Jarh wa Ta'dil 's science already exists in Prophet's time

Embryonic *knowledge of jarh wa ta'dil* actually appeared in the time of the Prophet PBUH. (Suryadi, 2003: 32) history and development of *science*

jarh wa ta'dil accompaniment of only the history of the development of narration hadith. Why is that, because after all to determine the authentic hadiths must pass the writing of the narrators of the hadith in his sanad, so that they can eventually distinguishing which hadith *maqbul* and any hadith that *mardūd*. Hadith experts have a duty to explain the truth of the hadith, despite studying the internal or personal issues of the hadith. It is intended for the purity of a hadith. The existence of *jarh wa ta'dil* in the hadith criticism as a benchmark, whether the reported hadith is accepted or rejected. (Sumbulah, 2008: 80-83)

In order to obtain a *valid* hadith, it is necessary to know the narrators of the hadith, and to know their dedication as a scholar, including those who are honest or not, thus, it is possible to know which one has received and which one has rejected. It also needs to be studied about the history of the hadith, its various scientific activities, and it is behavior in daily life. So find out exactly which narrator of the hadith is good and so on.

Maintaining discipline *jarh wa ta'dil* for among Muslims is an obligation. Allah says: (RI Department of Religion, 2010)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Hi you who believe, if a wicked person comes to you with a message, then you must carefully consider that you will not cause harm to a people without knowing the circumstances that led you to question your actions. QS.al-Hujurat: 6

The Prophet PBUH himself also gave criticism and praise to one of his companions, and this is one of the simple

forms of the discussion of *jarh wa ta'dil*. About this, the Prophet PBUH said:

يُنْسَ أَخُو الْعَشِيرَةِ ، وَيُنْسَ ابْنُ الْعَشِيرَةِ

"How bad his brother al-'Ashirah and how bad his son al 'Ashirah".(Bukhari, 1987: 2244)

As for *ta'dil* Prophet PBUH said:

نعم عبدُ الله خالدُ بن الوليد ، سيفٌ من سيوف الله

"The best of the good servant of God is Khalid bin Walid, he was one of the sword-the sword of Allah ". (Tirmidzi, n.d: 688)

In the scholars' view of hadith, reciting one's disgrace in order to examine the quality of the hadith is not a despicable act, but it is necessary, for the purpose of the hadith scholars to perform *jarh wa ta'dil* to maintain the originality or purity of religion, not another purpose. Therefore it has been mentioned above that the Prophet PBUH has performed the rule of *jarh wa ta'dil* to a group of friends. And it turns out that this tradition is perpetuated by *friends, lovers and lovers*.

In fact the discussion of the *jarh wa ta'dil* in the time of the Prophet PBUH does not seem familiar, however, it cannot be said that the *jarh wa ta'dil* does not exist. There is some history that explains that Umar bin Khathab requested the testimony of another party before he received the story of the Prophet PBUH. Similarly other companions, this is balance era until *tabi'in, unnatural tabi'in* and next. One generation *tabi'in* like Syu'bah bin Hajjaj (d. 160 H) when asked hadith related a hadith narrated by Hakim bin Jabir, he said, "I'm afraid of.". Shu'bah is known in history as a very hard-working scholar of the hadith of the Prophet PBUH. Thus the priest riffi said, "if there is no Syu'bah, then I do not know

the hadith in Iraq." (al-Khatib, 1989: 261)

In the generation *tabi'it tabi'in* like Ali Ibn Madani (d. 234 H), one point someone asked connection with his father, he answered, "Say it to be otherwise.". Then the man asked again, and Ali Ibn Madani replied, "My father is weak." (al-Khatib, 1989: 262)

In fact, the debate over the Quality of the Hadith has existed in the past. Even if it is taken into consideration in the salaf scholars there are already pioneers of *science jarh wa ta'dil*. Among the pioneers of *science Jarh wa ta'dil* are as follows: *first*, among friends like Ibn Abbas (w. 96 H) and Anas bin Malik (w.93 H), *second*, among scholars like Amir A l- Syu'bi (w. 104 H) and Ibn Sirin (w. 110 H), the *third*, among others such as Ibn Ma'in (w. 233 H) and Ahmad bin Hambal (w.241), *fourth*, among 4th-century scholars such as Abu Bakr Al-Faryabi (w. 303 H) and Abu Ya'la (w.307). (Abdurrohman & Sumarna, 2013: 86-87) In the *early* generations, very few hadiths were considered weak or defective, as the narrators of these hadiths were mostly companions. And all companions are considered 'righteous'. Meanwhile, non-companions, most of them are trustworthy.

From the above study, it can be understood that practically, the knowledge of *jarh wa ta'dil* was already in the time of the prophet Muhammad PBUH. And it can be concluded also that applying the science of *jarh wa ta'dil* is very urgent in this era, because there are many hoaxes that are mushrooming everywhere.

3. Methods of Scholars in Explaining the Natural Condition.

There are several methods that scholars have studied and interpreted in describing the narratives of the hadith, both in the case of *tsiqah* and in the case of *tsiqah*. These include:

First. Honesty in assessing. In this area, the scholars explained the inherent qualities of the narrators of the hadith, both positive and negative. In this case Ibn Sirin said:

ظلمت أخاك إذا ذكرت مساوئه ولم تذكر محاسنه
"You have done wrong to your brother, if you only mention his shortcomings without including his advantages " (al-Khatib, 1989: 266-268)

Applying the mandate morals without involving a particular ideology is highly recommended in explaining a truth, although to judge yourself. It enhances one's faith and personal values. In this regard. It is said that Syu'bah bin Hajjaj narrated a hadith that was different from the narration of Sufyan al-Tsauri, after that Syu'bah acknowledged the strengths of Sufyan al-Sauri, and acknowledged the deficiencies that were found in him. Syu'bah praised Sufyan by arguing that he was more hafiz than himself.

Second. Be careful when researching and interviewing someone. (al-K hatib, 1989: 238-239) An assessor must be careful and detailed in looking at one's personality. Also a careful assessor of the depth of their knowledge of the hadith. Because a narrator of the hadith sometimes narrates the hadith when he still has poor memory, and could be due to age or illness.

Third. Pay attention to etiquette and manners in the *jar*. The scholars have defined several manners in accordance with the scientific research required to

dip Please note by a valuer. One of the most by avoiding harsh expressions, such as lying words, to avoid those expressions, can use better and more polite sentences, such as when it cannot maintain its verbal ability. Actually this phrase means that the fulan likes to lie.

Fourth. Mention the causes of defects or weaknesses of the hadith. In determining the law, the scholars are not obligated to state the reasons for their justice, for there are many reasons in the law. For example in describing the month of *tsiqah* and fair, because he is diligent in worship, prayer in the congregation, always fasting, diligent in performing the Sunnah practices. And never hurt anyone. With concise language, it is enough to say fulan *tsiqah* or fulan *saduq*. Very different from the *needles*, they generally have to explain the reasons why they are weak, such as often forget, often wrong, bad memorization, lie and murder.

After examining this study, it should not be easy to give an assessment to others, but certain rules and formulas and expertise are needed, so they can be proportional and professional.

4. Terms of Mu'addil (Positive Appraiser) and Jarid (Negative Appraiser)

Mu'addil was a scholar who asked for a hadith until the recitation of the hadith was accepted. And *Jarid* is a scholar who discredits the narrator of the hadith from his attributes until his recitation of the hadith is rejected. There are not many clerics classified as *mu'addil* and *Jarid*, because of the conditions that must be met are numerous and strict. However, there is still no certainty about the

number of conditions that must be *Obtained as seed and mu'addil*.

The greatness of the great aristocracy can be categorized into two criteria, namely the requirements regarding personal attitude and the requirements regarding scientific competence (intellect). (Noorhidayati, 2002: 44)

First, the terms related to the private property, including:

a. Fair

The word fair in the terms of the science of hadith is not as common sense. Fair is putting everything in its place. (S. Ismail, 1987: 179) The meaning of justice here is a quality of personality that encompasses aspects of Islam, such as mukallaf, implementing religious provisions, and keeping *muruhah*. And there are behaviors that damage a person's fair nature, among others: *first*, like lying, *second*, the accused lied, *third*, do wicked, *fourth*, unknown private persons, *fifth*, acting contrary to the sunnah.

b. No *'asha biyyah* (Stay away from group fanatics)

A *Jarih* and *mu'addil* should not be rabid, fanatical or freed by *schools* or by certain quarters. Why is that, because a *Jarih* and *mu'addil* fanatic even a little, then he will be affected and no longer be able to be objective about the decision or judgment to be taken.

c. There is no enmity with the narrated narrators of the hadith.

A *Jarih* or *mu'addil* doesn't just leave a fanatic, but also cannot have the attitude of a feud with narrators who rated. Why is that, because of the hostility between

the *Jarih* or *mu'addil* with narrators assessed, could bring in elements that trample objectives, and could even undermine the objectivity.

Second, requirements related to scientific competence or mastery of knowledge (intellect). The second condition is also the same weight. The indicators of this requirement include: first, mastery of Arabic sciences, second, mastery of hadith sciences and their rules, third, mastery of historical science.

Mu'addil wa jarih must meet several conditions. A *mu'addil* and *jarih* must have special conditions, and know the reasons for *jarh* and *ta'dil*. (Ash Shiddieqy, 1988: 363) For those who do not have and do not dominate these things, then it will not be accepted *Tazkiyah* and *jarhnya*. The conditions *mu'addil* and *Jarih* include:

First. Knowledgeable. The meaning here is mastering various disciplines of the religious sciences, especially hadith sciences and the rule. Why is this, because it is so unreasonable for a *mu'addil* and the *Need* to give his reasons and ardent arguments for his accusation, if there is no knowledge base. In addition, high reasoning power is needed from intelligent people so that their transmission is accepted.

Second. *Taqwa*. *mu'addil* and a *needle* should have piety. Hope the fear of God, because of the fear of God has significant effect on the assessment of a person. On the other hand, *mu'addil* and *needles* that do not have the fear of God, will have a negative impact.

Third. *Wara'*. *Mu'addil* and *Jarih* must have moral *piety*. This character makes someone always give up evil acts. Even

things that have sympathy or minor sins and things of worth will be left to him.

It can be concluded that the morality of this' makes a mu'addil and Jarh leave the act that is wrath of God.

Fourth. Honest. honesty for the mu'addil and the needy is a must, because in this way it can testify of being fair and not demanding one.

Fifth. Not fanatical. Fanatic groups will give unfair testimony. A mu'addil and a needy are certainly not objective in assessing if they are still defending their group.

Sixth. Find out the reasons *jarh wa ta 'dil*. Mu'addil and needle should give reasons why there is a jarh wa ta'dil for a particular narrator of the hadith. Not all opinions are accepted until the first research. Examples of reasons for the narrator had its worn *jarh wa ta'dil* : 1) do despicable acts outside the Shari'ah, 2) disregarding the conduct of a more secular person, 3) a lot of confusion in the narration, 4) the identity of the narrator is not known, 5) It is suspected that his trip was cut off.

The members of the evaluation, the attitude of the critics have strict hadith, some loose, and some moderate. (Asror & Imam Musbikin, 2015: 75-76) The needle and mu'addil are loose and the hard one, although the requirements of the needle and mu'addil are met. (Mahmud, 1998: 90-91) As for the soft and hard part of catching and knitting, it can be grouped into three groups, among others: *first*, a very detailed and thorough group in *ta'dil* and very hard in the *jarh*. Examples are Al-Hafidz Ad-Dzahabi.

Second, the *tawassuth* group or the moderate group or the middle group. Such as Imam Ibn Hanbal, Daru Quthni and Ibn 'Adi. *Third*, a very loose group or *mutasamuh mutasahil*. Among them are At-Tirmidzi, Al-Hakim and Ibn Hazm. Conclusion of this discussion is that in every judgment should not be excessive or reduce standards but a middle way of using the appropriate conditions.

5. Maratib Lafazh- Lafazh jarh wa ta'dil

The narrators of the hadith are not all in the same skill and level in the power of memorization or knowledge and their virtue. There are those who actually can be of inferior quality or inferior quality. There is also a narrator of hadith known as a liar, a false accusation and so on. The narrators state that a variety of such distinguished with the wording that is known as *Maratib alfazh wa al jarh ta'dil* (rank of lafazh - lafazh of reproach and praise). *Lafazh jarh* and *ta'dil* used by the scholars of hadith to evaluate the narrators according to the personality of the fairy story is as follows:

First. Maratib alfazh al Jarh. The *Maratib alfazh al jarh* namely: 1) the lowest designation to describe a person's disability is *Dajjal, Kadzab* (liar), *wadda' a* (making false hadith). 2) then *muttaha bil kadzib* (the accused person lying), or *muttafaq' ala tarkihi* (who agreed to be abandoned). 3) then mentioned *matruk* (who abandoned his narration), *laisa bi tsiqah* (he is not reliable), *sakatu 'anhu* (they remain silent about the case), *dzahib al hadith* (which is not worth the hadith), *fih nazar* (against him should be held investigation), *kiss* (the dead), *saqith* (the dead). 4) Below are the words *dha'if jiddan* (very weak

person), *laisa bi syai'in* (one who has nothing), *da'if jiddan* (very weak). 5) Then the words *wafih* *da'fun* (to him there is weakness), *yu'raf wa yunkar* (he is a known and hadith), *fih* *maqal* (to him there is disgrace), *layyin* (weak person) and *saduq lakinnahu mubtadi'* (he is a righteous man, but he accepts heresy). The scholars of a hadith do not agree with the hadith which has the first four properties. (Yuslem, 2006: 174-175)

Second. Maratib alfazh and Ta'dil. While the honorable mention of the narrators of the hadith received history, namely: 1) *Example authority* (who really could be a proof), *sickle hafiz* (those that can be assumed they are memorized), *tsiqah mutqin* (who swampy're very clever), *tsiqah- tsiqah* (trustworthy). 2) After that, words to *jayyid tsiqah* (the better reliable). 3) Then *saduq* (righteous person), *la ba'sa* (no problem), *laisa bihi ba'sa* (there is nothing that causes it to be rejected). 4) *Mahalluhu al-Sidqu* (in a righteous person), *syaiikhun hasanul hadith* (good shaykh), and 5) *Saduq insha Allah* (the true insha Allah).

The scholars of jarh wa ta'dil seem to differ in their commentary on jarh wa ta'dil, as in the present day, scholars also differ in judging one, but most of all, it should not be excessive in defaming one.

6. Opposition between jarh wa ta'dil (The theories of jarh wa ta'dil)

The scholars of the jarh wa ta'dil disagree with the statements of the problem of the jarh wa ta'dil against his counterpart to the hadith. Some scholars give a negative value and some others rate positively. If for example it happens in such a way, then further

research is needed that is more directed to the truth.

In researching the hadith, especially with regard to the character of the narrators of the hadith, it is obligatory to refer to several toeri, so that the results of the research can be objective. (Khon,2012: 174-175)

The Theories are as follows: *First, ta'dil* comes first on the needle. This means that if one rapist is judged to be praised by us and criticized by another critic, then it is the value of the critic who praises him, for a reason, because the nature of his contempt comes after the praise. And praiseworthy is the essence of it. Therefore, if the nature, a fight with nature that comes later, then that must be won is his nature, that is commendable.

Second, Jarh precedence over *ta'dil*. The point is that if there is a critic who is considered despicable by a critic and is also considered adored by other critics, then what applies is criticism that contains reproaches, because critics who denounce more understand the personal narrators who are denounced. Plus, if in fact, found evidence about the disbelief owned by the narrator of the hadith.

Third, If there is a contradiction between the *jarh wa ta'dil*, then what is won is a critique of praise, except if the reproach is accompanied by an explanation of the causes. This means that if there is a narrator who has been praised by certain critics and also criticized by other critics, then what must be won is criticism that contains praise, except if the criticizing critics want to include evidence that can explain the narcissism of the relevant narrators. (Khon, 2012: 73-74)

Fourth, If the critics who suggest the existence of the jarh belong to the group of devotees, then the criticism of trusted people cannot be accepted. This means that a despicable person cannot criticize a person who is adored. *Fifth*. We cannot accept it unless it is fixed (carefully researched) because of concerns about the commonality of the people it harmed. The point is that if one name of the narrator has the same name as the other name of the narrator, then one of the proponents gets a critique, then that criterion cannot be accepted without some definite certainty. But if in reality it is found that the criticism has been avoided by mistake, then its criticism is acceptable.

Sixth. The jarh presented by people who are hostile to worldly problems is not worth considering. Because worldly problems lead to the birth of dishonest judgments.

D. CONCLUSIONS

Jarh means to criticize or criticize the hadith with expressions that disparage justice. On the contrary, *ta'dil* according to the scholars of the hadith is to praise the narrator (تزكية الراوي) and set him up as a just and fair man.

Science *jarh wa ta'dil* is a science that is used to determine the nature of the negative and positive narrators of hadith have an influence on the quality of the narration. With me Mastering

science jarh w a ta'dil, then can select which of the hadith that is authentic and which were not authentic hadith, especially in terms of quality narrators, not in terms of substance.

Actually the discussion of *jarh wa ta'dil* in the time of the Prophet PBUH not quite

familiar, however, it cannot be said that *jarh wa ta'dil* does not exist. There is some history that explains that Umar bin Khathab requested the testimony of another party before he received the story of the Prophet PBUH from someone. As for the other companions, this goes on to the next, next time, and next.

There are several methods that scholars have studied and described in the circumstances of the hadith, both in the case of defects and in the existence of *tsiqah*. These include: Honesty in evaluating, careful in examining and evaluating someone, paying attention to etiquette and manners in the jar, and mentioning the causes of defects or weaknesses of the narrator's hadith.

Mu'addil is a snake that has been used by the narrator until it is accepted. And *Jarih* is a scholar who discredits the narrator of the hadith from his attributes until his recitation of the hadith is rejected. *Mu'addil* and *needle* must *meet* certain conditions. In only is large can be classified in two criteria, namely conditions relating to personal attitude (such as fair, not a fanatic, and there is no animosity with the narrators are rated) and conditions with regard to competency intelektualitas, such as: mastery of Arabic literature, hadith and history. The narrators of the hadith are not all in the same skill and level in the power of memorization or knowledge and their virtue. There is a good narrator that can really be a *hujjah* of lower quality narrator. There are also hadith narrators who are known as liars, some who are liars and so on.

The scholars of *jarh wa ta'dil* disagree on the statements of the problem of *jarh wa ta'dil* against his counterpart to

hadith. Some scholars value the negative and others value the positive. If such is the case, then further research is needed which is more damaging to its reality. In examining the hadith, distinctive s is concerned with the character of the narrators, then it must refer to some theories have, so that research results can be objective.

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