



The influence of laqab and kunyah in hadith sanad criticism

Andi Mujahidil Ilman SM¹, Abustani Ilyas², Darsul Puyu³, & Sitti Asiqah Usman Ali⁴

¹Pascasarjana UIN Alauddin Makassar

^{2,3,4}UIN Alauddin Makassar

Correspondence Email: mujahidililman@gmail.com

ABSTRACT

The sanad occupies an essential position in determining the quality of a hadith tradition. Criticism of the hadith sanad has two specific objects: the existence of each set of narrators and the symbols used in the transmission process. Some mistakes often occur when conducting sanad criticism, namely in the aspect of misunderstanding the narrator in question, which has implications for the conclusion of the quality of the hadith, which should be of da'if quality, but because of an error in determining the narrator it is made sahih. To minimize such mistakes, the critical thing to note is to consider and be more observant when there is a hadith narrator whose nickname is mentioned or often called kunyah and laqab. The kunyah is generally attributed to a person's lineage, while the laqab is a nickname that describes a person's character, physical characteristics, or characteristics. This step is taken to fulfill the elements of the rules of validity of the hadith sanad, namely the aspect of 'illat because the essence of weighing 'illat is a form of caution in criticizing the sanad. So that in the process of criticizing the hadith sanad, a researcher needs the help of book sources related to the discussion of the kunyah and each laqab narrator, such as the book of al-Kunya wa al-Asma'. This type of research is library research, by referring to books, journals, and other literature, and this research is also descriptive qualitative

Keywords: Kunyah; laqab; sanad criticism

1. INTRODUCTION

Sanad is one part that takes the most crucial position in the study of hadith. The urgency of the sanad is proven if someone brings news that is stated to be a hadith of

the Prophet, but omits a sanad, then the hadith scholars state that the news cannot be considered a hadith. Even if some people who are not from the hadith experts call this news a hadith, then the hadith scholars declare the hadith as a fake or maudu' hadith. (Ismail, 1992)

In the process of researching sanad hadith, several important parts need to be explored, one of which is confirming the names of the narrators in the narration of a hadith (Ismail, 1992). The large number of hadith narrators with almost the same name sometimes makes it difficult for some hadith researchers to find out the person referred to in a sanad, such as if in a hadith there is a narrator who is called "Abdullah", then a researcher must be careful and more thorough in determining the meaning of "Abdullah" in the sanad, because there are so many narrators named "Abdullah". In addition, it is not uncommon for several hadith narrators who have many names, such as a narrator on one occasion to be called "Abu Salih", but on another occasion called "Dzakwan".

The difficulty of tracing the names of these narrators is not only due to the large number of names assigned to someone but also due to nicknames. Meanwhile, nicknames in hadith scholarship are divided into two kinds, namely kunyah and laqab. The two terms have the same meaning: a nickname for someone. However, the difference lies in the reason for the naming. Kunyah is generally caused by mentioning someone's lineage, such as "Ummu Salamah" or "Ibn Syihab". At the same time, laqab is caused by a nickname given to someone because of their character, nature, or physique, with good or bad connotations.

The existence of laqab and kunyah is very influential in concluding the quality sanad of a hadith researcher. Because mistakes can occur due to a lack of observance in determining the intention of a narrator in a hadith sanad, it is a fatal mistake if a person whom hadith researchers misunderstand is judged favorably by hadith critic scholars. However, when observed again, it turns out that scholars consider the actual narrator tajrih. A similar thing regarding the conclusion of the quality of the hadith chain can also occur with laqab, that is, if a narrator mentions that his laqab has a bad connotation and is also caused by reasons that can affect the quality of justice of a narrator, then the naming will automatically become tajrih for him.

Therefore, this paper will discuss the influence of laqab and kunyah in hadith criticism. This paper aims to express the author's view in addressing the existence of laqab and kunyah in the mention of a hadith narrator as part of the illat analysis step as a condition for the validity of a hadith.

2. METHODS

This type of research is library research, namely by collecting data related to the research object from various literature, books, journals, articles, and others. This research is descriptive qualitative and refers to the quality of the data.

3. RESULTS AND DISCUSSION

A. The Essence of Laqab and Kuniyah

The word laqab is composed of the letters *lam*, *qaf*, and *ba'*, which denote the meaning of a single word. At the same time, the plural is *al-laqab* or a nickname (title) and is the equivalent of *al-nabaz*, but *al-nabaz* tends to have a negative connotation or ridicule.(Zakariyya, n.d.) In the book, *Lisan al-'Arab* explains that laqaba is a name based on a person other than his real name or often referred to as a title. *Laqab* leaning on someone occurs when there is a habit that is routinely carried out either positive or negative.(Mazur, n.d.) Mahmud Tahhan defines *laqab* as a title for someone who reflects his nature, whether in the form of virtue or weakness, and shows praise or blame. (Thahan, 2010).

An additional explanation in the book *Mu'jam al-Wasit* is that laqab is a title or nickname addressed to someone with the aim of making it easier to know the person in question, and there are also those who use this title to respect or humiliate other people. Calling a title to someone with the intention to embarrass is a prohibition in religion. As for nicknames that do not have elements of bringing someone down, this is permissible (Mustafa & Dkk, n.d.). Sebagaimana firman Allah swt. QS. al-Hujurat/49:11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation;

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers".

Rasulullah SAW. in various conditions, when listening to someone being called by a bad name, he immediately replaces it with a good name, as reported by Imam al-Timiziy

the following hadith:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ نَافِعِ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَيِّرُ الْإِسْمَ الْقَبِيحَ.

قَالَ أَبُو بَكْرٍ: وَرُبَّمَا قَالَ عُمَرُ بْنُ عَلِيٍّ، فِي هَذَا الْحَدِيثِ: هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

Translation;

"Has told us Abu Bakr bin Nafi 'Al Bashri has told us Umar bin Ali Al Muqaddami from Hisham bin 'Urwah from his father from 'Aisyah that the Prophet sallallaahu 'alaihi wa sallam changed a bad name."

"Abu Bakr said: Maybe Umar bin Ali said in this hadith, Hisham bin 'Urwah from his father from the Prophet sallallaahu 'alaihi wa sallam in mursal and in the hadith did not mention, "From 'Aisyah."(Al-Tirmidzi, 1998)

On another occasion, Rasulullah saw. also once changed the name of a woman who was called by the name "Ashiyah", according to the hadith reported by Imam Muslim as follows:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبِيدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ: «أَنْتِ جَمِيلَةٌ»

Translation;

"Have told us Ahmad bin Hanbal and Zuhair bin Harb, Muhammad bin Al Mutsanna, 'Ubaidullah bin Sa'id and Muhammad bin Basysyar they said: Have told us Yahya bin Sa'id from 'Ubaidullah: Have informed me Nafi' from Ibn 'Umar that the Prophet Sallallahu 'alaihi wa sallam changed the name 'Ashiyah saying: "Your name is Jamilah".(Al-Naisaburi, 1991)

Based on the narrations above, it can be understood that the giving of *laqab* had been carried out by Rasulullah saw. to his friends with the intention that he would not be called with bad names. However, some friends like Abu Hurairah were given *laqab* by Rasulullah SAW. with the title Abu Hurairah (father of cats), not to denounce his best friend, but to praise his nature because he likes to care for and like and love cats.

Whereas in the context of Hadith Science, the function of knowing the laqab of a narrator is of two kinds:(Thahan, 2010)

1. Minimizing errors in alleging the same laqab; and know that sometimes a person is called by his name, and on other occasions he is called by his laqab, so that it has the potential to cause suspicion that there are two different people, even though the two names refer to only one person.
2. To find out the reasons for the laqab, rely on hadith narrators so that it can be seen that the true purpose of the laqab, which is often mentioned, is different from what it seems.

As for kunya, it is a nickname for someone generally based on his lineage, such as his father or mother, as stated, "*fa rajulun bi Abi Fulan wa Aba Fulan*" (the man is the father of so and so).(Mustafa & Dkk, n.d.). Knowing the *kunyah* of a narrator is to assist in understanding and knowing a person's true personality, that he is not two different personalities. Because sometimes the Sanad of Hadith mentions the name of the narrator (*asma*'), and sometimes only the *kunyah* (Thahan, 2010).

Knowledge of laqab and kunyah is one of the branches of the hadith discipline that is important to know because in studying the hadith of the Prophet, automatically, a hadith scholar analyzes the culture and traditions of Arab society. Whereas laqab and kunyah are one of the many traditions of Arab society where a person may not be known if he is only mentioned by his real name, but it is better known if he mentions his laqab or kunyah, the same thing happens to the hadith narrators. (Jamila & Nasonb, 2012).

Leaning a *kunyah* on someone is one of the traditions of Arab society, namely by giving nicknames from childhood generally based on everyone's lineage. The giving of the *kunyah* by the Arab community serves to prevent the giving of bad nicknames from other people or their enemies (Ali, 1978).

Based on this description, it can be understood that laqab and kunyah are two similar terms that refer to a person's nickname in the narration of hadith. But the point of difference is in the aspect of the cause of the nickname. Kunyah is a nickname generally attributed to a person's descent/nasab, either his father or mother. At the same time, laqab is a nickname given to a person because of his character or characteristics, whether these characteristics are good or bad.

B. Classification and Influence of Kuniyah and Laqab in Hadith Sanad Criticism

a. *Kuniyah*

Mistakes in identifying the narrator in the hadith chain sometimes occur by some hadith researchers, such as when a famous name or many people mention a narrator bear that name. The hadith researcher makes a mistake in determining the person's meaning in the chain. An example of such a mistake is in the case of the hadith narrated by Musa b. Abu 'Aisha and 'Abd Allah b. Shidad from Abu Walid from Jabir.

مَنْ صَلَّى خَلْفَ الْإِمَامِ، فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ

Translation;

"Whoever prays behind the imam, the imam's recitation is his".

Nuruddin 'Itr explains a mistake in Syarh al-Alfiyah, which assumes that 'Abd Allah b. Shidad received the hadith from Abu Walid, whereas Abu Walid is the kuniyah of 'Abd Allah b. Shidad. Moreover, al-Nasa'i erred when he said, "From Abi Usamah Hamad b. al-Sa'ib". "What is correct is, "From Abi Usamah from Hamad b. al-Sa'ib". ('Itr, 2012).

The classification of kuniyah was carefully divided by Ibn Salah, who divided it into nine types. The divisions are in order as follows: (Salah, 1986)

- 1) A narrator who has no name other than his *kuniyah*. Such as Abu Bakr bin Abdur Rahman bin al-Harith bin Hisham al-Makhzumi. Some scholars categorize him as one of the seven *fuqaha'* of Medina. Similarly, Abu Bilal al-Ash'ari narrated traditions from Shuraik and others. He (Abu Bakr b. 'Abdur-Rahman) said: "I have no name. My name and kuniyah are the same".
- 2) A narrator known only by his *kuniyah*, without his name being known. Examples from the *shahabah* are Abu Unas and Abu Muwaihibah. Examples other than the Companions are Abu al-Abyad, who received the hadith from Anas b. Malik.
- 3) A narrator whose kuniyah is mentioned with his laqab. In addition, the narrator also has another name and kuniyah. Like Ali bin Abi Talib ra. Has a laqab "Abi Turab" and another kuniyah is "Abu al-Hasan", another example is a person named "Muhammad bin Abdul Rahman al-Ansariy, who has two kuniyahs namely "Abu Abdul Rahman" and "Abu al-Rijal". The designation "Abu al-Rijal" is also his laqab, because he had ten sons.

- 4) A narrator who has two or more kuniyahs. Like Ibn Juraih who has the kuniyah Abu Khalid bin Abu al-Walid, Abdullah who has the kuniyah Abu al-Qasim then replaced with Abu Abdurrahman.
- 5) A narrator who has two or more kuniyahs. However, there are different views on his kuniyah. Like a companion named "Usamah bin Zaid", regarding his kuniyah there are several opinions, including; Abu Zaid, Abu Muhammad, Abu Abdillah, and Abu Kharijah. Some other narrators, such as a person named "Ubay bin Ka'ab", say that his kuniyah is Abu Mundzir, and some say, Abu Tufail.
- 6) A narrator whose kuniyah is known, but there is disagreement about his name. An example from the Companions is "Abu Hurairah", whose name and father's name are disputed by some scholars. Ibn Abdil Bari said there are approximately twenty opinions about Abu Hurairah and his father's name. Ibn Ishaq thinks that his name was Abdurrahman bin Sakhir. This opinion is considered valid by Abu Ahmad al-Hakim, and confirmed by al-Dzahabi in al-Muqtana.
- 7) The narrator for whom there are different versions of scholarly opinion regarding his name and kuniyah: for example, one of the Prophet's slaves named "Safinah", regarding her name there are several different opinions, namely; Umair, Salih, Mihran. While some differences between his kuniyah, namely, Abu Abdul Rahman, and Abu al-Baktariy.
- 8) A person or narrator who is known by his name and kuniyah. The name and kuniyah are not disagreed upon by the scholars. Such as; Malik, Muhammad bin Idris al-Shafi'i, Ahmad bin Hanbal, and others.
- 9) A narrator who is known by his name, not his kuniyah. Like some people with the kuniyah Abu Muhammad among the Sahabah for example, Talhah bin Abdullah al-Tamimi, Abdurrahman bin Auf al-Zuhri, al-Hasan bin 'Ali bin Abi Talib, al-Hashimi, Sabit bin Qais bin al-Shimas, and others.

The division made by Ibn Shalah above provides an understanding that there are ten classifications of kuniyahs attributed to hadith narrators. These classifications include the narrator being known only by his kuniyah and not known by his name. Another point also explains that some narrators or people have many kuniyahs and are even disagreed upon by hadith scholars. On the other hand, some narrators have only one kuniyah, but there is a difference of opinion about their names. There are also narrators whose kuniyah and laqab are combined. Moreover, there are also narrators whose kuniyah and laqab are combined, meaning that a person has a kuniyah with the prefix "Abu, Ummu" but the reference is not to his descent or lineage but to his character and or characteristics. For example, "Abu Rijal" is called that because he has ten sons.

b. Laqab

The urgency of *laqab* is no less important to note in sanad criticism. Hadith scholars not well versed in this science may mistake the *laqab* for the name of a narrator or mistake one person's name and the *laqab* for two different people. Some scholars do this, such as Ibn al-Madini, who distinguishes between Abdullah bin Abi Shalih and 'Ubbad bin Abi Shalih. They are the same person, except that 'Ubbad is the *laqab* of Abdullah, not his brother. Such is the agreement of the Imams (Al-Suyuti, n.d.).

Mahmud Tahhan divided the *laqab* into two parts:.(Thahan, 2010)

1. A nickname that should not be given to another person if he does not like the nickname.
2. A *laqab* that may be given to another person if he (the one receiving the *laqab*) does not dislike the nickname given to him.

Here are some examples of *laqab* muhaddisin:(Itr, 2012)

- a) Al-Hafizh Abdul Ghani ibn Sa'id al-Mishri said: "There are two noble people who were called by bad names: *First*, Mu'awiyah ibn Abdul Karim al-dhall (misguided) because he had gone astray in Makkah. *Secondly*, because his physique is weak and not his traditions.
- b) Gundar is the nickname of Muhammad bin Ja'far al-Basri Abu Bakr. He was called that because he often made noise in front of Ibn Juraij, then Ibn Juraij said, "Uskut yaa gundaar!" (Shut up! O Gundar).
- c) The circular is the *laqab* of Muhammad bin Masyar al-Bashri, the teacher of al-Bukhari and Muslim. This name called him because he was well-versed in hadith.
- d) Muthhayyan is the *laqab* of Abu Ja'far al-Hadhrami. He said, "Once, I played with children until I was covered in mud. Suddenly Abu Nu'aim al-Fadhil bin Dukain passed by us and said, "*Yaa Muthayaan! Yaa Muthayan!*" It's time to study hadith in the assembly." After a few days, Nu'aim al-Fadhil wanted to meet Abu Ja'far al-Hadhrami and found him dead.
- e) A narrator with the title "al-Qawiy," his full name was Abi al-Hasan Yunus b. Yazid because he was strong in worship. When a researcher is not observant, the conclusion about this person is that he has intense memorization of hadith. However, he turned out to be a weak person in narrating hadith.

- f) Al-Kadzub (the one who lies a lot) refers to a person named Yunus, a memorizer who was accurate when narrating the hadith. The reason for this nickname is because of Yunus' strength of memorization and his accuracy.
- g) A narrator with the laqab Al-Shaduq (the truthful one). Yunus bin Muhammad was his full name, but some literature says he was a liar. So the title is not a compliment but a reproach to him (Hassan, 2007).

However, there are some narrators with the same laqab, such as the laqab "Ghundar" referring to several people, namely;

- a. Muhammad bin Ja'far Abu Bakar al-Bashri,
- b. Muhammad bin Ja'far Abu al-Hasan al-Razi,
- c. Muhammad bin Ja'far Abu Bakar al-Baghdadi al-hafizh,
- d. Muhammad bin Ja'far Abu Thayyib al-Baghdadi,
- e. Muhammad bin Ja'far Abu Bakar al-Qadi al-Baghdadi,
- f. Muhammad bin Ja'far Abu Bakar al-Najjar(Hassan, 2007).

Therefore, in response to the existence of *laqab* that has the connotation of cursing a hadith narrator, Nuruddin 'Itr explains that if the *muhaddisin* called their friends or teachers by an unfavorable *laqab*, it was not to corner, reproach, or curse but to introduce or distinguish that person from others, such as al-A'masy (one whose eyes are deformed and watery), and al-A'raj (whose leg is lame). ('Itr, 2012).

The description of *laqab*, as mentioned above, illustrates that *laqab* is a designation for someone who becomes his nickname. The nickname sometimes has a good or bad connotation. However, the expression of *laqab* to someone with good or bad connotations cannot be quickly concluded as a person's character trait. However, there needs to be a re-confirmation of why the *laqab* is being given. Because of some of the cases mentioned in the *laqab* examples above, some people or narrators are called by bad titles, but it turns out to be inversely proportional to their nature and character. Conversely, there are also some people or narrators whose nicknames have good connotations. However, the title's meaning is inversely proportional to its character or nature, often called reverse logic.

In the author's view, taking *laqab* and *kunyah* into consideration in conducting hadith research is part of the effort to avoid the hadith from *'illat*. Syuhudi Ismail, on the other hand, considers the phrase avoiding *'illat* as a minor rule element. (Ismail, 1995), Because their appearance in the definition of *hadith sahih* emphasizes the need to be more careful when examining hadith, *Illat* is regarded by Ibn Shalah as the hidden thing that causes the quality of the hadith to deteriorate. (Salah, 1986). Illat or defect is not a general definition of the reason for the defect of a hadith, such as a narrator being a liar

or having bad memorization. Such general defects in hadith science are often referred to as *tha'n* or *jarh* and sometimes as *'illah*. About these general defects there is generally little complexity in researching them. However, the defect or *'illah* referred to in this discussion, or what the majority of scholars refer to as one of the considerations in assessing a hadith, very few scholars can scrutinize this part of the Hadith. (Ismail, 1995). Meanwhile, the science of knowing *laqab* and *kunyah* is one of the disciplines that is complicated to understand, so it requires hard work to know it.

This statement is in line with M. Syuhudi Ismail's statement that hadith scholars generally summarize hadith *'Illat* in several forms: (Ismail, 1995).

1. A sanad that appears to be *muttasil* and *marfu'*, but it is *muttashil* but *mauquf*
2. The sanad appears to be *muttashil* and *marfu'*, but in fact, it is *muttashil* but *mursal* (reaching only to the *tabi'in*)
3. The mixing with other parts of the hadith
4. The misnomer of the narrator because there are two or more narrators who have the same name

C. Implementation of *Laqab* and *Kunyah* in *Sanad Criticism*

Considering and paying attention to the aspects of *laqab* and *kunyah* in the process of hadith research is one part of scrutinizing each hadith narrator. However, it is not uncommon to find some of the earlier scholars of hadith making mistakes and misunderstanding the intentions of a narrator in the chain of transmission that they examine, as in the examples in the previous discussion.

It has been suggested that the mention of different names was due to an attempt by the narrators to misrepresent a person who was considered *da'if* so that he would be considered *siqah*. They did this to confuse people by mentioning a narrator by an unknown name or *kunyah*, thus making the sanad of the hadith *'illat*. (Itr, 2012).

For example, a compiler of tafsir named Muhammad bin al-Sa'ib al-Kalbi, one of the hadith narrated by Muhammad Ishaq b. Yasar is the tradition of Tamim, al-Dariy, 'Adiy b. Badda' regarding their story of the revelation of the word of Allah, QS. Al-Maidah/5:106. The verse relates to bequests during travel, and then the hadith was narrated:

أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ أَحْسَنٍ، ثَنَا الْفَضْلُ بْنُ مُحَمَّدٍ الشَّعْرَانِيُّ، ثَنَا نُعَيْمُ بْنُ حَمَّادٍ، ثَنَا أَبُو أُسَامَةَ، ثَنَا حَمَّادُ بْنُ السَّائِبِ، ثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «ذَكَاهُ كُلُّ مَسْكَ دِبَاغُهُ» (Al-Hakim, 1990)

Hamzah ibn Muhammad was mistaken about Muhammad ibn al-Sa'ib whom he considered siqah, because he did not know that Muhammad ibn Sa'ib was al-Kalbi, who was considered matruk (abandoned). (Itr, 2012).

From this description, it can be seen that it is prone to errors in assessing the narrator of a hadith that should be assessed as *da'if*. However, due to a lack of thoroughness in the narrator's *kunyah*, it is recognized as *siqah*. If such a case occurs, it will automatically have implications for the conclusion of the quality of the hadith sanad of a researcher. As for responding to the *laqab* of the hadith narrator, the previous description shows that *laqab* is a nickname for a person that reflects his character, and physical characteristics. The author assumes that this is one of the things to consider in determining the assessment of a narrator.

In the author's opinion, taking *laqab* and *kunyah* into consideration in conducting hadith research is part of the effort to avoid hadith from syuzus and illat. Because Syuhudi Ismail responded that the phrase avoiding shuzus and 'illat has the status of minor rule elements, the appearance of these two elements in the definition aims to emphasize and be careful. Illat by Ibn Shalah is considered as hidden things that cause damage to the quality of the hadith. (Salah, 1986). Meanwhile, the science of knowing *laqab* and *kunyah* is one of the disciplines that is complicated to understand, so it requires great effort to know it.

Therefore, in the process of hadith sanad criticism, a researcher should refer to books of rijal such as Ibn Hajar's Tahdzib al-Tahdzib, al-Mizzi's Tahdzib al-Kamal, Ibn Abi Hatim's al-Jarh wa Ta'dil, and others. Some additional books are also needed to pay attention to the *kunyah* and *laqab* of a narrator in the hadith chain to avoid misunderstandings. Some books that can be used regarding *kunyah* and *laqab* are as; (Thahan, 2010)

1. Kitab *Thabaqat al-Asma' al-Mufradah* by Ahmad bin Harun al-Bardiji.
2. Kitab *Fath al-Bab fii al-Kunya wa al-Alqab* by Abu Abdillah Muhammad bin Ishaq bin Mundah.
3. Kitab *al-Kunya wa al-Asma'* by al-Daulabiy. Ali al-Madini, Muslim, and al-Nasa'i also authored the same book.
4. Kitab *Nuzhah al-Albab fi al-Alqab* by Ibn Hajar al-Asqalani.

For more details, some steps that can be taken in sanad research involving aspects of *laqab* and *kunyah* of narrators are as follows:

- a. Compile the biography of each narrator involved in the hadith transmission process, namely: the full name of the narrator, the place and year of his birth, the place and year of his death, the record of his journey in seeking hadith and the list of his teachers and students. In determining the narrator's name, the researcher needs to analyze carefully if, in the series of sanad, a narrator is mentioned with his *kunyah* or *laqab* to ensure the person referred to in the sanad is understood. Steps were taken to minimize errors, namely:
 - 1) Comparing the narration in other routes, because sometimes in other routes, a narrator is mentioned by name and with a description of the person in question;
 - 2) Confirm the name of the narrator in question in books related to kunyah and laqab.
 - 3) Tracing whether the two narrators have met and have a student-teacher relationship.
- b. Compile the judgment of each narrator from various hadith critics. This can be done by tracing the judgments in the form of jarh (censure) and ta'dil (praise) of each narrator using the rules of al-jarh wa al-ta'dil if necessary and then making a conclusion regarding the personal quality of the narrator. However, a researcher also needs to consider the laqab aspect of determining the personal quality of the narrator, namely by paying attention to the following points:
 - 1) If a narrator is given a laqab that reflects his bad character, then the laqab is a jarh for him and will affect the quality of the hadith sanad. Unless the laqab has a bad connotation, upon investigation, it turns out that there are reasons for naming the laqab that do not affect the quality of the tradition's sanad.
 - 2) If a narrator is given a laqab that only describes his physical deficiencies and has nothing to do with the narrator's psychology and character, then there is no need to question it, and it does not affect the quality of the hadith sanad.
- c. Providing evidence regarding the continuity of the sanad of each narrator who is close to each other. This can be done by measuring the distance between the

student's birth and the teacher's death, paying attention to the place of possible meeting, and the pronunciation used to transmit the hadith.

d. Concluding on the sanad's quality by considering the above.

REFERENCES

- 'Itr, N. (2012). *'Ulumul Hadis* (Cet.1). Remaja Rosda Karya.
- Al-Hakim, A. 'Abdillah al-H. M. bin 'Abdillah bin M. bin H. bin N. bin. (1990). *al-Mustadrak 'ala al-Sahihain* (Cet.1). Dar al-Kutub al-'Ilmiyyah.
- Al-Naisaburi, M. bin al-H. A. al-H. al-Q. (1991). *al-Musnad al-Shahih al-Mukhashar binaql al-'adl 'an al-'adl ila Rasulullah Saw* (Cet.1). Dar Ihya' al-Turats al-'Arabi.
- Al-Suyuti, J. (n.d.). *Tadrib al-Rawi fi Syarh Taqrib al-Nawawi*. Dar al-Thayyibah.
- Al-Tirmidzi, M. I. (1998). *Jami'al-Mukhtasar min al-Sunan*. Baitul Afkar al-Dauliyah.
- Ali, I. bin. (1978). al-Kunya wa al-Alqab wal Asma' 'Indal 'Arab. *Majmu' Al-Lughah Al-'Arabiyyah Bi Damasyqi*, 3(1), 387–410.
- Hassan, A. Q. (2007). *Ilmu Mushthalah Hadits* (Cet.1). CV Penerbit Diponegoro.
- Ismail, M. S. (1992). *Metodologi Penelitian Hadis Nabi* (Cet.1). Bulan Bintang.
- Ismail, M. S. (1995). *Kaidah Keshahihan Sanad Hadis* (Cet.2). Bulan Bintang.
- Jamila, W. K. N. bin W., & Nasonb, A. bin M. (2012). KONSEP TAJRIH MENURUT SARJANA HADITH DAN TAJRIH YANG TIDAK MUKTABAR. *SIMPOSIUM NUSANTARA*, 9, 605–617. <https://ir.uitm.edu.my/id/eprint/50920/>
- Mazur, I. (n.d.). *Lisan al-Arab* (Cet.2). Dar al-Shadir.
- Mustafa, I., & Dkk. (n.d.). *Mu'jam al-Wasit*. Dar al-Da'wah.
- Salah, I. (1986). Ma'rifah Anwa' Ulum Al-Hadis (Muqaddimah Ibn Salah fi Al-Hadis). In *(Muqaddimah Ibn Salah fi Al-Hadis)*. Dar al-Fikr al-Ma'ashir.
- Thahan, M. (2010). Taisir Mustalah al-Hadis. In *Maktabah al-Ma'arif linnasyr wa al-Tauzi': Vol.* (Cet.10, Issue). Maktabah al-Ma'arif linnasyr wa al-Tauzi'. -
- Zakariyya, A. bin F. bin. (n.d.). *Mu'jam Maqayis al-Lughah*. Dar al-Fikr.