



THE EFFECTIVENESS OF HADITH CRITICISM: AN ANALYSIS OF HADITH TRANSMITTERS CONSIDERED MUDALLIS

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ABSTRACT

This study tries to "change" the exclusive claim of some Muslim hadith scholars about hadith criticism. This study also tries to explore the 'Ulum al-Hadith theories deeply. Then, it tries to lead the paradigm of hadith criticism, which is oriented toward finding an alternative methodology. The main subject of the study is: "How is the effectiveness of hadith criticism, especially status, a *Mudallis' riwayat?*" Using the historical-critical method, which is reflected in the *isnad cum matan* analysis, Harald Motzki's method, this study investigates the hadith of Qatadah ibn Di'amah al-Sudusy al-Bashry (d. 117 H), a mudallis, mainly on judgment critic expert to him. The research results are as follows: 1) Sanad and Matan are important elements of hadith. These elements are related to one another. In other words, the quality of hadith is based on the authenticity-validity of Sanad and Matan. 2) mudallis, labeled to a rawi, and his narration are not necessarily the basis of authenticity-validity of hadith, and 3) if the 'Ulum al-Hadith theory is not applied carefully, then, perhaps, decreases the quality of hadith literature significantly. The study's implication is related to the effort to determine the methodology for reconstructing the authenticity and validity of hadith, which means that the methodology can prove the authenticity and validity of hadith normatively and empirically.

Keywords: Hadith criticism; *mudallis*; *isnad cum matan analysis*.

1. INTRODUCTION

In contrast to the Qur'an, whose authenticity is guaranteed, the discourse on the authenticity and validity of hadith has been crucial and controversial in hadith studies throughout history.¹ Hadith's criticism so far has been paradigmatically "*medieval-centric*." Appreciation of

¹M. Syuhudi Ismail. (1992). *Metodologi Penelitian Hadis Nabi*. Jakarta: Bulan Bintang, 3; Wael B. Hallaq. *A History of Islamic Legal Theories*. Translated by E. Kusnadiningrat and Abdul Haris bin Wahid (2000). *Sejarah Teori Hukum Islam*. Jakarta: PT. Grafindo Persada, 86. 86.

the works of classical scholars and the methodologies they have produced seems to be an established work and methodology.

Hadith, by definition, requires the involvement of the Prophet.² Alternatively, in other words, it is only through hadith that the sunnah³ of the Prophet can be "felt." In Hadith Science, there are three considerations in determining whether a hadith is truly from the Prophet (*Sahih*):⁴ the continuity of the chain of rawi (Sanad/transmission continuity), the credibility of the rawi ('*adil* and '*Dhabit*'), free from *Shudzudz* (irregularities) and '*illah* (defects).

The assassination of 'Ustman Ibn Affan (36 AH), which was accompanied by the birth of political groups within the Muslim community, had a significant impact on the development of hadith criticism. Each group sought support from the Prophetic traditions to gain legitimacy. They would create a false tradition if they could not find one that suited their group's interests.⁵

Hadith science developed, in part, as a response to the rise of hadith forgery. A formal system of hadith criticism became necessary when the integrity of the hadith was threatened by theological and political divisions, by widespread hadith forgery, and by the death of the authority who could personally attest to the veracity of information claimed to be the words and actions of the Prophet, i.e., the generation of companions. The Muslim response to this crisis was to collect and write down the traditions systematically and to formalize the use of transmission (*Sanad*) as a supporting argument for the authenticity of the traditions and as an attempt to minimize the rate of hadith forgery.⁶ This fact motivated the hadith scholars to develop relatively strict criticism criteria to sort out the traditions circulating among the people.

The criteria or requirements for the authenticity of hadith that hadith scholars have formulated are aimed at answering various issues that arise around hadith, such as the validity, authenticity, and historical validity of the existence of hadith itself. However, the criteria of Hadith Science are not without gaps to be criticized. Some consider a gap between theory and fact, between the theory of Hadith Science and the objective state of hadith literature. For example, no tradition can be accepted until there is a "guarantee" of the integrity and reputation of its narrator.⁷ When such a guarantee is "missed" by a narrator, it affects the status of the hadith he narrates. A narrator who is claimed to be a *Mudallist* by the hadith critics, for example, his narration is considered doubtful and cannot be used as *evidence* until another authentic hadith corroborates it when he uses the term '*an* and its cognates.⁸

The manner of receiving the narration in Hadith Science is indeed one of the keys to assessing the accuracy of the narration of a hadith narrator. Some scholars claim that a hadith narrated using the term '*an* has a broken chain. The majority, however, consider it *to be Muttashil* if the following conditions are met:⁹ *First*, there is evidence of a meeting between the narrator

²Muhammad 'Ajjaj al-Khatib. (1991). *Al-Mukhtasar al-Wajiz fi 'Ulum al-Hadith*. Beirut: Muassasah al-Risalah, 20.

³Muhammad Zubayr Shiddiy. (1996). Hadith - A Subject of Keen Interest", in P. K. Koya (ed.), *Hadith and Sunnah: Ideals and Realities*. Kuala Lumpur: Islamic Book Trust, 4.

⁴Ibn Shalah. (n.d). *Muqaddimah Ibn Shalah fi 'Ulum al-Hadith*. Cairo: Maktabah al-Mutanabbiy, 7-8.

⁵Faisar Ananda Arfa. (1996). *Sejarah Pembentukan Hukum Islam: Studi Kritis tentang Hukum Islam di Barat*. Jakarta: Pustaka Firdaus, 20; M. Syuhudi Ismail. (1995). *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*. Jakarta: Bulan Bintang, 104-107.

⁶Daniel W. Brown. *Rethinking Tradition in Modern Islamic Thought*. Translated by Jaziar Radianti and Entin Sriani Muslim. (2000). *Menyoal Relevansi Sunnah dalam Islam Modern*. Bandung: Mizan, 122

⁷Kamaruddin Amin. (2005). *Menentukan Kualitas Hadis Mencari Metodologi Alternatif*. Unpublished manuscript, Program Pasca Sarjana IAIN Alauddin Makassar, Makassar. 4-5. See also Daniel W. Brown, *Rethinking Tradition...*, 110.

⁸Kamaruddin Amin. (2004). Nashiruddinn al-Albani on Muslim's Sahih: A Critical Study of His Method. *Islamic Law and Society*, In David S. Powers (ed.), (2). Netherlands: Brill, 154. 154.

⁹M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis...*, 70.

using the term and the previous narrator. *Secondly*, the narrator who uses the term 'an is not a narrator who is claimed to *be mudallis*. Furthermore, the rawi must be people whose credibility is guaranteed (*Tsiqah*).¹⁰

Determining the status of rawi in Hadith Science refers to their biographical accounts found in biographical literature. However, the accuracy of biographical books is also vulnerable to criticism.¹¹ The distance between the biographers and the rawi they comment on raises intriguing questions, and biographers usually do not judge the rawi directly but quote the opinions of previous scholars. In addition, the literature on the biographies of the rawi is often considered a product of conflict. It explains the contradictions in the biographical literature regarding the reliability of the Rawi.

From the above, it can be understood that the problem is not the earnestness of the hadith scholars but the effectiveness of their methods.

2. METHODS

This research is closely related to historical data. Hence, the method used to discuss the topic is the *historical-critical method*.¹² The historical-critical method is applied because one of the purposes of this paper is to reconstruct the historical facts of the hadith in an "objective" manner.

Specific figures who speak on the subject will be compared and contrasted when elaborating on the thoughts of hadith criticism. In this sense, this research applies a *comparative approach* at the level of certain concepts. This approach is applied, for example, to determine the accuracy of the hadith criticism theory surrounding the traditions narrated by *mudallis*. In this study, the conventional hadith criticism theory that hadith scholars have developed is juxtaposed with the *isnad cum Matan* analysis method developed by Motzki.¹³

By using *isnad cum Matan analysis*, the quality of a narrator is not based solely on the critics' comments about the narrator. The critics' comments become secondary. The quality of the narrator is determined primarily by the *Matan* or text of the hadith from which the narrator originated.¹⁴

The *isnad-cum-Matan* method, pioneered by Motzki, consists of several steps.¹⁵ *First*, it traces the hadith to be studied in all available books of hadith either in the *Kutub al-shittah (canonical collection)* or in the *pre-canonical collection*, as well as in the books that came after the canonical *collection (post-canonical collection)*.

Secondly, after collecting all the necessary data, a table shows the narration's process, who received the hadith, and from where. By doing so, the rawi, which is the *common link* of each generation, will be detected. In this way, a hypothesis about the history of hadith transmission can be formulated as to whether the hadith only circulated in the second-third century or was already in circulation in the first century of the hijra. In this way, we can determine whether the

¹⁰M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis...*, 70.

¹¹Daniel W. Brown, *Rethinking Tradition...*, 127.

¹²Montgomery Watt. (1988). *Islamic Fundamentalism and Modernity*. London: Routledge, 86; Arifuddin Ahmad. (2003). *Paradigma Baru Memahami Hadis Nabi: Refleksi Pemikiran Pembaharuan Prof. Dr. H. M. Syuhudi Ismail*. Jakarta: MSCC, 10.

¹³ Kamaruddin Amin, "Nashiruddin al-Albani", 152-153.

¹⁴ Kamaruddin Amin, "Nashiruddin al-Albani", 169.

¹⁵ Ali Masrur. (2007). *Teori Common Link G.H.A. Juynboll: Melacak Akar Kesejarahan Hadis*. Yogyakarta: LkiS, 91. Kamaruddin Amin. *Menentukan Kualitas Hadis...*, 6-7.

tradition originated from the Prophet, the Companions, the Taabi'in, and after them. In addition, the independence of each narration must be proven. Is it true that rawi A received the tradition from rawi B as he claims, that B received the tradition from C as he claims, and that C received the tradition from D as he claims?¹⁶

The *third* step compares the texts of the various Sanad variants to look for connections and differences in structure and wording. This step also makes it possible to formulate a narration history of the hadith under study. Finally, or *fourth*, compare the Sanad and Matan analysis results.

Conceptually, what is offered by the *isnad cum Matan* method is not something new in the realm of hadith science. At first glance, it is similar to the methods used to find *Shadz* and *'Illah* in hadith criticism methodology. It is just that the current tradition of hadith criticism tends to ignore these two elements.

Motzki also differs in addressing the phenomenon of the *shared link*. If Juynboll understands it more as the rawi, the author or forger of the hadith, then Motzki considers the *shared link* the first systematic collector who also acts as a teacher who teaches science in general and hadith in particular.¹⁷

With the *isnad cum Matan* method, the quality of a rawi is not only based on the critics' assessment of the rawi but is mainly determined by the *Matan* or text informed by the rawi himself.

3. RESULTS AND DISCUSSION

The author will test the hadith criticism theory of *Tadlis* by applying *isnad cum Matan* analysis to the hadiths narrated by a rawi claimed to be *mudallis* by the hadith critics. The rawi chosen is Qatadah ibn Di'amah al-Sudusiy al-Bashriy (d. 117 AH). There are several reasons why the author chose this rawi: Qatadah was among those who narrated many hadiths, ranging from hadiths concerning Aqidah and worship to Muamalah;¹⁸ in Ibn Hajr al-'Asqalaniy's *Thabaqat al-Mudallis*, Qatadah's name is recorded in the third level (*thabaqah*),¹⁹ the level inhabited by *mudallis* who are "required" to use the explicit term of reception (*sima*) in order to make their narrations reliable without having to wait for support from other sahih hadiths and or wait for proof that they directly received their hadiths from previous rawi.

Qatadah's narration under scrutiny is that of Anas ibn Malik, a Companion who narrated many hadiths from the Prophet. Anas ibn Malik was among the companions called the "treasurers of hadith" (*al-Muktsirun fi al-Hadith*).²⁰ Of the approximately 1584²¹ hadiths he narrated, 318 were narrated by Qatadah. In other words, 318 hadiths have the route "Prophet - Anas ibn Malik - Qatadah - so-and-so - so-and-so - *Mukharrij*." Of these, some hadiths narrated by Qatadah are recorded in more than one book of hadith, so the hadiths transmitted in the above manner amount to 745 hadiths. Al-Bukhariy recorded 197, Muslim 170, Abu Daud 65, al-Tirmidhiy 92, al-Nasa'iy 167, and Ibn Majah 54.

¹⁶ Kamaruddin Amin, *Menentukan Kualitas Hadis...*, 6-7.

¹⁷ Ali Masrur, *Teori Common Link...*, 179.

¹⁸ Subhi al-Shalih. *Ulum al-Hadith wa Mushthalahu*. Translated by Pustaka Firdaus Team. (2000). *Membahas Ilmu-Ilmu Hadis*. Jakarta: Pustaka Firdaus, 158-159.

¹⁹ Ibn Hajr al-'Asqalaniy (hereafter al-'Asqalaniy). (1986). *Thabaqat al-Mudallis*. Cairo: Dar al-Shahwah, 22 and 67; Ibn al-'Ajamiy al-Shafi'iy. (1986). *Al-Tabyin li Asma' al-Mudallis*. Beirut: Dar al-Kutub al-'Ilmiyyah, 46; Al-Suyuthiy. (1986). *Asma' al-Mudallis*. Cairo: Dar al-Shahwah, 102.

²⁰ M. Syuhudi Ismail. (1991). *Pengantar Ilmu Hadis*. Bandung: Angkasa, 34.

²¹ Jamal al-Din Abi al-Hajjaj Yusuf al-Mizziy (henceforth al-Mizziy). (1982). *Tuhfah al-Asyraf bi Ma'rifah al-Athraf*. India: al-Dar al-Qayyimah, juz I, 5.

The science of hadith generally emphasizes that one of the keys to assessing the accuracy of the report of a claimed *mudallis* is how the report was received. When a *mudallis* states: "*Sami'tu*" (I heard), for example, then his transmission chain is considered continuous. Nevertheless, if he states: "*'an*" (sourced from), for example, then his transmission is doubtful, even likely to be weakened, or his judgment is deferred until it is believed that he heard or received the narration from a previous rawi.²²

According to the author's investigation, out of 197 hadiths on the Qatadah - Anas ibn Malik line in the *Sahih al-Bukhariy*, only 38 use the word "*Sami'tu*" and other words that "indicate" that he directly received the hadith. The remaining 159 times, he expresses the process of receiving his report with ambiguous *statements*. See Table B.1.

Table B.1*Isnad Qatadah - Anas ibn Malik in Saheeh al-Bukhariy*

No.	Name of the Book	Qatadah's Ambiguous Statement	Qatadah's explicit statement	Number of hadiths
1.	<i>Kitab al-'man</i>	6	-	6
2.	<i>Kitab al-'Ilm</i>	2	1	3
3.	<i>Kitab al-Thaharah</i>	1	1	2
4.	<i>Kitab al-Shalah</i>	17	4	21
5.	<i>Kitab al-Janaiz</i>	2	-	2
6.	<i>Kitab al-Zakah</i>	2	-	2
7.	<i>Kitab al-Hajj</i>	5	2	7
8.	<i>Kitab al-Shaum</i>	1	-	1
9.	<i>Kitab al-Buyu'</i>	2	-	2
10.	<i>Kitab al-Harts wa al-Muzara'ah</i>	1	1	2
11.	<i>Kitab al-Khushumat</i>	1	-	1
12.	<i>Kitab al-Rahn</i>	1	-	1
13.	<i>Kitab al-Hibah</i>	2	2	4
14.	<i>Kitab al-Washaya</i>	2	-	2
15.	<i>Kitab al-Jihad wa al-Sair</i>	9	4	13
16.	<i>Kitab Bad' al-Khalq</i>	-	2	2
17.	<i>Kitab al-Manaqib</i>	15	2	17
18.	<i>Kitab al-Magaziy</i>	8	2	10
19.	<i>Kitab Tafsir al-Qur'an</i>	9	1	10
20.	<i>Kitab Fadhail al-Qur'an</i>	1	1	2
21.	<i>Kitab al-Nikah</i>	5	-	5
22.	<i>Kitab al-Ath'imah</i>	4	-	4
23.	<i>Kitab al-Adhahiy</i>	2	1	3
24.	<i>Kitab al-Ashribah</i>	4	-	4
25.	<i>Kitab al-Thibb</i>	4	-	4
26.	<i>Kitab al-Libas</i>	10	2	12
27.	<i>Kitab al-Adab</i>	6	2	8
28.	<i>Kitab al-Da'awat</i>	3	3	6
29.	<i>Kitab al-Riqaq</i>	9	3	12

²² Al-'Asqalaniy. (1984), *Ta'rif Ahl al-Taqdis bi Maratib al-Maushufin bi al-Tadlis*. Beirut: Dar al-Kutub al-'Ilmiyyah, 91-92.

30.	<i>Kitab al-Aiman wa al-Nudzur</i>	2	1	3
31.	<i>Kitab al-Faraidh</i>	2	-	2
32.	<i>Kitab al-Hudud</i>	3	1	4
33.	<i>Kitab al-Diyat</i>	2	1	3
34.	<i>Kitab al-Fitan</i>	5	-	5
35.	<i>Kitab al-Ahkam</i>	1	-	1
36.	<i>Kitab al-Tauhid</i>	10	1	11
	Total	159	38	197

The above data indicates that automatically, out of 197 hadiths, we have to doubt 159 hadiths of al-Bukhariy that originated from Qatadah-Anas ibn Malik. These 159 hadiths of al-Bukhariy can also be found in other canonical collections. The breakdown: Muslim narrates 95 hadiths, in 74 of which Qatadah uses the ambiguous term '*an*' and it is equivalent; in Abu Daud's collection, there are 28 hadiths in only four of which Qatadah uses the phrase '*al-sima'*'; al-Tirmidhi 46 hadiths, in 40 of which Qatadah uses the term '*an*' and its equivalent; al-Nasa'i in *his al-Shugra* and *al-Kubra* collected 72 hadiths out of which 56 Qatadah used ambiguous terms ('*an*' and its equivalent); while Ibn Majah recorded 22 hadiths out of which in only one did Qatadah express his acceptance of the report explicitly. Thus, 215 other Qatadah - Anas ibn Malik hadith-reports also use ambiguous terms of acceptance. The data suggests that not only did al-Bukhariy accept the narration of a claimed *mudallis* when he used explicit terms of transmission, but he also accepted their narration when he expressed his narration with ambiguous *statements*.

In hadith science, it is explained that the narration of a *mudallis* using '*an*' and the like can be considered continuous if there is evidence that he received the narration directly from a previous informant. Such evidence can be in the form of testimony about the familiarity between the *mudallis* and his informant, and it can also be news about the transmission activity between the *mudallis* and his informant.²³ This theory seems to be disproved by al-Bukhariy's acceptance of Qatadah's transmission using "*an*." It is suggested that the terminology of transmission used by the first generation (companions and *Tabi'in*) did not affect the reliability of the Sanad. Al-Bukhariy's acceptance of Qatadah's narrations also shows that he did not doubt Qatadah's quality as a *reliable rawi* (*Thiqah*). It is contrary to the accusation of some hadith critics that Qatadah was one of those rawi who "often" committed *tadlis*.

Another fact was discovered from the author's search in various hadith books. Sometimes, a hadith with the same transmission uses different terms of transmission; in one case, the rawi uses '*an*' (the equivalent), while in another case, he uses *Sami'tu* (the equivalent). This case can be found not only in the *Sahih al-Bukhariy* but also in the existing hadith literature.

To further clarify the above description, the author brings up one of the hadiths on the Qatadah - Anas ibn Malik line found in al-Bukhariy; namely:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

1. Sanad Analysis

Suppose the hadith about the "criteria of a believer" transmitted by Qatadah-Anas ibn Malik is traced in various hadith collections. In that case, it will be found that the hadith related to this issue is contained in almost all of them, including the *pre-canonical collection*, *Sunan al-Darimi*,

²³ Abu Zakariya Yahya *al-Nawawiy*. (1924). *Sahih Muslim bi Sharh al-Nawawiy*. Egypt: al-Mathba'ah al-Mishriyah, juz I, 32 and 127-128; M. Syuhudi Ismail. *Kaedah Kesahihan Sanad Hadis...*, 70-71.

Musnad Ahmad ibn Hanbal, and *Muwaththa Malik*, but the hadith under study is not found in *Muwaththa Malik*; and in the *canonical collection* except *Sunan Abi Daud*.²⁴

Al-Bukhariy has three Sanad variants; two have the same version of the hadith material, and one has a relatively different version. The two versions that are the same originate from one rawi Musaddad (d. 228 AH). He obtained them from Yahya ibn Sa'id (d. 198 AH), who received them from two different rawi, namely al-Husayn al-Mu'allim (d. 145 AH) and Shu'bah ibn al-Hajjaj (d. 160 AH). Another variant is that of Adam ibn Abi Iyas (d. 220 AH), who narrated from Shu'bah. Adam's narration is shorter than that of Musaddad's. In all three variants, both al-Husayn and Shu'bah mention Qatadah ibn Di'amah as the informant who reported the tradition of Anas ibn Malik from the Prophet.

Muslim puts forward two variants of the Sanad. One variant is obtained from Zuhair ibn Harb (d. 234 AH), who attributes it to Yahya ibn Sa'id, who narrated the tradition from al-Husayn al-Mu'allim. From this variant, a slightly longer version of the tradition is found. Meanwhile, two versions of the hadith with the same rawi come from Muhammad ibn al-Mutsanna (d. 252 AH) and Muhammad ibn Basysyar/Bundar (d. 252 AH). Both claimed to have obtained the narration from Muhammad ibn Ja'far, commonly known as Gundar (d. 193 AH), who heard the information from Shu'bah. In both these variants, al-Husayn al-Mu'allim and Shu'bah also mention Qatadah as the source of the tradition, which was returned to Anas from the Prophet.

In al-Tirmidhi, only one variant is found, namely Suwaid ibn Nashr (d. 240 AH), who received information from 'Abdullah ibn Mubarak (d. 181 AH), who narrated the tradition from Shu'bah who also, in this variant, obtained the narration from Qatadah.

Al-Nasa'iy recorded two redacted versions of the hadith with four Sanad variants. Musa ibn 'Abd al-Rahman (d. 258 AH), Ishaq ibn Ibrahim (d. 238 AH), and Suwaid ibn Nashr narrated the *same* version from different *Rawi*. Musa claims to have received it from Abu Usamah (d. 201), who attributed it to al-Husayn al-Mu'allim. Ishaq received his tradition from al-Nadhr ibn Shamil, who obtained it from Shu'bah. At the same time, Suwaid received his report from 'Abdullah ibn Mubarak, who also received his tradition from Shu'bah, such as al-Tirmidhi. Another variant is that of Humaid ibn Mas'adah (d. 224 AH), who informs us of two versions of the tradition. He received it from Bisyr ibn al-Mufadhhal (d. 187 AH), who narrated the tradition from Shu'bah. Moreover, all these paths converge on Qatadah.

In Ibn Majah, only one Sanad variant of two different versions of the *Matan* is found, that of Muhammad ibn Basysyar, who narrated it to Muhammad ibn al-Mutsanna. This variant is the same as one of the Sanad variants recorded by Muslims.²⁵

For this hadith, Ahmad ibn Hanbal was the collector who collected the most variants of its Sanad. Of the two versions of the *Matan* found, he recorded seven Sanad variants viz: Muhammad ibn Ja'far and Hajjaj ibn Muhammad (d. 206 AH), who claimed to have received the narration from the same rawi Shu'bah; Rauh ibn 'Ubadah (d. 205 AH) recorded the narration from two rawi at the same time, namely from al-Husayn al-Mu'allim and Shu'bah; while 'Affan ibn Muslim (d. 219 AH) and Bahzun ibn Asad (d. 197 AH) received the narration from Hammam ibn Yahya (d. 165 AH).

²⁴ Al-Bukhariy *Kitab al-Iman* 7 and 8:2; Muslim *Kitab al-Iman* 16:2, 17:1, and 17:2; al-Turmudziy *Kitab Shifah al-Qiyamah* 59:2; al-Nasa'iy *Kitab al-Iman* 19:1, 19:4, and 19:5; Ibn Majah *Kitab al-Sunnah* 9:11, and 9:12. Al-Mizziy, *Tuhfah al-Asyraf...*, juz I, p. 203; h. 322; and p. 325. As for the traditions from Ibn Hanbal and al-Darimi, the author accessed them through the hadith CD *Mausu'ah al-Hadith al-Syarif*. By using the word *yu'minu* the information was obtained that the hadith can be found in Ibn Hanbal's tradition numbers 12338, 12349, 12671, 12676, 13138, 13271, 13272, 13402, 13449, 13452, and 13568. While al-Darimi's tradition no 2623 and 2624.

²⁵It's just that in the order of his name, Ibn Majah gives precedence to Muhammad ibn Basysyar/Bundar over Muhammad ibn al-Mutsanna. Muslim, on the other hand, does the opposite.

The Sanad variant recorded by Ibn Hanbal is shorter than those commonly recorded by other collectors, consisting of only four Sanads. The only one with five links is that of 'Ubaidillah ibn Mu'adz (d. 227 AH), who received the information from his father Mu'adz ibn Mu'adz (d. 196 AH), who narrated it from Shu'bah. All these routes converge on Qatadah.

Al-Darimi suggests two variants of the Sanad out of two versions of the narration: Yazid ibn Harun (d. 206 AH), in one version, relates the report alone, but in the other, he relates the tradition with Hashim ibn al-Qasim (d. 207 AH). However, in both versions, Yazid and Hashim received the narration from Shu'bah, who, again, had Qatadah as his informant.

It shows that Qatadah ibn Di'amah (d. 117/118 AH) was the *common link* for this hadith. He is claimed as the teacher by three of his students: al-Husayn ibn Dhakwan al-Mu'allim (d. 145 AH), Shu'bah ibn al-Hajjaj (d. 160 AH), and Hammam ibn Yahya ibn Dinar (d. 165 AH). These three rawi, who both came from Bashrah, played the role of *partial common link* (hereafter abbreviated as *PCL*). Among the three Shu'bah is the rawi, who informs the most about the hadith. He transmitted it to at least eleven other Rawi. While al-Husayn conveyed the tradition to three rawi, Hammam informed only two rawi.

From these facts, it can be concluded that the hadith about the criteria of a believer attributed to Qatadah - Anas ibn Malik was transmitted in Basrah in the first quarter of the second century Hijri by Qatadah (d. 117 AH).

From the results of the Sanad analysis, it can be understood that although Qatadah can be regarded as the rawi most responsible for the *Matan* of this tradition, it does not necessarily imply that he was the *fabricator of the tradition*. Instead, it suggests that Qatadah was the first hadith collector who widely transmitted the hadith to his students, and it can also be understood that he was one of the most authoritative Basrah rawi of his time so that the hadiths he transmitted could quickly spread.

3. *Matan* (Hadith Text) Analysis

The procedure of hadith science outlines two steps to be taken in order to prove the validity of the *matan* of a hadith. *The first is to examine the wording of the text, and the second is to examine the content of the text.*²⁶ In practice, these two steps are relative depending on the condition of the *Matan* under study. In other words, a *Matan* may be scrutinized only for its content, or it may be scrutinized only for its redaction, or both.

One of al-Bukhari's hadith collections on loving one's neighbor, which has Qatadah-Anas in its chain of transmission, is that of Musaddad from Yahya who received it from two teachers, Shu'bah and al-Husayn al-Mu'allim, which can be used as a starting point for analyzing the *Matan*. *The Matan* of the hadith is:

According to the chain of transmission from Musaddad - Yahya - Shu'bah and al-Husayn al-Mu'allim - Qatadah - Anas - the Prophet said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

Muslim also recorded this version of the *Matan* from three teachers, namely:

Zuhair ibn Harb - Yahya ibn Sa'id (whom al-Bukhari narrated from Shu'bah) - Husayn al-Mu'allim.

²⁶ Asep Sugiri. (2004). Wasiat untuk Ahli Waris: An External and Internal Critique of the Authenticity of Hadiths Prohibiting Wills for Heirs. *Journal of Al-Jami'ah*, vol. 42, No. 2, 481. 481.

The path of Muhammad ibn Mutsanna and Ibn Basysyar - Muhammad ibn Ja'far - Shu'bah.

There are differences in *wording* between the two narrations and additions (*Ziyadah*), which may be due to the reception process of each rawi. However, the structure and main *Matan* parts remain the same. See table B.2:

Table B.2

Al-Bukhariy (Shu'bah and Husayn version)	Muslim (al-Husayn version)	Muslim (Shu'bah version)
Jump to the central part of the <i>Matan</i>	<ul style="list-style-type: none"> Starting his hadith with the oath phrase <i>wa al-Ladziy Nafsiy bi Yadih</i>. Beginning the main <i>Matan</i> section with the phrase <i>la Yu'mini 'abdun</i>. Inserting the words <i>li jarihi aw qala li akhihi</i>. 	It goes straight to the central part of the <i>Matan</i> but slips in words <i>aw qala li Jarihi</i> .

A text version with the exact wording as al-Bukhari's above tradition can be found in *Sunan al-Tirmidhi*, which comes from Suwaid ibn Nashr - 'Abdullah ibn Mubarak - Shu'bah.

Al-Nasa'iy also recorded a tradition from Suwaid ibn Nashr - 'Abdullah ibn Mubarak - Shu'bah with the exact wording. Similarly, Al-Nasa'iy's other hadiths were received from Ishaq ibn Ibrahim-al-Nadhr-Shu'bah and Humaid-Bisyar-Shu'bah. The redaction of al-Nasa'iy, which differs from that of al-Bukhariy, is from Musa ibn' Abd al-Rahman - Abu Usamah - Husayn al-Mu'allim. This hadith is closer to the Muslim hadith, but the phrase *min al-Khair* is added *at* the end.

The hadith of al-Darimiy, narrated by Yazid ibn Harun-Shu'bah, is also similar in its wording to that of al-Bukhariy.

As stated in the Sanad analysis, al-Nasa'iy has a Sanad that is of the same as the variant Sanad that Muslim has, namely Muhammad ibn Mutsanna and Ibn Basysyar - Muhammad ibn Ja'far - Shu'bah. It turns out that the same chain of transmission from two different books conveys the hadith with the exact wording.

Ibn Hanbal, in addition to recording the most Sanad variants, also recorded the most diverse redactions of the hadith and, in other words, summarized all the redactions of the *Matan* found in other hadith collections. The versions of 'Ubaidillah - Mu'az - Shu'bah and Hajjaj - Shu'bah convey the same hadith material as al-Bukhariy. Another of Shu'bah's disciples, Muhammad ibn Ja'far, transmitted the same hadith that Muhammad ibn Mutsanna and Ibn Basysyar informed Muslims about this hadith was admittedly received from Muhammad ibn Ja'far-Shu'bah. Rauh, another disciple of Shu'bah, also narrated this tradition. Rauh's version is longer because it consists of two dictums: the dictum of the subject matter plus the dictum of loving someone only for the sake of Allah (*wa hatta Yuhibba al-Mar'a la Yuhibbuhu illa Lillahi 'Azza wa Jalla*). In addition, Rauh also relates a tradition attributed to al-Husayn al-Mu'allim, whose wording tends to combine the Muslim tradition from Zuhair - al-Husayn with al-Nasa'iy's tradition attributed to Musa - Abu Usamah - al-Husayn. Besides Shu'bah and al-Husayn, Ibn Hanbal also recorded the name of another disciple of Qatadah who also acted as a *PCL*, namely Hammam ibn Yahya—two rawi claims to have received this tradition from Hammam: Affan and Bahzun. The wording of the hadith

of these two rawi is closer to that of the Rauh-al-Husayn hadith, but the wording goes directly to the subject matter. In addition, in 'Affan's hadith, there is an insertion of the word *al-muslim*, which, according to the author, is 'Affan's interpretation of the word *li akhihi*, so it becomes *li Akhihi al-muslim*.

A comparison of the various redactions from different transmission routes reveals that the different redactions inform the same subject matter. On the other hand, the redactions reported from the different transmission routes are similar because *the Matan of the* hadith comes from the same rawi. This fact proves that the hadith was independently received by the rawi in the chain of transmission rather than being based on a conspiracy to create the *Matan of the* hadith, and all of them came from the same informant who, according to the results of the Sanad analysis, was Qatadah ibn Di'amah. Thus, the results of the Sanad analysis are supported by the *Matan* analysis.

This hadith, according to the author, is unique. Out of the many hadiths that speak about the criteria of faith, this is the only one attributed to Anas, which includes the love of neighbor as one of the criteria.²⁷ This tradition was only recorded by rawi from Basra, and one of them, who is also the clout of this narration, is Qatadah.

Another version is recorded in *Sahih al-Bukhariy* from the path of Adam-Shu'bah. If the previous version emphasizes loving others as a characteristic of one's faith, then this version highlights another criterion of faith, namely "love for the Messenger (SAW)" following the *Matan* excerpt:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

Besides al-Bukhariy, Muslims also received the tradition through Muhammad ibn Mutsanna and Ibn Basysyar - Muhammad ibn Ja'far. The versions of Muslim and al-Bukhariy are almost the same, and the only difference is that if in al-Bukhariy, the word *walidhi* comes before the word *Waladhi*, then in Muslim, it is the other way around.

Al-Nasa'iy narrated the tradition from Humaid ibn Mas'adah - Bisyr ibn al-Mufadhhal. The redaction is the same as that of Muslim. Likewise, Ibn Majah, who received the tradition from the same route as Muslim, also recorded the exact wording as Muslim.

Ibn Hanbal narrated this hadith from two routes. *Firstly*, he received it from Muhammad ibn Ja'far and Hajjaj. Ibn Hanbal mentions this route twice in *his Musnad*, but with slightly different wording. The first redaction is the same as al-Bukhariy's, while the other is the same as Muslim's. According to the author, the redaction that is the same as al-Bukhariy's is the one reported by Hajjaj.

In contrast, the one that is the same as the Muslim one is the one that Muhammad ibn Ja'far informed. As stated earlier, Muhammad ibn Ja'far was the informant for Muhammad ibn Mutsanna and Ibn Basysyar, the Muslim sources for this version. *The second is the* route of Rauh. The text of the tradition given by Rauh for this version, like the previous version, is also longer than that given by the other Rawi. He expresses three dictums: the first dictum *la yu'мину ahadukum hatta yakuna Allah wa rasuluhu ahabba ilaihi mimma siwahuma*; the second dictum *wa hatta yuqdzafa fi al-nar*

²⁷ In a narration recorded by al-Haitsamiy in *his Zawaid* we are informed that Anas heard this version of the hadith with an unidentified person (*rajul*). This information suggests that the tradition was indeed received by Anas along with another Companion, however, it is not clear whether the *rajul* also narrated this tradition, only Anas' narration reached the hadith collectors. See the complete tradition in Nur al-Din 'Aliy ibn Abi Bakr al-Haitsamiy. (1992). *Majma' al-Zawaid wa Mamba' al-Fawaid*. Beirut: Dar al-Fikr, juz I, 278. 278.

ahabba ilaihi min 'an ya'uda fi kufirin ba'da idz najjahu minhu, and the third dictum is the main matter.

All of these routes converge on one rawi, Shu'bah ibn al-Hajjaj. In other words, Shu'bah²⁸ was the only disciple of Qatadah who narrated this version, or he was the *cl* for this version.

In contrast to the previous version, which, as far as the author is aware, was only reported by one Companion, Anas ibn Malik, this second version was also reported by other Companions, including Abu Hurairah (d. 57 AH) and 'Abdullah ibn Hisham ibn Zahrah (d.?).

Slightly different from the redaction issued by Anas recorded in al-Bukhariy, Abu Hurairah's tradition begins with the Prophet's oath, *Fawa al-Ladziy bi Yadihi*, and also omits *wa al-Nasi 'Ajma'in*. Another hadith of Abu Hurayrah, recorded in al-Nasa'iy, is almost the same, but it precedes the word *Walad* over *Walid*. Meanwhile, 'Abdullah's version is coupled with the *Sabab al-Wurud* of the hadith and uses the phrase *Ahabba ilaih min al-nafsih*.

From the results of the author's research, it is concluded that Abu Hurairah's version of the hadith was transmitted almost at the same time as Anas-Qatadah-Shu'bah's version, around the second half of the second century AH by Shu'aib ibn Abi Hamzah (d. 162 AH),²⁹ but in a different region, namely Kufa. While 'Abd Allah's version, if we keep in touch with the hadiths recorded in al-Bukhariy, was transmitted almost at the same time as the first version, around the beginning of the second quarter of the second century AH by Zuhrah ibn Ma'bad (d. 127 AH).

If the content of the text (*Matan*) of the tradition ascribed to Qatadah (the first version) is compared with the text of the tradition ascribed to Shu'bah (the second version), then it is seen that they both show similarities in substance, i.e., they both contain explanations about the criteria of believers. The difference is related to the criteria that are emphasized. While the first version emphasizes love for one's neighbor, the second version focuses more on love for the Prophet.

The fact that these two versions are similar in substance is why the author unifies the lines of narration in one bundle of *isnad*. As described in the Sanad analysis, the result is that the *cl* is Qatadah.

Qatadah (d. 117 AH), the connecting link between the different Sanadic lines, received the report from Anas ibn Malik (d. 91 AH). Anas himself claimed to have recorded the narration from the Prophet.

Anas ibn Malik³⁰ was the only companion of the Prophet who ever resided in Basrah. The author did not obtain information on the year of his move to the area. However, some biographical books mention that Anas moved to Basrah at the end of his life. The author is also not specific about the events that motivated Anas to move, but in one narration, it is stated that he was exposed to the slander of Ibn al-Ash'ats, which led to the threat of Hajjaj. It then "forced" Anas to move to Basra.

One of those who had a close relationship with Anas during his time in Basrah was Qatadah.

Based on the Sanadic analysis, it can be concluded that the tradition verbally originates from Qatadah, the first systematic collector who transmitted the tradition to his students.

²⁸ Ibn Hajar al-'Asqalaniy. (n.d) *Tahdzib al-Tahdzib*. Beirut: Dar al-Shadir, juz VII, 301; Isma'il ibn Ibrahim al-Bukhariy. (n.d). *Al-Tarikh al-Kabir*. Beirut: Dar al-Kutub al-'Ilmiyyah, juz III, 244-245. Muhammad ibn Sa'd ibn Mani' al-Hashimiyy al-Bashriy. (1997). *Al-Thabaqat al-Kubra*. Beirut: Dar al-Kutub al-'Ilmiyyah, juz VII, 206; Ali Masrur, *Teori Common Link..*, 127-136.

²⁹ Shu'aib was recognized as a teacher by at least two of his students: al-Hakam ibn Nafi' (d. 222 AH) and 'Aliy ibn 'Ayyasy (d. 219 AH). Both are single-track, so no one is acting as a *cl*. Hadith of al-Bukhariy no. 13 and al-Nasa'iy no. 4929.

³⁰ See Anas' biography in Ibn Sa'd, *al-Thabaqat*, juz VII, 10.

However, the substance of *the Matan* is older than Qatadah, i.e., it comes from Anas ibn Malik, who received it from the Prophet. It is supported by the narrations, which generally reflect the similarity of the subject matter, which were sourced from other companions. This hadith was recorded by Qatadah around the end of the eighties Hijri or the beginning of the nineties Hijri when Anas (d. 91 AH) moved to Basrah.

For the first version, out of about seventeen channels that the author has found, only in three of them does Qatadah express his reception of the hadith from Anas with the phrase *sima'*: Ishaq ibn Ibrahim - al-Nadhr - Shu'bah and Humaid ibn Mas'adah - Bisyr - Shu'bah in al-Nasa'i and Rauh - Shu'bah in Ibn Hanbal. As for the two routes recorded by al-Bukhariy for this version, Qatadah does not use the term *sima* once. However, if the wording of the hadith from al-Bukhariy's channels is juxtaposed with the *Matan* sourced from the channels that use the term *sima'*, there is no difference, except from the Rauh's channel, which consists of two dictums, but the subject matter remains the same.

As for the second version, Qatadah does not use the term *sima* once. However, unlike other narrations, such as Abu Hurairah's, sentence structure has no significant difference. The difference is only related to the addition (*Ziyadah*) or subtraction (*Nuqshan*) of parts of the *Matan*.

From the evidence presented, it would be correct to say that the claim of *mudallis* given to a rawi, as well as the term of transmission used by him, does not have any significant effect, if not no effect at all, on the validity of the hadiths he narrates.

4. CONCLUSION

Several substantive elements in hadith science should be "touched up" again. The quality of hadith determined primarily based on the "quality of the Sanad" tends to neglect the quality of the *Matan*, creating problems in the methodology of hadith science. If the theory is strictly and rigidly applied, it may significantly decline the quality of hadith literature.

In the previous section, the author studied the hadiths of Qatadah, a "*mudallis*" rawi found in al-Bukhariy. The study found that only about twenty percent of his hadiths use explicit transmission. Out of his one hundred and ninety-seven hadiths, he only expresses his narration thirty-eight times using the term *sima*. The data indicates that there are automatically 159 hadiths of doubtful validity. This number is derived from Qatadah's line, sourced from only one informant, Anas ibn Malik. This number will undoubtedly increase if Qatadah's hadiths from other rawi are also scrutinized, and the number will increase even more if the hadiths of other *mudallis* are scrutinized. Should we doubt several hadiths recorded in the available literature simply because of the claim of *mudallis* given to some rawi?

The Sanad and *Matan* are two important elements that make up a hadith. They support each other; in other words, the quality of the hadith is closely related to the quality of these two elements. The quality of a hadith can be assessed through *its Matan, and the quality of the Sanad can be assessed by analyzing the Matan*. Hadith criticism has also not been able to provide an affirmative and adequate answer regarding the origin of a tradition.

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