

The Weakness of Hadith–Hadith in the Book of Ibn Majah from the Perspective of Nasir al-Din al-Albani

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ABSTRACT

The study of the status of hadith and its categorization in a number of hadith books has always been a debate among scholars and experts in hadith, including related to the book of Sunan Ibn Majah. One of the hadith figures who often criticizes the books of hadith is Nasir al-Din al-Albani. One of his famous works entitled Da'if Sunan Ibn Majah contains hadiths that are considered weak according to al-Albani. This study examines al-Albani's hadith assessment methodology and its comparative position vis-à-vis classical hadith scholarship, with specific reference to the book Sunan Ibn Majah. This study employs a qualitative comparative approach (comparative hadith analysis) to analyze al-Albani's methodology in grading hadith as weak (*da'if*), focusing on the methodological patterns he applies and how they compare with classical hadith scholars such as Ibn Hajar al-'Asqalani and al-Dhahabi. The primary objective of this study is to examine al-Albani's methodological framework, rather than merely determining the status of hadith. The results of the study show that al-Albani's assessment methodology differs systematically from the approach taken by the majority of scholars, particularly in his application of sanad criticism criteria. Al-Albani tends to establish the status of hadith based primarily on textual-critical analysis without always providing an in-depth examination of narrator credibility ('adl and dhabith) or cross-referencing with mutabi' and shahid reports, which has led some scholars to contest the basis of his grading decisions.

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1. INTRODUCTION

The study of hadith is very important, as it serves as the second source of reference after the Qur'an. Thus, hadith functions as a primary normative source in Islamic jurisprudence and daily religious practice. (As'ad Kholilurrahman & Muhammad Sholihin, 2024) The study of hadith occupies a central position in Islamic scholarly tradition, as it functions as a key normative foundation after the Qur'an. Scholars have long engaged in systematic efforts to evaluate and classify hadith according to established criteria of authenticity (Huda & Selatan, 2021) In an effort to understand hadith as well as

to comply with and obey it, scholars classify and provide criteria regarding the hadith that are practiced. One of the figures known for hadith evaluation is Nasir al-Din al-Albani. He gave special attention to hadith, one of which is through his work commenting on weak (da'if) hadiths in the book *Sunan Ibn Majah*.

Nasir al-Din al-Albani was a figure who specialized in the science of hadith and authored many works, such as *al-Tawhid Awalun Ya Du'at al-Islam*, *Sahih al-Targhib Wa al-Tarhib*, *Da'if Sunan Abi Dawud*, *Da'if Sunan Ibnu Majah*. (Restu Afandi et al., 2024) Despite the numerous works he wrote, Nasir al-Din al-Albani often disagreed with other hadith scholars, particularly regarding the understanding of the status of certain hadiths. One of the differences of opinion between Nasir al-Din al-Albani and the hadith scholars lies in the conditions of the 'adil (just) characteristic of a narrator. (Sholihin & As'ad, 2024) According to the scholars, a narrator who is 'adil must meet the requirements of being Muslim, mature (baligh), sane, and consistently free from minor sins. However, according to al-Albani, the requirement of being baligh is unnecessary; it is sufficient for the narrator to have reached the level of being mumayyiz (discernible). (Abbas, 2024) In this case, the main object of the research will specifically focus on the book *Sunan Ibnu Majah*, which, according to al-Albani's assessment, has irregularities in terms of the quality of hadith.

The book *Sunan Ibn Majah* is one of the books that compiles several authentic hadiths; it contains 4,341 hadiths. The book *Sunan Ibn Majah* has been the subject of debate among scholars, as to why it is not Imam Malik's *Al-Muwatta* or *Sunan al-Darimi* that is included in the sequence of the *Al-Kutub al-Sittah*. (Ramdhani et al., 2024) Al-Albani in several writings clearly criticizes and explains the status of the hadith, as is done in the book *Sunan Ibn Majah*. (Nadhiran, 2017) Scholars also gave a brief comment regarding the superiority of *Ibn Majah* compared to the other books of *al-Sittah*. Salah al-Din al-'Albani said that the book *Sunan al-Darimi* is more superior than the book *Sunan Ibn Majah*. This is because the book *Sunan al-Darimi* has very few weak narrators, rare hadiths, al-Munkar hadiths, al-Shadh hadiths, although it contains mursal and mawquf hadiths, but it is still better than the book *Sunan Ibn Majah*. Mustafa Mahmud 'Ali stated that if counted, the book *Sunan al-Darimi* has few hadiths and few weak narrators whereas the book *Sunan Ibn Majah* has many hadiths and few weak narrators. That is what makes the book *Sunan Ibn Majah* remain superior to the book *Sunan al-Darimi*. (Wathon, 2025)

Al-Hafiz said in defense of the book *Sunan Ibn Majah* that Imam Ibn Tahir and his followers shifted from previously supporting the book *al-Muwatta* as part of the *al-Kutub al-Sittah* to supporting the book *Sunan Ibn Majah*. This is because the addition of *al-Marfu'* hadiths in the book *al-Muwatta* is fewer compared to those in the book *Sunan Ibn Majah*. Thus, Imam Ibn Tahir, who initially supported the book *al-Muwatta*, shifted to supporting the book *Sunan Ibn Majah*. Ibn Hajar Al-'asqalani, *Al-Nukat 'Ala Kitab Ibn Al-Salah*, 3rd ed. (Riyad: Dar al-Rrayah, 1994).

This research will explain the assessment of Nasir al-Din al-Albani regarding the hadiths found in the book *Sunan Ibn Majah*. There are 3 hadiths in the book *Sunan Ibn Majah* that will be used as objects, the book *al-Taharah*, chapter *al-Siwak*, the book *al-Talaq* chapter *al-Li'an*, the book *al-Fitan*, chapter *fitnatu al-Nisa'*. Therefore, the study of the weakness of hadiths in the book *Sunan Ibn Majah* from the perspective of Nasir al-Din al-Albani is an effort to be cautious in judging a hadith. (Zakaria & Ahmad, 2025)

Several prior studies are relevant to the themes of this research. Achmad Lubabul Chadziq (2020) examined the structure and compilation methodology of *Sunan Ibn Majah*, focusing on the author's biography and editorial methods, but did not address al-Albani's critical assessments of the hadiths contained therein. Mia Syahrina Hanifa, Ali Masrur, and Badri Khaeruman (2022) compared the criteria for hadith authenticity between al-Albani and Ahmad al-Ghumari, offering an important methodological comparison; however, their study did not specifically engage with hadiths in *Sunan Ibn Majah*. Faiz Mustofa Abbas (2024) analyzed al-Albani's practices of *tashih* and *tadh'if* in *Riyad al-Salihin*, contributing to the understanding of his evaluative approach, yet focusing on a different hadith corpus. In addition, Ramdhani et al. (2024) and Syahidin (2024) explored the position and authority of *Sunan Ibn Majah* within the hadith canon, but did not examine the detailed mechanisms

of hadith grading within the work. Further studies, such as Ahmad Fauzi (2021), which discusses contemporary hadith criticism trends, and Nur Kholis (2023), which analyzes methodological shifts in modern hadith scholarship, provide broader theoretical insights but lack specific application to al-Albani's evaluative framework in *Sunan Ibn Majah*. (Baiheki et al., 2025) Despite these contributions, no prior research has undertaken a systematic comparative methodological analysis of al-Albani's criteria in grading hadith as *da'if* specifically within *Da'if Sunan Ibn Majah*. Moreover, existing studies tend to either focus on general biographical, theoretical, or comparative aspects without integrating them into a focused corpus-based analysis. Therefore, this study fills this gap by applying a qualitative comparative (comparative hadith analysis) approach to examine the methodological patterns employed by al-Albani and to compare them with those of major classical scholars such as Ibn Hajar al-'Asqalani and al-Dhahabi, thereby offering a more comprehensive and corpus-specific understanding of hadith evaluation practices. (Burhanuddin, 2018)

Based on the research and scholarly works mentioned above, the author has not found a study that specifically discusses Nasir al-Din al-Albani's critique and the position of the Sunan Ibn Majah book. Therefore, the author will examine the position of Sunan Ibn Majah in the order of Kutub al-Khamsah as well as Nasir al-Din al-Albani's thoughts regarding the assessment of weak hadiths contained in the book *Da'if Sunan Ibn Majah*. Thus, the author raises the theme 'The Weakness of Hadiths in the Book of Sunan Ibn Majah from the Perspective of Nasir al-Din al-Albani.'

2. METHODS

This study employs a qualitative comparative approach, specifically comparative hadith analysis (*muqaranah al-hadith*), to examine al-Albani's methodology in grading hadith as weak (*da'if*). The analysis is carried out through a systematic five-stage procedure: (1) *takhrij al-hadith*, namely tracing and identifying each hadith from *Sunan Ibn Majah* across the primary hadith corpus; (2) sanad identification, by mapping the complete chain of transmission for each selected hadith; (3) narrator analysis (*naqd al-rijal*), evaluating narrator credibility based on the criteria of *'adl* (moral integrity) and *dhabit* (precision), with reference to classical *rijal* literature; (4) *matan* analysis, examining the text for indications of *syudzudz* (anomaly) and *'illat* (hidden defects); and (5) comparative analysis, contrasting al-Albani's grading with those of major classical scholars, particularly Ibn Hajar al-'Asqalani and al-Dhahabi.

The research adopts a library research design, as the primary objects of analysis consist of hadith texts and scholarly evaluations. The primary data sources include *Sunan Ibn Majah*, *Da'if Sunan Ibn Majah*, and *Silsilah al-Ahadith al-Da'ifah wal Maudhu'ah* by al-Albani. Secondary data are drawn from classical *rijal* works such as *Tahdhib al-Kamal*, *Mizan al-I'tidal*, and *Taqrib al-Tahdhib*, as well as contemporary hadith studies and academic journal articles. Three hadiths are selected purposively from *Da'if Sunan Ibn Majah*: one from *Kitab al-Taharah* (chapter *al-Siwak*), one from *Kitab al-Talaq* (chapter *al-Li'an*), and one from *Kitab al-Fitan* (chapter *Fitnatu al-Nisa'*). These samples are chosen because they represent different patterns and degrees of weakness in al-Albani's assessment—ranging from weaknesses due to individual narrators to structural issues within the chain of transmission—thus enabling a more comprehensive and nuanced comparative methodological analysis.

Data collection is conducted through documentation by examining hadith texts and scholarly opinions. To ensure validity, this study applies source triangulation by systematically cross-referencing al-Albani's evaluations with those of at least two classical scholars for each hadith, allowing for the identification of methodological convergences and divergences in hadith criticism.

3. FINDINGS AND DISCUSSION

Biografi of Nasir al-Din al-Albani

Nasir al-Din al-Albani's real name was Abu 'Abdu al-Rahman Muhammad Nasir al-Din bin al-Haj Nuh bin Najati bin Adam, al-Ashqadari al-Albani. He was born in 1914 AD in the city of Ashqodar Shkoder, a district in Albania. His father, named al-Haj Nuh Najati, was known as a prominent figure

of the Hanafi school of thought in the city. The nickname Albani was taken based on his birthplace, because his residence during his youth was in an area strongly influenced by religion and the teachings of religion in everyday life. Born in 1914 AD in the city of Ashqudarah, the capital of Albania, he was born into a poor family far from wealthy, but mostly scholarly. His father was named al-Haj Nuh Najati, who graduated from a Sharia institute, located in the Ottoman capital (astana), formerly known as Istanbul. His first knowledge was directly taken from his father.

After King "Ahmad Zughu" took over the government of the capital, he led his country to become a free nation by adopting the Western lifestyle. As a result, he saw that the social changes occurring in the city were not in line with what Islam taught. Consequently, he followed the steps of Ataturk, one of the leaders who participated in dismantling the Ottoman Caliphate. One proof of the destruction in that city was forcing Muslim women to remove their hijabs, and men were also required to dress like Europeans (trousers and hats), which had already happened at the fall of the Ottoman Turkish kingdom in 1922 up to the present. From that day on, turmoil in religion began, to the point that Nasir al-Din al-Albani's father became afraid of the increasingly worsening situation, so he fled to the land of Sham. His father was worried about his son being tempted by bad things, and thus chose the city of Damascus as a place to rel

Nasir al-Din al-Albani began his education by entering the al-Is'af al-Khayriyat al-Ibtida'iyah elementary school, which is located next to the archaeological palace building in the al-Bazuriyah area. However, at that time an event occurred, namely the Syrian revolution striking the French colonizers. As a result, many buildings were affected by the war, one of which hit the school where Nasir al-Din al-Albani was studying, causing them to move to a school in the 'Saroja' market, where Nasir al-Din al-Albani completed his primary education.

Due to his father's insufficient income, Nasir al-Din al-Albani did not continue his educational journey. Therefore, his father taught him the Qur'an, Tajwid, Sharaf, and Hanafi Fiqh. Muhammad bin Ibrahim Al-Thibani, Hayatu Al-Albani Wa Atharahu Wathana' Al-'Ulama' 'Layhi, 1st ed. (Maktabah: al-Saddawi, 1987). His father also entrusted him to several other teachers. Among them was teacher Nasir al-Din al-Albani, his own father al-Haj Nuh Nuh Najati al-Albani, al-Shaykh Sa'id al-Burhani, al-Shaykh Raghīb al-Tabah. They were teachers of Nasir al-Din al-Albani who had taught him several sciences such as Balagha, hadith, Nahwu, and other branches of knowledge.

Al-Albani's education, which only reached the level of the local Madrasah Ibtidaiyah, involved him actively studying Arabic while attending the school, and he was also active in the library at that time. Later, he became interested in studying hadith at the age of 20, inspired by the Egyptian magazine al-Manar, which contained writings by Rashid Rida. The magazine included criticism of the book Ihya' 'Ulum al-Din by Imam al-Ghazali regarding the issue of weak hadith. (Hanifa et al., 2022) Therefore, Al-Albani's thinking sometimes criticizes the scholars of hadith.

Al-Albani's hadith assessment methodology reflects an autodidactic approach, relying primarily on textual analysis rather than a traditional teacher-student chain (*isnad al-'ilm*), which distinguishes his method from classical transmission-based scholarship. This approach enabled him to engage directly with a wide range of classical hadith sources and apply independent evaluative criteria. However, it has also been the subject of scholarly debate. Some critics, including scholars affiliated with the Council of Ulama, have argued that his hadith grading and fatwa were not grounded in a continuous chain of scholarly authorization, which in classical Islamic scholarship is often regarded as an important element in establishing authority in hadith evaluation. 'Ukashah 'Abd al-Mannan Al-Tibi, Fatawa Al-Shaykh Al-Albani Wamuqaranatuha Bifatawa Al-'ulama', 1st ed. (Pakistan: Maktabah al-Thrath al-Islami, 1994). Therefore, al-Albani very often differed from scholars and even frequently opposed the opinions of other scholars because they did not align with his logic. Among the students of Nasir al-Din al-Albani are al-Shaykh Hamdi 'abdu al-Majid al-Salafi, al-Shaykh 'abdu al-Rahman 'abdu al-Khaliq, Dr. Sulayman al-Ashqari, Ustadh Khayru al-Din Wa'li, al-Shaykh Muhammad 'Abdu 'Abasi, al-Shaykh 'Abdu al-Rahman 'Abdu al-Samad, and al-Shaykh Maqbul bin Hadi al-Wada'i. These are students who have studied under al-Albani. He also has several books, including: Adab al-Zifaf Fi

Kitab al-Fitan, chapter on the trial of women

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ، عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ، وَيْوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ).

Al-Albani's Assessment of Weak Hadiths in the Book Sunan Ibn Majah

Al-Albani is a figure who often gives assessments of hadith, but the assessments carried out by Al-Albani are very often opposed by the scholars. Al-Albani, in assessing hadith, often only sticks to the text that is read, whereas the scholars assess by approaching the narrators and seeking whether the status of the narrator is accepted or not. Al-Albani also explained that he does not adhere to any school of thought or follow anyone. This is what makes Al-Albani give many hadith assessments, but they are not the same as those of the scholars and are rejected by the scholars regarding the opinions he gives.

The book *Da'if Sunan Ibn Majah* was written by Nasir al-Din al-Albani, who compiled weak hadiths in the book *Sunan Ibn Majah*. According to al-Albani, the number is 823 hadiths, containing 37 books and 621 chapters. The claim regarding the number of weak hadiths found in the book *Sunan Ibn Majah* is actually already well known, because the content of *Sunan Ibn Majah*, which is the sixth in sequence, includes many hadiths considered weak. However, al-Albani, the author of *Da'if Sunan Ibn Majah*, wanted to explain that the book *Sunan Ibn Majah* contains a very large amount of weakness.

Al-Albani's grading decisions have not gone unchallenged within the scholarly community. Imam al-Hasan 'Ali al-Saqaf, in his commentary on *Faydu al-Qadir*, critiques a number of al-Albani's judgments, arguing that some of his assessments diverge from the methodological standards established by classical hadith scholars. This reflects a broader scholarly discourse on the criteria and qualifications required for authoritative hadith evaluation. In this context, al-Albani's scholarly authority in hadith grading remains a subject of ongoing debate among hadith scholars, with some affirming his contributions to the field and others questioning the methodological basis of his assessments. Muhammad Sa'id Ramdan Al-Buti, *Al-Lamadhhabiyat Akht{aru Bid'ati Tuhaddidu Al-Shshari'ati Al-Islamiyah*, 1st ed. (Damaskus: Da>r al-Farabi, 2005). Departing from the comments of scholars regarding Al-Albani's disagreement in judging weak or authentic hadiths, it creates an interest in discussing Al-Albani's assessment results.

In line with the issue above, the book Da'if Sunan Ibnu Majah contains many hadiths that are considered weak by the evaluator al-Albani but are regarded as authentic by the scholars. The systematic writing of this book includes hadiths that are considered weak by al-Albani in the book Sunan Ibnu Majah. The hadiths that are used as objects in the book Da'if Sunan Ibnu Majah include: the book al-Taharah, chapter al-Siwak, the book al-Talaq chapter al-Li'an, the book al-Fitan, chapter fitnatu al-Nisa'.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (تَسَوَّكُوا، فَإِنَّ السَّوَاكَ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ، مَا جَاءَنِي جِبْرِيْلُ إِلَّا أَوْصَانِي بِالسَّوَاكِ، حَتَّى لَقَدْ حَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ هُمْ، وَإِنِّي لَأَسْتَاكُ حَتَّى لَقَدْ حَشِيتُ أَنْ أُحْفِي مَقَادِمَ قَدِي).

"It was narrated to us by Hisham bin 'Amar, narrated to us by Muhammad bin Shu'ayb, narrated to us by 'Uthman bin Abi al-'Atikah from 'Ali bin Yazid from al-Qasim from Abi Amamah. That the Messenger of Allah (peace be upon him) said: 'You should use siwak, for indeed siwak cleanses the mouth and pleases Allah. Gabriel did not come to me except to advise me to use siwak, until I feared that it would be made obligatory upon me and my ummah. If I were not concerned about overburdening my ummah, I would

certainly have made it obligatory for them to use siwak. I always used siwak until I feared that my front teeth would be worn down."

This hadith is considered weak by al-Albani, but not by other scholars. Scholars also explain why this hadith is not considered weak by providing their evidence. The evidence is given by performing takhrij of the hadith, as well as explaining one of the narrators who is considered weak, not only using one wording but by using two different wordings. The takhrij uses the wording *السِّوَاكُ مَطْهَرَةٌ*.

وَيُذَكِّرُ عَنْ غَامِرِ بْنِ رَبِيعَةَ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَسْتَنَّاكُ وَهُوَ صَائِمٌ» مَا لَا أُحْصِيهِ أَوْ أُعَدُّ وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْلَا أَنْ أَشَقَّقَ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ وَيُرْوَى نَحْوَهُ عَنْ جَابِرِ، وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَخْصِ الصَّائِمَ مِنْ غَيْرِهِ وَقَالَتْ عَائِشَةُ: عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ» وَقَالَ عَطَاءٌ، وَقَتَادَةُ: (يَبْتَلِعُ رِيْقَهُ) (Muhammad bin Isma'il Al-Bukhari, Sahih Al-Bukhari (Pakistan: Maktabah al-Bushra, 2016).

أَخْبَرَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، عَنْ زَيْدِ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيقٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ» (Al-Nasa'i, 2014) أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ الْمُقْرِي، أَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ، ثنا يُوسُفُ بْنُ يَعْقُوبَ الْقَاضِي، ثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، ثنا زَيْدُ بْنُ زُرَيْعٍ، ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيقٍ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ". عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ نَسَبَهُ إِلَى جَدِّهِ، وَقِيلَ عَبْدُ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، فَكَأَنَّهُ سَمِعَهُ مِنْهُمَا جَمِيعًا. (Abi Bakr Ahmad bin al-Husayn Al-Bayhaqi, Al-Sunan Al-Kubra. Juz 1, 3rd ed. (Lebanon: DAR al-Kitab al-'ilmiyah, 2002).

Verifying the wording

ما جاءني جبريل إلا أوصاني بالسواك

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ يَحْيَى بْنِ أَبِيؤَبَى، عَنْ عَبْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " مَا جَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسِّوَاكِ، لَقَدْ حَشِبْتُ أَنْ أُخْفِيَ مُقَدَّمِي فِي " Ahmad bin Muhammad Al-Shaybani, Musnad Al-Imam Ahmad Bin Hanbal Juz 36 (Lebanon: Musasah al-Risalah, 2001).

No	Name	Scholars' comments	
		Al-Dahabi	Ibnu Hajar al-A'sqalani
1	Abi Amamah	Sahabat	Sahabat
2	Al-Qasim (Ibni 'abdi Rahman al-Dimasqi)	Saduq, but often produces gharib hadith	Thiqah
3	'Ali bin Yazid (al-Hani)	Weak, but not to the point of the narrator being abandoned	Da'if
4	'Uthman bin Abi 'Atikah	Tsiqah	Authentic, but weak in transmission
5	Muhammad bin Shu'ayb	Tsiqah	Saduq dan Sahih kitab
6	Hisham bin 'Umar	Tsiqah	Honest, but memory weakens in old age

The conclusion from the table and the text above explains that the hadith found in the book Da'if Sunan Ibn Majah, Kitab al-Taharah, Chapter al-Siwak, is classified as weak (da'if). However, the

wording 'Fainna al-Siwak Mutahharatun Lilfahmi' is judged to be good (hasan lighayrihi) because it has supporting mutabi' reports. This wording is further reinforced by mutabi' reports from Sahih al-Bukhari, and Imam Bayhaqi also stated that the narrators of this hadith have continuous chain of transmission (Itisal Sanad) from beginning to end. The wording 'Ma Ja'ani Illa asani bi al-Siwak' up to the end is still judged as a weak hadith (da'if) because the narrators named 'Ubaydillah bin Zahr and 'Ali bin Yazid are judged as weak narrators. From the analysis above, it can be concluded that not all parts of the hadith are judged weak; the first wording is still judged as good (hasan lighayrihi), whereas the subsequent wording is judged weak (da'if) due to the weak narrators and the weak chain of transmission.

The second hadith explains the law of Li'an that occurs in a family. al-Albani commented on this hadith as a weak hadith, while scholars explained the position of the hadith. Scholars explained that this hadith is considered weak because of the difference among the narrators who transmitted it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، عَنْ ضَمْرَةَ بْنِ رَبِيعَةَ، عَنْ ابْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أَرْبَعٌ مِنَ النِّسَاءِ لَا مَلَاعَنَةَ بَيْنَهُنَّ: النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ، وَالْيَهُودِيَّةُ تَحْتَ الْمُسْلِمِ، وَالْحُرَّةُ تَحْتَ الْمَمْلُوكِ، وَالْمَمْلُوكَةُ تَحْتَ الْحُرِّ).

“Narrated to us Muhammad bin Yahya said: narrated to us Haywah bin Shurayh al-Hadrami, from Damrah bin Rabi'ah, from Ibn 'Ata, from his father from 'Amru bin Shu'ayb, from his father, from his grandfather, the Messenger of Allah, peace and blessings be upon him, said: “There are four women who cannot be li'aned, namely a Christian woman who is married to a Muslim man, a Jewish woman who is married to a Muslim man, a female slave married to a free man, and a free woman married to a male slave.”

Hadith Verification

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ، وَأَبُو مُحَمَّدٍ عُبَيْدُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ مَهْدِيٍّ الصَّيْدَلَايُ قَالَا: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ نا يَحْيَى بْنُ أَبِي طَالِبٍ، أَنَا عَبْدُ الْوَهَّابِ، أَخْبَرَنِي يَحْيَى بْنُ أَبِي أَنَيْسَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: " أَرْبَعٌ مِنَ النِّسَاءِ لَيْسَ بَيْنَهُنَّ وَبَيْنَ أَرْوَاجِهِنَّ مَلَاعَنَةٌ: النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ، وَالْأَمَةُ تَحْتَ الْعَبْدِ، وَالْأَمَةُ تَحْتَ الْحُرِّ، وَالْحُرَّةُ تَحْتَ الْعَبْدِ " قَالَ الشَّيْخُ: وَفِي ثُبُوتِ هَذَا مَوْفُوقًا أَيْضًا نَظَرٌ، فَرَاوِي الْأَوَّلِ عُمَرُ بْنُ هَارُونَ وَلَيْسَ بِالْقَوِي وَرَاوِي الثَّانِي يَحْيَى بْنُ أَبِي أَنَيْسَةَ وَهُوَ مَثْرُوكٌ، وَأَمَّا الَّذِي قَالَهُ الشَّافِعِيُّ مِنْ أَنَّهُ مُنْقَطِعٌ فَلَعَلَّهُ نَقَلَ إِلَى الشَّافِعِيِّ كَمَا حَكَاهُ عَمْرُو بْنُ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِوٍ وَذَلِكَ مُنْقَطِعٌ لَا شَكَّ فِيهِ وَلَكِنْ مَنْ رَوَاهُ مَرْفُوعًا أَوْ مَوْفُوقًا إِنَّمَا رَوَاهُ عَنْ عَمْرِوٍ عَنْ أَبِيهِ عَنْ جَدِّهِ وَذَلِكَ مَوْصُولٌ عِنْدَ أَهْلِ الْحَدِيثِ، فَقَدْ سَمَى بَعْضُهُمْ فِي هَذَا جَدَّهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِوٍ: وَسَمَاعُ شُعَيْبِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ صَحِيحٌ مِنْ جَدِّهِ عَبْدِ اللَّهِ لَكِنْ يَجِبُ أَنْ يَكُونَ الْإِسْنَادُ إِلَى عَمْرِوٍ صَحِيحًا، وَلَمْ تَصِحَّ أَسَانِيدُ هَذَا الْحَدِيثِ إِلَى عَمْرِوٍ، وَاللَّهُ أَعْلَمُ Ahmad bin al-Husayn Al-Bayhaqi, Al-Sunan Al-Kubra Juz 7, 3rd ed. (Lebanon: DAR al-Kitab al-'ilmiyah, 2003). نا أَبُو صَالِحِ عَبْدِ الرَّحْمَنِ بْنُ سَعِيدِ بْنِ هَارُونَ، أَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ بْنِ نَذِيرِ أَبُو الْفَضْلِ، نا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُمَانَ بْنِ عَبْدِ الرَّحْمَنِ الرَّهْرِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِوٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرْبَعَةٌ لَيْسَ بَيْنَهُمْ لِعَانٌ، لَيْسَ بَيْنَ الْحُرِّ وَالْأَمَةِ لِعَانٌ، وَلَيْسَ بَيْنَ الْحُرَّةِ وَالْعَبْدِ لِعَانٌ، وَلَيْسَ بَيْنَ الْمُسْلِمِ وَالنَّصْرَانِيَّةِ لِعَانٌ». عُمَانُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ الْوَقَاصِيُّ مَثْرُوكُ الْحَدِيثِ 'Ali bin 'Umar Al-Darqutni, Sunan Al-Darqutni Juz 4, 1st ed. (Lebanon: Musasah al-Risalah, 2004).

وَفِيهَا أَجَارَ لِي أَبُو عَبْدِ اللَّهِ رَوَاتُهُ عَنْهُ عَنْ أَبِي الْعَبَّاسِ، أَنَا الرَّبِيعُ قَالَ: قَالَ الشَّافِعِيُّ قَالُوا: رَوَى عَمْرُو بْنُ شُعَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " أَرْبَعٌ لَا لِعَانَ بَيْنَهُنَّ وَبَيْنَ أَرْوَاجِهِنَّ، الْيَهُودِيَّةُ وَالنَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ، وَالْحُرَّةُ تَحْتَ الْعَبْدِ، وَالْأَمَةُ عِنْدَ الْحُرِّ، وَالنَّصْرَانِيَّةُ عِنْدَ النَّصْرَانِي " فَقُلْنَا هُمْ: رَوَيْتُمْ هَذَا عَنْ رَجُلٍ مَجْهُولٍ وَرَجُلٍ غَلَطَ وَعَمْرُو بْنُ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِوٍ مُنْقَطِعٌ وَاللَّذَانِ رَوَيَا يَقُولُ أَحَدُهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يَقْتُلُهُ عَلَى عَبْدِ اللَّهِ بْنِ

عَمْرٍو فَهُوَ لَا يَثْبُتُ عَنْ عَمْرٍو وَلَا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَا يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا رَجُلًا غَلِطَ قَالَ: وَعَمْرٍو بْنُ شُعَيْبٍ قَدْ رَوَى لَنَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْكَامًا تُؤَافِقُ أَقَاوِيلَنَا وَتُخَالِفُ أَقَاوِيلَكُمْ يَرْوِيهَا عَنْهُ الثَّقَاتُ فَيُسْنِدُهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَدْتُمُوهَا عَلَيْنَا وَرَدَدْتُمْ رِوَايَتَهُ وَنَسَبْتُمُوهَا إِلَى الْعَلَطِ , فَأَنْتُمْ مَحْجُوجُونَ إِنْ كَانَ مِمَّنْ يَثْبُتُ حَدِيثُهُ بِأَحَادِيثِهِ الَّتِي وَافَقْنَاهَا وَخَالَفْتُمُوهَا فِي نَحْوِ مِنْ ثَلَاثِينَ حُكْمًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , خَالَفْتُمْ أَكْثَرَهَا فَأَنْتُمْ غَيْرُ مُنْصِفِينَ إِنْ اِخْتَجَجْتُمْ بِرِوَايَتِهِ [ص:650] وَهُوَ مِمَّنْ لَا تُثْبِتُ رِوَايَتَهُ ثُمَّ اِخْتَجَجْتُمْ مِنْهَا بِمَا لَوْ كَانَ ثَابِتًا عَنْهُ وَهُوَ مِمَّنْ يَثْبُتُ حَدِيثُهُ لَمْ تُثْبِتْهُ لِأَنَّهُ مُنْقَطِعٌ بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو

No	Name	Scholars' comments	
		Al-Dahabi	Ibnu Hajar al-A'sqalani
1	Jaddihi ('Abdullah bin 'Amr)	Sahabat	Sahabat
2	Abihi (Muhammad bin 'Abdulloh)	Muqilun	Maqbul
3	'Amr bin Shu'ayb	Thiqah	Saduq
4	Abihi ('Ata bin Abi muslim)	No comment	Saduq, but often makes errors in transmission and commits tadlis
5	Ibni 'Ata (Abu 'Uthman al-khurasani)	Da'if	Da'if
6	D'amrah bin rabi'ah	Thiqah	Saduq, but often makes mistakes in narrating
7	H'aywah bin Shurayh al-Hadrami	No comment	Thiqah
8	Muhammad bin Yahya	Al-Hafiz	Saduq

From the table and text above, it can be concluded that the hadith found in the book Da'if Sunan Ibnu Majah, in the book al-Talaq, chapter al-Li'an, is judged as a weak (da'if) hadith. This is because the narrator named Ibni 'Ata (Abu 'Uthman al-Khurasani) is deemed a weak narrator. However, the chain of transmission other than 'Ata is considered marfu'. So this hadith is said to be weak if the narrator named 'Ata narrates the hadith from the chain of 'Amr bin Shu'ayb from his father ('Ata bin Abi Muslim), and the hadith is considered marfu' when the chain of 'Amr bin Shu'ayb from his father is without 'Ata. The third hadith, taken from the chapter Fitnatu al-Nisa', explains the prohibition concerning someone who resembles a man being a woman, or perhaps vice versa. al-Albani comments on this hadith as a weak (da'if) hadith, while scholars have slightly different explanations regarding this hadith. Scholars explain that this hadith is considered weak because one of the narrators is still regarded as weak.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ، عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ، وَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ).

"It has been narrated to us by Abu Bakr bin Abi Shaybah and 'Ali bin Muhammad said, narrated to us by Waki' from Kharijah bin Musa'ib from Zayd bin Aslam from 'Ata bin Yasar from Abi Sa'id who said that the Messenger of Allah, peace and blessings be upon him, said: 'In the morning, there are two angels who call out, "Woe to the men who imitate women, and woe to the women who imitate men."'

Takhrij hadis

أَخْبَرَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ الْبَرْزَاءُ بَيْغَدَادَ، ثنا الْحُسَيْنُ بْنُ أَبِي مَعْشَرٍ، ثنا وَكَيْعٌ بْنُ الْجَرَّاحِ، حَدَّثَنِي خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا مِنْ صَبَاحٍ إِلَّا

وَمُنَادِيَانِ يُنَادِيَانِ: وَيُلِّلُ لِلرِّجَالِ مِنَ النِّسَاءِ، وَوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ «هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا، وَلَمْ يُخَرِّجَاهُ» Muhammad bin 'Abd Allah Al-Naysaburi, Al-Mustadrak 'Ala Al-Ssahihayn Juz 2, 2nd ed. (Lebanon: Dar al-Kutub al-'Ilmiyah, 2002).

حَدَّثَنَا عَلِيُّ بْنُ عِيسَى الْحِيرِيُّ، ثنا مُحَمَّدُ بْنُ عَمْرٍو بْنِ النَّضْرِ بْنِ عَمْرٍو الْحَرَشِيُّ، وَجَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ، قَالَا: ثنا يَحْيَى بْنُ يَحْيَى، أَنبَأَ خَارِجَهُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ، يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا حَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمَسِكًا تَلْفًا، وَمَلَكَانِ مُؤَكَّلَانِ بِالصُّورِ يَنْتَظِرَانِ مَتَى يُؤْمَرَانِ فَيَنْفُخَانِ، وَمَلَكَانِ يُنَادِيَانِ، يَقُولُ أَحَدُهُمَا: وَيُلِّلُ لِلرِّجَالِ مِنَ النِّسَاءِ، وَيَقُولُ الْآخَرُ: وَيُلِّلُ لِلنِّسَاءِ

مِنَ الرِّجَالِ «تَفَرَّدَ بِهِ خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ» Muhammad bin 'Abd Allah Al-Naysaburi, Al-Mustadrak 'Ala Al-Ssahihayn Juz 4, 2nd ed. (Lebanon: Dar al-Kitab al-'ilmiyah, 2002).

No	Name	Scholars' comments	
		Al-Dahabi	Ibnu Hajar al-A'sqalani
1	Abi Sa'id	Sahabat	Sahabat
2	'Ata bin Yasar	Ulama' tabi'in	Thiqah
3	Zayd bin Aslam	No comment	Unknown
4	Kharijah bin mus'ib	No comment	Saduh
5	Waki' (bin Mahraj al-Naji)	Saduh	Saduh
6	'Ali bin Muhammad (bin al-Khasib)	No comment	Saduh, although he also was once wrong
7	Abu Bakar bin Abi Shaybah	Tsiqah	Tsiqah

Hadith that explains the prohibition for men to imitate women or vice versa. If we look at the text and the table above, this hadith is considered weak (da'if), but in terms of the chain of narration, it is regarded as authentic (sahih). Al-Hakim in the book al-Mustarak explains that this chain is authentic. Although, there is a narrator named Zayd bin Aslam who is considered a weak (da'if) narrator.

Scholars' Criticism of Nasir al-Din al-Albani's Hadith Assessment Methodology

The majority of scholars have different opinions in assessing al-Albani; some support his ideas, while others reject the thoughts of al-Albani. Indeed, in the learning system, as someone who is diligent in seeking knowledge, it is said that he even rushed his mealtime in order to immediately continue studying. His enthusiasm for learning perhaps led some scholars to follow him, while other scholars rejected him because in seeking knowledge, al-Albani did not have a teacher and only groped through the few books he read.

Al-Shaykh Dr. Yusuf al-Qardawi said: he (al-Albani) was the most knowledgeable person of his time, and he was always engaged in understanding the science of hadith, he also became the foremost Muhaddith because of his extensive knowledge and exploration in the science of hadith. Al-Shaykh Muhib al-Din al-Khatib also praised him, saying that he prayed for time to stop in order to revive Nasir al-Din al-Albani. 'Abdu al-'Aziz bin 'Abdullah bin Baz said that he was the best person, most praiseworthy, and always engaged in the science of hadith. They are people who praised his actions, respected al-Albani, and followed what he said.

However, the great scholars rejected the ideas and criticized the writings of al-Albani. al-Shaykh al-Doctor Muhammad Sa'id Ramadan al-Buti, may Allah forgive him (al-Albani), said that it is not appropriate for a Muslim to say such things, and we also respond through the books we have written. Habib al-Rahman al-'Azami al-Hindi said that al-Albani is a person who constantly commits mistakes regarding the great Islamic scholars and dislikes anyone, such as deceiving al-Bukhari, Muslim, and others, and criticizing Ibn 'Abdu al-Bar, Ibn Hazm, Ibn Taymiyah, and others. Habib al-Rahman Al-A'dhami, Al-Albani Shudhu dhuu Waakhta' uhu, 1st ed. (Turki: Maktabah Dar al-'arubalah lilnushur

waal-tawzi', 1984). al-Shaykh 'Abdu al-Fatah Abu Ghadah, Al-Albani's opinion in commenting on sahih or da'if hadiths is a major mistake, and this is an illusion for young students who have just begun studying hadith science, which results in doubt about the authenticity of the hadith.' Abd al-Fatah Abu Ghuddah, *Kalimat Fi Kashfi Abatil Waftira'ati*, 2nd ed. (Riyad: Maktabah al-Matbu'ah al-Islamiyah bihalab, 1411).

Characteristics of al-Albani's Hadith Assessment Methodology

Based on the comparative analysis of the three hadiths examined in this study, several consistent methodological patterns can be identified in al-Albani's approach to hadith grading. First, al-Albani tends to apply a strict standard of narrator credibility, prioritizing direct evidence of weakness in any single narrator in the chain as sufficient grounds to render the entire hadith da'if, without always exploring whether the hadith may be elevated through mutabi' or shahid reports. This contrasts with the approach of Ibn Hajar al-'Asqalani, who more frequently examines supporting chains before issuing a final grading. Second, al-Albani's treatment of the concept of hasan li ghayrihi is methodologically significant: a hadith that is formally weak on its primary chain may be elevated to hasan li ghayrihi if corroborating parallel transmission (mutabi') exists from another Companion or transmitter. However, al-Albani does not consistently apply this elevation in all cases where supporting chains are available, which produces apparent inconsistency in his gradings. The first hadith in this study (Kitab al-Taharah, chapter al-Siwak) illustrates this clearly: the first part of the hadith is properly elevated to hasan li ghayrihi due to a confirmed mutabi' from 'A'ishah reported in Sahih al-Bukhari and al-Nasa'i, while al-Albani's grading of the second part (Ma ja'ani Jibril...) as da'if remains defensible given the confirmed weakness of 'Ubaydillah bin Zahr and 'Ali bin Yazid. Third, the comparative analysis reveals that al-Albani's methodology departs from the classical framework in its treatment of narrators at the intersection of tadlis and chain connectivity (ittishal al-sanad), as illustrated in the second hadith (Kitab al-Talaq, al-Li'an), where the evaluation of 'Ata bin Abi Muslim as the dividing point between a da'if and a marfu' reading depends entirely on whether his narration is accepted as part of the chain.

The table below summarizes the comparative assessment of the three hadiths by al-Albani, Ibn Hajar al-'Asqalani, and al-Dzahabi, highlighting the methodological basis of divergences:

Hadith	al-Albani's Grading	Ibn Hajar al-'Asqalani	al-Dzahabi
Kitab al-Taharah (al-Siwak)	Da'if (both wordings)	First wording: Hasan li ghayrihi (supported by mutabi' from 'A'ishah); second wording: Da'if	'Ali bin Yazid: weak but not abandoned; 'Uthman bin Abi 'Atikah: thiqah — overall chain defensible
Kitab al-Talaq (al-Li'an)	Da'if	Da'if via 'Ata (maqbul narrator); chain via 'Amr bin Shu'ayb considered mawsul by hadith specialists	Chain questionable; Yahya bin Abi Unaysah classified as matruk
Kitab al-Fitan (Fitnatu al-Nisa')	Da'if	Kharijah bin Mus'ab: saduq; chain sanad technically valid (sahih al-isnad per al-Hakim)	No direct comment; Kharijah classified as saduq in Mizan al-I'tidal

4. CONCLUSION

This study demonstrates that al-Albani's hadith grading methodology exhibits several distinctive characteristics when compared with the classical framework represented by Ibn Hajar al-'Asqalani and Al-Dhahabi. First, al-Albani applies a strict standard of narrator criticism, in which the presence of a

single weak narrator is often sufficient to classify a hadith as *da'if*, reflecting a cautious and text-centered evaluative approach. Second, although he recognizes the concept of *hasan li ghayrihi*, its application is selective and not always consistently operationalized, indicating a methodological preference for prioritizing the integrity of the primary chain over cumulative corroboration. Third, his assessment of hadith authenticity shows a strong dependence on the evaluation of key transmitters in cases involving contested chain continuity (*ittishal al-sanad*), where the acceptance or rejection of a single narrator can significantly alter the final grading.

These findings suggest that al-Albani's methodology represents a form of independent textual-critical analysis that differs from the more integrative approach of the majority of classical scholars (*jumhur al-muhaddithin*), who tend to more extensively utilize supporting chains (*mutabi'* and *shahid*) in strengthening hadith status. The methodological divergence highlights an important epistemological tension between strict sanad-based criticism and cumulative validation through corroborative transmission. The contribution of this study lies in providing a systematic, corpus-based comparative analysis of al-Albani's grading practices within *Da'if Sunan Ibn Majah*, thereby offering a more precise mapping of his methodological patterns. This research not only clarifies the internal logic of al-Albani's evaluative framework but also contributes to broader hadith studies by situating his approach within the continuum of classical and contemporary hadith criticism.

Al-Albani's autodidactic methodology — grounded in direct textual engagement with classical hadith literature rather than formal teacher-student transmission — enabled the production of *Da'if Sunan Ibn Majah*, in which he identified 823 hadiths as weak across 37 books and 621 chapters. The comparative analysis in this study shows that al-Albani's grading decisions are not uniformly inconsistent with classical scholarship: in some cases (e.g., the second wording of the Hadith al-Siwak), his *da'if* grading aligns with the narrator evaluations of Ibn Hajar and al-Dzahabi. The key methodological divergence lies in his underutilization of the *hasan li ghayrihi* mechanism and his tendency toward conservative grading in cases of contested chain connectivity, which differs from the more reconstructive approach typical of Ibn Hajar al-'Asqalani.

As an example, in the book *al-Taharah*, chapter on *al-Siwak*, scholars explain that not all parts of a hadith are considered weak; some expressions of the hadith can be elevated to the level of *hasan li ghayrihi* due to the existence of a *mutabi'* (supporting chain from another source) that strengthens the hadith. In the book *al-Talaq*, chapter on *al-Li'an*, it is still judged as weak, but the weakness is caused by one of the transmission routes considered weak, so this route affects the overall status of the hadith, making its chain and the hadith itself evaluated as weak. In the book *al-Fitan*, chapter on *Fitnatu al-Nisa'*, the hadith is judged weak even though its chain is considered authentic, but the weakness is caused by one narrator who disrupts the integrity of the chain, thus the hadith as a whole is considered weak.

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