THE ROLE OF JARH WA TA'DIL IN HADITH AUTHENTICATION

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ABSTRACT

The science of Jarh wa Ta'dil plays a pivotal role in the authentication of hadiths, aiding in determining the reliability of narrators. Through comprehensive definitions and classifications, Jarh wa Ta'dil provides a systematic approach to evaluate the integrity and precision of narrators. This study elucidates that Jarh, in its technical sense, refers to identifying characteristics that undermine a narrator's reliability, while Ta'dil involves affirming qualities that establish a narrator's trustworthiness. The conditions for scholars performing Jarh and Ta'dil are stringent, requiring profound knowledge, piety, honesty, and a thorough understanding of the causes of Jarh and Ta'dil. Mastery of the Arabic language and the ability to avoid bias are also emphasized to ensure accurate assessments. Methods used by scholars to evaluate narrators include relying on the reputation of narrators among other scholars and recommendations from just individuals. Conflicts between Jarh and Ta'dil are addressed by considering differing scholarly opinions. The study identifies six levels of Ta'dil and six levels of Jarh, which aid scholars in making nuanced judgments about narrators. In conclusion, the science of Jarh wa Ta'dil is indispensable for preserving the authenticity of hadiths, ensuring that only reliable narrations are accepted, and maintaining the integrity of Islamic teachings.

Keywords: *Jarh wa Ta'dil, hadith authentication, narrator, evaluation*

ABSTRAK

Ilmu Jarh wa Ta'dil memiliki peran penting dalam autentikasi hadits, membantu menentukan keandalan perawi. Melalui definisi dan klasifikasi yang komprehensif, Jarh wa Ta'dil menyediakan pendekatan sistematis untuk mengevaluasi integritas dan ketelitian perawi. Penelitian ini menjelaskan bahwa Jarh dalam istilah teknis mengacu pada identifikasi karakteristik yang merusak keandalan perawi, sedangkan Ta'dil melibatkan penegasan kualitas yang menetapkan kepercayaan perawi. Syarat-syarat ulama yang melakukan Jarh dan Ta'dil sangat ketat, membutuhkan pengetahuan yang mendalam, kesalehan, kejujuran, dan pemahaman mendalam tentang penyebab Jarh dan Ta'dil. Penguasaan bahasa Arab dan kemampuan menghindari bias juga ditekankan untuk memastikan penilaian yang akurat. Metode yang digunakan oleh ulama untuk mengevaluasi perawi termasuk mengandalkan reputasi perawi di kalangan ulama lain dan rekomendasi dari individu yang adil. Konflik antara Jarh dan Ta'dil ditangani dengan mempertimbangkan berbagai pendapat ulama. Studi ini mengidentifikasi enam tingkatan Ta'dil dan enam tingkatan Jarh, yang

membantu ulama membuat penilaian yang lebih rinci. Kajian ini menyimpulkan bahwa ilmu Jarh wa Ta'dil sangat penting untuk menjaga keaslian hadits, memastikan bahwa hanya riwayat yang dapat diandalkan yang diterima, serta menjaga integritas ajaran Islam.

Kata Kunci: *Jarh wa Ta'dil, autentikasi hadits, perawi, evaluasi*

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A. INTRODUCTION

The science of hadith authentication developed alongside the evolution of narrations in Islam. To identify authentic hadiths, it is essential to understand the status of the narrators.[1] This knowledge enables scholars to ascertain the reliability or unreliability of a narrator, thus distinguishing between acceptable and rejected narrations. Al-Jarh and At-Ta'dil in hadith science developed among the companions, tabi'in, and scholars after them until now,[2] due to the warning of the Prophet: "In the later days of my ummah, there will be people who narrate hadiths to you that neither you nor your forefathers have heard before. Beware of them and avoid them" (HR. Muslim).

Yahya bin Sa'id Al-Qaththan said, "I asked Sufyan Ats-Tsaury, Syu'bah, Malik, and Sufyan bin 'Uyainah about a person who was not steadfast in hadith. Then someone came to me and asked about him, and they said, 'Inform him that his hadith is not strong." (HR. Muslim). Abu Ishaq Al-Fazary said, "Write down from Baqiyyah what he has narrated from known individuals, and do not write from him that he has narrated from unknown individuals, and do not write from Isma'il bin 'Ilyas what he has narrated from both known and unknown individuals" (Baqiyyah bin Al-Walid frequently engaged in tadlis from weak narrators).[3]

Thus, the transmission of hadith and its narration is akin to conveying religion itself. Therefore, the shari'i obligation demands the importance of investigating the condition and integrity of the narrators, ensuring they are trustworthy, knowledgeable in religion, pious, meticulous in memorizing and reporting hadiths, not frequently negligent, and free from doubt. Neglecting

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[1] Alaba Ayotunde Fadele and others, 'A Novel Classification to Categorise Original Hadith Detection Techniques', *International Journal of Information Technology*, 14.5 (2022), 2361–75 <https://doi.org/10.1007/s41870-021-00649-3>.

[2] Mohd Akil Muhamed Ali and others, 'Al-Jarh Wa Al-Ta'dil (Criticism and Praise): It's Significant in the Science of Hadith', *Mediterranean Journal of Social Sciences*, 2015 <https://doi.org/10.5901/mjss.2015.v6n2s1p284>.

[3] Muhammad Hasbi Ash Shiddieqy, *Sejarah Dan Pengantar Ilmu Hadits* (Semarang: Pustaka Riski Putra, 1997), p. 98.

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this would lead to falsehoods attributed to the Prophet (PBUH).[4] This paper will discuss the definition of Jarh Wa Ta'dil, the significance of Jarh Wa Ta'dil, the prerequisites for scholars who perform Jarh and Ta'dil, the methods scholars use to evaluate narrators, the conflicts between Al-Jarh and Al-Ta'dil and their resolution principles, the levels and terminologies of Al-Jarh and Al-Ta'dil, and the primary books of Al-Jarh and Al-Ta'dil.

The methodology employed in this paper includes a qualitative analysis of classical texts and contemporary sources on the science of hadith. Primary sources such as historical hadith compilations and biographical dictionaries of narrators were examined to provide definitions, criteria, and methodologies. Secondary sources, including scholarly commentaries and analyses, were reviewed to understand the evolution and application of Jarh wa Ta'dil. The study also involves a comparative analysis of differing scholarly opinions on conflicts in Jarh and Ta'dil, offering a comprehensive overview of the subject matter.

Based on the aforementioned issues, the purpose of this paper is to understand the definition of Jarh Wa Ta'dil, the significance of Jarh Wa Ta'dil, the prerequisites for scholars who perform Jarh and Ta'dil, the methods scholars use to evaluate narrators, the conflicts between Al-Jarh and Al-Ta'dil and their resolution principles, the levels and terminologies of Al-Jarh and Al-Ta'dil, and the primary books of Al-Jarh and Al-Ta'dil.

B. DISCUSSION

1. Definition of of the Science of Jarh wa Ta'dil

Al-Jarh, in the linguistic sense, is a verbal noun that means a wound that causes bleeding or something that can invalidate a person's integrity. Al-Jarh, according to the terminology, refers to the emergence of a characteristic in a narrator that can undermine their integrity and impair their memorization and recollection, causing their narration to be invalidated or weakened and subsequently rejected.[5]

The types of Jarh (defects) in narrators are:

- Bid'ah (Innovation): Engaging in reprehensible actions.
- Mukhalafah (Contradiction): Contradicting narrations that are more trustworthy.
- Ghalath (Error): Frequently making mistakes.
- Jahalatul Hal (Unknown Status): Identity is not known.

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[4] Imam Nawawi, *Dasar-Dasar Ilmu Hadis* (Jakarta: Pustaka Firdaus, 2001).
[5] Muntasir Zaman, 'The Science of Al-Jarh Wa Al-Ta'dīl: Separating Wheat from Chaff - ', *Hadith Notes*, 2016 <https://hadithnotes.org/the-science-of-al-jarh-wa-al-tadil-separating-wheat-from-chaff/>.

- Da'wathul Inqitha' (Suspected Disconnection): Strong suspicion that the chain of narration is not continuous.

At-Tajrih refers to attributing a characteristic to a narrator that causes their narration to be deemed weak or unacceptable. Al-'Adlu, linguistically, means something that is upright in the soul; it is the opposite of disobedience. A person who is 'adil means their testimony is accepted. At-Ta'dil means purifying and cleansing. Al-'Adlu, in the technical sense, refers to a person in whom no characteristics appear that would damage their religion and character. Therefore, their reports and testimonies are accepted if they meet the conditions for transmitting hadith (i.e., being Muslim, mature, sane, and having strong memorization). At-Ta'dil refers to attributing to a narrator characteristic that purify them, so their integrity is evident, and their narrations are accepted.[6] Based on this, the science of Al-Jarh wa Ta'dil is the science that explains the quality of narrators in terms of their defects and integrity using specific terminology to accept or reject their narrations.[7]

The benefit of the science of Jarh wa Ta'dil is to determine whether the narration of a narrator can be accepted or must be completely rejected. If a narrator is critiqued by experts as a defective narrator, their narration must be rejected. If a narrator is praised as a person of integrity, their narration is accepted, provided that other conditions for accepting hadith are met.[8]

2. Conditions for Scholars of Jarh and Ta'dil

In the tradition of hadith sciences, a person intending to perform Jarh (criticism) or Ta'dil (validation) must meet the following conditions:

- Knowledgeable, Pious, and Honest: This is the most fundamental requirement. A person lacking these attributes cannot reliably determine the quality of a narrator.
- Understanding the Causes of Jarh and Ta'dil: Al-Hafidh Ibn Hajar stated, "The recommendation is accepted from a person who knows its causes, not from one who does not know, to ensure the recommendation is not merely superficial without thorough investigation."
- Mastery of Arabic Language and Conversation: This ensures that the scholar does not misplace words and avoids performing Jarh with

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[6] Heru Widodo and Fahmi Irfanudin, 'Al Jarh Wa At-Ta ' Dil in Researching Sanad', *ASILHA – ISLAMICATE INSTITUTE Journal of Hadith Studies*, 3.1 (2020), 23–33 <https://doi.org/10.32506/JOHS.V3I1.547>.

[7] Khusniati Rofiah, *Studi Ilmu Hadis*, ed. by Ahmad Junaidi (Ponorogo: STAIN Ponorogo Press, 2010), p. 166.

[8] Fatchur Rahman, *Ikhtisar Mushthalahul Hadits* (Bandung: PT Alma'arif, 1974), pp. 307–8.

inappropriate terminology.

Regarding Jarh wa Ta'dil, several points must be noted:

- Gender-Neutral: Jarh wa Ta'dil is not restricted to males or females.
- Freedom Status: Narrations from slaves are equally valued as those from free individuals, provided the above conditions are met.
- Number of Witnesses: Some scholars require Jarh and Ta'dil to be based on the testimony of two or more people, while others accept it from a single individual, as quantity is not a requirement for accepting or rejecting a narration, unlike in legal testimonies.[9]

The book Thawatihurahmut Syarah MusallamutsbTsubut explains that a Muzakki (one who attests to someone's integrity) must be just, knowledgeable about the causes of Jarh and Ta'dil, insightful, and honest, and not biased or self-conceited. A biased person's words are not considered reliable. Ad-Daruquthny once criticized Abu Hanifah, calling him weak. Abu Hanifah was a pious and devout imam, so the source of his perceived weakness must be scrutinized. In Tanwirush Shahifah, it is noted that one should not be misled by the words of Al-Khatib, as he was strongly opposed to certain scholars like Abu Hanifah, Ahmad, and their companions. His criticisms are thus viewed as stemming from bias.[10]

3. Methods of Scholars in Evaluating Narrators

The integrity of a narrator can be known through one of two determinations:

- Reputation Among Scholars: If a narrator is well-known among scholars for their integrity, such as Anas bin Malik, Sufyan Ats-Tsaury, Syu'bah bin Al-Hajjaj, Asy-Syafi'i, Ahmad bin Hambal, and others, their integrity is unquestionable.
- Recommendation from a Just Individual: When a narrator's integrity is attested by a just person, it establishes the narrator as trustworthy if they are not already known for their integrity.

The determination of a narrator's defects can also be accepted through two ways:

- Reputation for Infamy: A narrator known for being corrupt or a liar in society needs no further investigation. Their bad reputation suffices to establish their defects.
- Criticism from a Just Scholar: Scholars accept the critique from a

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[9] Ali Imron, 'Dasar-Dasar Ilmu Jarh Wa Ta'didil', *Mukaddimah: Jurnal Studi Islam*, 2.2 (2017), 287–302 <https://doi.org/10.14421/MJSI.22.1371>.

[10] Hasbi Ash-Shidiqie, *Sejarah Dan Pengantar Ilmu Hadis*, IV (Semarang: Pustaka Rizki Putra, 1999), pp. 331–32.

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just person who knows the causes of the narrator's defects. According to fuqaha (jurists), at least two just men must confirm the defects.[11]

4. Conflicts Between Al-Jarh and Al-Ta'dil

When there is a conflict between Jarh and Ta'dil regarding a narrator, where some scholars validate and others critique, there are four opinions:

- Preference for Jarh: Jarh is given precedence even if the number of validators exceeds the critics because critics have knowledge that validators might not, indicating hidden flaws.
- Preference for Ta'dil: Ta'dil is preferred because critics may be incorrect or influenced by bias. Validators, on the other hand, only endorse someone when there is clear, logical reasoning.
- More Validators Than Critics: If the number of validators is greater, Ta'dil is preferred, as the majority strengthens the validation.
- Maintaining the Conflict: The conflict remains unresolved until a decisive factor emerges.

The author of at-Taqrib mentions that the reason for these differences is the number of validators being greater. However, if the number of validators and critics is balanced, precedence is given to Jarh, which is an established consensus.[12]

5. Levels and Terminologies of Al-Jarh wa Al-Ta'dil

The narrators of hadiths are not all on the same level in terms of their integrity, precision, and memorization. Among them, some have perfect memorization, some have less accuracy, and some are prone to forgetfulness and errors despite being honest and trustworthy. Some even fabricate hadiths. Therefore, scholars have established levels of Jarh (criticism) and Ta'dil (validation), along with specific terminologies for each level. There are six levels of Ta'dil, detailed as follows:[13]

Level	Terminology	Meaning
Highest level using superlative forms	أوثق الناس، أثبت الناس، دفظا وگداال إليه المنتهي في الثبت، ثمة فـق الثمة	Most trustworthy, most reliable in memorization and integrity, most steadfast in heart and tongue, more trustworthy than trustworthy people

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[11] Rofiah, p. 168.
[12] Rofiah, pp. 171–72.
[13] Rofiah, pp. 169–70.

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Reinforcing trustworthiness with one characteristic	ثبت ثبت، ثمة لة، ثبت ثمة، ضابط متمه	Firmly trustworthy, trustworthy again and again, firmly reliable, strongly accurate and knowledgeable
Indicating integrity with a term implying strong memory	ثبت، ثمة، ضابط، متمه	Trustworthy, reliable, accurate, strongly knowledgeable
Indicating integrity and precision without implying strong memory and honesty	صدوق مأمن، ال بأس به	Very honest, trustworthy, not defective
Indicating honesty without implying precision	مذله الصدق، جيد ادلديث، ممارب ادلديث	Honest, good in hadith, his hadiths are close to those of trustworthy narrators
Indicating slight defect	صدوق إن شا ء هللا، فالن صيلخ	Honest, inshaAllah, a bit righteous

Similarly, there are six levels of Jarh, detailed as follows:

Level	Terminology	Meaning
Highest level using superlative forms	أوضغ الناس، أكذب الناس، إليه المنتهي في الضغ	Most deceitful, most dishonest, topmost in falsehood
Indicating extreme defect with intensive forms	كذاب، وضاع، د جال	Liar, fabricator, deceiver
Indicating accusation of lying	فالن متهم بالضغ، فالن سالط، فالن متزون الذديث	Accused of lying, rejected, his hadith is abandoned

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Indicating extreme weakness	مطرح الذديث، فالن ضڃيف، فالن مزدود الذديث	His hadith is discarded, weak, his hadith is rejected
Indicating weakness and confusion in memory	فالن ال يتج به، فالن مجهل، فالن منكر الذديث	His hadith is not reliable, unknown identity, his hadith is rejected
Describing the narrator with attributes indicating weakness	ضڃف ددیثه، فالن ليه	His hadith is weak, he is lenient

6. Books on Al-Jarh wa Al-Ta'dil

Several books discuss Al-Jarh wa Al-Ta'dil, including:

- Ma'rifatur-Rijaal by Yahya bin Ma'in (died 233 AH), some parts are available as manuscripts.
- Ad-Dlu'afaa'ul-Kabiir and Ad-Dlu'afaa'ush-Shaghiir by Imam Muhammad bin Isma'il Al-Bukhari (died 256 AH), printed in India. Other works include At-Tarikh Al-Kabiir, Al-Ausath, and Ash-Shaghiir.
- Ats-Tsiqaat by Abul-Hasan Ahmad bin Abdillah bin Shalih Al-'Ijly (died 261 AH), available as a manuscript.
- Ad-Dlu'afaa' wal-Matrukiin by Abu Zur'ah Ubaidillah bin Abdilkariim Ar-Razi (died 264 AH), available as a manuscript.
- Ad-Dlu'afaa' wal-Kadzdzabuun wal-Matrukuun min-Ashhaabil-Hadiits by Abu 'Utsman Sa'id bin 'Amr Al-Bardza'i (died 292 AH).
- Ad-Dlu'afaa' wal-Matrukiin by Imam Shmad bin Ali An-Nasa'i (died 303 AH), printed in India along with Ad-Dlu'afaa' by Imam Bukhari.
- Ad-Dlu'afaa' by Abu Ja'far Muhammad bin 'Amr bin Musa bin Hammad Al-'Uqaily (died 322 AH), available as a manuscript.
- Ma'rifatul-Majruhiin minal-Muhadditsiin by Muhammad bin Ahmad bin Hibban Al-Busti (died 354 AH), available as a manuscript; and his work Ats-Tsiqaat, also available as a manuscript.
- At-Tarikhul-Kabiir by Imam Bukhari (died 256 AH), comprising 12,315 biographies as numbered in the printed manuscript.
- Al-Jarh wat-Ta'dil by Abdurrahman bin Abi Hatim Ar-Razi (died 327 AH), one of the largest and most beneficial books on Al-Jarh wat-Ta'dil, encompassing many statements of the imams of Al-Jarh wat-

Ta'dil regarding hadith narrators. This book summarizes the efforts of predecessors in understanding the science related to hadith narrators in general.[14]

C. CONCLUSION

The science of Jarh wa Ta'dil is pivotal in the authentication of hadiths, playing a crucial role in determining the reliability of narrators. Through comprehensive definitions and classifications, Jarh wa Ta'dil provides a systematic approach to evaluate the integrity and precision of narrators. This study elucidates that Jarh, in its technical sense, refers to identifying characteristics that undermine a narrator's reliability, while Ta'dil involves affirming qualities that establish a narrator's trustworthiness.

The conditions for scholars performing Jarh and Ta'dil are stringent, requiring profound knowledge, piety, honesty, and a thorough understanding of the causes of Jarh and Ta'dil. Mastery of the Arabic language and the ability to avoid bias are also emphasized to ensure accurate assessments. Methods used by scholars to evaluate narrators include relying on the reputation of narrators among other scholars and recommendations from just individuals. When conflicts arise between Jarh and Ta'dil, differing scholarly opinions are considered, with some prioritizing Jarh and others Ta'dil, depending on the context and the number of supporting testimonies.

The study identifies six levels of Ta'dil, ranging from the highest level of trustworthiness to slight defects, and similarly, six levels of Jarh, from the most deceitful to minor weaknesses. These classifications aid scholars in making nuanced judgments about the narrators. Several key works on Jarh wa Ta'dil, such as those by Yahya bin Ma'in, Al-Bukhari, and Ibn Hibban, serve as foundational references in this field, providing extensive biographies and evaluations of narrators. In conclusion, the science of Jarh wa Ta'dil is indispensable for preserving the authenticity of hadiths. It ensures that only reliable narrations are accepted, maintaining the integrity of Islamic teachings. Future research could further explore the application of Jarh wa Ta'dil principles in contemporary hadith studies and its impact on modern Islamic scholarship. This comprehensive overview of Jarh wa Ta'dil highlights its significance, stringent requirements for scholars, methodological approaches, resolution of conflicts, levels of assessment, and foundational texts, affirming its critical role in the science of hadith authentication.

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[14] Rofiah, p. 173.

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