



Article History  
Submitted:  
08-10-2021  
Reviewed:  
18-01-2022  
Approved:  
14-03-2022



### The Stratification of Abu al-Shiddiq (w. 108 H) and Qatadah (w. 118 H) in the Narration of the al-Mahdi Hadith

Kinkin Syamsudin  
[kinkin@staiopersisgarut.ac.id](mailto:kinkin@staiopersisgarut.ac.id)  
STAI PERSIS Garut, Indonesia

M. Dede Rodliyana  
[naimmas22@gmail.com](mailto:naimmas22@gmail.com)  
UIN Sunan Gunung Djati Bandung, Indonesia

#### Abstract

*This article examines the influence of differences of rawi stratification on hadith narration, using Ibn Khaldun's stratification theory as outlined in his book entitled Muqaddimah. This study employs library research with a content analysis approach, focusing on hadiths about al-Mahdi narrated through the paths of Abu al-Shiddiq (d. 108 H) and Abu Nadbrab (d. 103 H). The findings reveal that Qatadah, the principal student of Abu al-Shiddiq, did not receive the narration about al-Mahdi from his teacher but rather from Abu Nadbrab. Although the three rawis differ in the number of narrations—Qatadah (12,209 narrations), Abu al-Shiddiq (183 narrations), and Abu Nadbrab (1,181 narrations)—all are considered thiqah (trustworthy narrators). The study concludes that differences of stratification among the three narrators are not the reason why Qatadah did not narrate the al-Mahdi hadith from Abu al-Shiddiq. This research contributes to academic discourse by offering a new perspective on the application of Ibn Khaldun's stratification theory in the study of hadith narration. It also highlights that the number of narrations and stratification positions do not always determine specific narration paths. Future research is recommended to expand the scope of analysis to other rawis using a similar approach to gain deeper insights into the relationship between rawi stratification and hadith narration.*

**Keywords:** *hadith al-Mahdi, narration, stratification.*

URL: <http://e-journal.iainpekalongan.ac.id/index.php/Religia/article/view/4235>

DOI: <https://doi.org/10.28918/religia.v25i1.4235>

#### INTRODUCTION

The different level of *ketsiqahan* (trustworthy) and the quantity of history that a narrator has can affect whether the narrator is involved in narration or not. If it is consistent with the formulation of the hadith scholars that the assessment of hadith is sufficient for the assessment of the sanad, then the hadith that must be accepted is the

hadith with no problem with the sanad, namely the sanad composed of *tsiqah* (reliable) quality narrators at each *tabaqah* (level). Ideally, a *tsiqah* (trusted) narrator should only receive news content from *tsiqah* (trusted) narrators, then retransmit the news content he receives to people who are also *tsiqah* (trusted)).

If the assumptions above are accepted, it will be interesting to study because it can provide new facts in the study of *rijal* (narrators) of hadith. The books of *rijal*/hadith (such as *Tahdzib al-Kamal fi Asma al-Rijal*, *Tahdzib al-Tahdzib or al-Jarh wa al-Ta'dil li Ibn Abi Hatim*) compiled by hadith critic scholars from the mid-3rd century to the 9<sup>th</sup>-century hijriyah (9<sup>th</sup>-15<sup>th</sup> century AD) did not explore and analyze this kind of information. Critics of the narrators are usually limited to mentioning the qualities of 'is (religiousness) and *dhahab* (intellectuality) of a narrator. Besides, only a few criticize the things that are implied behind the relationship of the narrator concerning the teachers or students who are also the narrators of hadith.

For example, this case occurred in the history of al-Mahdi received from Abu al-Siddiq (d. 108 H). Abu al-Siddiq was a *tabi'in* who lived at the end of the first century until the beginning of the second century Hijriyah. Some of his teachers were companions of the Prophet such as Abu Sa'id al-Khudri, 'Abdullah ibn 'Umar ibn al-Khathab, 'Aisha, Asman bint Abu Bakr and Anas ibn Malik (al-Bukhari, n.d.: 93; al-Busti, 1973: 74; al-Dzahabi, 2003: 191; al-Mizzi, 1980: 223-224; al-Razi, 1952: 390). The number of hadiths that he received from his teachers was 183 narrations and recorded in 28 books of hadith. Among the 25 narrators who received narrations from Abu al-Siddiq, only 3 of them received the most narrations, namely Zayd al-Hawari (d. 140 H) with 51 narrations, Qatadah ibn Di'amah (d. 118 H) with 52 narrations and al-Walid ibn Muslim ibn Shihab 28 narrations. While other narrators at most narrate only 6 to 9 narrations, while the rest are 1 to 2 narrations each (al-Mizzi, 1980: 223-224, al-Razi, 1952: 390).

The history of al-Mahdi which was transmitted through the Abu al-Siddiq route was not narrated by two of the three students above. Even though in quantity they were the ones who received the most narrations compared to other narrators. On the other hand, the narration of the hadith of al-Mahdi was carried out by the students of Abu al-Siddiq who received the least history from him. The history in question can be seen in the following table:

| No. | Holy Book                   | Book / Chapter                                      | Hadith Number |
|-----|-----------------------------|-----------------------------------------------------|---------------|
| 1   | Musnad Ahmad                | Musnad Abu Sa'id al-Khudri                          | 11313         |
| 2   | Musnad Ahmad                | Musnad Abu Sa'id al-Khudri                          | 11665         |
| 3   | Mustadrak al-Hakim          | al-Fitan wa al-Malahim                              | 8674          |
| 4   | Mustadrak al-Hakim          | al-Fitan wa al-Malahim, hadist of 'Uqayl ibn Khalid | 8673          |
| 5   | Mu'jam al-Ausat al-Thabrani | Chapter of min ismihi Ahmad                         | 1075          |

**Table. 1 The History of Al-Mahdi Which Was Transmitted Through the Abu Al-Siddiq**

These narrations were received through the path of Abu al-Siddiq and led to the companion of Abu Sa'id al-Khudri, except for one hadith which was blocked beforehand through the narration of al-Hasan ibn Yazid al-Sa'di (no. 5). Furthermore, the five narrations above were accepted by five of Abu al-Siddiq's students, namely 'Auf ibn Abi Jamilah, Mathar ibn Tahman al-Warraaq, Abu Harun al-'Abdi, Sulayman ibn 'Ubayd, and Abu al-Washil.

When compared with the three narrators who narrated the most from Abu al-Siddiq earlier, the number of narrations of these five narrators is less; 'Auf ibn Abi Jamilah received 8 narrations, Mathar ibn Tahman al-Warraaq 6, Abu Harun 2 and Sulayman ibn 'Ubayd and Abu al-Washil each had 1 history. Another fact is that Qatadah as one of Abu al-Siddiq's students also received the most narrations besides Zayd al-Hawari. It turns out that he has a history of al-Mahdi - with a slightly different editorial - but through another teacher, namely Abu Nadhrah. al-Mundzir ibn Malik and both still lead to Abu Sa'id al-Khudri as narrated in Mustadrak al-Hakim hadith number 8670.

From the several lines of narration about al-Mahdi above, al-Walid ibn Muslim ibn Shihab was the only student of Abu al-Siddiq, who received the most narrations but not a single narration about al-Mahdi he received from Abu al-Siddiq. While Qatadah narrated a similar editorial, only not through the Abu al-Siddiq route. It could be that the two narrators actually received a narration about al-Mahdi from Abu al-Siddiq, but for certain reasons that made them feel safer not to pass it on to other narrators in the next *thabaqah* (generation). Perhaps, they received it from Abu al-Siddiq but when conveying it to his

students it was safer to rely on the narration of a teacher who was more *tsiqah* (reliable) than Abu al-Siddiq. Even though the narrators of 'Auf ibn Abi Jamilah—whose narrations from Abu al-Siddiq are less than those of Qatadah and al-Walid ibn Muslim—they are used by al-Hakim in his *Mustadrak* book and even by al-Bukhari and Muslim in his *Sahih*. (al-Kalabadzi, 1986: 114, Manjuyah, 1986: 90)

It could be that what Qatadah and al-Walid did as stated by Yusuf al-Qaradawi that it was the right of someone who knew not to pass on some of his knowledge to those around him in order to maintain the benefit, even though there are people who ask for it. When the knowledge is conveyed, it is the greater harm that is seen than the benefits of the knowledge itself (al-Qaradhawi, 1995: 80). Qatadah could prefer to rely on Abu Nadhrah because his popularity is superior to Abu al-Siddiq. As Ibn Khaldun mentioned that in certain circumstances a person will pay more attention to the popularity of his teacher to maintain his existence and the knowledge he wants to gain. He delivered more specifically, Ibn Khaldun wrote, "Because of that, what is based on teaching in every branch of knowledge or expertise is the popularity of the expertise of the teachers which is expressed in the form of community recognition in various places and generations." (Khaldun, 2013: 794).

Moreover, if it is paid attention to the quality of each of the narrators concerned, it will be seen quite an unequal difference between Abu al-Siddiq and his three students, especially with Qatadah. One of them related to the number of hadiths each of them narrated. Hadith critics noted that Abu al-Siddiq narrated 183 narrations, while al-Walid ibn Muslim of 71 narrations, Abu al-Hawari of 166 narrations, and Qatadah of 12,209 narrations. The number of narrations of Qatadah was the most striking compared to that of other narrators. Based on these data, was it possible that there was a special reason that caused Qatadah not to be involved in the transmission of the Hadith of al-Mahdi from Abu al-Siddiq? or maybe because he did not accept the narration at all, even though he was the student of Abu al-Siddiq, who received the most. history from him.

In general, this theme was included in the study area of the *sanad* and several discussions have been presented by other authors. Yet, it has not met the study of the stratification of hadith narrators as intended. Several studies conducted by Wely Dozan, Muhamad Turmuzi, and Arif Sugitanata (Dozan, dkk: 2020), Akhmad Saehudin (Saehudin, 2015), Muhammad Ali (Ali, 2016), and Saifuddin (Saifuddin, 2009) only explained the role

and position of the study of *sanad* in the study of hadith in general. Meanwhile, the discussion on the role of narrators in the transmission of hadith was presented by M. Lutfi Abdul Manaf, M. Fath Ervan Zulfa, M. Nasirudin (Manaf, Zulfa, 2020), and Imamul Authon Nur (Nur, 2018). The last two discussions have not met the theme proposed in this research.

A study that specifically examines the stratification of new hadith narrators was presented by Kinkin Syamsudin and M. Dede Rodliyana (Syamsudin, 2020). By focusing the study on the book *al-Hats 'ala Hifzih} al-'Ilm wa Dhiker Kibar al-Huffazh* by al-Jawzi (d. 597 H), it explained that in theory that stratification appeared among the narrators of hadith related to their activities and roles in narration. While in this article, the author tried to empirically prove that the difference in the number of narrations held by each hadith narrator is true. Then whether the difference in the number of narrations affects the quality of the hadith or not, is the focus of the discussion.

The basic theory used in this research was the theory of stratification written by Ibn Khaldun in his *Muqaddimah*. He explained "We have the problem that people who have a higher position and honor in all aspects of worldly life get richer and richer easily than people who do not have a higher position" (Khaldun, 2013: 700). Ibn Khaldun's statement indirectly proved that he had thoughts about the existence of stratification in society. From his statement, he also saw that stratification was not only based on economic affairs but other dimensions also influence it (Sunarto, 2000: 92)

Other dimensions that were also highlighted by Ibn Khaldun include those who carry out religious ceremonies and people who master a science (Khaldun, 2013: 709). People who get involved in teaching science are essentially people who have expertise. According to Ibn Khaldun, this is due to the following reasons, "that intelligence in science, studying, pursuing and mastering it well can only be achieved by having an instinct to know the principles and rules, examine various problems and draw conclusions from its branches. derived from the basic principles. As for those who do not have this instinct, then he will not get intelligence and dexterity in this knowledge" (Khaldun, 2013: 749).

The method used in this research was a literature study. The approach used was content analysis (Sugiyono, 2010: 56). In this research, the literature study method was used to fully understand the concept of stratification initiated by Ibn Khaldun and then used

to analyze various historical records about *Qatadah*, Abu al-Siddiq, and Abu Nadhrah regarding the number of hadiths they had. From these notes, an analysis is then carried out on whether or not there is a relationship between the differences in stratification between the three and Qatadah's non-involvement in the narration of the hadith of al-Mahdi from Abu al-Siddiq.

## DISCUSSION

### 1. The Stratification and Quality of Narrators in Narration

Hadith ulama agree that the quality of the narrator determines the level of quality of the history (Laknawi, 1987). The reliability of the narrators in terms of religiosity ('is) and intellectuality (*dlabith*) is the main element in the assessment of the critics in determining the quality of the narrators. Even though in practice the critics of narrators reveal that the assessment of the quality of the two is no longer partial, but it becomes an inseparable whole (al-Suyuthi, 1988: 209-210; 'Itr, 1997: 64-67). The expressions *ta'dil* (good judgment) and *tajrib* (bad judgment) contain the meaning of religious and intellectual qualities. The assessment term is then built based on its level, the better the quality of both the higher the level of the narrator, and conversely the worse the quality of both the lower the level (al- Mundziri, 1411 H). Hadith critics have different views on whether or not an explanation is needed for good quality narrators, but they agree to explain narrators who are rated low and of poor quality.

many ulama accept absolutely the reliability of the religiosity of the narrators at the level of companions. The jargon of *al-shahabah kulluhum 'udul* (all of the companions are considered good) is intended to view and accept that the quality of their religion has been at the highest level, either for reasons of the arguments of the Koran and Sunnah or for their socio-historical reasons (al-Shalah, 1986: 301-308; al-'Asqalani, 1984: 16-17; al-Sakhawi, 1984, II: 335-349). Besides companions, the hadith critics agree that the reliability of their religion must be ascertained whether it is good or bad or high or low in level. The parameters measured to ensure the reliability of the agreed-upon religiosity are Muslim, baligh, intelligent, pious, and able to maintain *muru'ah* (self-respect) (al-Sakhawi, 1984, I: 271; al-Shan'ani, 2006: 114-115; 'Itr, 1997: 67-73). The last two parameters have led to many different assessments of the quality of the narrators. Measuring and ensuring that an individual is pious and can maintain *muru'ah* (self-respect) has the potential for

subjective assessment, both due to ethnic and cultural influences, schools and politics, and even psychology. (Badran, 1983: 89-91).

Intellectual reliability is the ability to maintain and look after the written history that it receives and does not experience the slightest change when it is conveyed to others (Abd Rabah, tt: 117-118). The long period between receiving and retransmitting the history is the main focus of the critics whether the narrator experiences various problems that affect the history he receives or not. Several indicators affect the reliability and intellectual strata of the narrators, such as making mistakes in pronouncing both grades and letters, making mistakes in mentioning sources of information, both *tabaqah* (levels) and characters are mixed. In addition, it is indicated that the narration is different from the narration of peers who received it from the same teacher ('Abd Rabah, tt: 119-120).

Determining the quality of history based on the quality of the narrator is different from what based on the continuity of the narrator. The quality of history based on the continuity of the narrators is only valid, *da'if* and *mawdlu'*. While the quality of history based on the quality of the narrators is valid, *hasan*, *da'if* and *mawdlu'*. The quality of *hasan* history is the development of the quality of the narrator from the aspect of intellectual reliability (*dlabi*) and is not related to religious reliability ('is). The quality of history based on reliability 'can only be categorized into *sahih*, *dha'if*, and *mawdlu'*. The level of *da'if* quality due to religious reliability can only be categorized into *munkar* and *matruk*. The quality of *munkar* is caused by the narrator unable to maintain *mur'ah* (self-respect), while the quality of *matruk* is due to the weak narrator from the aspect of piety whose indicators are *fasiq*, *zindiq*, or heretics.

The qualification of *hasan* history was popularized by al-Tirmidhi to distinguish those who have good religious reliability but whose intellectual reliability is not in perfect condition (al-Tirmidhi, 1994, I: 76-79). Intellectual imperfections possessed by narrators, in al-Tirmidhi's view, are illustrated if a teacher has five students who receive a history from him of the same ten traditions. If there is a student who only memorizes perfectly seven or eight hadiths, the rest are imperfect. memorized, then the student is categorized as *ghayr tam fi al-dhabth* (imperfect in intellect). This condition makes the history narrated by the student have the position of *hasan*. Critics will assess the condition of such students with the assessment of *shaduq* (trusted, but intellectually lacking), *la ba'sa bih* (it's okay) or *mahalluhu al-shidq* (the position is reliable). If other narrations are found, from

colleagues or from other sources regarding the same narration with better quality or at least equal to *hasan*, then the student's history can be judged to be *sahih li ghayrih* (valid because of other narrations).

The development of the term quality of history based on the quality of the narrator from the aspect of intellectual reliability besides *hasan* quality is *da'if*. There are several categories of *da'if* hadith due to conditions of intellectual reliability, such as *mudraj*, *maqlub*, *mudhtharib*, *mushabbah* and *muharraf*. *Mudraj* is when the narrator makes additions to the history received from the source of information, both additions to the *matan* and *sanad* texts. Limitations in *matan* are added to the text of *matan* if it affects the substance of the history. If it did not affect the hadith ulama, it is categorized as *ziyadah al-tsiqat* and is considered explanatory or *tafsil*. *Maqlub* is when the narrator makes a mistake by exchanging or changing the position of the *sanad* and *matan* from what they should be. Usually, in the *sanad*, the name of the narrator is confused, as Ka'ab ibn Murrah should be Murrah ibn Ka'ab. Likewise, with *matan*, what should be prioritized becomes terminated. *Mudhtharib* is when a narrator narrates the same hadith to his students in different forms. It may be different in the *sanad* or different editorial of *matan*. *Mushabbah* is when the narrator makes a mistake due to misreading or hearing, thereby changing the actual history. The changes experienced are usually in the form of sentences, whether the name of the narrator is in the *sanad* or *matan*. *Muharraf* if the narrator makes a mistake where his history is found to be different from the history of others because there are differences in letters or vowels.

To determine the quality of the narrator, it can be obtained from the information contained in the date literature or *al-jarh wa al-ta'dil*. In fact, each compiler is different in expressing the terms of assessment and also the level of quality of the narrators. Ibn Abi Hatim established four strata of *ta'dil* (good judgment) and four strata of *tajrib* (bad judgment). Al-Dzahabi set five strata of *ta'dil* and four strata of *tajrib*. Ibn Hajar established six strata of *ta'dil* and six strata of *tajrib*. Therefore, differences in conclusions about the quality of the history will continue to occur because of differences in making conclusions about the quality of the narrators.

## 2. The Relationship Between Abu al-Siddiq and Qatadah

The narrator's critics/*rawi* note that the relationship between Abu al-Siddiq and

Qatadah was teacher and student. Abu al-Siddiq was one of the 329 people listed as Qatadah's teacher, and from him, Qatadah took 52 narrations out of a total of 183 narrations owned by Abu al-Siddiq. While Qatadah was one of the 25 students of Abu al-Siddiq and the student of Abu al-Siddiq who received the most history from him.

The 52 narrations of Qatadah from Abu al-Siddiq are scattered in 17 books of hadith with the following details: 1) Sahih al-Bukhari (1 narration); 2) Sahih Muslim (3 narrations); 3) al-Muntaqa Ibn al-Jarud (1 narration); 4) Sahih Ibn Hibban (4 narrations); 5) al-Ahadith al-Mukhtarah (8 narrations); 6) Mustadrak al-Hakim (2 narrations); 7) Sunan Kubra al-Nasai (3 narrations); 8) Sunan Abu Dawud (1 history); 9) Sunan Ibn Majah (2 narrations); 10) Sunan Kubra al-Bayhaqi (4 narrations); 11) Musnad Ahmad (9 narrations); 12) Musnad Abu Ya'la (3 narrations); 13) Musnad 'Abd ibn Humayd (1 narration); 14) Musnad al-Bazzar (1 history); 15) al-Mathalib al-'Aliyah (1 history); 16) Mushannaf Ibn Abi Syaybah (5 narrations); 17) Mu'jam al-Kabir al-Thabrani (3 narrations).

The 52 narrations received by Qatadah from Abu al-Siddiq can be classified into five topics, namely; First, the hadith about a Bani Israel who wanted to repent after he killed 100 people. This history is stored in the following books:

| No. | Name of Holy Book         | Number of Hadith                 |
|-----|---------------------------|----------------------------------|
| 1   | Shahih al-Bukhari         | 3470                             |
| 2   | Shahih Muslim             | 2766 (46), 2766 (47) & 2766 (48) |
| 3   | Shahih Ibn Hibban         | 611 & 615                        |
| 4   | Sunan Ibn Majah           | 2622                             |
| 5   | Sunan al-Bayhaqi al-Kubra | 15936                            |
| 6   | Musnad Ahmad              | 11154 & 11687                    |
| 7   | Musnad Abu Ya'la          | 1033 & 1356                      |
| 8.  | Mushannaf Ibn Abi Syaybah | 34220                            |

**Table 2. The Hadith About a Bani Israel Who Wanted to Repent After He Killed 100 People**

All of the narrations above were received by Qatadah through Abu al-Siddiq and led to the friend of Abu Sa'id al-Khudri. While Qatadah students were involved in the narration as many as 3 people, namely Shu'bah, Hisham al-Dastuwa'i, and Hamam ibn

Yahya ibn Dinar. Furthermore, these narrations lead to 8 *mukharrij*, all of which are connected, except for the two paths narrated by Ahmad ibn Hanbal.

Second, the hadith about the prayer uttered by the Prophet Muhammad when people want to put a dead body into a burrow (يَسْمِ اللّٰهَ وَعَلَى سُنَّةِ رَسُولِ اللّٰهِ). This hadith was narrated by Ibn Hibban in his *Sahih* book with hadith number 3110. While 33 other narrations were also kept by Ibn Hibban and 12 other *mukharrij* with different *sanad* paths. The routes in question are as follows:

| No. | Name of Holy Book                     | Number of Hadist                       |
|-----|---------------------------------------|----------------------------------------|
| 1   | Al-Muntaqa Ibn al-Jarud               | 548                                    |
| 2   | Shahih Ibn Hibban                     | 3109                                   |
| 3   | Al-Ahadits al-Mukhtarah li al-Maqdisi | 227, 228, 229, 230, 231, 232, 233, 234 |
| 4   | Mustadrak al-Hakim                    | 1353 & 1354                            |
| 5   | Al-Sunan al-Kubra al-Nasa'i           | 10860 & 10861                          |
| 6   | Sunan Abu Dawud                       | 3213                                   |
| 7   | Sunan Kubra al-Bayhaqi                | 7058, 7059 & 7060                      |
| 8   | Musnad Ahmad                          | 4812, 4990, 5233, 5370, 6111           |
| 9   | Musnad Abu Ya'la al-Mushili           | 5755                                   |
| 10  | Musnad 'Abd ibn Humayd                | 815                                    |
| 11. | Musnad al-Bazzar                      | 5826                                   |
| 12. | Mushannaf Ibn Abi Syaybah             | 29842, 11695, 11694                    |
| 13. | Al-Mu'jam al-Kabir al-Thabrani        | 14006, 14007 & 14008                   |

**Table 3. The Hadith About the Prayer Uttered by the Prophet Muhammad When People Want to Put a Dead Body Into a Burrow**

From the 34 narrations above, 2 of them are *atsar* of friends attributed to Ibn 'Umar, namely the hadith narrated by Al-Hakim in his Mustadrak with the hadith number 1354 and Al-Bayhaqi in his Sunan Kubra with the hadith number 7060. The third is the hadith about honey being used as a stomach ache medicine. This hadith was narrated by al-Nasa'i in al-Sunan al-Kubra number 6673. Meanwhile, Ahmad ibn Hanbal narrated a similar *matan* with hadith number 11147 through a different *sanad* of chains. Fourth is the hadith regarding the cleansing of the sins of the believers on the Day of Resurrection.

This hadith was narrated by Ahmad ibn Hanbal in his *Musnad* with the hadith number 11095. Fifth is the history of Anas ibn Malik's *atsar* when he put the corpse into the grave. This hadith is kept by Ibn Hajar al-'Asqalani in the book *Al-Mathalib al-'Aliyah bi Zawaid al-Masanid al-Thamaniyyah* with number 829.

### 3. The Difference Stratification of Abu al-Siddiq and Qatadah

Abu Nadrah, Abu al-Siddiq, and Qatadah are both narrators living in Basra and all three are recorded as narrators involved in the transmission of hadith. Even between Abu al-Siddiq and Qatadah as teacher and student, as well as between Abu Nadhrah and Qatadah. However, when the data on Abu al-Siddiq and Qatadah are compared—especially the involvement in the transmission of hadith—it appears that between the two, there is a fairly unequal quantity difference.

Qatadah is recorded to have 12,209 narrations that he received from his teachers. This total is the most number among the narrations owned by the narrators of the *tabi'in* generation. For comparison, 'Urwah ibn al-Zubayr (d. 91 H) for example has 9,339 narrations, Al-Nakha'i (d. 96 H) 9,228 narrations, Sa'id ibn al-Musayyab (d. 105 H) 5,746 narrations, 'Umar ibn 'Abd al-'Aziz (d. 101 H) 1,264 narrations, 'Ikrimah (d. 104 H) 5,775 narrations, Hasan al-Basri (d. 110 H) 8,609 narrations, Muhammad ibn Sirin (d. 110 H) 5,442 narrations, Salim ibn 'Abdullah (d. 105 H) 3,528 narrations and Ibn Abi Mulaykah (d. 117 H) 1,446 narrations. Among the other *tabi'in*, who almost equaled the number of narrations of Qatadah was Sulayman ibn Mihran al-A'masy (d. 145 H) with 11,429 narrations, while the *tabi'in* who had the highest number was Ibn Shihab al-Zuhri (w. 123 H) who had a history of 20,444. Meanwhile, Abu al-Siddiq only narrated 183 hadiths. It means that only about 1.5% of the total number is owned by Qatadah. Besides, the narrator who became the source of the Hadith of al-Mahdi which was accepted by Qatadah, namely Abu Nadhrah was recorded as having 1,181 narrations.

The problem is whether the number of hadiths narrated by each narrator becomes a measure of the quality of the narrators concerned. If it is looked at the formulation of the *musthalabat* hadith experts—especially regarding the strata of the hadith narrators—then the number of hadiths narrated by a narrator becomes a barometer of how good the quality of the narrator is. Therefore, the thing used as a measure in

determining the level of each narrator is how much they receive hadith narrations from their teachers. The more hadiths that are accepted, the better the assessment of the narrators.

Likewise, with Qatadah, when it is recorded that he has tens of thousands of narrations from his teachers, it can be ascertained that he is a narrator with better quality than other narrators who may only have a few hadith narrations. This assessment is certainly not an exaggeration, considering that the *muhaddis* determine the strata of the hadith memorizers based on the number of narrations they receive from their teachers. The more the number of hadith narrated by a narrator, the higher the quality of the narrator concerned and the different titles assigned (Al-Harawī, t.th: 122; Al-Qāsimī, 1932: 77; Al- Sinikī, 2002: 92; Al-Biqā'i, 2007: 66).

In this case, Qatadah certainly deserves to be categorized as one of the narrators who are *al-hafizh*. Moreover, this assessment comes from credible critics and it is strengthened by the testimonies of the narrators who were with him. Sa'id ibn al-Musayyab (d. 105 H) for example as one of the teachers of Qatadah (Qatadah is recorded to have received a hadith from Sa'id ibn al-Musayyab as many as 734 narrations, the second most after Ibn Shihab al-Zuhri who received 2563 narrations), praised the superiority of memorizing Qatadah by saying: مَا أَتَانَا عِرَاقِي أَحْفَظُ مِنْ قَتَادَةَ (There is no Iraqi who has come to us who is better at memorizing than Qatadah) (al-Bagdadi, 2001: 506; Al-Razi, 1952: 133). Ibn Sirin (d. 110 H) who is also a teacher of Qatadah once commented on his memorization by saying that Qatadah is the *sehafizh-hafizh* of people (al-Dzahabi, 1998: 92–93).

The same assessment also came from Ahmad ibn Hanbal, as he once said, "Qatadah is a person who understands the interpretation and disputes of scholars about him, he has *hafizh* and *fakih* characteristics and has advantages in memory". On another occasion he also praised the memorization of Qatadah,

كَانَ قَتَادَةُ أَحْفَظُ أَهْلِ الْبَصْرَةِ لَا يَسْمَعُ شَيْئًا إِلَّا حَفِظَهُ، قُرِئَتْ عَلَيْهِ صَحِيفَةُ جَابِرٍ مَرَّةً فَحَفِظَهَا

"Qatadah is the most hafiz resident of Basrah, he doesn't hear anything unless he knows it by heart. Jabir's manuscript was read to him once, and he immediately memorized it" (al-Dzahabi, 1998).

Ahmad ibn Hanbal also stated, قَلَمَّا نَجِدُ مَنْ يَتَقَدَّمُهُ أَمَّا الْيَتْلُ فَلَعَلَّ (only a few people have

ability exceeds Qatadah or equals it) (al-Hanbali, 1992: 129). A similar assessment was also assessment was also conveyed by 'Abdurrahman ibn Mahdi that he had heard his father said that the friend of Hasan al-Basri who had the most history was *Qatadah*, while the friend of Anas who was the most *tsubut* (credible) was al-Zuhri then Qatadah. (al-Razi, 1952: 135).

The assessment of the critics above is certainly not excessive, especially when it comes from people who are *Qatadah's* contemporaries, even among them are his teachers. This is also proof that the credibility of *Qatadah* should not be hesitated, as mentioned by al-Khatib al-Baghdadi,

أَنَّ الْمُحَدِّثَ الْمَشْهُورَ بِالْعَدَالَةِ وَالنِّقَّةِ وَالْأَمَانَةِ لَا يَحْتَاجُ إِلَى تَرْكِيبِ الْمُعَدِّلِ... وَمَنْ جَرَى مَجْرَاهُمْ فِي تَبَاهَةِ الذِّكْرِ وَاسْتِقَامَةِ الْأَمْرِ  
وَالِإِشْهَارِ بِالصِّدْقِ وَالْبَصِيرَةِ وَالْفَهْمِ لَا يُسْأَلُ عَنْ عَدَالَتِهِمْ وَإِنَّمَا يُسْأَلُ عَنْ عَدَالَةِ مَنْ كَانَ فِي عِدَادِ الْمَجْهُولِينَ أَوْ أَشْكَلَ أَمْرُهُ عَلَى  
الطَّالِبِينَ.

“A muhaddis who is known to be just, tsiqah, and trustworthy does not need the defense of a mu'addil... Whoever deliberately searches for their intelligence, consistency in carrying out orders, and fame in terms of honesty, insight, and understanding then in fact he will not be asked about justice. But instead, he will be asked about people who are majhul (unknown) or doubtful about their role in demanding (science))” (al-Baghdadi, t.th: 86).

While Abu al-Siddiq was one of *Qatadah's* teachers from whom he received 52 narrations. Regarding his credibility, critics such as *al-Dzahabi* (d. 748 H) and *al-'Aini* (d. 855 H) noted that Abu al-Siddiq was a *shaduh* (reliable, but intellectually lacking) narrator.) (al-Dzahabi 1995: 593, n.d.: 792), while Ibn Sa'ad (d. 230 H) in his *al-Thabaqat al-Kubra* said that the traditions of Abu al-Siddiq were discussed and even denied (ويتكلمون أحاديثه ويستنكرونها) (Sa'ad, 1990: 168). Ibn 'Asakir (w. 571 H) and Mughlatay (w. 762 H) quoted Yahya ibn Ma'in (d. 233 H) when he commented on Zayd al-Hawari and Abu al-Siddiq who said that the hadiths taken from both of them were still written, but they were both considered *daif* (يكتب) (Asākir, 1995: 389; al-Hakari, 2001: 21).

Although critics consider Abu al-Siddiq to be a narrator who has some problems with his authenticity, none of them has explicitly explained the reasons for the disputed narrator. If it is noticed the contradiction between the praisers (تعديل) and the reproach (جرح) none of this Abu al-Siddiq explains what is despicable. Thus, what must take precedence is

the assessment of the critics who praise him. Unless the critic who criticizes him explains the cause of his disability, then the accepted assessment can be the other way around (ʿItr, 1997: 100; al-Hindi, 1986: 118–119; al-Jazairi, 1995: 550; al-Qahiri, 1999: 382; al-Salah, 1987: 96; al-Shan'ani, 2006: 99; al-Subki, 1990: 19). Thus, the status as the narrator of *tsiqah* deserves to be assigned to Abu al-Siddiq, as this is the assessment of critics such as Yahya ibn Ma'in, Abu Zur'ah al-Razi, al-Nasa'i and Ibn Hibban (al-Andalusi, 1986: 428; al-Atsari, n.d.: 720; al-Baghdadi, 1984: 48; al-Dzahabi, 1992: 116; al-Hasyimi, 1982: 853). This is also the reason why Ibn Hajar concluded that Abu al-Siddiq was a *tsiqah* (trusted) narrator (al-ʿAsqalani, 1999: 127).

Meanwhile, Abu Nadhrah, who is also a teacher from Qatadah, is a narrator who is considered credible by critics. It includes narrators who are considered *tsiqah* (reliable) and their narrations can be used as evidence. This *tsiqah* assessment was among others expressed by Yahya ibn Ma'in, Abu Zur'ah al-Razi, al-Nasa'i, al-Dzahabi and Ibn Hajar (al-Razi, 1952; al-ʿIjli, 1984: 439; al-Dzahabi, 1996: 529; Ma'in, 1997: 237; al-ʿAsqalani, 1999; al-Hakari, 2001). While Ibn Sa'ad even though he considered Abu Nadhrah to be *tsiqah*, he **لَيْسَ بِهٖ يَتَّخِذُ كُلُّ وَلِيْسٍ** said: also (not everyone has *hujjah* with him) (Sa'ad, 1990, 7: 155). However, this note from Ibn Sa'ad does not necessarily invalidate the *tsiqah* (reliable) assessment of Abu Nadhrah, he only informs that there are also people who do not use Abu Nadhrah's narration. It could be that the problem lies with the person concerned and not with Abu Nadhrah.

From the data above, it is clear that Abu Nadhrah is superior in the number of narrations compared to Abu al-Siddiq, which is 1181 narrations compared to 183 narrations. If the difference in the number of narrations owned is an indicator of stratification among the narrators of hadith—as this is specifically discussed by Ibn al-Jawzi (d. 597 H)—then Abu Nadhrah has higher strata than Abu al-Siddiq (al-Jawzi, 1991). But among the three, Qatadah is the most superior because he has more history than the two teachers.

This fact is in line with what Ibn Khaldun said in his *Muqaddimah* that every hadith expert has a different level of expertise, including in this case those who act as narrators. He firmly said, "You know, the experts of *ijtihad* have different levels in this expertise in terms of the number of hadiths that they narrate." (Khaldun, 2013: 821). He gave an example with three people who are *madhhab* leaders who are also involved in hadith, "It is

said, Imam Abu Hanifah only narrated seventeen hadiths or less. As for Imam Malik, he only narrated the authentic hadiths which he outlined in al-Muwatha, which amounted to about three hundred hadiths. Imam Ahmad ibn Hanbal narrated as many as fifty thousand hadiths which he included in his Musnad” (Khaldun, 2013: 821).

According to Ibn Khaldun, people who are involved in teaching science, including those who struggle and are involved in the transmission of hadith, are essentially people who have expertise. The *muhaddis* require that people who deserve their history are those who have *tsiqah* criteria. *Tsiqah* means reliable in bringing news, when there is a *tsiqah* narrator who brings news then the news can be accepted) (al-Jazairi, 1995: 95). They must have expertise because not everyone can be involved in it. If you force yourself without having the qualifications and feasibility, then the credibility of the person concerned will certainly be questioned. According to him, intelligence in science, studying, pursuing, and mastering it well can only be achieved with the instinct to know the principles and rules, look at various problems and draw conclusions from the branches that come from the main rules. Those who do not have this instinct, then he will not gain intelligence and dexterity in this knowledge (Khaldun, 2013: 794).

Ibn Khaldun's expression emphasizes that basically, everyone will work according to the capacity of knowledge and experience that he has. The more he has a lot of knowledge, the more chances to get a decent job, and the greater the chance he gets more respect from others. Therefore, it is not surprising that there are people with high knowledge who is more respected by others than people who have little knowledge.

As also stated by Ibn Khaldun, people who master science are better than entrepreneurs. It is because the commodities they have are very noble, they appear nobler when compared to society in general. It can even be said that they do not have time for it because of their busyness in maintaining the glory of the commodities they have, which requires them to optimize their reasoning power and maintain their physical fitness. (Khaldun, 2013: 709).

Even though Qatadah and Abu al-Siddiq are both involved and known as narrators of hadith, if looking at the respective records of their actions in the narration of hadith, Qatadah is qualitatively superior to Abu al-Siddiq. Qatadah received more narrations than Abu al-Siddiq, so the name Qatadah was more popular than the teacher's name, even his name was famous among *tabaqah* (levels) *tabi'in*.

#### 4. The Effect of Stratification Differences on Tradition Activities

In his *Muqaddimah*, Ibn Khaldun said that people who get involved in teaching science are essentially people who have expertise. According to him, this is due to the following reasons, "That intelligence in science, studying, pursuing and mastering it well can only be achieved by the instinct to know the principles and rules, examine various problems and draw conclusions from the branches originating from it. from the basic principles. As for those who do not have this instinct, then he will not gain intelligence and dexterity in this knowledge" (Khaldun, 2013: 794).

Ibn Khaldun expressed more firmly that what is based on teaching in every branch of knowledge or expertise is the popularity of the expertise of the teachers which is expressed in the form of community recognition in various places and generations (Khaldun, 2013: 794). It illustrates that under certain conditions, the profile of a teacher or majlis where he teaches knowledge is the first reason to be considered, especially regarding its popularity.

This effort is of course carried out solely as a verification of the credibility of the person who is the source of the information. If the person concerned has good integrity towards the knowledge he has, of course, it will not be a problem if other people also take knowledge from him. Conversely, if the person is not known for his reputation in the knowledge he has, or even his own identity and profile tend not to be widely known by others, of course, this can cause problems in the future.

This condition occurred among the Muslims, especially those who focus on seeking knowledge, especially in terms of the transmission of hadith. It is a very common sight for seekers of knowledge to do *rihlah* (journeys) so that they often have to travel tens, hundreds, or even thousands of kilometers just to clarify to a narrator that the history they have previously received really comes from the Prophet (al-Zahrani, 2008: 36–41).

When doing this *rihlah* (journey), the narrators do not necessarily go to all the teachers, only those who are truly sources of information are then visited. When these narrators want to go to the teacher in question, in fact, they already have information about the profile and behavior of the person they want to take a history of. The number of narrations he has, the popularity of the majlis where he taught his knowledge, the people who have studied and taken a history from him and 'is his (religiousness) and *dhabth* (intellectuality) in his narration, are among some factors that the narrators take into

consideration when taking narrations from a teacher.

Ibn Khaldun's statement above is certainly not an exaggeration. The profile of a teacher in a scientific assembly is the material for consideration of a narrator between taking a history or not from the teacher in question. Therefore, it is very reasonable if when narrating the hadith of *al-Mahdi*, *Qatadah* chose Abu Nadhrah over Abu al-Siddiq, even though both of them were *Qatadah*'s teachers. In terms of narration, Abu Nadhrah is superior to Abu al-Siddiq because he has 1,181 narrations, while Abu al-Siddiq only has 183 narrations. The number of narrations of the two narrators is still less than the number of narrations owned by *Qatadah* of 12,209.

If in terms of quantity *Qatadah* is the most superior because of the most narrations, does it also apply in terms of quality? If *Qatadah* is well-known among the narrators of hadith as well as critics, then the main thing that has influenced him is because of *Qatadah*'s own *dhahab* (intellectuality) factor. As the testimony of this has been stated by al-Ramahurmuzi (w. 360 H),

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى أَحْفَظِ رَجُلٍ أَدْرَكْنَا وَأُخْرَى أَنْ يُؤَدِّيَ الْحَدِيثَ كَمَا سَمِعَهُ، فَلْيَنْظُرْ إِلَى قَتَادَةَ

“Whoever feels happy to pay attention to people who are more hafiz, in our opinion, and who are more worthy of reciting the hadith as he hears, then look at *Qatadah*” (al-Ramahurmuzi, 1982: 401).

Likewise, Abu Nadhrah, in quality, is better. Thus, *Qatadah* uses his history of the hadith of al-Mahdi. Based on the assessment of the critics, he is a *tsiqah* (reliable) narrator and his narrations can be used as evidence. Among these judgments came from Yahya ibn Ma'in, Abu Zur'ah al-Razi, al-Nasa'i, al-Dzahabi and Ibn Hajar (al-'Asqalani, 1999: 546; al-'Ijli, 1984: 439; al-Dzahabi, 1996, 4: 529; al-Hakari, 2001, 11: 363; al-Razi, 1952, 8: 421; Ma'in, 1997: 237).

## 5. The Implications of *Qatadah*'s Involvement in Other History

*Qatadah*, Abu al-Siddiq, and Abu Nadhrah all are known as *tsiqah* (reliable) narrators. The narrations that come from them can be accepted and used as evidence, as for 'it is (religious) that the three of them are not problematic because there is no *jarh* (reproach) against them. Therefore, when they are known as *'adl* (good morals) and have strong memorization, are thorough and trustworthy in bringing history, and are free from lies, deviations, and negligence, it is almost certain that the news they bring is valid. This

conclusion is the result of an assessment of the credibility of the narrators concerned, not the *matan* they bring (Syuhbah, 1985: 43-45).

The credibility of other narrators involved in narrating the hadith of al-Mahdi through the Abu Nadhrah route can be seen in the narration below:

1. حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَرِيعٍ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَهْدِيُّ مِثِّي أَجَلِي الْجَبْهَةُ أَقْنَى الْأَنْفِ مِثْلُ الْأَرْضِ قِسْطًا وَعَدْلًا، كَمَا مِلَيْتُ جُورًا وَظَلَمًا مِثْلِكَ سَبْعَ سِنِينَ.
2. حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ ثَنَا عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ ثَنَا عِمْرَانُ الْقَطَّانُ ثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَهْدِيُّ مِنَّا أَهْلُ الْبَيْتِ أَشْمُ الْأَنْفِ أَقْنَى أَجَلِي، مِثْلُ الْأَرْضِ قِسْطًا وَعَدْلًا كَمَا مِلَيْتُ جُورًا وَظَلَمًا، يَعْيشُ هَكَذَا. وَيَسَاطُ يَسَارُهُ وَإِصْبَعَيْنِ مِنْ بَيْنَيْهِ الْمُسْبَحَةُ وَالْإِنْهَامُ وَعَقْدٌ ثَلَاثَةٌ.

The first hadith is narrated in Sunan Abu Dawud, the book of al-Mahdi hadith number 4285. The second hadith is contained in Mustadrak al-Hakim, the book al-Fitan wa al-Malahim, the hadith of 'Uqayl ibn Khalid hadith number 8670. The second *sanad* of narrations above was continued and led to a narrator named 'Imran al-Qathtan. And if it is traced all the narrators in the two series of *sanad* regarding their *dhabth* (intellectuality), then some facts appear as follows:

First, on the path of Abu Dawud, 4 narrators are *tsiqab* (trusted) and 2 narrators with *shaduq* status (trusted, but lacking in intellectuality). If it was looked at the credibility of each narrator, then the Abu Dawud's *sanad* has a *hasan* status. Second, in the al-Hakim route, there are 5 narrators with the status of *tsiqab* (trusted), one narrator of *tsiqab tsubut* (trusted, steady) and one narrator of *shaduq* (trusted, but intellectually lacking). This means that the path is also *hasan*.

While the history of al-Mahdi which was transmitted through the path of Abu al-Siddiq involved his students named Mu'awiyah ibn Qurrah, 'Auf ibn Abi Jamilah, Mu'alla ibn Ziyad and Mathar al-Warraaq. The narrations in question are as follows: first, the history of Mu'awiyah ibn Qurrah from Abu al-Siddiq, narrated by al-Hakim in his Mustadrak book with hadith number 8438:

- أَخْبَرَنِي الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يَحْيَى التَّمِيمِيُّ أَنَّهُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ إِدْرَاهِيمَ بْنِ حَنْدَرٍ الْحَمِيرِيُّ بِالْكُوفَةِ ثَنَا الْقَاسِمُ بْنُ خَلِيفَةَ ثَنَا أَبُو يَحْيَى عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَازِيُّ ثَنَا عَمْرُو بْنُ عَبِيدٍ اللَّهِ الْعَدَوِيُّ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنْزِلُ بِأَمَّتِي فِي آخِرِ الزَّمَانِ بَلَاءٌ شَدِيدٌ لَمْ يُسْمَعْ بَلَاءٌ أَشَدُّ مِنْهُ، حَتَّى تَضِيقَ عَنْهُمْ

الْأَرْضُ الرَّحْبَةُ، وَحَتَّى يُمْلَأَ الْأَرْضُ جُورًا وَظُلْمًا، لَا يَجِدُ الْمُؤْمِنُ مَلْجَأً يَلْتَجِئُ إِلَيْهِ مِنَ الظُّلْمِ، فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِنْ عِبَرَتِي، فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا، كَمَا مِلَقْتُ ظُلْمًا وَجُورًا، يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ، لَا تَدْخِرُ الْأَرْضُ مِنْ بَدْرِهَا شَيْئًا إِلَّا أَخْرَجَتْهُ، وَلَا السَّمَاءُ مِنْ قَطْرِهَا شَيْئًا إِلَّا صَبَّهُ اللَّهُ عَلَيْهِمْ مِدْرَارًا، يَعِيشُ فِيهَا سَبْعُ سِنِينَ أَوْ ثَمَانٍ أَوْ تِسْعَ، تَتَمَتَّى الْأَحْيَاءُ الْأَمْوَاتُ بِمَا صَنَعَ اللَّهُ عَزَّ وَجَلَّ بِأَهْلِ الْأَرْضِ مِنْ خَيْرِهِ.

The hadith preserved by al-Hakim above was narrated by eight narrators; one narrator is considered *shaduh* (reliable, but intellectually lacking), namely Abu Yahya, while the other three narrators are not known in the narration because they have only a few hadiths, therefore these narrators are *majhul* (unknown), they are 'Umar ibn Ubaydillah, al-Qasim ibn Khalifah and al-Hasan ibn Ibrahim and five other narrators were considered *tsiqah* (reliable).

Second, the history of 'Auf ibn Abi Jamilah which is stored in Musnad Ahmad with hadith number 11313 is the following below:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا عَوْفٌ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَمْلَأَ الْأَرْضُ ظُلْمًا وَعُدْوَانًا. قَالَ: ثُمَّ يَخْرُجُ رَجُلٌ مِنْ عِبَرَتِي - أَوْ مِنْ أَهْلِ بَيْتِي - مَنْ يَمْلَأُهَا قِسْطًا وَعَدْلًا كَمَا مِلَقْتُ ظُلْمًا وَعُدْوَانًا.

The series of *sanad* narrated by Ahmad above was occupied by *tsiqah* narrators. It means that the hadith is valid.

Third, the history of Abu al-Siddiq which was transmitted through the narrator 'Auf ibn Abi Jamilah in Musnad Abu Ya'la with hadith number 987:

حَدَّثَنَا أَبُو يَعْلَى أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْمُثَنَّى الْمُؤَصِّلِيُّ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ حَدَّثَنَا أَبُو الصَّدِّيقِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَمْلَأَ الْأَرْضُ ظُلْمًا وَعُدْوَانًا، ثُمَّ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي. أَوْ قَالَ: مِنْ عِبَرَتِي فَيَمْلَأُهَا قِسْطًا وَعَدْلًا كَمَا مِلَقْتُ ظُلْمًا وَعُدْوَانًا.

The credibility of the narrators in the chain of *sanad* above is considered *tsiqah* (reliable), so the history can be ascertained as a valid hadith.

Fourth is the history of Abu al-Siddiq which was transmitted through his student named 'Auf ibn Abi Jamilah which is contained in Sahih Ibn Hibban hadith number 6823:

أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو حَنِيمَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو الصَّدِّيقِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَمْلَأَ الْأَرْضُ ظُلْمًا وَعُدْوَانًا ثُمَّ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي - أَوْ عِبَرَتِي - فَيَمْلَأُهَا

قِسْطًا وَعَدْلًا كَمَا مُلِثَ ظُلْمًا وَعُدْوَانًا.

In the assessment of the critics of the *sanad* of narrators above, it also shows that the narrators involved in the narration are *tsiqah* (trusted) narrators, thus this pathway is also valid.

Fifth, the history of 'Auf ibn Abi Jamilah contained in Mustadrak al-Hakim hadith number 8669':

حَدَّثَنَا الشَّيْخُ أَبُو بَكْرٍ بْنُ إِسْحَاقَ، وَعَلِيُّ بْنُ حَمَّادٍ الْعَدْلُ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بَالُوَيْهٍ، قَالُوا: ثَنَا يَشْرُ بْنُ مُوسَى الْأَسَدِيُّ، ثَنَا هُوْدَةُ بْنُ خَلِيفَةَ، ثَنَا عَوْفُ بْنُ أَبِي جَبِيلَةَ، وَحَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ الدَّارِمِيُّ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْإِمَامُ، ثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عَوْفٍ، ثَنَا أَبُو الصَّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُمْلَأَ الْأَرْضُ ظُلْمًا وَجَوْرًا وَعُدْوَانًا، ثُمَّ يُخْرِجُ مِنْ أَهْلِ بَيْتِي مَنْ يَمْلَأُهَا قِسْطًا وَعَدْلًا كَمَا مُلِثَ ظُلْمًا وَعُدْوَانًا.

The narration of al-Hakim that goes through the path of Haudzah ibn Khalifah. It is *hasan* status because Haudzah is considered *shaduq* (reliable, but intellectually lacking), while those that pass through the path of Ibn Abi 'Adi are valid, because the narrators involved all assessed *tsiqah* (trustworthy).

Sixth, the history of Abu al-Siddiq which was transmitted through the narrator Mathar al-Warraq contained in the Musnad Ahmad hadith number 11223 and 11665:

1. حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا مَطَرٌ وَالْمُعَلَّى عَنْ أَبِي الصَّدِّيقِ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُمْلَأُ الْأَرْضُ ظُلْمًا وَجَوْرًا ثُمَّ يُخْرِجُ رَجُلٌ مِنْ عِزَّتِي يَمْلِكُ سَبْعًا - أَوْ تِسْعًا - فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا.
2. حَدَّثَنَا الْحُسَيْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ وَمَطَرٍ الْوَرَّاقِ عَنْ أَبِي الصَّدِّيقِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُمْلَأُ الْأَرْضُ جَوْرًا وَظُلْمًا فَيُخْرِجُ رَجُلٌ مِنْ عِزَّتِي يَمْلِكُ سَبْعًا أَوْ تِسْعًا، فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا.

Seventh is the history of Mathar al-Warraq in Mustadrak Al-Hakim hadith number 8674:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ثَنَا حَجَّاجُ بْنُ الرَّبِيعِ بْنِ سُلَيْمَانَ ثَنَا أَسَدُ بْنُ مُوسَى ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مَطَرٍ وَأَبِي هَارُونَ عَنْ أَبِي الصَّدِّيقِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُمْلَأُ الْأَرْضُ جَوْرًا وَظُلْمًا فَيُخْرِجُ رَجُلٌ مِنْ عِزَّتِي.

From the series of *sanad*, it can be concluded that the history that passed through the Abu Harun route was *da'if* because he was a narrator of *matruk* (accused of lying). Meanwhile, those who went through the Mathar al-Warraq route were still safe, only the rank was *hasan*, because Mathar himself was considered *shaduq* (reliable, but intellectually

lacking), as well as another narrator named Asad ibn Musa.

Eighth, the history of *Mathar al-Warraq* in Musnad Ahmad number 11,130 and Sahih Ibn Hibban number 6826:

1. حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ عَنْ مَطَرِ بْنِ طَهْمَانَ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي أَجْلَى أَقْنَى يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ قَبْلَهُ ظُلْمًا يَكُونُ سَبْعَ سِنِينَ.

2. أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْعَبَّاسِ الْمَرْوَزِيُّ بِالْبَصْرَةِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مَطَرِ الْوَرَّاقِ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي أَقْنَى، يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ قَبْلَهُ ظُلْمًا، يَمْلِكُ سَبْعَ سِنِينَ.

The history that goes through the path of Ahmad narrators is superior to that which goes through the path of Ibn Hibban. Only both of them continue to use the same narrator, namely Mathar al-Warraq who is considered a narrator of *shaduq* (reliable, but intellectually lacking). Thus, the two hadiths above—both narrated by Ahmad and Ibn Hibban—have the same status as *hasan*.

Ninth, the history of Mathar al-Warraq in Musnad Abu Ya'la al-Mushili hadith number 1128:

حَدَّثَنَا قُطَيْبُ بْنُ نَسِيرٍ حَدَّثَنَا عَدِيُّ بْنُ أَبِي عُمَارَةَ حَدَّثَنَا مَطَرُ الْوَرَّاقِ عَنْ أَبِي الصَّدِّيقِ عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيَقُومَنَّ عَلَى أُمَّتِي مِنْ أَهْلِ بَيْتِي أَقْنَى يُوسِعُ الْأَرْضَ عَدْلًا كَمَا وَسِعَتْ ظُلْمًا وَجُورًا، يَمْلِكُ سَبْعَ سِنِينَ.

The hadith narrated by Abu Ya'la above is *hasan* status, considering that in the *sanad*, there are narrators who are considered *shaduq* (trusted, but intellectually lacking), although there are also some narrators who are considered *tsiqah* (trusted).

Of the nine narrations that were transmitted through four of Abu al-Siddiq's disciples, the narrations whose status is authentic are those through the path of 'Auf ibn Abi Jamilah and narrated by Ahmad ibn Hanbal with hadith number 11313, Musnad Abu Ya'la number 987 and Sahih Ibn Hibban hadith number 6823. The history of 'Auf ibn Abi Jamilah narrated by al-Hakim in his Mustadrak with the hadith number 8689 is divided into two; if you go through the path of Haudzah ibn Khalifah then the status is *hasan*, because Haudzah is considered *shaduq* (trusted, but intellectually lacking). Meanwhile, those who go through the path of Ibn Abi 'Adi are valid, because they are *tsiqah* (reliable)

narrators).

The hadith narrated through Mathar al-Warraq in Musnad Ahmad number 11.223 and 11.665 were *hasan*, considering Mathar is a shaduq narrator (reliable, but intellectually lacking). Likewise, the narrations contained in Mustadrak al-Hakim number 8674, Musnad Ahmad number 11130, Sahih Ibn Hibban number 6826 and Musnad Abu Ya'la al-Mushili no. 1128, these narrations are all via the Mathar route. While the history that goes through the path of Mu'awiyah ibn Qurrah contained in Mustadrak al-Hakim with hadith number 8438 status is *da'if*, given that there are narrators in the *sanad* that are considered *majhul* (unknown), even the number reaches three people.

In short, the hadiths of al-Mahdi narrated through Abu Nadhrah and Abu al-Siddiq can be described through a simple scheme as follows:

1. Sunan Abu Dawud no. 4285: Rawi (Abu Nadhrah – Qatadah). Status: *hasan*
2. Mustadrak al-Hakim no. 8670: Rawi (Abu Nadhrah – Qatadah). Status: *hasan*
3. Mustadrak al-Hakim no. 8438: Rawi (Abu al-Shiddiq – Mu'awiyah ibn Qurrah). Status: *da'if*
4. Musnad Ahmad no. 11313: Rawi (Abu al-Shiddiq – 'Auf ibn Abi Jamilah). Status: *sahih*
5. Musnad Abu Ya'la no. 987: Rawi (Abu al-Shiddiq – 'Auf ibn Abi Jamilah). Status: *sahih*
6. Shahih Ibn Hibban no. 6823: Rawi (Abu al-Shiddiq – 'Auf ibn Abi Jamilah). Status: *sahih*
7. Mustadrak al-Hakim no. 8689:
  - a) Rawi (Abu al-Shiddiq – Haudzah ibn Khalifah). Status: *hasan*
  - b) Rawi (Abu al-Shiddiq – Ibn Abi 'Adi). Status: *sahih*
8. Musnad Ahmad no. 11223: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*
9. Musnad Ahmad no. 11665: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*
10. Mustadrak Al-Hakim no. 8674: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*
11. Musnad Ahmad no. 11130: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*
12. Shahih Ibn Hibban no. 6826: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*
13. Musnad Abu Ya'la no. 1128: Rawi (Abu al-Shiddiq – Mathar al-Warraq). Status: *hasan*.

From the data above, it appears that the Hadith of al-Mahdi which was received by Qatadah from the Abu Nadhrah route only reached the *hasan* degree. Meanwhile, the history of Abu al-Siddiq which passed through Mathar al-Warraaq is also *hasan* status and that through Mu'awiyah ibn Qurrah *daiif*. As for those who go through the path of 'Auf ibn Abi Jamilah, the status is valid, except for those who pass through the narrators of Haudzah ibn Khalifah, the degree is only up to *hasan*.

It can be seen that the number of narrations owned by Abu Nadhrah which is superior to the number of his narrations by Abu al-Siddiq is not directly proportional to the quality of each hadith that they narrated—in this case, the hadith about al-Mahdi. Likewise, with Qatadah, the history of al-Mahdi that he received from Abu Nadhrah could not necessarily match the degree of other traditions narrated from Abu al-Siddiq, especially those narrated by 'Auf ibn Abi Jamilah.

It means that the degree of a hadith is not enough just to be determined by one of the narrators in the *sanad*, but all narrators in the *rawi* of *sanad* must have the characteristics of *'adl* (religiousness) and *dhabbih* (intellectuality). In this case, personally Qatadah was superior in quality to other narrators of his contemporaries, in fact he was superior to his own teacher Abu al-Siddiq. However, when he enters the chain of a chain, of course the assessment does not only end with him, but also has to pay attention to other narrators, both those at the end of the chain and the beginning of the *sanad*.

This paper substantially confirms the views of contemporary hadith researchers such as Muhammad Abu Zahrah and *salaf* generation hadith researchers such as al-Sakhawi, Ibn Hajar al-'Asqalani and al-Suyuthi who emphasized accepting the validity of a hadith based on the quality of the person who narrates it. The popularity and quantity of a narrator's history do not necessarily become the main assessment that the narrator's narration activity automatically makes his history acceptable as evidence. As this can be seen explicitly in the books of hadith, which were written in the third and fourth centuries of Hijriyah.

## CONCLUSION

Abu al-Siddiq, Abu Nadhrah, and Qatadah are hadith narrators who lived in the same era and had a teacher-student relationship. Based on stratification, they each had different numbers of hadith narrations: Abu al-Siddiq recorded 183 narrations, Abu

Nadhrah 1,181 narrations, and Qatadah 12,209 narrations. These differences indicate that they occupied different stratification levels. However, the findings of this study show that differences in stratification did not affect the status of the hadith. The narration about al-Mahdi through Abu al-Siddiq did not decrease in status despite Abu al-Siddiq's lower stratification compared to Abu Nadhrah and Qatadah. Similarly, the narration through Abu Nadhrah and Qatadah did not increase in rank despite their larger number of narrations.

This study contributes to the study of hadith by offering a new perspective on the relationship between narrator stratification and hadith status, showing that the quality of a hadith is not solely determined by the number of narrations or the stratification level of the narrators. These findings oppose the common assumption that narrators with more narrations always have a greater influence on the quality of hadith.

However, this study has limitations, as it examined a single theme of *matan* and involved narrators from two *tabaqah*. This limits the generalization of findings to other themes or contexts of hadith. Future research is recommended to expand the scope by involving narrators from more *tabaqah* and studying other hadith themes. Additionally, quantitative research could be employed to analyze correlations between number of narrations and narrator stratification, to provide more comprehensive insights.

## BIBLIOGRAPHY

- ‘Asakir, Abu al-Qasim ‘Ali ibn al-Hasan. (1985). *Tarikh Dimasyq*. Beirut: Dar al-Fikr.
- Abu Syuhbah, Muhammad. (1985). *Difa` ‘an as-Sunnah wa Radd Syibh al-Mustasyriqin*. Kairo: Majma’ al-Buhuts al-Islamiyyah.
- Abu Zahw, Muhammad Muhammad. (t.th.). *Al-Hadits wa al-Muhadditsun*. Mesir: Mathba’ah al-Ma’rifah.
- Ali, Muhammad. (2016). *Sejarah dan Kedudukan Sanad dalam Hadis Nabi*. *Jurnal Tahdis*, 7 (1), 51-64.
- al-‘Aini, Abu Muhammad Mahmud ibn Ahmad Badruddin. (2006). *Maghani al-Akhbar fi Syarh Asami Rijal Ma’ani al-Atsar*. Beirut: Dar al-Kutub al-‘Ilmiyyah.
- al-‘Alamiyyah, Manahij Jami’ah al-Madinah. (t.th.). *Al-Difa ‘an al-Sunnah*. Madinah: Universitas Islam Madinah.
- al-‘Asqalani, Abu al-Fadl Ahmad ibn ‘Ali ibn Hajar. (1999). *Taqrib al-Tahdzib*. Beirut:

Muassasah al-Risalah.

al-Andalusi, al-Walid Sulayman ibn Khalaf al-Qurthubi. (1986). *Al-Ta'dil wa al-Tajrih liman Kharaj lahu al-Bukhari fi al-Jami' al-Shahih*. Riyadh: Dar al-Liwa'.

al-Atsari, Akram Muhammad Ziyadah. (t.th.). *Al-Mu'jam al-Shagir Liruwah al-Imam Ibn Jarir al-Thabari*. Kairo: Dar Ibn 'Affan.

al-Baghdadi, Abu 'Abdillah Muhammad ibn Sa'ad. (t.th.). *Al-Kifayah fi 'Ilm al-Riwayah*. Madinah: Maktabah al-'Ilmiyyah.

al-Baghdadi, Abu 'Abdillah Muhammad ibn Sa'ad. (1990). *Al-Thabaqat al-Kubra*. Beirut: Dar al-Kutub al-'Ilmiyyah.

al-Baghdadi, Abu Bakr Ahmad ibn 'Ali al-Khatib. (2002). *Tarikh Baghdad*. Beirut: Dar al-Gharb al-Islami.

al-Baghdadi, Abu Zakariya Yahya ibn Ma'in. (1979). *Tarikh Ibn Ma'in*. Mekah: Markaz al-Bahts al-'Ilmi wa Ihya al-Turats al-Islami.

al-Baghdadi, Ibn Shahin Abu Hafs 'Umar ibn Ahmad. (1984). *Tarikh Asma' al-Tsiqat*. Kuwait: Al-Dar al-Salafiyyah.

al-Biq'a'i, Burhanuddin Ibrahim ibn 'Umar. (2007). *Al-Nukat al-Wafayah Bima fi Syarh al-Alfiyyah*. t.tp: Maktabah al-Rasyd Nashirun.

al-Bukhari, Abu 'Abdillah Muhammad ibn Isma'il. (t.th.). *al-Tarikh al-Kabir*. Hiderabad: Dairah al-Ma'arf al-Utsmaniyyah.

al-Busti, Muhammad ibn Hibban ibn Ahmad. (1973). *Al-Tsiqat*. Hiderabad: Dairah al-Ma'arf al-Utsmaniyyah.

al-Dzahabi, Syamsuddin Abu 'Abdillah Muhammad ibn Ahmad. (1998). *Tadzkirah al-Huffazh*. Beirut: Dar al-Kutub al-'Ilmiyyah.

al-Dzahabi, Syamsuddin Abu 'Abdillah Muhammad ibn Ahmad. (2003). *Tarikh al-Islam wa Wafayat al-Masyahir wa al-A'lam*. t.tmp: Dar al-Gharb al-Islami.

al-Dzahabi, Syamsuddin Abu 'Abdillah Muhammad ibn Ahmad. (1992). *Al-Kasyif fi Ma'rifah Man Lahu Riwayah fi al-Kitab wa al-Sunnah*. Jeddah: Dar al-Qiblah li al-Tsaqafah al-Islamiyyah.

al-Dzahabi, Syamsuddin Abu 'Abdillah Muhammad ibn Ahmad. (t.th.). *Al-Mughni fi al-Dhu'afa*. t.tmp: t.p.

al-Dzahabi, Syamsuddin Abu 'Abdillah Muhammad ibn Ahmad. (1963). *Mizan al-I'tidal fi Naqd al-Rijal*. Beirut: Dar al-Ma'rifah.

- al-Dzahabi, Syamsuddin Abu ‘Abdillah Muhammad ibn Ahmad. (1985). *Siyar A’lam al-Nubala’*. Beirut: Muassasah al-Risalah.
- Dozan, Wely Dozan. Turmuzi, Muhamad & Sugitanata, Arif. (2020). Konsep Sanad dalam Perspektif Ilmu Hadits (Telaah terhadap Kualitas dan Kuantitas Hadits Nabi Muhammad Saw.), *El-Hikam; Journal of Education and Religious Studies*, 13 (2), 202-236.
- al-Hakari, ‘Ala’uddin Mughlatay ibn Qulayj ibn ‘Abdullah. (2001). *Ikmal Tahdzib al-Kamal fi Asma’ al-Rijal*. t.tmp: Al-Faruq al-Haditsah.
- al-Hanbali, Jamaluddin Yusuf ibn Hasan ibn Ahmad. (1992). *Bahr al-Dam Fiman Takallam Fihi al-Imam Ahmad bi Madh au Dhamm*. Beirut: Dar al-Kutub al-‘Ilmiyyah.
- al-Harawi, ‘Ali ibn Muhammad. (t.th.). *Syarh Nukhbah al-Fikr fi Musthalahat Ahl al-Atsar*. Beirut: Dar al-Arqam.
- al-Hasyimi, Sa’di ibn Mahdi. (1982). *Abu Zur’ah al-Razi wa Juhuduh fi al-Sunnah al-Nabawiyyah*. Madinah: ‘Imadah al-Bahts al-‘Ilmi bi al-Jami’ah al-Islamiyyah.
- al-Hindi, Abu al-Hasanat Muhammad ‘Abd al-Hay ibn Muhammad ‘Abd al-Halim. (1986). *Al-Raf’ wa al-Takmil wa al-Ta’dil*. Aleppo: Maktabah al-Mathbu’at al-Islamiyyah.
- al-‘Ijli, Abu al-Hasan Ahmad ibn ‘Abdullah ibn Shalih. (1984). *Tarikh al-Tsiqat*. t.tmp: Dar al-Baz.
- ‘Itr, Nuruddin Muhammad. (1988). *Manhaj al-Naqd fi ‘Ulum al-Hadits*. Beirut: Dar al-Fikr.
- al-Jawzi, Jamaluddin Abu al-Farj ‘Abdurrahman. (1991). *Al-Hats ‘ala Hifzh al-‘Ilm wa Dzikr Kibar al-Huffazh*. Aleksandria: Muassasah Syabbab al-Jami’ah.
- al-Jazairi, Abu Muhammad Shalih ibn Ahmad ibn Mauhib. (1995). *Taujih al-Nazhar ila Ushul al-Atsar*. Aleppo: Maktabah al-Mathbu’at al-Islamiyyah.
- Jurdi, Syarifuddin. (2014). *Sosiologi Islam dan Masyarakat Modern*. Jakarta: Prenada Media Group.
- al-Kalabadzi, Ahmad ibn Muhammad ibn Husain. (1986). *Al-Hidayah wa al-Irsyad fi Ma’rifah Ahl al-Tsiqah wa al-Sadad*. Beirut: Dar al-Ma’rifah.
- Khaldun, ‘Abdurrahman ibn Muhammad. (2013). *Muqaddimmah Ibn Khaldun*, terjemahan oleh Masturi Irham, Malik Supar dan Abidun Zuhri. Jakarta: Pustaka al-Kautsar.

- Manaf, M. Lutfi Abdul; Ervan, Zulfa M. Fath & Nasirudin. (2020). Kualifikasi Perawi dan Metode dalam Proses Transmisi Hadits. Samawat; Journal of Hadith and Qur'anic Studies, 4 (2), 43-60
- Manjuyah, Ahmad ibn 'Ali ibn Muhammad Abu Bakr. (1986). Rijal Sahih Muslim. Beirut: Dar al-Ma'rifah.
- al-Mizzi, Yusuf ibn 'Abdurrahman ibn Yusuf. (1980). Tahdzib al-Kamal fi Asma' al-Rijal. Beirut: Muassasah al-Risalah.
- Najm, 'Abdulmun'im al-Sayyid. (1978). 'Ilm al-Jarh wa al-Ta'dil. Madinah: Universitas Islam Madinah.
- Nur, Imamul Authon. (2018). Transmisi Hadis dan Misteri 'An. Al-Bukhari; Jurnal Ilmu Hadis, 2 (2), 255-266.
- al-Qasimi, Muhammad Jamaluddin ibn Muhammad. (1932). Qawa'id al-Tahdits min Funun Musthalah al-Hadits. Beirut: Dar al-Kutub al-'Ilmiyyah.
- al-Qahiri, Zaynuddin Muhammad 'Abdulrauf ibn Tajul'arifin. (1999). Al-Yawaqit wa al-Durar fi Syarh Nukhbah Ibn Hajar. Riyadh: Maktabah al-Rashd.
- al-Qaradhawi, Yusuf. (1995). al-Rasul wa al-'Ilm. Beirut: Muassasah al-Risalah.
- Raliby, Osman. (1978). Ibn Khaldun tentang Masyarakat dan Negara. Jakarta: Bulan Ibntang.
- al-Ramahurmuzi, Abu Muhammad al-Hasan ibn 'Abdurrahman ibn Khalad. (1982). Al-Muhaddits al-Fashil baina al-Rawi wa al-Wa'i. Beirut: Dar al-Fikr.
- al-Razi, 'Abdurrahman ibn Muhammad ibn Abi Hatim. (1952). Al-Jarh wa al-Ta'dil. Beirut: Dar Ihya al-Turath al-'Arabi.
- SaeHUDin, Akhmad. (2015). Kedudukan Sanad (Transmisi Hadis Nabi Saw) Menurut Para Ulama Klasik. Holistik al-Hadis, 1 (1), 57-70.
- Saifuddin. (2009). Transmisi Hadis dan Kontribusinya dalam Pembentukan Jaringan Keilmuan dalam Islam. Jurnal Ilmiah Ilmu Ushuluddin, 8 (2), 255-285.
- al-Shalah, Abu 'Amr Utsman ibn 'Abdurahman. (1987). Siyanah Shahih Muslim min al-lkhlal wa al-Ghalat wa Himayatuh min al-Isqat wa al-Saqt. Beirut: Dar al-Gharb al- Islami.
- al-Shalah, Abu 'Amr Utsman ibn 'Abdurahman. (1986) Muqaddimah Ibn al-Shalah. Beirut: Dar al-Fikr.
- al-Shan'ani, 'Izzuddin Muhammad ibn Isma'il ibn Shalah. (2006). Isbal al-Mathar 'ala Qasb

- al-Sakar. Beirut: Dar Ibn Hazm.
- al-Siniki, Zaynuddin Abu Yahya. (2002). Fath al-Baqqi Bisyarh Alfiyyah al-'Iraqi. Beirut: Dar al-Kutub al-'Ilmiyyah.
- al-Subki, Tajuddin 'Abd al-Wahab ibn Taqiyuddin. (1990). Qa'idah fi al-Jarh wa al-Ta'dil. Beirut: Dar al-Basha'ir.
- Sugiyono. (2010). Metode Penelitian Kuantitatif dan Kualitatif. Bandung: CV Alfabeta.
- Sunarto, Kamanto. (2000). Pengantar Sosiologi. Jakarta: Fakultas Ekonomi Universitas Indonesia.
- al-Suyuthi, 'Abdurrahman Jalalluddin. (1988) Tadrib al-Rawi fi Syarh Taqrib al-Nawawi. Beirut: Dar al-Fikr.
- Syamsudin, Kinkin & Rodliyana, M. Dede. (2021). Stratifikasi Perawayat Hadis menurut Ibn al-Jawzi (w. 597 H) dalam kitab al-Hats 'ala Hifz al-'Ilm wa Dzikr Kibar al-Huffazh. Diroyah: Jurnal Studi Ilmu Hadis, 5 (2), 81-93.
- al-Zahrani, Muhammad ibn Mathar. (2008). Tadwin al-Sunnah al-Nabawiyah; Nasy'atuh wa Tathawwuruh min al-Qarn al-Awwal ila Nihayah al-Qarn al-'Tasi' al-Hijri. Riyadh: Maktabah Dar al-Manhaj.