Quantifying Sectarian Bias: A Methodological Analysis of *Jarh wa Ta'dil* on Abdurrazzaq al-San'ani

Alkadri[1], Hadari[2]

[1]Universitas Sultan Muhammad Shafiuddin Sambas, Indonesia; alkadri@iaisambas.ac.id
[2]Universitas Sultan Muhammad Shafiuddin Sambas, Indonesia; hadaridari@gmail.com

*Correspondence: alkadri@iaisambas.ac.id

Abstract: The conflict of Abdurrazzaq's undeniable scientific authority and claims of his theological deviation by hadith critics. As a result, some criticized (jarh) and others praised him (ta'dil). Therefore, research on Abdurrazzaq is needed. The aim is to create a map to identify sectarian bias in jarh wa ta'dil and its causal factors. The research method uses library research with a sanad criticism approach. Data analysis is in the form of content analysis by classifying the percentage of jarh wa ta'dil levels and providing their meaning. The data source is the book Rijal al-Hadith. Results: jarh wa ta'dil quantification map: (1) there are 36.8% who accept and do not report Shia, (2) there are 36.8% who accept but report Shia, (3) there are 10.6% who reject and do not report Shia, (4) there are 10.6% who reject but report Shia, (5) there are 5.2% who reject due to old age. Conclusion: The majority of hadith critics accept Abdurrazaq's narration due to Abdurrazaq's intellectual integrity, the influence of his Sunni teachers, and the distance from the tahkim event. Sectarian bias occurs in the form of Shia claims. Most hadith critics are moderate, accepting Abdurrazaq's narration, and some are radical, rejecting Abdurrazaq due to their skeptical views of Shia. Moderation, open-mindedness, and objectivity in hadith studies have transcended sectarian boundaries. This study has broad methodological implications for refining the concept of 'adl in relation to other sectarian narrators in contemporary hadith discourse.
Keywords: Abdurrazaq, *Jarh wa Ta'dil*, Sectarian

Abstrak: *Terdapat pertentangan antara otoritas keilmuan Abdurrazzaq yang tidak terbantahkan dengan klaim penyimpangan teologisnya oleh para kritikus hadis. Akibatnya, sebagian kritikus memberikan penilaian cacat (jarh) dan sebagian lainnya memberikan penilaian kredibel/adil (ta'dil). Oleh karena itu, penelitian mengenai sosok Abdurrazzaq sangat diperlukan. Penelitian ini bertujuan untuk memetakan dan mengidentifikasi bias sektarian dalam jarh wa ta'dil beserta faktor-faktor penyebabnya. Metode yang digunakan dalam penelitian ini adalah kajian kepustakaan (library research) dengan pendekatan kritik sanad (naqd as-sanad). Analisis data dilakukan melalui analisis isi (content analysis) dengan mengklasifikasikan persentase tingkatan jarh wa ta'dil serta menginterpretasikan maknanya. Sumber data yang digunakan adalah kitab Rijal al-Hadis. Peta kuantifikasi jarh wa ta'dil menunjukkan: (1) sebanyak*

36,8% kritikus menerima riwayatnya dan tidak menyebutkan indikasi ke-Syiah-an (tasyayyu'), (2) 36,8% menerima riwayatnya namun menyebutkan indikasi tasyayyu', (3) 10,6% menolak riwayatnya dan tidak menyebutkan indikasi tasyayyu', (4) 10,6% menolak riwayatnya dan mengaitkannya dengan tasyayyu', (5) serta 5,2% menolak riwayatnya karena faktor usia lanjut (ikhtilat). Mayoritas kritikus hadis menerima periwayatan Abdurrazzaq karena integritas intelektualnya, pengaruh dari guru-gurunya yang beraliran Sunni, serta rentang waktu yang jauh dari peristiwa tahkim. Bias sektarian yang muncul bermanifestasi dalam bentuk klaim tasyayyu'. Sebagian besar kritikus hadis bersikap moderat dengan menerima periwayatan Abdurrazzaq, sementara sebagian kecil lainnya bersikap radikal dengan menolaknya akibat pandangan skeptis mereka terhadap Syiah. Sikap moderat, pemikiran terbuka, dan objektivitas dalam studi hadis nyatanya telah melampaui sekat-sekat sektarian. Penelitian ini memiliki implikasi metodologis yang luas dalam menyempurnakan konsep 'adalah (kredibilitas) kaitannya dengan perawi berafiliasi sektarian lainnya dalam diskursus ilmu hadis kontemporer.
Kata Kunci: *Abdurrazaq, Jarh wa Ta'dil, Sektarian*

1. Introduction

The tahkim event was a political conflict among Muslims in the early days of Islam which had an impact on sectarian differences and conflicts or theology of kalam in Islam. (Rahmat, Abdul & Santolia, 2021) such as the Mu'tazilah, Asy'ariyah, Shia, and others. The meaning of theology is equivalent to kalam, which means "to speak," and is related to ideology in the Muslim intellectual tradition. Scholars of kalam gradually narrated it as a theological doctrine (mutakllimun) whose status is equivalent to philosophy and Sufism. (Richard C, 2014).

Today, there are two major theologies in Islam: Sunni and Shia. Shia theology officially emerged after the Caliphate of Ali ibn Ali Thalib. (Husen, 2021). The term Sunni refers to the religious tradition of the early generations of Muslims, which in Islamic literature is synonymous with the term "ahli sunnah," which considers the Prophet Muhammad as the primary figure and role model. This evolved into the term "*ahl hadith*" and "Sunni." According to Harun Nasution, the Sunni theological nomenclature emerged at the peak of theological development as a reaction to the Mu'tazilite school of thought, which prioritized reason and rejected the Sunnah. (Nasution, 1986). This fundamental difference has an impact on many aspects, starting from theological doctrine, fiqh, history and culture, so that it experiences a sectarian

bias that is difficult to unite between Sunni and Shia.(Ameli Sajed Reza & Hamideh, 2012)

Sectarian bias in hadith refers to differing perspectives in interpreting hadith. Sunni scholars define hadith as all the sayings, deeds, and attitudes attributed to the Prophet Muhammad. Meanwhile, Shia (especially Imami Shia) add that it is derived from the *Ahlul Bayt* and the infallible Imams (*Imam ma'shum*). Sunni scholars categorize hadith as *sahih, hasan, da'if,* and fabricated. Shia scholars, on the other hand, are exclusive, based on the authority of the imam, thus classifying hadith as *sahih, hasan, muwastaq,* and *da'if.* (Alkadri, 2022). Shia only accept hadith narrations from the authority of the imam (Azkar, 2016) The concept of the goodness (*'adl*) of a narrator is based solely on the subjectivity of the *imam.* In contrast, the Sunni scholars do not use theological differences as a standard for accepting or rejecting a narrator, but rather based it on the validation of memorization (*dabith*) and credibility. (Muttaqin, 2017)

The controversy surrounding the acceptance and rejection of the existence of hadith critics within Sunni hadith collections. Some people reject it because they are skeptical, suspecting there are hidden motives to destroy other theologies.. (Nur Aina Mardhiah Che Rahim et al., 2023). However, there are also critics of hadith who accept it on an intellectual basis, such as Imam Bukhari and other hadith collectors (Ferdy et al., n.d.). According to Brown, Sunni hadith collectors do not use certain theological understandings as a standard for assessing the credibility of hadith narration (Brown, n.d.) As can be detected in the book Sahih Bukhari, in the transmission of hadith there are many narrators from different theological sects.

The existence of Shia narrators in the *kutub sittah* is numerous, such as Abbad bin Ya'qub Al-Asadi, Adi bin Tsabit Al-Anshari, Abdullah bin 'Abd Al-Quddus, Yahya bin Al-Jazzar Al-'Urani, Sulaiman bin Qarm, Ubaidullah bin Musa Al-Abusi, Abdurrazaq Ash-Shan'ani and others (ABI, 2012).

Abdurrazaq is a popular Shia narrator but as a hadith critic he is skeptical of accusations of being a liar and destroying hadith because of his Shia tendencies. (Ibnu Hibban, 1975). However, he contributed to the compilation of hadith, namely the *Mushannaf Abdurrazq.* This book became a reference in various Islamic regions, such as in Baghdad (Iraq) as a reference

for Ahmad bin Hanbal's fiqh because it contains many stories from his teacher, Mu'mar, and Ibn Jurayj, who was a well-known legal expert in Mecca and Medina (A.-J. Muhammad, n.d.) as the main characteristic of Hijaz fiqh, namely the extensive use of hadith narrations (Dahlan, 2017) The existence of Mushannif Abdurrazaq as a scientific bridge between hadith experts and *ra'yu* experts, a source of reference for Medina scholars and the transformation of Hijaz fiqh.

A five-year literature review by Husen on the credibility of Shia narrators in Sahih Bukhari. The urgency of identifying theological affiliations was explored through a literature review and historical approach. It was found that Imam Bukhari did not use theological affiliations as an indicator of the credibility of a narrator (Husen, 2021). The credibility of Ibn Fudhail in Sahih Muslim. The urgency of establishing the credibility of Ibn Fudhail, who is considered a heretic, through a literature review and a critical sanad approach. It was found that Ibn Fudhail did not corrupt the hadith or spread the Shia sect. (Ferdy et al., n.d.). Harold Motzki's thoughts on the credibility of the narrators in the Mushannaf Abdurrazzaq. Its urgency as an antithesis to orientalist hadith criticism and the methodology of the Mushannaf Abdurrazzaq. It was found that Harald Motzki used the isnad cum analysis method and a traditional-historical approach. (Adib, 2017) to prove the authenticity of the hadith from Abdurrazaq, it is also a credible historical fact regarding the historical existence of the hadith (Nugroho, 2021) in the first century of Hijri (Hakim, 2022).

Based on the literature review, it shows that individual opinions about Abdurrazaq are already known and accepted in the Sunni sect, but a comprehensive quantitative mapping of the views of hadith critics is not available in previous quantitative studies. So, it is necessary to conduct a study on the quantification of sectarian bias towards the methodological analysis of jarh wa ta'dil towards Abdurrazzaq. The aim is to create a percentage map of the level of jarh wa ta'dil assessment of hadith critics towards Abdurrazaq as a Shia narrator to find sectarian bias in it. The meaning of quantifying is changing qualitative data or information from hadith critics into quantitative in the form of percentages to measure the level of tendency of hadith critics' assessments. Meanwhile, the meaning of sectarian bias is every statement of

hadith critics who state Shia towards Abdurrzaq. This study has a theoretical contribution to the understanding of the integrity (*'adl*) of sectarian narrators in contemporary hadith discourse. Especially the aspect of jarh wa ta'dil so that it is worthy of publication.

The research methodology is library research with a sanad criticism approach. The data sources are in the book of *Rijal al-Hadith*, namely the Book of *Tahdzib al-Kamal* by Dzahabi and the Book of *Tahdzib at-Tahdzib* by Ibn Hajar. Data analysis is in the form of content analysis by providing meaning and percentage levels of jarh wa ta'dil. The systematics of the discussion are by collecting, comparing and mapping the comments of hadith critics to create a percentage level of credibility of Abdurrazaq. Next, provide meaning to the comments of hadith critics.

2. Results and Discussion

Biography and Contribution of Abdurrazaq in Hadith

His name is Abdurrazaq bin Hamam bin Nafi' al-Humairi. Originally from Basrah but settled in Sana'a (Yemen). Born in 126 AH and died in Shawwal 211 AH at the age of 85, he was part of the Tabi'in generation. As a child, at the age of 7 and 8, he studied hadith from his teacher named Ma'mar. Then, entering adolescence at the age of 18, he moved to the city of Yemen and continued studying hadith with teachers named Sufyan Sauri in 149 AH, Ibn Juraij (150 AH), and Sufyan bin Uyainah in 150 AH, thus enabling Abdurrazaq to receive many hadith narrations from these four prominent teachers. (Ibnu Hajar, 2004).

By the middle of the second century of the Hijri era, Abdurrazaq had compiled a collection of hadiths entitled Musannaf Abdul Razzaq, the oldest source of hadith literature among several collections. The influence of Abdurrazaq's four teachers was the primary source of Abdurrazaq's hadith transmission, contributing to the transmission of thousands of hadiths. Abdurrazaq's Mushannaf consists of 11 volumes containing over 21,000 hadiths and atsars, even when compared to the combined volume of the two authentic books, Sahih Bukhari and Sahih Muslim.

Abdurrazaq's challenge was being constantly accused of being Shia and suspected of falsifying hadith, leading an orientalist named Harald Motzki to

specifically emphasize that each of his collections was unique, making it impossible for a forger of hadith to provide varied sources. Abdurrazaq also honestly acknowledged the uncertainty of a narration in the Musannaf, thus creating a unique style of hadith presentation. According to Motzki, Abdurrazaq's honesty could not be expected from someone who intended to falsify hadith. (Harald, 2002).

Jarh wa Ta'dil Towards Abdurrazaq

The meaning of *jarh wa ta'dil* is the assessment or criticism of hadith narrators with the aim of determining whether they are trustworthy (*stiqah*) or liars (*kadzib*). *Jarh* means assessing the negative traits of a hadith narrator, such as lying, betrayal, and so on, which can lead to the rejection of a hadith narration. Meanwhile, *ta'dil* means assessing the positive traits of a hadith narrator, such as honesty (*shuduq*), authority (*'adl*), strong memorization (*dhabith*), and so on, which can lead to the acceptance of a narration.

According to al-Razi, there are four levels of *jarh* and *ta'dil*. First, the level of *jarh*: (a) writing the narration of hadith as a reference material with the expression "*layyin al-hadits*," (b) the position of the narrator below the first level with the expression "*laisa bi wayyin*," (c) the position of the narrator below the second level with the expression "*dha'if al-hadits*," (d) the narrator with the status of a hadith that has fallen with the expression "*matruk, dzahib* or *kadzab al-hadits*." Second, the level of *ta'dil*: (a) the narrator who can be an argument with the expressions *stiqah* and *mutqin*, (b) the narrator whose hadith can be written with the expressions *shuduq* and *la ba`sa bi*, (c) the narrator whose hadith can be written but below the second level with the expression *syaikh*, (d) the narrator whose hadith can be written only as a reference material with the expression *sahih al-hadits* (Thahhan, 1996).

According to al-Mundzir, the levels of badness (*maratib jarh*) of a narrator are: First, a weak statement in the hadith (*layyin al-hadith*) and not strong (*laisa biqawy*) which is a hadith narration that is considered. Second, a weak statement in the hadith (*layyin al-hadith*) and not strong (*laisa biqawy*) which is a hadith narration that is considered. Third, a weak statement in the hadith (*dha'if hadith*) is below the first level but can still be considered. Fourth, a statement that the hadith is abandoned (*matruk al-hadith*), the hadith is lost (*dzahib*), a liar (*kadzib*) then the hadith narration is worthless and is not

recorded as the lowest level category in assessing the credibility of a narrator. (Al-Mundzir, 1406).

  Jarh wa ta'dil against Abdurrazaq refers to two standard books, namely the book *Tahdzib al-Kamal* by Imam Dzahabi and the book *Tahdzib at-Tahdzib* by Ibn Hajar al-Asqalani.

  First, the mapping of jarh wa ta'dil against Abdurrazaq in the book *Tahzib al-Kamal* regarding the accuracy of memorization, Shia accusations and their responses can be mapped in a table. 1 (Abu Abdullah, n.d.).

Table. 1: Jarh wa Ta'dil Abdurrazaq in the Book of *Tahdzib al-Kamal*

Rutbah Jarh wa ta'dil	Hadith Critics
أما فى الدنيا فلا أظن إنا نلتقى فيها و لكنا نسأل الله أن يجمع بيننا فى الجنة	محمد بن أبى السرى
عن معمر أحب إلى من حديث هؤلاء البصريين، كان يعنى معمرا ـ يتعاهد كتبه و ينظر فيها ـ يعنى: باليمن، و كان يحدثهم حفظا بالبصرة	أحمد بن حنبل
هؤلاء سمعوا بعدما عمى، كان يلقن فلقنه، و ليس هو فى كتبه و قد أسندوا عنه أحاديث ليس فى كتبه كان يلقنها بعدما عمى.	أحمد ابن شبويه
كان عبد الرزاق يحفظ حديث معمر؟ قال: نعم. قيل له: فمن أثبت فى ابن جريج عبد الرزاق أو محمد بن بكر البرسانى؟ قال: عبد الرزاق	لأحمد بن حنبل
كان عبد الرزاق فى حديث معمر أثبت من هشام بن يوسف، و كان هشام بن يوسف فى حديث ابن جريج أثبت من عبد الرزاق، و كان أقرأ للكتب	يحيى بن معين
كان عبد الرزاق أعلمنا و أحفظنا. قال يعقوب: و كلاهما ثقة ثبت	على ابن المدينى
و هو من أحفظ الناس	ابن الشاذكونى
و هو من أعرف الناس بالرجال	يحيى بن معين
كتب عنى و هو من أزهد الناس	أحمد بن حنبل
سمعت من عبد الرزاق كلاما يوما فاستدللت به على ما ذكر عنه من المذهب، فقلت له: إن أستاذيك الذين أخذت عنهم ثقات، كلهم أصحاب سنة: معمر و مالك بن أنس و ابن جريج و سفيان الثورى والأوزاعى فعمن أخذت هذا المذهب؟ فقال قدم علينا	يحيى بن معين

جعفر بن سليمان الضبعى، فرأيته فاضلا حسن الهدى، فأخذت هذا عنه		
فقلت: روى عنه عبد الرزاق ؟ فقال: فقدت عبد الرزاق ما أفسد جعفرا غيره ـ يعنى: فى التشيع	جعفر بن سليمان	
يرد حديثه للتشيع ، فقال: كان والله الذى لا إله إلا هو عبد الرزاق أغلى فى ذلك منه مئة ضعف ، و لقد سمعت من عبد الرزاق أضعاف أضعاف ما سمعت من عبيد الله	عبيد الله بن موسى	
عبد الرزاق كان يتشيع و يفرط فى التشيع ؟ فقال: أما فلم أنا أسمع منه فى هذا شيئا، و لكن كان رجلا تعجبه أخبار الناس، أو الأخبار	عبد الله بن أحمد بن حنبل	
والله ما انشرح صدرى قط أن أفضل عليا على أبى بكر و عمر ، رحم الله أبا بكر و رحم الله عمر و رحم الله عثمان و رحم الله عليا من لم يحبهم فما هو مؤمن و قال: أوثق عملى حبى إياهم	سلمة بن شبيب	
سمعت عبد الرزاق يقول: أفضل الشيخين بتفضيل على إياهما على نفسه و لو لم يفضلهما لم أفضلهما كفى بى آزرا أن أحب عليا ثم أخالف قوله	**أبو الأزهر**	
لعبد الرزاق أصناف و حديث كثير ، و قد رحل إليه ثقات المسلمين و أئمتهم و كتبوا عنه و لم يروا بحديثه بأسا إلا إنهم نسبوه إلى التشيع. و قد روى أحاديث فى الفضائل مما لا يوافقه عليه أحد من الثقات، فهذا أعظم ما ذموه من روايته لهذه الأحاديث، و لما رواه فى مثالب غيرهم، و أما فى باب الصدق فإنى أرجو أنه لا بأس به إلا أنه قد سبق منه أحاديث فى فضائل أهل البيت و مثالب آخرين مناكير	أبو أحمد بن عدى:	

Muhammad bin Abi as-Sari testified that Abdurrazaq said that when he was about to part, he prayed to Allah that they would meet in heaven. This describes Abdurrazaq as a pious and *zuhud*. According to Ahmad bin Hanbal, Abdurrazaq's narration from Mu'rab was very popular, even Mu'maran testified that his hadith notes were preserved (*hafidh*) when he was in Yemen and Basrah. According to Ibn Syubuwaih, Abdurrazaq did not have any hadith notes because at the end of his life, when he was old, he could not see. However, his teaching process was direct (talaqi), so Abdurrazaq had a disability (*jarh*) but could be saved by direct teaching of hadith through *talaqi*.

According to Ahmad bin Hanbal, Adurrazaq memorized (*hafid*) Mu'mar better than Muhammad bin Bakar al-Barsalani. According to Yahya Mu'ain, Abdurrazaq's memorization is proven by the narrations of Mu'mar and Hisham bin Yusuf in the hadith of Ibn Jarih. According to Ali bin al-Madani, Abdurrazaq once taught him hadith, and both were trustworthy (*tsiqah*). Ibn Dzkwani firmly stated that Abdurrazaq was the best person in terms of memorization and was popular as a narrator of hadith. According to Yahya bin Mu'ain, he was known as a narrator. According to Ahmad bin Hanbal, he was famous for his asceticism (*zuhud*).

According to Ja'far bin Muhammad, Abdurrazaq once emphasized his Shia status by stating that his teachers came from the Sunni scholars such as Mu'mar, Malik bin Anas, Ibn Juraih, Sufyan Ats-Tsuri and al-Auza'i, who were assessed by Sulaiman bin adh-Dhabi'i that all of these narrators were noble and guided and that a harmonious relationship occurred between Abdurazaq and the Sunni scholars.

'Ubaidillah bin Musa rejected Abdurrazaq because he was Shia and very weak (*dha'if*). According to Abdullah bin Ahmad bin Hanbal, he did not hear Shia information about Abdurrazaq but was a person who liked to hear stories and news from others. According to Salamah bin Syabib, he had heard that Abdurrazaq glorified Abu Bakr, Umar bin Khatab, Uthman bin Affan, and Ali bin Abi Talib as examples of true believers. According to Abu al-Azhar, Abdurazaq prioritized his two teachers because Imam Ali also prioritized these teachers. According to Ahmad bin 'Adi, Abdurrazaq wrote many books of hadith and many people used them, except that there were people who felt disadvantaged and always associated him with Shia because previously Abdurrazaq had a hadith about the virtues of the ahlul bait so that people denied it at the end of his book.

Second, the mapping of Abdurrazaq's *jarh wa ta'dil* in the book *Tahdzib at-Tahdzib* regarding Abdurrazaq's credibility can be mapped in the following table 2. (Ibnu Hajar, n.d.).

Table. 2: Jarh wa Ta'dil in the Book of Tahzib at-Tahzib

Jarh wa ta'dil	Kritikus Hadis
فيه نظر ، لمن كتب عنه بآخره كتب عنه أحاديث مناكير	النسائى
يكتب حديثه و يحتج به:	أبو حاتم

ابن حبان فى " الثقات "	كان ممن يخطىء إذا حدث من حفظه على تشيع فيه ، و كان ممن جمع و صنف و حفظ و ذاكر
أبى داود	الفريابى أحب إلينا منه ، و عبد الرزاق ثقة
الحسن بن على الحلوانى	سمعت عبد الرزاق ، و سئل: أتزعم أن عليا كان على الهدى فى حروبه ؟ قال: لا ها الله إذا يزعم على أنها فتنة ، و أتقلدها له هذا .
أبو داود:	و كان عبد الرزاق يعرض بمعاوية
ابن معين	يا أبا صالح ، لو ارتد عبد الرزاق ما تركنا حديثه. و روى عن عبد الرزاق أنه قال : حججت فمكثت ثلاثة أيام لا يجيئنى أصحاب الحديث فتعلقت بالكعبة ، و قلت : يا رب مالى ، أكذاب أنا ! أمدلس أنا ! فرجعت إلى البيت فجاؤنى.
العجلى	ثقة يتشيع :
الذهلى:	كان عبد الرزاق أيقظهم فى الحديث ، و كان يحفظ
إبراهيم بن عباد الدبرى	كان عبد الرزاق يحفظ نحوا من سبع عشرة ألف حديث
العباس العنبرى	لما قدم من صنعاء: لقد تجشمت إلى عبد الرزاق ، و إنه لكذاب ، و الواقدى أصدق منه.

According to Nasa'i, Abdurrazak was considered reprehensible at the end of his hadith notes. On the other hand, Abu Hatim defended Abdurrazaq as a hadith collector and as an hujjah. Ibn Hibban considered him trustworthy (*stiqah*) despite Shia influence. According to Abu Dawud, he is trustworthy (*stiqah*).

According to Hasan bin 'Ali, Abdurrazaq was on the right track even though slander always accompanied him. According to Abu Dawud, Abdurrazaq contradicted Mu'awiyah. Ibn Mu'ain considered him not an apostate because he remained at the Ka'ba for three days and there were no hadith scholars except Abdurrazaq himself at the time. Therefore, Abdurrazaq was trusted despite being a Shia and having memorized 17,000 hadith.

According to al-Ajli, it is believed (*stiqah*) and has Shia theology. According to adz-Dzahli, Abdurrazaq was a custodian of hadith and a

memorizer (*hafidh, dhabith*). According to Ibrahim bin 'Ibad, Abdurrazaq was a hadith memorizer (*hafidz*) of around seven hundred thousand hadiths. According to Abbas al-'Anbari, when he was in Yemen, he met Abdurrazaq and he was truly a liar (*kadzib*).

Based on the explanation of jarh wa tad'dil in the books Tahdzib al-Kamal and Tahdzib at-Tahdzib, the status of Abdurrazaq's acceptance and rejection can be mapped as in the following table 3:

Table 3: Status of Acceptance and Rejection of Narrator Abdurrazaq in the Books *Tahdzib al-Kamal* and *Tahdzib at-Tahdzib*

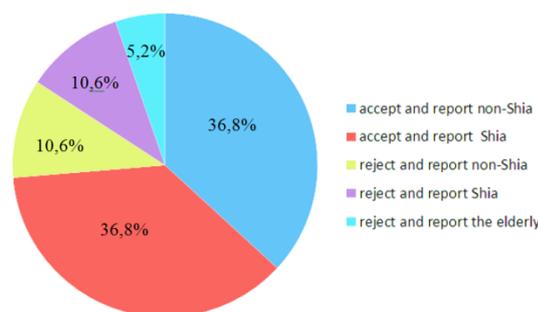| No.	Hadith critics	*Rutbah Jarh wa ta'dil*	Status
1	Muhammad bin Abi as-Sari	Sholeh, zuhud	Accepted
2	Ahmad bin Hanbal	Good hadith records, memorization (hafiz, dhabit), *zuhud*, not inclined towards Shia, open-minded (*ta'dil*)	- Accepted - Shia ideology
3	Ibnu Syubuwaih	There is no record of hadith, blind, old (*jarh*) but at the end of his life received hadith through *talaqi*.	Rejected because he was blind and old
4	Yahya bin Mu'ain	proven, popular, has expert hadith teachers, trusted (*tsiqah*)	Accepted Shia ideology
5	Ali bin al-Madani	trusted (*tsiqah*)	Accepted
6	Ibnu Dzkwani	strong memorization (*dhabith*)	Accepted
7	Ja'far bin Muhammad	Does not damage the history of the hadith	Accepted Shia ideology
8	'Ubaidillah bin Musa	Very weak memorization (*dha'if*)	Rejected Shia ideology
9	Salamah bin Syabib	Honoring Abu Bakr, Umar, Utsman and Ali	Accepted
10	Abu al-Azhar	Prioritizing two of his teachers because Imam Ali was also that teacher	Accepted
11	Ahmad bin 'Adi	glorifying the *Ahlul Bait*	Rejected Shia ideology
12	Nasa'i	Reprehensible (*mungkar*)	Rejected
13	Abu Hatim	A collector of hadith and a source of evidence	Accepted Shia ideology
14	Ibnu Hibban	trusted (*tsiqah*)	Accepted Shia ideology
15	Abu Dawud	trusted (*tsiqah*), against Muawiyah	Accepted

16	al-Hasan bin 'Ali	True even though it is often slandered	Accepted Shia ideology
17	Al-'Ajly	trusted (*tsiqah*), Shia	Accepted Shia ideology
18	Ibrahim bin 'Ibad ad-Darabi	Hadith memorizer (*hafidz*)	Accepted
19	Abbas al-Anbari	Liar (*kadzib*)	Rejected

All 19 critics of the hadith in table 3 assessed the status of jarh wa ta'dil towards Abdurrazaq. It was found that some accepted Abdurrazaq's hadith narration. Others rejected it because it was not credible, considered sectarian, or blind due to old age. The details of the classification of hadith critics can be divided into 5 (five) groups:

First, the hadith critics who accepted the narrator Abdurrazaq and did not report him as Shia numbered 7 (seven), namely: Muhammad bin Sari, Ali bin al-Madani, Ibn Dzkwani, Salamah bin Syabib, Abu al-Azhar, Abu Dawud and Ibrahim bin 'Ibad. Second, the hadith critics who accepted the narrator Abdurrazaq but reported him as Shia numbered 7 (seven), namely: Ahmad bin Hanbal, Yahya bin Mu'ain, Ja'far bin Muhammad, Abu Hatim, Ibn Hibban, Hasan bin 'Ali, al-'Ajly. Third, the hadith critics who rejected the narrator Abdurrazaq and did not report him as Shia numbered 2 (two), namely: Nasa'i and Abbas al-Anbari. Fourth, the hadith critics who rejected the narrator Abdurrazaq and reported him as Shia numbered two (2) people named 'Ubaidillah bin Musa and Ahmad bin 'Adi. Fifth, the hadith critic who rejected the narrator Abdurrazaq but because he was blind at an old age numbered one (1) person named Ibn Syubuwaih.

Based on the details of the acceptance and rejection status of narrator Abdurrazaq in table 3, the description of the details of the percentage level of hadith critics is as in the following graph:

Graph: Percentage Level of Comments by Hadith Critics

accept and report non-Shia
accept and report Shia
reject and report non-Shia
reject and report Shia
reject and report the elderly

Based on the graphic display, it shows that most hadith critics accept Abdurrazaq's narration with the same percentage ratio, namely 36.8% or 7 people accept and do not report it as Shia and 36.8% or 7 hadith critics accept but report it as Shia. On the other hand, the number of hadith critics who reject the narrator Abdurrazaq is small with the same percentage comparison, namely 10.6% or 2 hadith critics who reject it and do not report it as Shia. There are 10.6% or 2 hadith critics reject and report it as Shia. The remaining 5.2% or one hadith critic rejects Abdurrazaq's narration because he is blind and old.

The objective attitude of hadith critics provides an assessment based on the intellectual ability and integrity of the narrator Abdurrazaq. According to al-Laknawi, before a hadith critic provides a jarh wa ta'dil comment, it is obligatory for him not to rush to a negative judgment (jarh) due to differences in assessment from other hadith critics, but to first re-examine its truth (Laknawi, 1407). However, sometimes sectarian bias can present an unavoidable subjective attitude of hadith critics in assessing hadith narrators.

Based on the percentage level of comments from hadith critics in the graph above, the content classification of comments from hadith critics can be mapped based on intellectual-integrity considerations and theological bias, through table 4, namely:

Table 4. Classification of Hadith Critics Assessments, Based on Intellectual-integrity and Theological Considerations

Classification of Hadith Critics	Content	Consideration (Accept/Reject)	Amount (%)
Accepting and not reporting Shia	*Ta'dil, Stiqah, hafidz, Dhabith, Suduq, Zuhud, Mukmin*	Accept, Intellectual integrity	36,8 %
Hadith critics who accept and report Shia	*Ta'dil, Stiqah, hafidz, Dhabith, Suduq, Zuhud, Shia*	Accept, Shia Ideology, moderate attitude, Intellectual integrity	36,8 %
Reject and not reporting Shia	Despicable *(jarh, kadzib)*	Rejection, Intellectual integrity	10,3 %
Reject and report Shia	*dha'if jiddan, Shia, Fasad*	Reject Shia ideology, radical	10,3 %

rejected due to natural factors	Does not have a record of hadith, but accepts hadith in a *talaqqi* manner	attitude, different theologies	
		rejected due to blindness in old age	5,3 %

The hadith critics who accepted it did not report it as Shia with a total of 36.8% purely accepting it based on intellectual-integrity considerations of the narrator Abdurrazaq based on certain sentences or keywords used by hadith critics to express praise (*ta'dil*), namely: Muhammad bin Abi Sari stated that he was a pious (*shaleh*) and ascetic person (*zuhud*). Ali bin al-Madani stated that he was trustworthy (*stiqah*), Ibn Dzkwani stated that he was popular (*masyhur*) and had strong memorization (*hafidz*), Salamah bin Syabib was a true believer (*ta'dil*). Azhar respected his teacher (*ta'dil*), Abu Dawud was trustworthy (*stiqah*) and Ibrahim bin 'Ibad ad-Darabi was a memorizer of hadith (*hafidz*).

The terms hafidz and dhabith are used to identify a narrator's memory and intellectual ability in maintaining hadith records. According to Ibn Hatim, the terms *stiqah*, *mutqin*, and *tsabun*, as the highest levels, indicate that a person's narration can be used as evidence or *hujjah* (Thahhan, 1996). Meanwhile, the word *ta'dil* indicates general praise such as famous statements, asceticism or the like in assessing the credibility and integrity of a narrator which can be used as evidence.

The hadith critics who accepted Abdrrazaq's narration and reported him as Shia with a total of 36.8% were moderate and open-minded hadith critics with theological differences, namely: Ahmad bin Hanbal praised (*ta'dil*) *hafid*, *dhabith*, *zuhud* and tended to be Shia, Yahya bin Mu'ain stated that he was popular and his teacher was *stiqah*. Ja'far bin Muhammad did not damage the hadith because his teacher was Sunni. Abu Hatim, as a hadith collector and as a proof, Ibn Hibban considered stiqah even though he tended to be Shia, Al-Hasan bin 'Ali stated that he was always slandered and had a negative stigma of Shia, Al-'Ajly considered him trustworthy (*stiqah*) and had a Shia ideology.

The essence of the hadith critics' comments demonstrates the moderate stance of the Ahlus Sunnah sect in responding to the negative and skeptical stigma against Shia, leading Abdurrazaq himself to assert that he had a teacher

from the Ahlus Sunnah. According to Thahhan, the use of the term *syeikh* (teacher) is a label for assessing a narrator based on the credibility of his teacher.(Thahhan, 1996).

Hadith critics who rejected the narrator Abdrrazaq and did not report him Shia with a total of 10.8%, namely: an-Nasa'i considered it reprehensible (*munkar*) and Abbas Anbari considered it a liar (*kadzib*). According to al-Mundzir, the statement of matruk al-hadits is included in the munkar and liar (kadzib) is included in the lowest level of ugliness (*maratib al-jarh*) of a narrator in a hadith narration that is worthless and not recorded so that it does not become evidence or *hujjah* (Al-Mundzir, 1406).

An-Nasa'i's reason for rejecting Abdurrazaq's credibility was his doubts about his validity, integrity (*'adl*), and memory (*dhabith*). An-Nasa'i said that he doubted Abdurrazaq's narration of hadith because he rewrote some inappropriate hadith (Ibnu, 1406). This assessment does not contain sectarian bias because an-Nasa'i's criticism of other Shia narrators such as the narrator Aban bin Tharigh is considered trustworthy (*stiqah*) even though he has Shia theology (Abu Abdullah, n.d.) as in the text of hadith number 2701 regarding the call to read *talbiyah* during the Hajj pilgrimage (an-Nasa'i, n.d.) in this series of hadith chains there is a narrator Abbas bin Tarigh.

The hadith critics who rejected the narrator Abdrrazaq and reported him as Shia with several 10.8%, namely: 'Ubaidillah bin Musa considered it very weak (*dha'if*) and Shia. Ahmad bin 'Adi destroyed the hadith and Shia. This indicates the subjectivity of hadith critics who contain negative sectarian bias because of theological differences.

Critics of hadith who reject Abdrrazaq's narration naturally due to his old age because at the end of his life Abddurazaq experienced blindness and did not have any hadith records (*jarh*) even though in the early part of his life he had records and narrated hadith (*ta'dil*). This condition made Ibn Syuwaih doubt and reject it.

Historical of Tahkim and Secretariat Bias in Hadith

The word *tahkim* comes from the root word *hakkama*, meaning someone who is appointed as a judge to judge a case (Ibrahim et al., n.d.). In Islamic literature, the term tahkim is used to describe the resolution of a political conflict (*arbitration*) between the groups of Ali ibn Abi Thalib and Mu'awiyah

ibn Abi Shafyan. This event occurred in the year 13 Hijri. The contents of the agreement text stated that Ali's party would act on behalf of the people of Kufa and Muawiyah's party would act on the people of Syam and their supporters to reunite with the Koran and Sunnah.(Miftahur, 2019). Before the contents of the agreement were announced, Abu Musa suggested that both parties jointly resign as caliphs and be elected by the Muslim community. However, after Abu Musa conveyed the contents of the agreement, there was betrayal, namely 'Amar bin 'Ash from Muawiyah's side declared that leadership was with Muawiyah, not with Ali bin Abi Thalib.

As a result, Muslims split into several groups such as Shia, which are loyal followers of Ali bin Abi Talib. Khawarij, a group that was once loyal to Ali bin Abi Talib and then separated. Murji'ah, a neutral party. Furthermore, various new sects emerged in Islam such as Mu'tailah, Qadariyyah, Jabariyah, Ash 'Ariyah and Maturidiyah. The peak of theological progress occurred during the Abbasid Dynasty, marked by the development of theological discussions, schools of thought and intellectuals triggered by political conflict, contact with foreign thought, respect for knowledge and economic stability.

Currently there are two largest sects in Islam, namely the Sunnis and the Shiites. The term Sunni refers to the religious traditions of the early generations of Muslims who are identified with the Sunni. According to Harun Nasution, the Sunni theological nomenclature emerged at the peak of theological development as a reaction to the Mu'tazilite school of thought, which prioritized reason and rejected the Sunnah (Nasution, 1986). Theological differences between Sunnis and Shiites are difficult to reconcile because they are related to historical, cultural, political and theological differences, thus triggering political conflict and sectarian bias.

Sectarian bias in hadith occurs in the interpretation of hadith. Shia believe that hadith are statements of the Prophet Muhammad and the imams who are free from sin (*ma'shum*) and the ahlul al-bait. The imams' position is equal to that of the Prophet Muhammad, with the duty of conveying God's law, obtained through inspiration, just as the Prophet Muhammad received the Quran through revelation. (Ahmad, Harits, 2003) Meanwhile, Sunnis believe that hadith originate solely from the Prophet Muhammad. The status of trusted companions is limited to devout believers.

The official writing of hadith by the Sunni and Shia groups occurred at different times. The initial period of official hadith writing in 99 Hijriah occurred with the policy of Umar bin Abdul Aziz ordering Muslims to write down hadith to prevent their disappearance from the Muslim treasury (Bukhari, n.d.). In the first century of Hijriah. Meanwhile, the compilation of hadith for the Shia group occurred later, around 250 years later, namely during the time of Imam Kulani (329 Hijri). Starting from concerns and answering various questions about Shia ideology so that its followers do not follow blindly (Abu Ja'far, 1388).

Shia followers in the early days of Islam were involved in narrating hadith so that critics of hadith have different opinions in accepting the involvement of Shia narrators, including Shia Rafidhah (bin al-H. Muhammad, 2013) because there are no definite indicators as a standard for assessing whether it is accepted or rejected, so there are differences of opinion in assessing the credibility of Shia narrators ('Ali al-Husayni, 2006).

Some hadith critics reject Shia narrators on the grounds that Shia adherents deliberately participated in damaging the collection of Sunni hadith by inserting Shia narrators to foster a sense of love for the country and its influence because in the Shia tradition there is a term taqiyah, namely the attitude of lying to achieve one's interests so that every Shia narrator is free to lie. In addition, the Shia sect did not have a tradition of narrating hadith in the early days of Islam but only hadith narration several hundred years after the Prophet Muhammad when there was an order from the imam to narrate hadith. Therefore, early generation hadith collectors rejected Shia narrators such as Imam Abu Hanifah, Ibn Mubarak, Maliki, Shafi'i and others (Al-Umri, n.d.).

The opinion that accepts the Shia narrator. Ibn Hajar stated that if you reject the Shia narrator, it must be clarified first (Ibnu Hajar, 2004). Ibn al-Madini warned the people of Basrah not to abandon narrators who adhere to the Qadariyyah because it would reduce the number of narrators (Khatib, 1936). Dzhabai emphasized that Shia narrators in the generation of the tabi'in, adhered to religion, were wara' and honest. If the existence of Shia narrators is rejected, many hadith references will be lost. (Dzahabi, 1995). Ibnu Qayyim emphasized the quality of Shia scholars and narrators who are experts in

jurisprudence, experts in ijtihad despite having committed bid'ah in the past. So, one cannot accuse the Shia followers of the Tabi'in period of being misguided by using the phrase liars (*kadzib*) and fools (*jahl*) (Al-Qayim, 1998).

Based on table 4 regarding the percentage (%) of the classification of hadith critics' assessments based on intellectual-integrity and theological considerations, it shows that there is a sectarian bias amounting to 47.4% with details of critics who accept, report Shia, have a moderate attitude and are open-minded towards theological differences amounting to 36.8%. Meanwhile, hadith critics who are radical, reject and report Shia totaling 10.6%.

The moderate stance of hadith critics who accept Abdurrazaq's narration is due to the credibility of Abdurrazaq's teacher from the Sunni sect, Abdurrazaq's own credibility, and history. Meanwhile, critics of hadith reject and report Shia because of skeptical assessment factors towards Shia.

The teacher-student factor is that Abdurrazaq had credible teachers and was widely accepted by the Sunni group. Among his many teachers, there were four influential people, namely (1) Mu'mar bin Rasyid, nicknamed Abu 'Urwah from Basrah (Iraq). Born in 96 AH and died in 154 AH. Residing in Yemen. The hadith narrated by Mu'mar is in the *kutub sittah*, (2) Sufyan bin bin Sa'id, nicknamed Abu Abdullah from Kufa. Born in 97 AH and died in 161 AH. The hadith narrated by Sufyan is in the *kutub sittah*, (3) Sufyan bin 'Uyainah bin Abi 'Amran, nicknamed Abu Muhammad, once lived in Kufa and Mecca. Born in 107 AH and died in 198 in Mecca. The hadith narrated by Sufyan is in the *kutub sittah*, (4) Abdul Malik bin Abdul 'Aziz bin Juraij, with the title Abu Walid from Mecca. Died 150 AH. Hadith narrated by Juraij is in the *kutub sittah*.

All hadiths sourced from teacher Abdurrazaq are included in the *kutub sittah*, namely the Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidzi, Sunan Nasa'i and Sunan Ibn Majah, that the majority of hadith experts agree that all hadiths in the sittah *kutub sittah* guaranteed to be authentic so that they are worthy of being literary sources and have strong authority as something *qath'i* (Cooper & Madigan, 2003). In addition, Ahmad bin Hanbal's involvement in receiving many hadith narrations from Abdurrazaq had a significant impact on Abdurrazaq's acceptance among Sunni groups.

Recognition of Abdurrazaq's credibility because he has the book Mushannaf Abdurrazaq as a reference for scholars in Medina. The book contains extensive information on the legal traditions of Mecca and Medina, thus strengthening the development of Hijaz fiqh and hadith traditions. In addition, it serves as a scientific bridge between the hadith traditions of Yemen, Hijaz in Medina, hadith studies in Baghdad and became the initial foundation for the types of writing of Sunan and Musnad books in the following generations.

Historical factors, the past political conflict during the tahkim event in 34 Hijri. When compared with the life span of Abdurrazaq (126-211 Hijriah) so that there is a long-time span of about 112 years starting from when Abdurrazaq was 20 and up to 177 years starting from when Abdurrazaq was 85 years old. So, the moment of Abdurrazaq's life focused on collecting hadith. So, the impact of the tahkim event during Abdurrazaq's lifetime has faded and experienced a different moment. The bias from the impact of past political conflicts has become a sectarian bias. In addition, the internal Shia hadith recording system of this period has not been documented, thus opening space for Shia narrators to collaborate in narrating hadith with Sunnis.

Radical sectarian bias has a negative impact on the Shia narrator such as forming a skeptical view of Abdurrazaq to reject his credibility without considering the intellectual integrity of the narrator Abdurrazaq.

3. Conclusion

Based on the narrative about the quantification of sectarian bias in the methodological analysis of *jarh wa ta'dil* against Abdurrazzaq, it is concluded that most hadith critics accept Abdurrazzaq's narration and a small portion rejects it with the following details: First, there are 36.8% who accept and do not report Shia. Second, there are 36.8% who accept and report Shia. Third, there are 10.6% who reject and do not report Shia. Fourth, there were 10.6% who refused but reported Shia ideology. Fifth, there are 5.2% who reject it due to natural factors such as being old and blind.

Thus, most hadith critics accept Abdurrazaq's credibility and exhibit sectarian bias in reporting Shia. Moderate and open-minded hadith critics, who offer objective assessments based on Abdurrazaq's intellectual integrity and

credibility, are numerous. Meanwhile, sectarian bias stemming from radical hadith critics who reject Abdurrazaq's credibility is minimal.

Factors contributing to the acceptance of Abdurrazaq's credibility include his intellectual integrity, the influence of his Sunni teachers, and the time span differing from the tahkim event. Meanwhile, hadith critics reject Abdurrazaq's credibility due to the negative stigma and skeptical views towards Shia. This shows that a moderate attitude, open mind and objectivity in the study of hadith transcends sectarian boundaries. This research will provide broader methodological implications of Abdurrazzaq's research model to evaluate against other sectarian narrators in *kutub Sittah*.

The results of this research are purely the findings of the author's own work, not copying any opinion or view. If there are any opinions, perspectives, or concepts that are not the author's own, they will be cited as references in this discussion. For this reason, the research results can be guaranteed to be free from any interests of certain parties as the work of other people.

Bibliography

'Ali al-Husayni, A.-M. (2006). *Tashyid al-Muraja'ah wa Tafnid al-Mukabarat* (Vol. 3). Markaz al-Haqa'iq al-Islamiyah.

ABI, T. A. B. I. (2012). *Buku Putih Mazhab Syiah: Menurut para Ulamanya yang Muktabar.* Dewan Pengurus Pusat Ahlul Bait Indonesia.

Abu Abdullah, D. (n.d.). *Tahdzib al-Kamal* (Vol. 18). Darul Fikri.

Abu Ja'far, K. (1388). *Al-Kafi.* Darul Kutub al-Islamiyah.

Adib, S. (2017). Pemikiran Harald Motzki Tentang Hadis Motzki Terhadap Kitab Al-Musannaf Karya. *An-Nidzam, 04*(01), 103–125. https://doi.org/DOI:10.33507/an-nidzam.v4i1.27

Ahmad, Harits, S. (2003). *Tautsiq as-Sunnah Baina asy-Syi'ah Imamiyah wa ahli as-Sunah fi Ahkâmi Imam wa nikâh Mut'ah* (I). Darus Salam.

Al-Mundzir. (1406). *Risalah Fil Jarhil Watta'dil.* Maktabah Darul Aqsha.

Al-Qayim, M. bin. (1998). *Kitab as-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wa al-Mu'attalah* (V. 2 (ed.)). Dar al-'Ashimah li al-Nashr wa al-Tawzi.'

Al-Umri. (n.d.). *Dirasat fi Manhaj an-Naqd 'inda al-Muhadtsin.* Darul Mafa`is.

Alkadri. (2022). Dinamika Keilmuan Hadis Dalam. *Borneo: Journal Of Islamic Studies, 3*(1), 62–74. https://doi.org/https://doi.org/10.37567/borneo.v3i1.1559

Ameli Sajed Reza, & Hamideh, M. (2012). Religious affiliation and intercultural sensitivity: Interculturality between Shia & Sunni Muslims in Iran. *International Journal of Intercultural Relations, 36*(1), 31–40. https://doi.org/10.1016/j.ijintrel.2010.11.007

an-Nasa'i. (n.d.). *Sunan Nasa'i.*

Azkar, M. (2016). Hadits dalam Perspektif Sunni dan Syiah: Sebuah Perbandingan. *Mu'amalat: Hukum Ekonomi Syariah, VIII*(1), 42–70. https://doi.org/https://doi.org/10.20414

Brown, J. A. C. (n.d.). *Muhammad's Legacy in the Medieval and Modern Word.*

Bukhari. (n.d.). *Sahih Bukhari.*

Cooper, G. M., & Madigan, D. A. (2003). The Qurʾān's Self-Image: Writing and Authority in Islam's Scripture. In *Journal of the American Oriental Society* (Vol. 123, Issue 1, p. 247). Princeton University Press. https://doi.org/10.2307/3217881

Dahlan, M. (2017). Paradigma fiqih sosial KH Ali Yafie. *NUansa, X*(1), 14–24. https://doi.org/10.29300/NUANSA.V10I1.631

Dzahabi, A. A. (1995). *Mizan al-'Itidal* (V. 1 (ed.)). Dar Kutub 'Ilmiah.

Ferdy, P., Muhid, & Murita, A. (n.d.). Analisis Kritis Periwayat Syi'ah: Studi terhadap Muhammad Ibn Fud`ail dalam Kitab Sahih Muslim. *Tajdid:, 23*(1), 192–217. https://doi.org/https://doi.org/10.30631/tjd.v23i1.458

Hakim, L. (2022). Harald Motzki Dan Musannaf Abd Al Razzaq. *Jurnal Kajian Al-Qur'an Dan Hadits, 2*(2), 23–33. https://doi.org/https://doi.org/10.33507/el-mujam.v2i2.1016

Harald, M. (2002). *The Origins of Islamic Jurisprudence: Meccan Fiqh Bifore the Classical Schools* (Vol. 41). Brill.

Husen, A. bin. (2021). Periwayatan Syiah dalam Sahih al-Bukhari. *Mutazwatir: Keilmuan Tafsir Hadith, 11*(1), 99–126. https://doi.org/https://doi.org/10.15642/mutawatir.2021.11.1.99-126

Ibnu, A.-J. (1406). *Adh-DHu'afa` wal Matrukin.* An-NasrDarul 'Ilmiyah.

Ibnu Hajar, A.-A. (n.d.). *Tahdzib at-Tahdzib* (Vol. 4). Dar Fikri.

Ibnu Hajar, A.-A. (2004). *Hady As-Sari li Muqaddimati Fathil Bari.* Darul Hadits.

Ibnu Hibban. (1975). *Ats-Tsiqat.* Darul Fikri.

Ibrahim, M., Ahmad, A.-Z., Hamid, A. Q., & Muhammad, A.-N. (n.d.). *al-Mu'Jam al-Wasith.* Darud Dakwah.

Khatib, al-B. (1936). *Al-Kifayah fi 'Ilmil Riwayah.* Darul Ma'arif.

Laknawi. (1407). *Ar-Rafa' Wattakmil fi al-Jarh wa at-Ta;dil.* Maktabah ath-yu'at alIslamy.

Miftahur, R. (2019). Peristiwa Tahkim (Polemik Perselisihan Politik dan Implikasinya). *HUMANISTIKA : Jurnal Keislaman, 5*(1), 57–71. https://doi.org/10.36835/humanistika.v5i1.147

Muhammad, bin al-H. (2013). *Al-'Itbu al-Jamil ala Ahl al-Jarah ma al-Ta'dil.* Dar al-Mam an-Nawawi.

Muhammad, A.-J. (n.d.). *Manaqib al-Imam Ahmad.* Dar Hijrah.

Muttaqin, K. (2017). Metode keṣaḥīhan hadis sunnī vs metode keṣaḥīhan hadis shī'ah. *Universum: Keislaman Dan Kebudayaan, 11*(1), 55–70. https://doi.org/https://doi.org/10.30762/universum.v11i01.727

Nasution, H. (1986). *Teologi Islam: Aliran-aliran sejarah Analisa Perbandingan.* Universitas Indonesia.

Nugroho, S. W. (2021). Dinamika Kajian Orientalis Terhadap Eksistensi Hadis Awal Abad Hijriah: Studi Pemikiran Harald Motzki Terhadap al-Musannaf 'Abd Al-Razzaq. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis, 9*(01), 123. https://doi.org/10.24235/diyaafkar.v9i01.8020

Nur Aina Mardhiah Che Rahim, Kamaruzaman, A. R., Mohamed, S. N., Subri, N. S. M., & Musa, N. Y. (2023). Analysis and Takhrij of Hadith Regarding Shiia Hadith History. *MALAYSIAN JOURNAL FOR ISLAMIC STUDIES, 7*(2), 22–36. https://doi.org/https://doi.org/10.37231/mjis.2023.7.2.225

Rahmat, Abdul, & Santolia, I. (2021). Aliran Pemikiran Keislaman Syi'ah: Sejarah Munculnya dan Perkembangannya di Dunia Islam. *Pemikiran Dan Pendidikan Islam, 32*(3), 167–186. https://doi.org/https://doi.org/10.30651/sr.v9i01.25238

Richard C, M. (2014). *Encyclopedi of Islam and Muslim Word (1–I A-L)* (I A-L). Macmillan Reference USA.

Thahhan, M. (1996). *Ushulu at-Takhrij wa Dirasah al-Asanid.* Maktabah al-Ma'arif.