Exploring *ḥadīth Ḥasan*: A Fresh Perspective *al-Jami' al-Ṣaḥīh al-Sunan al-Tirmidzi*

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Abstract: This study aims to evaluate the quality of the traditions classified as *ḥasan* in *Sunan Al-Tirmidzi's Al-Jami' Al-Ṣaḥīh*, a topic that has attracted considerable attention among *ḥadīth* scholars. Using a literature review methodology combined with a qualitative approach, this study has not only discovered a new qualification for assessing the quality of traditions in Abū Isa Al-Tirmidzi's *Al-Jami' Al-Ṣaḥīh*, referred to as *ḥasan ṣaḥīh* traditions but also expanded its scope beyond the existing findings. This research has revealed that the emergence of the *ḥasan ḥadīth* has prompted strong scholarly engagement, signalling the ever-evolving nature of *ḥadīth* studies. This evolution requires researchers to always be ready to re-evaluate classical texts, encourages continuous exploration of new perspectives and promotes acceptance of the potential for new classifications to emerge within the field. Furthermore, this study has illustrated Al-Tirmidzi's pioneering efforts to reshape the categorisation of *ḥadīth*. More than simply introducing the *ṣaḥīh ḥadīth*, Al-Tirmidzi cleverly combined this classification with other existing categories, including the *ṣaḥīh gharib ḥadīth* and the *ṣaḥīh gharib ḥadīth* thus enriching the intricacies of *ḥadīth* classification methodology. The implications of this innovative approach go beyond Al-Tirmidzi's work and affect the broader landscape of *ḥadīth* scholarship. Moreover, the findings of this study have substantial legal ramifications in Islamic jurisprudence. The revelation that certain traditions classified as *ḥasan* have the status of *ṣaḥīh* implies that these texts can serve as a valid legal basis despite their initially inferior category. This discovery underscores the dynamic interaction between *ḥadīth* scholarship and Islamic jurisprudence, where *ḥadīth* classification has a real impact on the legal framework of faith. In sum, this study underscores the dynamic and ever-evolving nature of the field of *ḥadīth* studies as well as the important role played by scholars such as Al-Tirmidzi in reshaping the classification. It emphasises the need for constant exploration of classical texts and readiness to adapt to evolving perspectives to ensure that the field remains at the forefront of Islamic scholarship and jurisprudence.

Keywords: *Al-Jami' Al-Ṣaḥīh;* Sunan Al-Tirmidzi; *ḥadīth ḥasan*; *ḥadīth* Quality Evaluation; New Perspective.

Abstrak: Penelitian ini bertujuan untuk mengevaluasi kualitas hadis yang diklasifikasikan sebagai *ḥasan* dalam Kitab *Al-Jami' Al-Ṣaḥīh* karya Sunan Al-Tirmidzi, sebuah topik yang telah menarik perhatian yang cukup besar di antara para ahli hadis. Dengan menggunakan metodologi tinjauan literatur yang dipadukan dengan pendekatan kualitatif, penelitian ini tidak hanya menemukan kualifikasi baru untuk menilai kualitas hadis dalam *Al-Jami' Al-*

Ṣaḥīḥ karya Abū Isa Al-Tirmidzi, yang disebut sebagai Hadis *ḥasan ṣaḥīḥ* , tetapi juga memperluas cakupannya di luar temuan-temuan yang ada. Penelitian ini telah mengungkapkan bahwa kemunculan hadits *ḥasan* telah mendorong keterlibatan ilmiah yang kuat, yang menandakan sifat studi hadits yang terus berkembang. Evolusi ini mengharuskan para peneliti untuk selalu siap untuk mengevaluasi kembali teks-teks klasik, mendorong eksplorasi terus menerus terhadap perspektif-perspektif baru dan mendorong penerimaan terhadap potensi munculnya klasifikasi-klasifikasi baru di dalam bidang ini. Lebih jauh lagi, penelitian ini telah menggambarkan upaya perintis Al-Tirmidzi untuk membentuk kembali kategorisasi hadis. Lebih dari sekadar memperkenalkan hadis *ḥasan ṣaḥīḥ*, Al-Tirmidzi dengan cerdik Menggabungkan klasifikasi ini dengan kategori-kategori lain yang sudah ada, termasuk hadis *ḥasan gharib* dan hadis *ḥasan ṣaḥīḥ gharib*, sehingga memperkaya seluk-beluk metodologi klasifikasi hadis. Implikasi dari pendekatan inovatif ini melampaui karya Al-Tirmidzi dan mempengaruhi lanskap keilmuan hadis yang lebih luas. Selain itu, temuan-temuan penelitian ini memiliki konsekuensi hukum yang substansial dalam yurisprudensi Islam. Pengungkapan bahwa hadis tertentu yang diklasifikasikan sebagai *ḥasan* memiliki status *ṣaḥīḥ* menyiratkan bahwa teks-teks ini dapat menjadi dasar hukum yang sah, meskipun pada awalnya kategorinya lebih rendah. Penemuan ini menggarisbawahi interaksi dinamis antara keilmuan hadis dan yurisprudensi Islam, di mana klasifikasi hadis memiliki dampak nyata pada kerangka hukum keimanan. Singkatnya, penelitian ini menggarisbawahi sifat dinamis dan terus berkembang dari bidang studi hadis serta peran penting yang dimainkan oleh para ulama seperti Al-Tirmidzi dalam membentuk kembali klasifikasi. Penelitian ini menekankan perlunya eksplorasi teks-teks klasik secara terus-menerus dan kesiapan untuk beradaptasi dengan perspektif yang terus berkembang, untuk memastikan bahwa bidang ini tetap menjadi yang terdepan dalam kesarjanaan dan yurisprudensi Islam.

Kata Kunci: *Al-Jami' Al-Ṣaḥīḥ;* Sunan Al-Tirmidzi; Evaluasi Kualitas Hadis; Hadis *ḥasan*.

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1. Introduction

Ḥadīth *da'if* (weak *ḥadīth*) category, which was also known later as *ḥadīth ḥasan*, had been used as the basis of Islamic law in the past. Since then, *ḥadīth ḥasan* attracted many *muhaddisin* (*ḥadīth* scholars) to re-examine the quality of *ḥadīth*. Most early 'ulamā classified *ḥadīth* quality into *ḥadīth ṣaḥīḥ* and *ḥadīth saqim* (El-Eetrebi & Suleiman, 2021). Al-Tirmidzi proposed a new categorisation, which created polemics and attracted *ḥadīth* scholars (Ismail & Asni, 2018) to examine his al-Jami al-*Ṣaḥīḥ* book (Saloot et al., 2016).

Al-Jami' al-*Ṣaḥīḥ* Sunan Al-Tirmidzi book contains *ḥadīth*s narrated by Al-Tirmidzi through three levels of narrators (*ḥadīth tsulatsi*), such as Ismail ibn Musa, Umar ibn Shakir, and Anas ibn Malik. The short narrator chain made the book hold a special position compared to other *ḥadīth* books with more narrators (Rizapoor & Zafari, 2021). However, the book was also criticised by *ḥadīth* scholars. Abū Rayyah criticised Sunan Al-Tirmidzi's book due to its containing several non-authentic

(fake/fabricated) *ḥadīth*. Similarly, Muhammad ibn Sa'ad al-Maslahab questioned Al-Tirmidzi for using doubtful narrators when he knew better chains (Syawqi & Umam, 2021).

Al-Tirmidzi's full name is Abū Isā Muhammad Ibn Isā Ibn Saurah Ibn Mūsā Ibn al-Dahhak al-Sulamī al-Buqī Al-Tirmidzi (al-Asqālanī, 1994). Baiquni assessed that Al-Tirmidzi is an outstanding *ḥadīth* scholar specialising in classifying the quality of a *ḥadīth*. Al-Tirmidzi proposed the *ḥadīth ḥasan* category (Baiquni, 2021). Bukhari and Muslims categorised *ḥadīth* into *ṣaḥīh* (authentic) and *da'if*. Furthermore, Bukhari and Muslim stated that authentic *ḥadīth* has *sanad* (chain of narration or narrators who narrated *ḥadīths*) connected to one another. Therefore, *ḥadīth* mursal (*ḥadīth* which *sanad* at sahaba level is omitted), *ḥadīth munqati'* (*ḥadīth* which *sanad* is disconnected), and *ḥadīth* mu'dhal (*ḥadīth* which two or more consecutive narrators are omitted from the chain) are not categorised as authentic. Al-Tirmidzi proposed a new qualification of *ḥadīth* called *ḥadīth ḥasan ṣaḥīḥ*, which means that a *ḥadīth* was narrated by an authentic *ḥadīth* narrator. Based on Al-Tirmidzi's category, *ḥadīth* can have a *ḥasan gharīb* status, that is, *ḥadīth* whose *sanad* is *gharīb* (strange), but the *matn* of *ḥadīth* is reinforced by *bi al-ma'na* that supports the meaning of *ḥadīth*.

The focus of the present study revolves around a meticulous examination of the utilisation of the *ḥadīth ḥasan* category, which has long served as a crucial legal basis within Islamic jurisprudence. Specifically, this study seeks to shed light on the evolution of this category, both in its application before and after the publication of *Al-Jami' Al-Ṣaḥīḥ Sunan Al-Tirmidzi*. By delving into this temporal dimension, it aims to elucidate how the understanding and application of *ḥadīth ḥasan* have transformed over time, providing valuable insights into the dynamic nature of Islamic legal discourse.

Furthermore, this study is dedicated to a comprehensive analysis of Al-Tirmidzi's distinctive methodology for constructing a new classification system for assessing the quality of *ḥadīth*. His groundbreaking work within *Al-Jami' Al-Ṣaḥīḥ Sunan Al-Tirmidzi* has introduced a paradigm shift in the field of *ḥadīth* scholarship, redefining how scholars evaluate and categorise sacred texts. This inquiry is particularly interested in unravelling the intricacies of Al-Tirmidzi's innovative approach, with a keen focus on how his novel classification can be effectively harnessed as a robust legal foundation.

In essence, this research aims to bridge the gap between the historical significance of *ḥadīth ḥasan* as a legal source and its contemporary relevance, all while providing a nuanced exploration of Al-Tirmidzi's pioneering contributions to the field of *ḥadīth* scholarship and its implications for Islamic jurisprudence. This inquiry endeavours to contribute to a more comprehensive understanding of the dynamic interplay between *ḥadīth* scholarship and the development of Islamic legal principles.

This research uses a library research method that analyses data obtained through various critical literature studies following the research problem. The primary datum

was *Al-Jami 'Ash-Ṣaḥīḥ Sunan Al-Tirmidzi*, published in the 9th century AH. This book is divided into 50 chapters containing 3956 *ḥadīth* texts and includes eight legal subjects (Su'aidi, 2017). Among the characteristics of *Sunan Al-Tirmidzi* are the additional explanation of the *isnad* (background) of *ḥadīth*, comments from the *Imam's* of the *madhhab*, and the use of new criteria of quality of *ḥadīth* previously not used by earlier *ḥadīth* narrators before Al-Tirmidzi (Razali, 2020).

The data in this study were analysed using four stages: data reduction, data display, conclusion, and verification (Anggito & Setiawan, 2018). Data reduction is selecting and focusing research attention through a rigorous selection of new qualifications for *ḥadīth* quality in *Al-Jami' Ash-Ṣaḥīḥ Al-Tirmidzi*. After the data were obtained, the data were categorised descriptively and analysed using an interpretive process to find meaning following the research objectives (Syahrum, 2015). The data were examined using relevant literature and theories in its presentation. In the end, the researcher draws a conclusion based on the verified data (Syahrum, 2015).

2.   Results and Discussion

The Evolution of ḥadīth Classification: Ṣaḥīḥ, Ḥasan, and Da'if Categories

The differences in understanding *ḥadīth* terms among *ḥadīth* scholars encouraged the publication of *ḥadīth* books. *ḥadīth* was not allowed to be recorded at first Al-Khaṭīb, 1989). Malik bin Anas, an atba tābi'īn in the 2nd century Hijriyah, compiled the book al-Muwattā', which contains a *ḥadīth* collection (Dutton, 2013). This book did not fully contain the *ḥadīth* of the prophet Muhammad but also the opinion of the companions (sahaba) and tabi'īn (Rodliyana & Nurrohman, 2021). Al-Muwatta's book encouraged other scholars to publish *ḥadīth* books, such as the musnad of Sulayman b. Dāwūd al-Thayālisī (133-204 AH), which is considered the first *ḥadīth* in the form of Musnad (Hāsyim, 1986) As'ad b. Mūsā al-Umawī (d. 212 AH), 'Ubaydillāh b. Mūsā al-'Abasī (d. 213 AH), Musaddad al-Basrī (d. 228 AH), Nu'aym b. Hammad al-Khaza'ī al-Mishr (d. 228 AH) and musnad of Ahmad b. Hanbal (164-241 AH), Ishaq b. Rsāhawayh (161-138 AH), 'Uthman b. Abū Shaybah (156-239 AH) and others. 2nd-century Hijriyah was the laying of the epistemological foundation of *ḥadīth* (Muhtador, 2019).

Ḥadīth is derived from Arabic al-hādīs (plural: al-ahādīs, hidsān dan hudsān) (Manzhur, 1990). The word has two meanings: al-Jadīd (new, opposite of al-qadīm) and al-Khabar (news) (Umar, 2020). However, *ḥadīth* scholars have different opinions on the definition of *al-ḥadīth* because of their limitations and the breadth of respective reviews (Ahmad, 2017). Ibn Hajar suggested that *ḥadīth* is synonymous with *al-Khabar* and *al-athar*; these two terms are assigned to *ḥadīth marfu', mauquf*, and *maqtu'*. *Al-khabar* includes everything from the Prophet Muhammad, companions, and *tabi'īn*. At the same time, *al-athar* is everything leaned on the companions and tabi'īn in terms of actions, words, or provisions, which the reference excludes the Prophet SAW

(Syauqi, 2021). Thus, according to most *ḥadīth* scholars, the forms of *ḥadīth* or *sunnah* are all news related to the *ḥadīth*: (1) saying, (2) action; (3) *taqrīr*; and (4) matters of the prophet Muhammad (Harun, 2021). The difference can be classified into limited ta'rif on the one hand and a broad ta'rif on the other (Kharisman, 2021).

One of the epistemological foundations of *ḥadīth* which attracted the attention of scholars is *ṣaḥīḥ*, *ḥasan* and *da'if* categories. *Ḥadīth* scholars understood these categories differently. al-Bukhari in his *Ṣaḥīḥ* al-Bukharī (Husin, 2015) and Muslim in his *Ṣaḥīḥ* al-Muslim books stated that they did not use hadis *ḥasan* category in their books. Later Al-Tirmidzi and the next generation *ḥadīth* scholars came up with the term *ḥadīth ḥasan*. Al-Tirmidzi even gave overlapping statuses for a *ḥadīth* ('Itr, 1970). So, *ḥadīth ḥasan* is a qualification to determine the quality of *ḥadīth* not included in *ḥadīth ṣaḥīḥ* or *da'if*.

Ḥadīth ḥasan is used to determine the quality of the *ḥadīth* that will take a different position from the quality of the *ḥadīth* that already existed before. Referring to Nuruddin 'Itr, in terms of quality, *ḥadīth* can be classified into *maqbul* (*ḥadīth ṣaḥīḥ*) and mardud (*ḥadīth da'if*) (Rusli & Azmi, 2021). Each can be further divided into other categories based on the quality of the narrators and *matn* of *ḥadīth*. However, most *ḥadīth* scholars chose the *ḥadīth* classification as revealed by *al-Sana'ī al-Sābiq*, which divided the quality of *ḥadīth* into *ṣaḥīḥ*, *ḥasan*, and *da'if* (Syamsudin & Rodliyana, 2021).

The discussion on *ḥadīth* classification has placed the *ḥadīth ḥasan* as a new variant in determining the quality of the *ḥadīth*. It is still unknown who created this variant for the first time as a new variant. Among scholars, the classification of *ḥadīth ḥasan* also has two main views. *First*, that *ḥadīth ḥasan* appears cannot be separated from one of the valid *ḥadīth* divisions. This first opinion refers to al-Zahabī from al-Bukharī and al-Kusn. They argue that it is possible for the *ḥadīth ḥasan* to be included in the *ḥadīth da'if* classification, whose weaknesses do not prevent it from being practised, as reported by Ahmad Ibn Hanbal. *Second*, the *ḥasan* classification is independent; it is not part of *ḥadīth ṣaḥīḥ*. In addition, the degree is higher than the degree of *ḥadīth da'if* (al-'Ubaydi, 2010).

These two views explain that the *ḥadīth ḥasan* is related to the *ṣaḥīḥ* and *da'if*. *ḥadīth ṣaḥīḥ* is *ḥadīth* whose transmission is muttasil (connected) through narrators who transmitted from each other to the end, without syuzūz and 'illat. *ḥadīth ṣaḥīḥ* is divided into *ṣaḥīḥ li zātih* and *ṣaḥīḥ li gairih*. *ḥadīth ṣaḥīḥ li zātih* is authentic *ḥadīth* because the narrators are *muttasil*, fair, *dābit* (having strong memorization to receive and transmit the *ḥadīth*), the *ḥadīth* is not shaz and is not having defect. Meanwhile, *ṣaḥīḥ li gairih* is *ḥadīth ṣaḥīḥ* which does not fulfil the maximum conditions. For example, one of the narrators has low intellectual capacity (Kamali, 2014).

Meanwhile, *ḥadīth da'if* does not meet the *ṣaḥīḥ* or *ḥasan* requirements (Rizapoor & Zafari, 2021) due to disconnected *sanad* and the death of *ḥadīth* narrators. *ḥadīth da'if* is not *muttasil* (not connected) due to the death of one or more narrators. *Second*,

the *ḥadīth* narrators's time of death may not be clear (Bannga & Mansour, 2021). *ḥadīth da'if* has some variations, including *ḥadīth muallaq* whose one or more narrators from the beginning of the chain in succession are not mentioned, *ḥadīth mursal* is *ḥadīth* whose the chain of narrators after *tābi'īn* lost, while *ḥadīth mu'dāl* whose chain of two or more narrators fall in succession. *ḥadīth munqati'*, is *ḥadīth da'if* whose *sanad* is disconnected at any point, and *ḥadīth mudallas* is *ḥadīth da'if* whose narrator(s) is/are hidden or disguised (Ahmad, 2017).

The emergence of ḥadīth ḥasan qualifications

Ḥadīth scholars divided *ḥadīth* based on quality into *ṣaḥīḥ*, *ḥasan*, and *da'if* since al-Tirmizī. Previously, *ḥadīth* scholars only classified *ḥadīth* into two categories: *ḥadīth ṣaḥīḥ* and *da'if*. *ḥadīth da'if* is divided into *ḥadīth da'if matrūk* (*ḥadīth* that must be abandoned due to defects inherent in the *ḥadīth* narrators and is rejected by most *ḥadīth* scholars) and *hadis da'if laisa bihi matrūk* (*ḥadīth da'if* whose weaknesses does not hinder its practice). Al-Tirmidzi called the later category as *ḥadīth ḥasan* ('Itr, 1970).

Scholars before Al-Tirmidzi had a terminology of *ḥasan* term, but the term does not refer to a particular *ḥadīth* classification. Prior to Al-Tirmidzi's era, *ḥadīth ḥasan* term was not used to refer to a category of *ḥadīth*, but to the origin of language (Hudhaibi, 2021). Al-Syafi'ī commented on Ibn Amr's *ḥadīth* in his *Ikhtilāf al-ḥadīth*: Ibn Amr's *ḥadīth* from the prophet Muhammad SAW is *ḥadīth* Musnad with *ḥasan* (good) sanad. In contrast, the *ḥadīth* in question is *ḥadīth ṣaḥīḥ* issued by al-Bukharī and others. (Zaman, 2018). As suggested by Ibn Salāh, (Farida, 2004) Al-Tirmidzi was the first *ḥadīth* scholar who coined and promoted *ḥadīth ḥasan* category, (Baiquni, 2021) especially in his *Al-Jāmi' Al-Ṣaḥīḥ Sunan Al-Tirmidzi*.

Jamaluddin al-Qāsimī subsequently classified *ḥadīth ḥasan* into *ḥasan li dātihi* and *ḥasan li ghairih*. Many *muhaddisin* (*ḥadīth* scholars) agreed upon the divisions. However, Al-Tirmidzi took a broader view in responding to the development of this *ḥadīth ḥasan* division. Al-Tirmidzi's inclusion of *ḥadīth ḥasan* has stimulated a new discussion among *ḥadīth* scholars, (Yaakob & Shamsudin, 2021) especially after Al-Tirmidzi introduced several other terms, such as *ḥasan ṣaḥīḥ*, *ḥasan garīb*, and *ḥasan ṣaḥīḥ garīb* (Sakat, 2000).

There are two opinions regarding the emergence of *ḥadīth ḥasan*. First is that *ḥadīth ḥasan* starts from one of the two divisions of *ḥadīth*, *ḥadīth ṣaḥīḥ* and *ḥadīth da'if* which are not hindered from practising it, Second is that the term *ḥasan* is a different category not included in *ḥadīth ṣaḥīḥ* and above *ḥadīth da'if* (Zaman, 2018). Therefore, before understanding *ḥadīth ḥasan*, it is necessary to review the meaning of *ḥadīth ṣaḥīḥ* and *da'if*. Mahmud Tahan defined *ḥadīth ṣaḥīḥ* as follows: *Al-ṣaḥīḥ ma ittasala sanaduhu binaqli al'adi al-zabiti 'an mithlihi ila muntahahu min ghayri syudhudhi wala 'ilatin* (*ḥadīth ṣaḥīḥ* is *ḥadīth* whose chain is continuous, transmitted

by narrators who are just (honest and pious), *dabit* (strong memorization), not foreign, and does not contain *illat*) (Ismail & Asni, 2018).

On the other hand, *ḥadīth da'if* can be defined as follow: *Al-za'iyfu ma lam yajtami' fiyhi sifatua l-sahiyhi wala s ifatu al-ḥasani* (*ḥadīth da'if* is *ḥadīth* which does not meet the characteristics of the *ḥadīth ṣaḥīh* and *ḥadīth ḥasan*) (Salih, 1988). Thus, a well-known *ḥadīth* with no defect may not be a *ḥadīth ṣaḥīh* due to its narrators being just but having poor memorisation. Similarly, a *ḥadīth* has more than one *sanad*, but the narrator is unknown, or his/her name is listed in weak and liar narrators, so the quality of the *ḥadīth* is below the degree of *ṣaḥīh* and above *da'if*, and is called *ḥadīth ḥasan.*

The term *ḥasan* (good) starts because of the existence of *husnu al-zan* (good prejudice against *ḥadīth* narrators) before this term was applied to certain *ḥadīth* classifications. Therefore, Al-Tirmidzi said that the narrators of *ḥadīth* were not suspected of being a liar. Thus the *ḥadīth* that is narrated becomes *ḥasan*. It just doesn't reach the degree of *ṣaḥīh* (Ismail & Asni, 2018) because the quality of the narrators of *ḥadīth ḥasan* is below the quality of the narrators of *ḥadīth ṣaḥīh.*

Al-Tirmidzi defined *ḥadīth ḥasan* as all *ḥadīth* narrated by a narrator who is not suspected of lying. The *ḥadīth* narrated is not *shaz* (foreign), and it is narrated not only in one *sanad* but more ways, of the same level) ('Itr, 1970). Based on the explanation above, the *isnad* should not contain false prejudice, which means that the *isnad* is classified as *siqqah* (trusted) and *sadūq* (honest), even though the narrators of *ḥadīth* are *da'if*. Still, the *da'if* narrators do not reach the level of liars. Further, the *ḥadīth* scholars explained that some *ḥadīth* narrators who narrated the *ḥadīth* can also include narrators whose memorization is not strong, whose life history is unclear, and whose names are not registered in *al-jarh wa al-ta'dl*, and not narrators of *mudallas* (narrated from current or previous scholars in a vague state) (Qomarullah, 2019). If these characteristics do not reduce the sense of justice, the narrated *ḥadīth* can be accepted, and the history is classified as *ḥadīth ḥasan*, slightly below the *ṣaḥīh* (authentic) degree.

In addition, the *ḥadīth* is not *shaz* (the history of the *ḥadīth* is not following the other *ḥadīth* transmitted with more people). Imām al-Syafi'ī suggested that only trusted people can narrate the *ḥadīth*, and the *ḥadīth* is free from conflicting narrations because if a *ḥadīth* contradicts reliable narration, the *ḥadīth* is judged to be *mardud*. Another criterion is that it is narrated on the same level, meaning that the *ḥadīth* is described in another way, one or more equal or higher (Mansour & Bannga, 2021).

Al-Tirmidzi categorized *ḥadīth ḥasan* based on *isnad* into *siqqah* (fair and *dābit* narrators), even though the narrators of *ḥadīth* are of *da'if* degree. However, the narrator's weakness does not reach the level of liar narrators. In addition, the *ḥadīth* is not included in the *ḥadīth* that are *shaz* (the history of the *ḥadīth* is not following the general history, the narrators are more reliable). Therefore, it is required that in the *ḥadīth*, there is no narration conflict. If it is contrary to other reliable narrations,

the *ḥadīth* is not getting stronger and even weaker and rejects. If many tābi'īn narrate, the *ḥadīth* is strong enough even though the pronunciation is not the same as long as the meaning is still related. Therefore, if you pay attention, then al-Imām Al-Tirmidzi often use the word *nahwuh* (Alias et al., 2014). From this point of view, according to Al-Tirmidzi, *ḥadīth ḥasan* does not have to be muttasil in the *sanad*, but Al-Tirmidzi requires as long as the *ḥadīth* is not *shaz* and goes through several *sanad* (Sakat, 2000).

One example of *ḥadīth ḥasan* is: (The chapter of prayer is said when entering the mosque. 'Ali ibn Hajar has conveyed the *ḥadīth* to Isma'il bin Ibrahim, from Lais, from Abdillah ibn *Ḥasan*, from his mother, from his grandmother Fatimah al-Kubra said that when the Messenger of Allah entered the mosque, he recited Salawat on him and ask for salvation, and pray O Allah forgive me for my sins) (Al-Tirmidzi, 1983). Then Al-Tirmidzi said that Abi Humaidi, Abi Usaidi, and two other narrators narrated the above *ḥadīth*.

Al-Tirmidzi narrated the *ḥadīth* mentioned above from Alī bin Hajar from Ismā'īl bin Ibrahim from Lais from 'Abdullah ibni al-Hasan from his mother Fatimah bint al-Husain from Fatimah al-Kubra. The *ḥadīth* are considered as *ḥadīth ḥasan* because Al-Tirmidzi narrated them not only in one chain. Following the definition, the criteria for *ḥadīth ḥasan* is that the *ḥadīth* is narrated in one way. However, the narration is not connected/*muttasil* because Fatimah bint Husayn could not have met a contemporary of Fatimah al-Kubra. Al-Tirmidzi narrated the *ḥadīth* also from Abū Humaid from Abū Husayn from Abī Hurairah. The *ḥadīth* also does not occur *shaz* because there is no conflict of meaning between the history of Fatimah al-Kubra and the history of Ab Hurairah as in this case Al-Tirmidzi often uses the *lafaz nahwuh*.

Concerning the discussion, al-Mubarakfuri explained that Al-Tirmidzi knew that the *isnad* of Fatimah's *ḥadīth* was not absolute. Still, because of the *ḥadīth* above, he considered it to be *ḥasan* because there was a *muttabi'* or martyr. It was also issued Ahmad and Ibn Majjah (Sakat, 2000). One example of *ḥadīth ḥasan* is below. Meaning: Chapter about al-Ruqba. Ahmad ibn Mani' has conveyed the *ḥadīth* to Husyaim from Dawud ibn Hindun from Abi al-Zubair from Jabir said: Rasulullah SAW al-Umra is permissible for his family, al-Ruqba is permissible for his family. Abū Isa said: This is a *ḥadīth ḥasan* ; indeed, some of them (narrators) have narrated from Abi al-Zubair with this *sanad* from Jabir in a *mauquf* way and are not at all *marfu'*. Ahmad bin Hanbal and Ishaq say that al-Ruqba and Umra have the same meaning: an item belongs to the person giving it and is not returned to the first owner (Su'aidi, 2017).

Ḥadīth Abū al-Zubayr with Jābir's *isnad* above, judged by Al-Tirmidzi to be interrupted because some narrated this *ḥadīth* from Abū Zubayr from Jabir's *isnad* with a history of *mauquf*. However, more than one *isnad* is found in the *ḥadīth*. Al-Tirmidzi considered the *ḥadīth* according to the degree of *ḥasan*. Because according to the formula, the *ḥadīth ḥasan* doesn't have to be continuous, but the number is more than one, and there is no prejudice against lying and not *shaz*.

Fann al- ḥadīth: Art in Determining the Quality of ḥadīth

The *ḥadīth ḥasan* was born because of husn al-zan (good prejudice) against the narrators of *ḥadīth* so that the *ḥadīth* narrated became *ḥasan*, just not to the degree of authenticity. The assessment of *ṣaḥīḥ* or *ḥasan* is related to the degree of the narrator (Bashawri, 2021). If the *ḥadīth* is found to be narrated by only narrators who are *sadūq* and *ḍābit*, then the value of the *ḥadīth* will be different. If a *ḥadīth* is found that is narrated from *sadūq* and *ḍābit*, the *ḥadīth* is only narrated by an unknown person (*garib*). Two characteristics will be collected: *ḥasan ṣaḥīḥ* or *ḥasan* garīb. The collection of mentions of a *ḥadīth* can have more than one or even three characteristics at once, such as the *ḥadīth ḥasan ṣaḥīḥ gharib*, because it is related to the state of the narrator (Al-Tirmidzi, 1998).

Al-Tirmidzi has the ability and depth in the science of *ḥadīth*, which is referred to as fann *al-ḥadīth* (art in the science of *ḥadīth*). Al-Tirmidzi's writings have influenced the development of literature (Fadele, 2021). It was found that a *ḥadīth* was considered gharib, but in other narrations, the *ḥadīth* was declared *ṣaḥīḥ* because it was narrated following the *ṣaḥīḥ* conditions; then, the *ḥadīth* is called invalid (*gharib*). Likewise, what happened to *ḥadīth ḥasan*, which only has one *sanad* but found witnesses (*syahīd*) and *ḥadīth* which were meaningful (*muttabi'*)? Then, the *ḥadīth* is called *ḥasan garīb* (Anshori, 2019)

Al-Tirmidzi's accuracy in classifying *ḥadīth* is evidenced by a different assessment between Al-Tirmidzi and al-Bukharī, one of his teachers, namely Ibn Mas'ūd's *ḥadīth* relating to pebbles for istinja'. According to al-Bukhari, this *ḥadīth* is considered valid from the *sanad* of Abū Hurairah. Still, according to Al-Tirmidzi, the *ḥadīth* has I'lat, while the *ḥadīth* is from Ab Ubaidillah from his father, but because the adis have many *sanad*, Al-Tirmidzi considers them to be *ḥasan* ('Itr, 1970).

In developing the distribution of *ḥadīth*, Al-Tirmidzi adhered to what was obtained from his teachers as a basis for understanding the opinions of *ḥadīth* scholars and took advice from them to explain his ideas about *ḥadīt hasan* and *garīb*. Therefore, he took a new method in the distribution of the *ḥadīth ḥasan* (Wazna, 2020). The classification of *ḥadīth* by Al-Tirmidzi by including the category of *ḥadīth ḥasan* has created a development in *ḥadīth* study (Afwadzi, 2017). What attracts the attention of scholars is the double designation of a *ḥadīth*, such as *ḥasan ṣaḥīḥ*, *ḥasan garīb*, and *ḥasan ṣaḥīḥ* garib. The division of hadi s *ḥasan*, according to muhaddisīn scholars such as al-Sana'i Ibn Salah is *ḥasan* li zātih and *ḥasan* li gairih (Anshori, 2019)

Ḥadīth *ḥasan* li zātih, according to muhaddisūn, is equivalent to Al-Tirmidzi's *ḥadīth ḥasan garīb*. Ibn Hajar considered Al-Tirmidzi's *ḥadīth ṣaḥīḥ garīb* as a new term ('Itr, 1970), although according to Al-Tirmidzi, these terms were already well-known among *ḥadīth* scholars (Rahman & Ali, 2021). With the acceptance of a large number of scholar towards *ḥadīth ḥasan*, then Al-Tirmidzi has a considerable service in developing *ḥadīth* science. With this effort, it grows bigger and has many treasures

of Islamic teachings. If the said effort is not carried out, thousands of *ḥadīth ḥasans* will disappear from the hands of Muslims (Su'aidi, 2017).

Some *ḥadīth* scholars criticised Al-Tirmidzi's opinion when determining the quality of the *ḥadīth ḥasan*. A critic, Ibn Sa'id al-Maslahab, questioned why Al-Tirmidzi used a route where the integrity of the narrators was doubtful while he knew of a higher chain. Indeed, Al-Tirmidzi had taken *ḥadīth* from narrators who are strong in memorisation and from people whose traditions are doubtful. However, Al-Tirmidzi always explains these weaknesses (Firdaus, 2020). Al-Hafīz al-Zailai said that Al-Tirmidzi had narrated *ḥadīth* from Minhal Ibn Khalīfah, from al-Hajjaj Ibn 'Artah, from Atā' Ibn Abi Rabbah, from Ibn Abbas. The *ḥadīth* was assessed as munkar by Ibn Ma'in and others because of the unclear and strange source of Hajjaj Ibn 'Artah (Baiquni, 2021). Where is the fact that before Al-Tirmidzi, *ḥadīth* in terms of quality is divided into *ḥadīth ṣaḥīḥ* and *ḥadīth da'if*. Thus, it is possible that Al-Tirmidzi's thoughts on the status of *ḥasan* arose from the difference between the meanings of *ḥadīth ṣaḥīḥ* and *ḥadīth da'if*. Even though in the end, *ḥadīth ḥasan* is considered to have a separate *ḥadīth* quality (Al-Tirmidzi, 1998).

In response to this, some muhaddisun stated that Al-Tirmidzi's definition was *māni'* and could distinguish the status of *ḥadīth ḥasan* from that of *ṣaḥīḥ*. Al-Tirmidzi stated that *ḥasan isnad* means every *ḥadīth* narrated in its *sanad* does not have any narrator suspected of lying. The *ḥadīth* narration is not strange, and it is narrated from another similar *sanad*. Then the *ḥadīth* is called the *ḥadīth ḥasan*) ('Itr, 1970).

Among the criteria of *ḥadīth ḥasan*, which differentiate it from *ḥadīth ḥasan* and other *ḥadīth*, are as follows: *First*, there is nothing in the chain of narrators suspected of lying. This criterion excludes the *ḥadīth* of a narrator accused of frequently lying. This first criterion is that the narrator is classified as *siqqah* (fair), *dābit*, and *sadūq* (the narrator of *ḥadīth* is *da'if*, but he/she was not lying too frequently). A narrator whose life history may not be clear but is not registered in *al-jarh wa al-ta'dīl* and a narrator who is a mudallis (narrated from current or previous scholars in a vague state) can also be included in this group (Sakat, 2000).

Second, the *ḥadīth* is not shaz (a narrator is different from other narrators who are stronger in position). Narrators who have a stronger position (stronger memorisation power or larger in number) must be prioritised. A negative assessment may arise of shaz narrators (Yaakob & Shamsudin, 2021).

Linguistically, *shaz* means odd *ḥadīth*. Scholars defined shaz as *ḥadīth* narrated by trusted narrators, but the *ḥadīth* differs from the *ḥadīth* narrated by several reliable narrators. These *ḥadīth* contain peculiarities compared to other strong *ḥadīths*. The abnormalities can be in the *sanad, matn,* or both (Syamsudin & Rodliyana, 2021). Examples of shaz *ḥadīth* are Qala Rasulullah SAW: *Yawmu 'arafata wayamu alattashriqi 'ayamu 'aklin wa shurbin.* The Prophet SAW stated: The day of Arafah and the day of Tasyriq are days of eating and drinking (HR. Mūsa bin 'Ali). Mūsa bin 'Alī bin Kubah narrated this *ḥadīth* with a chain from a series of reliable narrators,

but the matan of the *ḥadīth* is odd compared to the *ḥadīth* narrated by trusted narrators. Because in other *ḥadīth*, there is no lafaz: *yawmu 'arafah* where the peculiarity of this *ḥadīth* lies in the difference in terms. Third, *ḥadīth ḥasan* must be narrated from another equal *sanad* (chain). Examples are: *Qala rasulallah salaallahu'alaiyhi wasallam: haqan 'ala almuslimin an yaghtasila yawma aljum'ah.* (Prophet SAW said: For Muslims, it is *sunnah* to take a bath on Friday.) (narrated by Al-Tirmidzi). The *ḥadīth* was accepted by Al-Tirmidzi through two *sanads*, as shown in Figure 1:
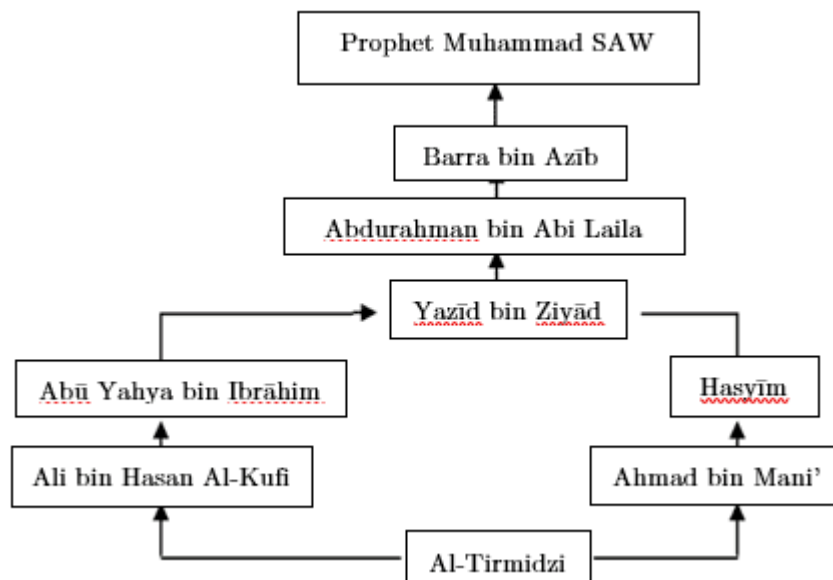

Figure 1. Al-Tirmidzi's two *sanads*

As shown in Figure 1, Al-Tirmidzi received *ḥadīth* through two *sanads*: (1) from 'Ali bin *Ḥasan* al-Kufi, from Abū Yahya bin Ibrahim al-Taimi, from Yazīd bin Ziyād, from Abdurrahman bin Abi Laila, from Barra bin Azīb, and the Prophet SAW, and (2) from Ahmad bin Mani', from Hashim, from Yazīd bin Ziyād, from Abdurrahman bin Abi Laila, from Barra bin Azīb, and the Prophet SAW. The first narrator is reliable, except for Abū Yahya bin Ibrahim bin al-Taimi, who is weak in memorisation. The second *sanad* is also rated as *da'if*, but the two *sanad* will strengthen each other so that the *ḥadīth* will increase to the level of *ḥadīth ḥasan* (Sakat, 2000).

The last Al-Tirmidzi phrase, The *ḥadīth* is narrated from another equivalent *sanad* . In addition to the first and second criteria above, this last criterion clearly distinguishes and limits the *ḥadīth ḥasan* from the *ṣaḥīh* degrees. *ḥadīth ḥasan* have to go through many paths even though they are not muttasil *sanad*, while *ṣaḥīh ḥadīth* are not required to go through several *sanad*. Still, with the condition that the *sanad* is muttasil, then *ḥadīth garīb* can also be *ḥasan ṣaḥīh ḥadīth*. Furthermore, Abū 'Īsā included the mastur narrators, i.e., the history of his life is not clear, as well as the mudallas narrators, into the *ḥasan* level, all of which cannot be applied to the authentic *ḥadīth* narrators ('Itr, 1970).

Further criticism was raised, as Abū 'Isa Al-Tirmidzi knew that finding another equivalent *sanad* in the *ḥadīth ḥasan* is necessary, which is not a condition for *ṣaḥīḥ ḥadīth*. Why does Abū Isa require a lot of *sanad* in the *ḥadīth ḥasan* even though the higher degree does not require this in the authentic one (Zaman, 2018). Regarding this, 'Itr said that although Al-Tirmidzi requires that there must be other *sanad* as supporters, Al-Tirmidzi is classified as making it easier and giving leeway in assessing the quality of *ḥadīth* narrations. In addition, it does not require the existence of a *sanad* in *ḥadīth ḥasan*. He required that the narration is not isolated but at the same time as other commensurate narrations ('Itr, 1970). On the other hand, it is not required that the *sanad* be numbered. The condition of the narrators in the quality of *sanad* is higher than the *ḥadīth ḥasan* narrators.

So the mention of the last criteria of the *ḥadīth ḥasan* from Al-Tirmidzi is not a problem and does not conflict with the requirements of a valid *ḥadīth* (Kamaruddin, 2005). In addition, al-'Iraqi criticizes the definition given by Al-Tirmidzi, which says that *ḥasan* hadis must not be narrated only one way. However, in reality, there is a *ḥadīth* narrated from one method, Al-Tirmidzi calls it *ḥadīth ḥasan*, with the words: *ḥasanun la na'rifuhu ilamin hadha al wajhi*. This *ḥadīth* is *ḥasan*, which I do not know, except this *sanad*, which is not following the original meaning, which requires having to go through several *sanad* ('Itr, 1970).

In retrospect, Al-Tirmidzi did not deviate from his definition. Still, he developed the meaning of *ḥadīth ḥasan* by giving other characteristics to the *ḥadīth*. Then, he named the *ḥadīth* with the term *ḥasan ḥadīth garīb* because the *ḥadīth* in question was narrated only from Isrāīl from Yūsuf Ibn Abī Bardah from his father from 'Aisyah('Itr, 1970).

An essential thing from this explanation is that the *ḥadīth ḥasan* as defined by Al-Tirmidzi, is a different legal status in a *ḥadīth* where the narrators are *mastur*, the narrators did not have strong memorisation, or the *ḥadīth* is not *muttasil*, *mudallas* but cannot be a liar. Thus, Al-Tirmidzi's *ḥadīth ḥasan* requires the following: The *ḥadīth* is narrated from *siqqah* narrators, and the *ḥadīth* is not shaz. *ḥadīth* is narrated not only in one way, whether the narration is with pronunciation or meaning. Criticism of Abū 'Īsā Al-Tirmidzi by several *ḥadīth* scholar after he was the material for the study of later scholar who were possible to get a more fundamental truth.

The level of blasphemy of ḥadīth ḥasan as a source of Islamic law

Evidence that the *ḥadīth ḥasan* is a new qualification in the quality of *ḥadīth*, among others, the scholars do not compile works on *ḥadīth ḥasan* specifically as is the case regarding *ḥadīth ṣaḥīḥ* and *da'if* (Syakhrani, 2022). Some scholars arranged *ḥadīth ḥasan* together with *ḥadīth ṣaḥīḥ*. The work that originally contained *ḥadīth ḥasan* was Sunan Al-Tirmidzi. However, Al-Tirmidzi often called it in addition to the title *ṣaḥīḥ* in a *ḥadīth* in his book (Widayanti et al., 2022). The books which are alleged to

contain *ḥadīth ḥasan* are as follows: 1) *Al-Jāmi' Al-Ṣaḥīḥ*, by Abū Īsā Muhammad bin Īsā bin Saurah Al-Tirmidzi (209-279 AH). 2) *Al-Sunan*, by Abū Dawud Sulaiman bin Asy'at al-Sijistanī (202-273 AH). 3) *Al-Mujtabā*, by Abū Abdirrahmān Ahmad bin Syu'aib al-Nasa'ī (215-303 AH). 4). *Sunan al-Mustafā*, by Ibn Majjah Muhammad bin Yazīd al-Qazwinī, a great *hafiz* and commentator (209-273 AH). 5) *Al-Musnad*, the work of the high priest Ahmad bin Hanbal, *imam* of the expert on *sunnah* and *ḥadīth* (164-241 AH).

These books are thought to contain the most important *ḥadīth ḥasan* because these books contained *ḥadīth ṣaḥīḥ* and *ḥadīth da'if* as well as contain *ḥadīth ḥasan* ('Itr, 1970). Ibn Sayid al-Nas from al-Hafiz al-'Īrāqī suggested that there was a possibility that the books of *ṣaḥīḥ* ain may contain *ḥadīth ḥasan*. So, both al-Bukhari and Muslim issued their *ḥadīth* from the narrators of *Tabāqah Sāniyah*. In this *tabāqah*, many narrators are found at the level of *ḥadīth ḥasan* (Su'aidi, 2017).

There are certain degrees of *ḥadīth*. Scholars have tried to explain Asahhu al-Asānid and *ḥadīth ḥasan*. al-Zahabī said the highest level of *ḥadīth ḥasan* is the history of Bahz Ibn Hukaim from his father from his grandfather, Amr Ibn Syu'aib from his father from his grandfather, Ibn Ishaq from al-Taimi and similar *sanad* according to some scholar said as *sanad ṣaḥīḥ*, which is the lowest degree of authenticity (Yaakob & Shamsudin, 2021).

The next level is the *ḥadīth*, in which the authenticity and the *da'if* status are disputed, such as the history of *al-ḥadīth* Ibn Abdillah, 'Asim Ibn Dhamrah Hujjaj Ibn Artah, and others. Thus, the level of *ḥadīth ḥasan* is between *ḥadīth ṣaḥīḥ* and *ḥadīth da'if*. Sometimes, it is close to *ḥadīth ṣaḥīḥ*, and sometimes it is close to *ḥadīth da'if*. The results of ijtihad and research by scholars are always the same. In addition, the quality of authenticity or *ḥasan* in a *sanad* does not have to cause a *ṣaḥīḥ* or *ḥasan* assessment of its matan, so sometimes it is *shaz* or *mu'allal* (Sahab, 2018).

Ḥadīth ḥasan, according to all jurists, can be accepted as evidence and practised, which is similar to the opinion of most *muhaddisin* and use fiqh experts. The narrators knew the honesty and safety of their transmission in the *sanad* (Bakir, 2018). Al-Hākim Ibn Hibbān and Ibn Huzaimah suggested that *ḥadīth ḥasan* has a similar status with *ḥadīth ṣaḥīḥ*; it can be used as a legal basis, even though the degree is lower because it is different from *ḥadīth ṣaḥīḥ* lizatih. The validity of *ḥadīth ḥasan* is gained from its *sanad* and thus can be called *ṣaḥīḥ* li gairihi. In fact, most of the *ḥadīth* are *ḥadīth ḥasan* because, basically, *ḥadīth*s rarely reach the degree of *ḥadīth ṣaḥīḥ*. Most fiqh experts have used *ḥadīth ḥasan*, although some reject it. Al-Khattabī suggested that *ḥadīth ḥasan* li zātih can be used as evidence, while *ḥadīth ḥasan li-gairih* can be used as evidence if it has mutually reinforcing *sanad*.

A narrator's low degree of *dābit* did not exclude the narrator's position from conveying *ḥadīth* when the *ḥadīth* was heard (Melchert, 2008). The purpose of the classification was to explain that *ḥadīth ḥasan* is at the lowest level of the *ḥadīth ṣaḥīḥ* and not criticise the narrator's *dābit*. *ḥadīth*, which has this specific condition, tends

to be accepted by everyone, and the possibility of its truth is stronger, so it can be accepted as legal proof.

3. Conclusion

In conclusion, this study has illuminated the profound impact of Al-Tirmidzi's seminal work, *Al-Jami 'Ash-Ṣaḥīḥ*, and his introduction of the *ḥadīth ḥasan* category on contemporary *ḥadīth* scholarship. Al-Tirmidzi's contributions have not only bridged gaps in understanding *ḥadīth* narrations, particularly those transmitted by reliable narrators but not without suspicion, but they have also enriched the landscape of *ḥadīth* quality categorisation. The *ḥadīth ḥasan* represents a novel dimension in the assessment of *ḥadīth* quality, distinct from the established categories of *ṣaḥīḥ* and *da'if*. Although it is noteworthy that *ḥadīth* scholars have not traditionally compiled *ḥadīth ḥasan* collections of a kind to *ṣaḥīḥ* and *da'if*, it is evident that the emergence of this category has sparked substantial scholarly discourse. Some scholars have chosen to include *ḥadīth ḥasan* within the *ṣaḥīḥ* category, considering them equally reliable. Al-Tirmidzi's pioneering work and innovative classifications have left an indelible mark on the evolution of *ḥadīth* studies, shaping the way scholars perceive and categorise *ḥadīth* in contemporary times. In the wake of Al-Tirmidzi's contributions, the term *ḥadīth ḥasan'* has become firmly established as a recognised quality classification for *ḥadīth*. The recognition of this category underscores the dynamic nature of *ḥadīth* scholarship and its ability to adapt to evolving perspectives while maintaining a commitment to the rigorous evaluation of Islamic traditions. As a result, Al-Tirmidzi's legacy is a driving force behind the continual growth and refinement of the field of *ḥadīth* studies. This discovery underscores the dynamic interplay between *ḥadīth* scholarship and Islamic jurisprudence, wherein *ḥadīth* classification has a tangible impact on the legal framework of faith.

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