



Critical Analysis of Da'if Hadiths in the Books of Ṣaḥīḥ Al-Albānī: Methodological Implications for Digital Hadith Platforms and Religious Authority in Indonesia

Sofyan Hadi¹, Engkos Kosasih², Dadang Darmawan³

¹²³ UIN Sunan Gunung Djati Bandung, Indonesia

* Corresponding Author, Email: sofyan.alu.hadi@gmail.com

Received: April 2026; Accepted: May 2026; Published: May 2026

Abstract: Digital hadith platforms in Indonesia, adopting Muḥammad Nāṣir al-Dīn al-Albānī's unverified ṣaḥīḥ/ḥasan assessments from his ten compilations, have eroded traditional scholarly authority and sparked controversies. This study analyzes 50 sample hadiths to: (1) identify *'ilal* (hidden defects) and *shudhūdh* (anomalies) per *mutaqaddimīn* criteria; (2) classify Al-Albānī as *mutasāḥil*, *mutashaddid*, or *mu'tadil*; (3) compare his methods with *mutaqaddimīn*/*muta'akhhirīn*; and (4) assess digital impacts on *'ilal* methodology, authority shifts (*jamā'ī* to *fardī*), and religious practice. The framework integrates Grand Theory (*mutaqaddimīn 'ilal/shudhūdh*), Middle Range Theory (methodological dialectics), and Applied Theory (digital hadith authority). Using qualitative-library research via *Manhaj al-Taḥqīq al-Muqāran*, Five-Dimensional Criticism (5 Mīm), and Digital Verification Framework (5 Tā'), findings reveal seven *sanad 'ilal* types (e.g., *da'fu al-rāwī* 96%, *tafarrud* 80%) and three *matn* types (e.g., *mukhālafah* 28%), confirming *mutaqaddimīn* superiority via *jam'u al-ṭuruq*. Twelve systemic errors (*al-Anmāt al-Iṭhnā 'Ashara*) classify al-Albānī as *mutasāḥil fi al-taṣḥīḥ wa al-taḥsīn*, amplified digitally to shift authority and practice. Recommendations urge diverse assessments on platforms, enhanced *'ilal* curricula, and critical literacy. Contributions include *Manhaj al-Taḥqīq al-Muqāran* and *al-manzūmah al-Sufūyāniyyah* for the preservation of the digital Sunnah.

Keywords: Al-Albānī; digital hadith platforms; *'ilal al-Ḥadīṣ*; *manhaj al-taḥqīq al-muqāran*; *Shudhūdh*; Hadith criticism; religious authority.

1. Introduction

The digital era has brought about fundamental changes in the dissemination of hadith scholarship, completely transforming the way Muslims access, understand, and practice the teachings of the Prophet Muhammad (peace be upon him) (al-DinItr, 1997). This phenomenon of hadith digitization is not simply a change in media, but has created a restructuring of the scientific foundations within the structure of religious authority that is unprecedented in the long history of Islam (Al-Amīn, 2014). A search of digital hadith applications reveals that the judgments of Muhammad Nasiruddin Al-Albani (1332-1420 H/1914-1999 CE) have been widely and massively disseminated through commercial applications developed without the supervision of hadith experts. These applications, in three main languages: Indonesian, Arabic, and English, each of which has been downloaded millions of times, consistently adopt Al-Albani's judgments through a process of translation and technological duplication without adequate scientific review (Bukhari, Muslim, Abu Daud, Tirmidzi, Nasa'i, Ibnu Majah, Ahmad, Malik, 2025).

The urgency of this study is reinforced by the increasingly intensive development of contemporary academic research. Between 2019 and 2025, several studies on the methodology of hadith criticism and the digitalization of Islamic scholarly authority were published in reputable international journals, demonstrating that this issue is not merely an internal polemic but has become a serious concern for the global academic community. Leading religious institutions such as the Majma' al-Fiqh al-Islāmī and the Indonesian Islamic organizations MUI, NU, Muhammadiyah, Persis, and Al-Irsyad

also increasingly recognize the urgent need for comprehensive scholarly guidance in evaluating hadith assessments widely circulated on digital platforms. This demonstrates that the topic examined in this research is at the forefront of contemporary hadith scholarly discourse.

This phenomenon of commercialization of digital hadith creates conditions that can be called [الُدَيْثُ] [عِلْمُ غِلْمِ أَهْلِ غِيٍّ تَدْخِيلُ] "the entry of non-experts into the field of hadith science" where application developers with an information technology background take over the role of disseminating and selecting hadith which is traditionally the special domain of hadith experts.

This process not only simplifies the complex methodology of hadith criticism into a simple algorithm, but also creates a single-minded control over hadith scholarship that millions of users worldwide are unaware of. This creates an epistemological crisis unprecedented in the history of hadith transmission, where methodological errors can proliferate without adequate mechanisms for correction or review by hadith scholars. This situation contradicts the basic principles of hadith scholarship, "Caution in narration" which emphasizes the importance of tiered verification, as Allah says in Al-Hujurat: 6 (Ali, 2015).

Hadith as a *marji' tashri'i* which is the main reference besides the Qur'an al-Karim occupies a very important position in determining the law and practicing Islamic law (Rahmat et al., 2024). Therefore, the scholars of hadith *mutaqaddimīn*, as the main fortress to guard the authenticity and validity of hadith, have built a solid scientific foundation through selective scientific *qawā'id* and *ḍawabiṭ* (Rahim et al., 2022). Al-Nawawī asserts that the great position of studying the hadiths of Rasūlullāh Ṣallallāhu 'Alaihi wa Sallam is one of the most important forms of approaching Allah (Alavi, 1985). In line with the assertion of Ibn Ḥajar Al-'Asqalānī (Bakar, 2023): "Indeed, preoccupation with knowledge, especially the hadith of the Prophet, is among the most important acts of worship."

The field of hadith interpretation and selection, which for centuries was guided by in-depth analysis by hadith scholars, now faces a major challenge as individual authority, strengthened by information technology, comes to dominate. This fundamental change represents a major shift from the *manhaj jamā'i* (collective verification system) that has characterized hadith criticism methodology for over a thousand years, to the dominance of the *manhaj fardī* (individual authority system) that has spread widely through digital technology. Meanwhile, knowledge of the authenticity and weaknesses of hadith can only be ascertained through extensive research and examination of the statements of hadith critics (Al-Ḥanbalī, 1986).

In the *manhaj jamā'i*, the process of selecting hadiths takes place in stages and involves many parties: starting from the Prophet Ṣallallāhu 'Alaihi wa Sallam, then narrated by the Companions, continued by the *Tābi'in*, then examined by scholars of hadith experts through a mechanism of mutual testing and mutual correction (*al-jarḥ wa al-ta'dīl*) in open and accountable scientific discussions, until it produces a majority agreement (*jumhūr al-muḥaddiṣīn*) which becomes the guideline of the community (Abū 'Abdillāh al-Ḥākīm al-Naisābūrī, 176 C.E.).

In contrast, the digital *fardī* method shortens the entire chain: Al-Albānī's assessment of hadith is directly loaded into a digital database, then distributed via algorithms and applications to over 3 million users, without going through an adequate process of joint selection by hadith experts ('Awwāmah, 1998). This change contradicts the fundamental principle that scholars have emphasized for centuries. Imām Aḥmad ibn Ḥanbal said: "Do not imitate me, do not imitate Mālik, al-Ṣaurī, or al-Auzā'ī. Take from the sources they took" (Taimiyyah, 1996). "The sign of a person's lack of understanding is to leave his religious affairs to people (without research)" (Al-Jauziyyah, 1991).

This warning emphasizes that in the tradition of Islamic scholarship, including in the field of hadith evaluation, every law must be returned to the arguments and methodologies that have been agreed upon by the scholars, not depending on the opinion of a single figure. This principle is reinforced by the warning of Shaykh Al-Audah: "There is no scholar except that he has mistakes. Allah refuses to give the infallibility except to His Prophet" (Al-Audah, 2011) in (Patang et al., 2025). The danger of blindly following the mistakes of the scholars has been warned since the time of the companions, as 'Umar ibn al-Khaṭāb reminded that among those who destroyed Islam were [الْعَالِزَّةُ] "

the mistake of the scholars" (Al-Dārimī, 2000). Thus, it is inappropriate to have an attitude of taqḍīs al-ashkhāṣ (culturing individuals) in the assessment of hadith, because every assessment must be tested and verified based on the rules of hadith science that have been agreed upon by the mutaqaḍdimīn scholars ('Awwāmah, 1998).

In this context, a critical study of the phenomenon of ḍa'īf hadiths in the books of ṣaḥīḥ Al-Albānī is the right entry point to understand the fundamental changes in hadith scholarship and its influence on the purity of hadith scholarship today. This research is carried out in the spirit of improving scholarship and respect for all scholars, including Al-Albānī, whose contributions to hadith scholarship today remain recognized and appreciated. Al-Ḍahabī asserted: "If every time an imam performs ijtihad and then errs on some issue, a mistake that is forgiven, then we attack him, accuse him of heresy, and boycott him, surely Ibn Nasr, Ibn Mandah, and not even someone greater than both will be safe with us" (Al-Ḍahabī, 1985).

Even though he has a scientific path with the ulama, Al-Albānī's approach to hadith scholarship has a distinctive style and is different from the methodology established by the mutaqaḍdimīn imams (Al-Mudaiḥisy, 2008). The guidance of mutaqaḍdimīn scholars in hadith criticism is built on the basis of al-taṣabbut wa al-ta'annī (caution and not haste). Al-Mu'allimī Al-Yamānī explained: "And whoever does not know the madhhab of an imam among them and his position in terms of prudence (verification), then he will not know the value of his words" (Al-Yamānī, 2012). Muḥammad al-Amīn al-Ḥarārī reminded that an independent approach to hadith criticism requires malakah rāsikhah (deep ability) as well as ma'rifah syāmilah bi aqwāl al-a'immaḥ (comprehensive knowledge of the opinions of the imams) (Al-Ḥarārī, 2009).

However, Al-Albani's approach tends to be independent and often differs from the consensus of the mutaqaḍdimīn scholars. Al-Albani emphasized his principle: "It is not permissible to give space to the views of the schools of thought in assessing the ṣaḥīḥ and ḍa'īf of the Prophet's hadiths" (Al-Albānī, 1991). Differences among muḥaddiṣīn in al-taṣḥīḥ wa al-taḍ'īf are a common occurrence. However, this custom has a strict condition, namely that each muḥaddiṣ remains committed to the al-uṣūl al-kulliyyah (basic rules) agreed upon by the mutaqaḍdimīn imams. Al-Ḥāfiẓ Ibn Rajab Al-Ḥanbalī explained: "They (the nuqqād scholars) are people who truly know the Sunnah of the Prophet (peace be upon him), and they are expert critics. Their criticism of hadiths that contain defects is not intended to criticize hadiths that are not defective, rather it strengthens the position of hadiths that are safe because they are free from 'illat and are free from defects" (Al-Ḥanbalī, 2003).

Al-Albani was born in Shkodër, Albania, before his family moved to Syria in 1341 H/1923 C.E. His scientific journey began with the direct guidance of his father, Nūḥ Najātī al-Albani, a Hanafī scholar (Al-Sadhān, 2018). Al-Albani also studied with several prominent scholars, including: studying Hanafī jurisprudence with Muḥammad Sa'īd al-Burhānī, studying Arabic grammar with 'Izzuddīn al-Tanūkhī, and obtaining a hadith diploma from Rāḡib Al-Ṭabbākh. In contemporary hadith scholarship, Al-Albani has emerged as a highly influential figure. Shaykh 'Abdullah Al-Duwaisī called him a figure unparalleled since Al-Suyūṭī (Al-Duwaisī, 2009). Shaykh Muḥammad bin Ṣāliḥ al-'Uṣaimīn nicknamed him as Muḥaddiṣ al-'Aṣr (Al-'Uṣaimīn, 1992). Even Shaykh 'Abd al-'Azīz ibn Bāz called him Mujaddid al-'Aṣr and emphasized his expertise (Bāz, 2002).

The recognition of these scholars demonstrates Al-Albani's high standing in contemporary hadith scholarship. However, recognition of a person's authority does not necessarily mean that all of his ijtihad is free from error. A number of muḥaddiṣīn scholars such as Syu'aib al-Arnā'ūt, Māhir Yāsīn al-Faḥl, even his own students such as Abū Ishāq Al-Ḥuwainī, Sālim ibn 'Ied Al-Hilālī, as well as those with different manhaj such as Maḥmūd Sa'īd Mamdūḥ, Ḥabīb al-Raḥmān al-A'zamī, and Muḥammad 'Awwāmah have noted various methodological errors in Al-Albānī's assessment of hadith (Mamdūḥ, 2004). This is one of the important foundations for this research.

Although this study uses the method of the mutaqaḍdimīn scholars as a benchmark, this does not deny that the assessment of hadith is within the realm of ijtihādiyyah. This study also acknowledges Al-Albānī's significant contribution to reviving hadith scholarship in the modern era, as affirmed by Allah's words in QS. Al-Mujādalah: 11 (Kaṣīr, 2002). Imām Aḥmad bin Ḥanbal has

emphasized the fundamental principle that criticism of scholars is part of *al-naṣīḥah fī al-dīn* (advice in religion), not *al-gībah* (gossip) (Al-Baghdādī, 1938). As explained in the nazham of poetry by Abu Bakr Al-Dimyati Al-Syafī'i: "Criticizing (someone) is not included in backbiting in six circumstances..." (Al-Syāfī'ī, 1997).

Based on this principle, this study reviews Al-Albani's scientific assessment of hadith. *Al-Lajnah al-Dā'imah lil Iftā'* provides an important note about his work that the author is knowledgeable, but sometimes also makes mistakes (Al-Iftā', 2010). Shaykh 'Abd Al-'Azīz ibn Baz also asserted: "Al-Albani's works are indeed good and useful. But they are not *ma'shum*" (Bāz, 2002). The phenomenon of the adoption of Al-Albani's assessment as a single point by digital hadith applications has simplified the diversity of approaches in hadith criticism into only two-polar assessments (Al-'Asqalānī, 1960).

The tangible impact of this sole authority over hadith assessment can be observed in practice. Observations show that sermons and religious studies often cite hadith with only reference to Al-Albani's assessment, without referring to the assessments of other *muḥaddiṣīn* (Sueb, 2024). In fact, using Al-Albani's assessment as the sole reference contradicts the principle he himself taught about the need to be critical of any opinion other than that of the Prophet (Al-Islāmī, 2004).

From a socio-religious perspective, a blindly fanatical attitude has developed, with certain groups rejecting any differing views outright. Shaykh Al-Islām Ibn Taymiyyah warned: "It is not permissible for anyone to take someone as a role model for the people who calls for his way and then defends and opposes on the basis of that path other than the Prophet Ṣallallāhu 'Alaihi wa Sallam..." (Taimiyyah, 1996). From a scholarly transmission perspective, the chain of sanad al-'ilm, which for centuries had been the foundation of the authenticity of hadith knowledge, has been broken. The tradition of direct learning from teacher to student (*al-talaqqī wa al-mudzākarah*) has been replaced by a single reference spread through digital media. As a result, a generation has emerged that is ignorant of methodology, yet feels confident in conveying its assessment of hadith. Nevertheless, the critical attitude towards Al-Albānī's methodology in this study still maintains etiquette towards the scholars, as per the stern warning of al-Ḥāfiẓ Ibn 'Asākir: "Indeed, the flesh of the scholars is poisonous."

2. Research Method

This study uses a qualitative approach through a descriptive-analytical library research method with a focus on a critical-historical analysis approach and methodological comparison. This research is categorized as library research, namely research that places library data as the main source of research, in which the researcher conducts a series of activities of collecting, reading, recording, and processing library materials relevant to the object of study (Zed, 2008). This approach was chosen because library research is considered the most capable in exploring theoretical concepts and conducting textual criticism of primary and secondary literature (Sari & Asmendri, 2020), making it relevant for conducting methodological analysis of hadith books and related authoritative literature.

The main aim of this research is to objectively test the validity of Muḥammad Nāṣiruddīn Al-Albānī's hadith assessment against *manhaj al-mutaqaddimīn* standards and analyze its sociological implications for the shift in religious authority in the Indonesian digital space. Primary data were obtained comprehensively from the book *Silsilah al-Aḥādīs al-Ḍa'īfah wa al-Mauḍū'ah* by Al-Albānī (1432 H), which was then contrasted with authoritative hadith methodology books as classical comparative standards, such as *Al-Bā'is al-Ḥaṣīs* by Ibn Kaṣīr (1435 H) and *Syarḥ 'Ilal al-Tirmizī* by Ibn Rajab al-Ḥanbalī (1407 H). Secondary data was collected through intensive documentation studies of contemporary scholarly critical literature such as the works of Muḥammad 'Awwāmah (1418 H), Ḥabīb al-Raḥmān al-A'ẓamī (1404 H), and Maḥmūd Sa'īd Mamdūḥ (1422 H) as well as reputable journal articles from the 2019-2025 period that discuss the phenomenon of digitalization of Islamic scientific authority (Al-Amīn, 2014).

This research process does not only stop at textual review, but also involves empirical observation of the narratives of hadith assessments on popular digital hadith applications in Indonesia to map how Al-Albānī's assessments are distributed massively to millions of users without going through adequate

scientific moderation filters. Data analysis is carried out through systematic stages: starting from data reduction to classify disputed assessments, followed by in-depth content analysis of Al-Albānī’s legal deduction patterns and hadith criticism procedures, to sociological interpretation to reveal the epistemological crisis caused by the shift from the manhaj jamā’ī collective verification system that characterized hadith transmission for a thousand years (Abū ‘Abdillāh al-Ḥākim al-Naisābūrī, 176 C.E.) to the manhaj fardī (individual authority system) facilitated by information technology algorithms.

To ensure the validity and accuracy of the findings, this study employed source triangulation techniques by correlating classical scholarly narratives, the views of contemporary scholars, and field data from digital platforms. This approach was strengthened by the application of the ethical principle of al-naṣīḥah fī al-dīn as a crucial verification instrument that serves to maintain research objectivity while respecting scholarly etiquette in responding to the challenges of hadith discourse in the increasingly massive digital space (Al-Syāfi’ī, 1997). Through this mechanism, the study is expected to offer a new perspective on the importance of reintegrating classical hadith methodology into the digital ecosystem to prevent the fragmentation of religious authority and minimize the spread of methodological errors that go unnoticed by the public, as reminded by previous scholars regarding the importance of maintaining the dignity of knowledge (Al-Ḍahabī, 1985).

3. Results and Discussion

3.1. Critical Analysis of 50 Sample Hadiths

This part presents a critical analysis of hadiths the researcher considers flawed (*da’if*) in various aspects of their *sanad* and *matn*. This study is a scientific evaluation of Al-Albani's (Al-Albānī, 1991) assessment of the authenticity of these hadiths, which classified them as *sahih* or *hasan* in his ten compilations of *sahih hadith*:

1. Kitab *Silsilah Al-Ahadith Al-Sahihah*.
2. Kitab *Sahih Al-Adab Al-Mufrad*.
3. Kitab *Sahih Al-Jami’ Al-Shaghir*.
4. Kitab *Sahih Al-Targhib Wa Al-Tarhib*.
5. Kitab *Sahih Sunan Abu Dawud*.
6. Kitab *Sahih Sunan Al-Tirmidzi*.
7. Kitab *Sahih Sunan Al-Nasa’i*.
8. Kitab *Sahih Sunan Ibnu Majah*.
9. Kitab *Sahih Al-Sirah Al-Nabawiyah*.
10. Kitab *Sahih Mawarid Al-Zhaman*.

The hadiths discussed in this chapter contain defects that cannot be corrected (*munjabir*), so they differ from Al-Albani's conclusions.

Table 1. Recapitulation of 50 Sample Hadith: Al-Albānī Assessment, 'Illat Dominan, and Mutaqaddimīn Verdict

No	Title of Hadith	Al-Assessment In Albany	'Illat Dominan	Shuḏūz	Pattern of Confusion	Verdict Mutaqaddimīn
1	Prayer for Breaking the Fast	Ḥasan li ghayrih	Ḍu'f rāwī; tadrīs	There is	1, 6, 12	Ḍa'if
2	Prayer for Laylatul Qadr	Doaḥiḥ	Iḏṭirāb al-sanad	There is	4	Ikhtilāf; tending Ḍa'if
3	Prayer for Entering the Market	Doaḥiḥli ghayrih	Ḍu'f rāwī; weak shawāhid	There is	1, 10	Ḍa'if jiddan
4	Prayer for a Poor Life (<i>Tawadu'</i>)	Doaḥiḥ	Jahalat al-rawī	No	2, 8	Ḍa'if
5	Prayer for Entering the House	Doaḥiḥli ghayrih	Inqitā' / is salty	There is	7, 9	Mursal / Ḍa'if

No	Title of Hadith	Al-Assessment In Albany	Illat Dominan	Syuzūz	Pattern of Confusion	Verdict Mutaqaddimīn
6	Prayer When Hearing the Muezzin Say the Shahada	Doaḥiḥ	Ziyādah shādhah; of the women	There is	5, 9	Heavy with evil zindabad
7	Prostration Prayer Recitation	Doaḥiḥ	Tafarrud 'an al-a'immaḥ	No	2	Ḍa'if
8	'Ajn (Fist Clenching) in Prayer	Doaḥiḥ	Ḍu'f rāwī; idṭirab	No	2, 8	Evil
9	Asceticism in the World is Loved by Allah	Doaḥiḥ	Ḍu'f rāwī; tādīs; mawḍū' in several paths	There is	1, 10	Ḍa'if / Mawḍū'ay
10	God Humiliates Those Who Humiliate Sulṭno-Nya	Doaḥiḥ	Ḍa'f rāwī; inqīṭa	No	9	Evil
11	Knowledgeable in this world, ignorant of the hereafter	Doaḥiḥ	'Adam tamyīz mutaḡaddimīn	There is	2, 8	Ḍa'if
12	The Camel and the House of Satan	Doaḥiḥ	Inqīṭā' / is salty	No	7	Mursal
13	Syuruq Prayer = Hajj & Umrah	Doaḥiḥli ghayriḥ	Idṭirāb fi al-isnād; detail	There is	4, 6	Ḍa'if
14	The Virtue of Dying on Friday	Doaḥiḥ	Ḍand'f rāwī; inqīṭand	No	2, 4	Ḍa'if
15	Eat Sahur during the Dawn Adhan	Doaḥiḥ	Conflict raw; inḡtirab	There is	2	Ḍa'if
16	Tasbih Prayer	Doaḥiḥli ghayriḥ	Ḍu'f jamī' al-ṡeed; idṭirab	There is	3, 11	Ḍa'if / Munkar (consensus)
17	The Reasons Why the Prophet's Hair Turned Grey	Doaḥiḥ	Mursal; irsāl; detail	There is	7	Mursal / Ḍa'if
18	The Lightest Sin of Usury = Adultery of Mother	Doaḥiḥ	Ḍand (in) rāwī (disturbed, troubled)	No	6	Ḍa'if jiddan
19	Fasting in Winter	Doaḥiḥli ghayriḥ	Ḍu'f rawi; idṭṡthe women	No	12	Ḍa'if
20	Hajj = Jihad for the Weak	Doaḥiḥ	Ḍu'f rāwī all paths	No	2, 6	Ḍa'if
21	The Best Voice for Reading the Quran	Doaḥiḥ	Idṡin Arabic; in Arabic; detail	No	9	Ḍa'if
22	Every Nation Has Its Magi	Doaḥiḥ	Ḍand'f rāwī; send; inqīṭand	There is	10, 12	Ḍa'if / Munkar
23	Seeking Knowledge is Obligatory for Every Muslim	Doaḥiḥ	Ḍand'f rāwī (disturbed, exhausted)	No	3	Ḍa'if
24	Imam's Recitation = Follower's Recitation	Doaḥiḥ	Ḍu'f rāwī; missing; The BBRP chain of the camp	There is	3, 12	Ḍa'if jiddan

25	Make Your Wish a Success by Keeping It Secret	Doaḥiḥli ghayriḥ	Ḍu'f jamī' al-tseed; orḍū' in several paths	There is	1	Ḍa'if jiddan / Mawḍhooray
26	The Importance of Reading Surah Al-Kahf	Doaḥiḥ	Ignorance; ignorancet	No	5	Ḍa'if
27	All the Prophet's People Will Enter Paradise	Doaḥiḥ	Iḍṭirāb sanad & matan; inqīṭand	There is	10	Ḍa'if
28	Helping Brothers Secretly	Doaḥiḥ	Ḍa'f rāwī; inqīṭa	No	10	Ḍa'if

No	Title of Hadith	Al-Assessment In Albany	Illat Dominan	Syuzūz	Pattern of Confusion	Verdict of Mutaqaddimīn
29	Leave the useless	Doaḥiḥ	Discordyesadūq 'an al-a'immah al-kibār	No	8	Ḥasan (there is iḍṭ(irāb))
30	Five Things Before Five Things	Doaḥiḥ	Inqīṭā' / mursal	No	7	Mursal
31	Prayers for Restless Bedtime	Doaḥiḥ	Ḍu'f rāwī; iḍṭirab	No	2, 9	Ḍa'if
32	Bathing a corpse requires a shower	Doaḥiḥli ghayriḥ	Iḍṭirab jamī' al-tseed; detail	There is	4	Evil / Dissent
33	Ramadan fasting is obligatory to be made every night.	Doaḥiḥ	Iḍṭirradiation; difference 'ala al-Rawi	There is	3	Ḍa'if
34	The Most Stingy and Weakest Man	Doaḥiḥ	Ḍa'f rāwī; to scatteryesadūq	No	6, 8	Ḍa'if
35	Loving and Hating Properly	Ḥeasy	Ḍand'f rāwī; jahālat	No	8	Ḍa'if
36	Hands on Chest in Prayer	Doaḥiḥ	Ḍu'f rāwī; ikhtilāṭ; addition	There is	5, 12	Ḍa'if / Munkar
37	Prohibition of Fasting in the Mid-Sha'ban	Doaḥiḥ	Disdūq 'an al-a'immah; iḍṭirab	There is	8	Evil
38	Shahibu al-Syajjah (Wound)	Doaḥiḥli ghayriḥ	Ḍand'f rāwī; inqīṭand	There is	3, 6	Ḍa'if
39	Intentional vomiting invalidates the fast.	Doaḥiḥ	Ḍu'f wahm rawi; iḍṭirab	There is	2, 7	Evil
40	The Limits of Adult Women's Aurat	Ḥasan li ghayriḥ	Ḍand in rāwī; send	There is	6	Ḍa'if
41	Accepting Applications of Good Religion	Doaḥiḥ	Ḍand (disappeared)	No	5, 9	Ḍa'if jiddan

Al-Albani said:

ق • لُتْ : إِسْنَادُهُ حَسَنٌ، وَكَذَا قَالَ الدَّارِقُطِيُّ، وَصَحَّحَهُ الْحَاكِمُ وَالذَّهَبِيُّ.

إِسْنَادُهُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمْدُ بْنُ يَيْ: ثنا عَلِيُّ بْنُ الْحَسَنِ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ: ثنا مَرْوَانُ ي • عَنْ: ابْنِ سَالِ الْمَقْفَعِ. ق • لُتْ : وَهَذَا إِسْنَادٌ حَسَنٌ، رَجَالُهُ ثِقَاتٌ ؛ عَلَى كَلِمِ يَسِيرٍ فِي الْحُسَيْنِ بْنِ وَاقِدٍ وَشَيْخِهِ، ت • رَاهُ مَعَ تَرْيَةِ فِي الرُّوَاءِ (920) .

" I say: its chain of transmission is hasan, as was also said by ad-Daruquthni, and authenticated by al-Hakim and ad-Dhahabi.

Its chain of transmission: Abdullah bin Muhammad bin Yahya narrated to us: Ali bin al-Hasan narrated to us: al-Husayn bin Waqid narrated to us: Marwan - that is: Ibn Salim al-Muqaffa'. I say: And this is a hasan chain of transmission, its narrators are trustworthy; with a brief discussion about al-Husayn bin Waqid and his teacher, see his explanation and takhrij in "Al-Irwa'" (920)."(Al-Albānī, 1991).

Al-Albani's view in this case is not correct, because it is analyzed from several aspects, including:

First: The sanad cannot be [حسن] because in the sanad there is a narrator named [المقفع سال بن مروان], he lives in the 4th Thabaqah among [الوسطى تلى التابعين من], he is a person who [مجهول الحال], along with that he has been alone in his narration. Then there was confusion in the mention of his lineage, sometimes mentioned with [المقفع], sometimes referred to as [المقفع], and sometimes also mentioned with [المقفع]. Until Syu'aib Al-Arnauth and Bashar Awad Ma'ruf said:

بَلْ: مَهْوُلُ الْحَالِ، فَ • قَدْ تَ • فَرَّدَ بِلِيَرَوَايَةِ عَنْهُ اَتْ • نَانِ فَ • قَطُ ، وَذَكَرَهُ ابْنُ جِبَانَ وَحَدَّهُ فِي الثَّقَاتِ، وَلَيْسَ لَهُ فِي الْكُتُبِ السِّيَرَةِ سِوَى حَدِيثٍ وَاحِدٍ، وَقَدْ اسْت • غَرَبَهُ الْحَافِظُ أَبُو عَبْدِ اللَّهِ بْنُ مَنَدَةَ

"In fact, he is a narrator whose condition is unknown, because only two people narrated from him. Ibn Hibban alone mentioned him in the book al-Tsiqat. He does not have a hadith in Kutub al-Sittah except for one hadith. This hadith was considered gharib by al Hafizh Abu 'Abd Allah ibn Mandah." (Al-Arnauth, 1997).

And Ibn Hibban's reference to the unknown narrators by mentioning them in [الثقات], is mardud (Al-Busti, 1973). Meanwhile, Ibn Hajar said [مقبول حيث يتابع، وإل فلين الحديث] (Al-'Asqalānī, 1960). Whereas in this case he has been alone without Muttabi' (strengthening), then automatically [الحديث لين].

Second: Al-Daraqutni's tahsin, in this case it is necessary to pay attention to and understand correctly, Al-Daraqutni's statement: [ت • فَرَّدَ بِهِ الْحُسَيْنُ بْنُ وَاقِدٍ ، وَاسْتَأْذَهُ حَسَنٌ]. Al-Albani was wrong in understanding Al-Daraqutni's statement, because the term [حَسَنٌ] according to Al-Daraqutni, so do the mutaqqaddimin scholars, meaning [غريب منكر]. Not [حَسَنٌ] in the term mushthalah muta'akhhirin. Therefore, before judging, he mentioned solitude [الْحُسَيْنُ بْنُ وَاقِدٍ]. And the term [حَسَنٌ] is often used by Al-Daraqutni in evaluating the narration of Hadith in his Book of Sunan with the intention of its meaning [غريب منكر], among other examples:

Al-Daraqutni in Sunan Al-Daraqutni (no. 1331), regarding the Tasyahhud prayer, he said:

هَذَا إِسْنَادٌ حَسَنٌ، وَابْنُ لَيْعَةَ لَيْسَ بِلَقْوِي

"This isanad is hasan, and Ibn Lahi'ah is not strong."

Al-Daraqutni's meaning of the word 'Hasan' means 'Gharib Munkar', so he mentioned it in Al-Athraf Al-Gharaib wa al-Afrad (no. 114). Similarly, Ibn Lahi'ah's weakness, so he mentioned it in Al-Ilal (no. 125), saying:

[ول نعلم رفعه عن عمر عن النب صلى الل عليه وسلم غير ابن ليع.

Daraquthni in Sunan Al-Daraqutni (no. 1274) considers the sanad of the narration regarding the loudness of the word "Amen" as hasan. However, technically, the term hasan that Al-Daraqutni intended in this context does not mean maqbul (acceptable) as the term developed among muta'akhhirin, but rather means gharib munkar. This is confirmed through Al-Daraqutni's own explanation in the book Al-Ilal (no. 1422), where he corrects this assessment by reviewing the matan and sanad and says:

تَقَرَّدَ بِهِ حَفْصٌ وَوَهُمْ، وَالْمَحْفُوظُ مِنْ قَوْلِ الرَّهْرِيِّ مُرْسَلٌ.

" Hafsh is alone in this narration and he is mistaken (*wahm*), while the preserved narration is from the words of Al-Zuhri in a *mursal* manner " (Al-Daraquthni, 1984).

This phenomenon shows that for the mutaqaaddim *nuqqād* (hadith critics), the use of the word hasan often functions as an initial marker for hadiths that have an unusual unique chain of transmission (*gharib*), which then, after *i'tibar* (collection of transmission lines), defects (*'illat*) are found in them.

As the rule asserted by scholars that the assessment of a hadith cannot be final without examining the entire chain of transmission, Al-Daraqutni showed methodological caution by not allowing the assessment of *hasan* to stand alone. The use of this term at that time often implied the existence of a hidden *'illat* that could only be revealed by comparing the narration with other chains of transmission, in which case Al-Daraqutni emphasized that the stronger narration (*mahfuz*) was the narration that ended with Al-Zuhri in a *mursal* manner.

Al-Daraqutni in Sunan Al-Daraqutni (no. 96), regarding drinking from a vessel made of gold or silver, or a vessel made of gold or silver or a vessel containing something of both, he said:

إِسْنَادُهُ حَسَنٌ

"The chain of transmission is Hasan."

Al-Daraqutni's meaning of the word 'Hasan' means 'Gharib Munkar', until Al-Dhahabi in Mizan al-I'tidal (4/406), said: [وزكريا ليس بلمشهور]. هذا حديث منكر، أخرجه الدارقطن،

According to Al-Daraqutni, the word [hasan] in assessing these hadiths does not indicate maqbul in the term muta'akhhirin, but rather mardud in the term mutaqaaddimin, which means gharib munkar. Therefore, Al-Hafizh Abu Ahmad bin Mandah explained the hadith narration regarding the prayer for breaking the fast, saying:

هَذَا حَدِيثٌ غَرِيبٌ لَمْ نَكْتُبْهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ

"This is a hadith that is unseen, we did not write it down except from the hadith of Al-Husayn bin Waqid" (Al-Mizzi, 1992). Imam Al-Bazzar also said:

وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

"And we do not know that this hadith was narrated from the Prophet, except through this route with this sanad" (Al-Bazzar, 2009).

Basically, Al-Husain bin Waqid al-Marwazi was a *saduq* (truthful) person, but his memorization was weak, so there were many *munkars* (false and false) in his narrations. He was also a *mudallis* (false and false) as explained by the scholars of hadith (Al-'Ala'iy, n.d., p. 106; Al-Asqalani, 1379 H, vol. 2, p. 374; Al-Asqalani, n.d., p. 20; Al-Dhahabi, 1985, vol. 7, p. 104; Al-Iraqi, n.d., p. 44; Al-Marwazi, n.d., no. 146; Al-Uqaili, n.d., no. 300), including:

- 1) **Al-Uqaili:** Ahmad bin Hanbal denied his hadith (*ankara* Ahmad bin Hanbal *hadithahu*).
- 2) **Al-Atsram:** Ahmad said that in his hadiths there are additions whose origin is unknown (*fi ahadithihi ziyadah, ma adri ayyu shai'in hiya*).
- 3) **Al-Sajiy:** There is doubt in him (*fihi nazhar*), he is *saduq* but often doubts (*yahim*). Ahmad said: "I do not know what his hadiths are."
- 4) **Al-Marwazi:** Abu Abdullah Ahmad bin Hanbal mentioned Husayn bin Waqid and said: "He is nothing (*laysa bidzak*)."
- 5) **Al-Maimuni:** Said that Abu Abdillah (Ahmad bin Hanbal) said that Husain bin Waqid had narrations that were wrong (*lahu ashsha'u munakir*).
- 6) **Ibn Hajar Al-'Asqalani:** He mentioned that he was a narrator of the *thiqah* who had many doubts (*thiqatun lahu auham*). He also included him in the book Ta'rif Ahl al-Ta'qdis bi Maratib al-Mausufin bi al-Tadlis, while explaining that Al-Daraqutni and Abu Ya'la al-Khalili characterized him as *mudallis*.
- 7) **Al-Suyuthi:** Mentioning him in Asma' al-Mudallis and stating that Abu Ya'la said he was among the people who did *tadlis*.
- 8) **Burhanuddin Al-Halabi:** Included his name in the book Al-Tabyin li Asma' al-Mudallis.
- 9) **Al-Iraqi:** Including him in the list of narrators who conducted *tadlis* in the book Al-Mudallis.
- 10) **Al-'Ala'i:** Explains that Abu Ya'la al-Khalili included Husain bin Waqid in the group of narrators who carried out *tadlis*.
- 11) **Al-Mu'alimi al-Yamani:** Emphasizing that Husain bin Waqid was characterized as having doubts and errors in his narration.

As for understanding the term [*hasan*] with the meaning of [*munkar gharib*], it has been explained in many speeches of the imams of the hadith scholars, including Shu'bah bin Al-Hajjaj who was recorded in a dialogue with Umayyah ibn Khalid:

أُمِّيَةُ بْنُ خَالِدٍ قَالَ: قُلْتُ لِشُعْبَةَ: مَا لَكَ لَا تُحَدِّثُ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ الْعَزْرَمِيِّ؟ قَالَ: بَرَكْتُ حَدِيثَهُ، قُلْتُ: تُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَزْرَمِيِّ وَتَدَعُ عَبْدَ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ وَكَانَ حَسَنَ الْحَدِيثِ؟ قَالَ: مِنْ حُسْنِهَا فَارَرْتُ.

Umayyah ibn Khalid said: "I asked Shu'bah: 'Why did you not narrate the hadith from 'Abd al-Malik ibn Abi Sulaiman al-'Arzami?' He replied: 'I left his hadith.' I asked again: 'You narrated from Muhammad ibn 'Ubaidullah al-'Arzami but left out 'Abd al-Malik ibn Abi Sulaiman, even though he (Abd al-Malik) has Hasan hadiths?' Shu'bah replied: 'It is precisely because of his Hasan (hadiths) that I ran away from him'" (Al-'Asqalanī, 1960).

In addition, Ibrahim Al-Nakha'i also gave a similar warning as narrated by Ibn 'Aun:

ابْنُ عَوْنٍ قَالَ: كَانَ إِبْرَاهِيمُ يَقُولُ: كَانُوا يَكْرَهُونَ إِذَا اجْتَمَعُوا أَنْ يُخْرِجَ الرَّجُلَ أَحْسَنَ حَدِيثِهِ، أَوْ أَحْسَنَ مَا عِنْدَهُ.

Ibn 'Aun said: "Ibrahim (Al-Nakha'i) used to say: 'They (the Salaf) hated it when they gathered, there was someone who brought out his most hasan (most strange/unique) hadiths, or the most hasan things he had'" (Al-'Uqaili, 1983).

Ibn 'Aun said: "Ibrahim (Al-Nakha'i) used to say: 'The scholars of the Salaf did not like it when they gathered, and then someone brought out his most hasan hadiths, or the most hasan of what he had'" (Al-Ramahurmuzi & Khallad, 2016).

In the same context, 'Ali bin Al-Madini provides an analysis of the use of the term hasan in hadith criticism:

قَالَ عَلِيٌّ فِي حَدِيثِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي مُسِيكٌ بِحُجْرِكُمْ عَنِ النَّارِ»، قَالَ: هَذَا حَدِيثٌ حَسَنٌ الْإِسْنَادِ، وَحَفْصُ بْنُ حَمِيدٍ مَهْجُولٌ، لَا أَعْلَمُ أَحَدًا رَوَى عَنْهُ إِلَّا يَعْقُوبَ الْقُمِّيَّ، وَلَمْ نَجِدْ هَذَا الْحَدِيثَ عَنْ عُمَرَ إِلَّا مِنْ هَذَا الطَّرِيقِ، وَإِنَّمَا يَرْوِيهِ أَهْلُ الْحِجَازِ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ.

'Ali (Ibn al-Madini) said regarding the hadith of 'Umar that the Prophet said: "Indeed, I hold your belts (to keep you) away from the Fire." He said: "This is a hadith that has a hasan chain, and Hafsa ibn Humaid is an unknown narrator. I do not know anyone who narrated it except Ya'qub al-Qummi. We did not find this hadith from 'Umar except through this route. Indeed, this hadith was narrated by the people of Hijaz from the hadith of Abu Hurairah" (Al-Madini & Al-Sa'di, 1980).

Similarly, Abu 'Abd al-Rahman al-Nasa'i emphasized the contradiction between sanad and matan in the use of this term:

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ هَذَا إِسْنَادُهُ حَسَنٌ وَهُوَ مُنْكَرٌ، وَأَخَافُ أَنْ يَكُونَ الْعَلْطُ مِنْ مُحَمَّدِ بْنِ فَضَيْلٍ.

Abu 'Abd al-Rahman (al-Nasa'i) said: "The hadith of Yahya ibn Sa'id is hasan, but it is munkar. I fear that this error (in the narration) comes from Muhammad ibn Fudail" (Al-Nasa'i & Syu'aib, 2001).

Al-Khathib al-Baghdadi provides a synthesis of the phenomenon of the use of this term among previous scholars:

قَالَ أَبُو بَكْرٍ: عَنَى إِبْرَاهِيمُ بِالْحَسَنِ الْعَرِيبِ، لِأَنَّ الْعَرِيبَ غَيْرَ الْمَأْلُوفِ يُسْتَحْسَنُ أَكْثَرَ مِنَ الْمَشْهُورِ الْمَعْرُوفِ، وَأَصْحَابُ الْحَدِيثِ يُعَيِّنُونَ عَنِ الْمَنَاقِبِ بِهَذِهِ الْعِبَارَةِ.

Abu Bakr (al-Khathib al-Baghdadi) said: "What Ibrahim (al-Nakha'i) meant by 'the best' is (*hadith*) gharib, because (*hadith*) gharib which is not common is considered better than (*hadith*) mashhur which is already known. In fact, the scholars of hadith often use this term to indicate the existence of *munkar*" (Al-Bagdadi, 1938). The scholars of hadith express munkar hadith with specific expressions (Al-Baghdadi & Tsabit, 1947).

Third: Tashih Al-Hakim and Al-Dhahabi

Al-Hakim in Al-Mustadrak commented:

هَذَا حَدِيثٌ صَحِيحٌ عَلَى سَرَطِ الشَّيْخَيْنِ، فَقَدْ اِحْتَجَّ بِالْحُسَيْنِ بْنِ وَاقِدٍ وَمَرْوَانَ بْنِ الْمُقْتَعِ.

" This is an authentic hadith according to the conditions of the Shaykhs (Al-Bukhari and Muslim), because they both used the evidence of Al-Husayn ibn Waqid and Marwan ibn Al-Muqanna'" (Abū 'Abdillāh al-Ḥākim al-Naisābūrī, 176 C.E.).

Al-Dhahhabi then agreed:

عَلَى شَرْطِ الْبُخَارِيِّ، اِحْتَجَّ الْبُخَارِيُّ بِرَوَانٍ وَهُوَ ابْنُ الْمُقَفَّعِ، وَهُوَ ابْنُ سَالِمٍ.

" On the condition of Al-Bukhari, because Imam Al-Bukhari has argued with (the narration of) Marwan, namely Ibn Al-Muqaffa' who is also Ibn Salim " (Al-Albānī, 1991).

Therefore, Ibn Hajar Al-Asqalani denied:

رَعَمَ الْحَاكِمُ فِي «الْمُسْتَدْرَكِ» أَنَّ الْبُخَارِيَّ اِحْتَجَّ بِرَوَانَ بْنِ الْمُقَفَّعِ فَوَهُمَ، وَلَعَلَّهُ اشْتَبَهَ عَلَيْهِ بِمَرْوَانَ الْأَصْفَرَ.

"Al-Hakim in the book 'Al-Mustadrak' thought that Imam Al-Bukhari was arguing with (the narration of) Marwan bin Al-Muqaffa', but this is a mistake, and it is possible that he mixed him up with Marwan Al-Ashfar" (Al-'Asqalānī, 1960).

The statement of both of them (Al-Hakim and Al-Dhahhabi) in this case is not correct, because Marwan bin Al-Muqaffa' is not a narrator of Al-Bukhari and Muslim, so it is impossible for it to be "sahih according to the conditions of the Shaykh" or one of the two.

However, what is strange and inconsistent in Al-Albani's assessment is that in the book Irwa' al-Ghalil (Al-Naisaburi, 1990), he refutes the interpretation of Al-Hakim and Al-Dhahhabi , even criticizing some of the manuscripts of Al-Mustadrak while reciting Ibn Hajar's sayings. However, in the book Sahih Abu Dawud, he actually uses Al-Hakim's interpretation. Al-Albani actually uses Al-Hakim's interpretation to support his interpretation in reciting Al-Daraqutni's sayings.

Fourth: The Sanad of the Hadith is Mursal

The sanad of the hadith is categorized as mursal, which is a condition in which a tabi'in directly narrates to the Prophet without going through a companion (Dunya, 1995);(Al-'Asqalani & 'Ali, 1989). It has been mentioned in the narrations of the hadith regarding its mursal, that Marwan bin Al-Muqaffa' may have seen Abdullah bin Umar during the Hajj season, but did not hear directly from Abdullah bin Umar, because the hadith about the prayer for breaking the Ramadan fast is another hadith that was combined, as shown in the following narration:

أَخْبَرَنِي قُرَيْشُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: أَخْبَرَنَا مَرْوَانَ الْمُقَفَّعَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَقَطَعَ مَا زَادَ عَلَى الْكَفِّ. وَقَالَ: كَانَ «رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ: «دَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ

"Quraysh bin Abdurrahman informed us, he said: Ali bin Al-Hasan informed us, he said: Al-Husain bin Waqid informed us, he said: Marwan Al-Muqaffa' informed us, he said: I saw Abdullah bin Umar holding his beard and cutting off more than a handful, and he (Marwan Al-Muqaffa') said: The Messenger of Allah (peace and blessings of Allah be upon him) when breaking his fast said: 'The thirst has disappeared, the veins have become moist, and the reward has been established, God willing'" (Al-Nasa'i & Syu'aib, 2001).

This is more clearly shown in the following narration:

حَدَّثَنِي أَبِي رَجَمَهُ اللَّهُ، قَالَ: أَنَا عَلِيُّ بْنُ شَقِيقٍ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ مَرْوَانَ الْمُقَفَّعِ، قَالَ 29- كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ: دَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

" My father, may Allah have mercy on him, told me, he said: Ali bin Shaqiq told us, from Al-Husain bin Waqid, from Marwan Al-Mufaqqah, he said: The Messenger of Allah, may Allah bless him and grant him peace, when breaking his fast, said: "The thirst has gone, the veins have become wet, and the reward has remained, God willing" (Dunya, 1995).

Thus, it becomes clear that the hadith concerning the prayer for breaking the fast is weak, with various flaws embedded in it, making Al-Albani's assessment in this regard inaccurate. May Allah have mercy on him and forgive his mistakes. Al-Albani's assessment differs significantly from that of the *mutaqaddimin* scholars, such as Al-Hafizh Abu Ahmad ibn Mandah (d. 395 AH), who said:

هَذَا حَدِيثٌ غَرِيبٌ لَمْ نَكْتُبْهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ.

"This is a hadith that is unseen, we did not write it except from the hadith of Al-Husayn bin Waqid" (Mandah & Ishaq, 2002). Imam Al-Bazzar (d. 292 H) also said:

وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرَوَّى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ.

"And we do not know that this hadith was narrated from the Prophet except through this channel with this chain of narrators" (Al-Bazzar, 1988, vol. 12, p. 21). Similarly, Al-Uqaili (d. 322 AH) recorded about Al-Husayn bin Waqid: "Ahmad bin Hanbal denied his hadith" (*ankara* Ahmad bin Hanbal *hadithahu*) (Al-'Uqaili, 1983).

The methodology of hadith criticism developed by the *mutaqaddimin* scholars provides a comprehensive and careful theoretical framework in determining the status of hadith by correcting its entire path (Syuhbah, 2010), until its *illats* is apparent, as per the principle of Ali bin Al-Madini:

الْبَابُ إِذَا لَمْ تُجْمَعْ طُرُقُهُ لَمْ يَبَيَّنْ خَطُؤُهُ

"If a chapter (hadith) is not collected with its transmission lines, its errors will not be apparent" (Al-Daraquthni, 1984).

In-depth research into the hadith of the prayer for breaking the fast reveals a fundamental methodological error by Al-Albani who assessed it as *hasan*, in sharp contrast to the consensus of the *mutaqaddimin* scholars who affirmed its defects (Mandah & Ishaq, 2002);(Al-'Uqaili, 1983). This assessment error has been widely adopted by digital hadith platforms such as *Dorar al-Sunniyyah*, *Islam Web*, *Kutub al-Tis'ah*, and various mobile hadith applications without verifying the *qarā'in* (indicators) of defects identified by the *mutaqaddimin muhaqqiq*.

As a result, this prayer has become a routine practice for millions of Muslims in Indonesia when breaking their fast, disseminated through Ramadan sermons by preachers and promoted by high-ranking religious figures without critical scrutiny. This phenomenon demonstrates the transformation of religious authority in the digital era, allowing the massive dissemination of problematic hadith without adequate academic filtering mechanisms (Al-Amīn, 2014).

From a systemic analysis perspective, this case represents two patterns at once: *al-manhaj al-ikhhtizālī* (methodological simplification) and *al-intiqā'iyah al-manhajiyah* (methodological selectivity). This pattern shows that without the application of a rigorous hadith criticism methodology and caution in accepting assessments that contradict the rules of *mutaqaddimin* scholars, the Islamic scientific ecosystem will continue to experience fragmentation of authority (Taimiyyah, 1996). Therefore, this study emphasizes the urgency to reintegrate the sharpness of *mutaqaddimin* criticism as the front guard in filtering religious information in cyberspace.

A thorough study of the hadith on the prayer of Laylatul Qadr reveals Al-Albani's fundamental methodological error in judging it authentic, although he later retracted his initial assessment of its inconsistency, thereby showing the weakness of his methodology. Al-Albani failed to capture the *idhtirāb* (confusion) of the narration that makes the hadith flawed in terms of *sanad* and *matn* because

he did not apply *muqāranah al-turuq* (comparison of paths) which is the foundation of hadith criticism by *mutaqaddimin* scholars.

This misjudgment of the hadith was adopted uncritically by digital platforms such as Dorar al-Sunniyyah, Islam Web, Kutub al-Tis'ah, and various hadith apps that accepted Al-Albani's assessment at face value without verifying it against the flawed indicators identified by *muhaqqiq mutaqaddimin* (religious scholars). The impact was quite widespread; this prayer became a routine practice for millions of Indonesian Muslims during the last ten nights of Ramadan and was widely disseminated by preachers, ustaz (Islamic teachers), and religious figures in various sermons, studies, and scientific assemblies, and even became viral content on social media.

This research reveals the urgency of religion based on valid hadith with a solid critical methodology as built by the *mutaqaddimin* scholars, not merely based on the assumption of *mu'asharah* which is weak and contradicts the established principle of *al-jarh wa al-ta'dil*. From a systemic analysis perspective, this case represents two patterns at once: *al-khurūj 'an manhajiyat al-mutaqaddimin* (deviation from the *mutaqaddimin* consensus) and *al-intiqā'iyah al-manhajiyah* (methodological selectivity), as discussed comprehensively.

A comprehensive study of the hadith about the prayer to enter the market reveals a serious methodological failure by Al-Albani, who considered it *hasan lighayrih*. This assessment is based on the mistaken assumption that weak traditions can strengthen each other, when in fact all traditions contain fundamental flaws that make them *munkar*, not merely *da'if* (weak) that can be strengthened. Al-Albani failed to apply Imam Ahmad ibn Hanbal's maxim: *al-haditsu al-munkaru abadan munkarun* (a *munkar hadith* is always *munkar*), which cannot be strengthened by other equally flawed traditions.

What is worrying is that the hadith text promises a huge reward (one million good deeds) for a minor deed; this is a strong indication of a problematic hadith in the literature of *fadā'il al-a'māl*. This imbalance between deeds and rewards contradicts the principles of Islamic justice and the pattern of authentic hadith. Religious scholars such as Al-Bukhari, Abu Hatim al-Razi, and Al-Daraqutni have affirmed the *munkar* of this hadith, but Al-Albani ignored their assessment and attempted to reinforce the *munkar* hadith with other *munkar* hadith, which clearly contradicts the methodology of authentic hadith criticism.

This misjudgment was widely adopted by various digital hadith platforms (such as Dorar al-Sunniyyah, Islam Web, hadith apps, and social media accounts) without verifying the flawed *qarā'in* identified by *muhaqqiq mutaqaddimin* (religious scholars). The impact was massive; this hadith became a routine practice for millions of Muslims in Indonesia when entering traditional markets and modern shopping centers. This practice was even disseminated by religious leaders, preachers, and ustaz in sermons, routine studies, and social media content, and was used as evidence in religious fatwas regarding the ethics of Islamic trade and economics. This research reveals the urgency of religious practice based on hadith that are truly authentic and safe from the law, not hadith that are *munkar* and impossible to be interpreted, as has been established by Imam Ahmad and other hadith scholars.

From the perspective of systemic analysis, this case represents two patterns at once: *al-manhaj al-ikhṭizālī* (منهج الاختزالي - methodological simplification) and *al-tafdīl al-kammī* (تفضيل الكمي - prioritization of quantity of paths over quality of analysis), as discussed comprehensively.

4. Conclusion

An analysis of 50 sample hadiths reveals three main forms of al-Albānī's attestation that are methodologically problematic. The first form is *taṣḥīḥ*, absolute determination of authenticity without conditions for hadiths whose entire path contains *'ilal khafiyah*, which is not visible on *zāhir al-sanad*. This is the most dominant form, found in 38 of the 50 sampled hadith (76%). The second form is *taḥsīn li ghayrih* through *taqwiyah* towards hadith which is actually not worthy of *i'tibar* because the paths contain *'Different ilal* is not just a complementary weakness. This reverses the verdict of *mutaqaddimin* is a strengthening argument, found in 9 of the 50 sample hadiths (18%). The third form, *taṣḥīḥ*, originates from hermeneutic errors: reading the judgments of *mutaqaddimin* scholars with the

terminology of *muta'akhhirīn*, so that the assessment that was originally weakening is actually made to strengthen it. This form is found in at least 3 of the 50 most documented sample hadiths (6%).

From the aspect of type *'Ilal*, research identified seven types *'Illah* on the chain of transmission: *da'f al-rāwī* (weakness of the narrator) which is the most dominant; *al-inqitand al-khafī* (hidden disconnection); *idṭirāb al-sanad* (kekacauan jalur); *tafarrud al-yesadūq al-a'immah* (narrator's solitude eye *sadūq* from famous imams); *al-tadlīs* (concealing defects in the line); *tafarrud al-ḍa'if* (the isolation of a weak narrator); and *wahm al-rāwī* (the narrator's confusion in narration). From the aspect of content, three types *'identified illah*: *al-mukhālafah li al-riwāyāt al-athbat* (contradiction with stronger narrations); *al-idrāj* (insertion); and *al-shudflydal-matnī* (anomalies in the contents of the matn).

The most crucial finding is the dominance of *'ilal khafiyah* which includes *al-inqita al-khafī*, *al-idṭirāb al-khafī*, *al-tafarrud al-nādir*, and *al-'illah al-jamā'iyah al-murakkabah* in all 50 sample hadiths (100%), with 68% containing *al-'ilal al-khafiyah al-murakkabah* which is only revealed through *manhaj jam' al-turuq wa al-muqāranah al-shāmilah*. The three problematic forms of determination are all rooted in one statement: al-Albānī operates with *'ilal jāliyyah* but do not have adequate methodological access to *'ilal khafiyah* which is the core of the work of the *nuqqād mutaqqadimīn*.

References

- 'Awwāmah, M. (1998). *Ḥukm al-'Amal bi 'l-Ḥadīth adh-Dha'if*. Dār al-Basyā'ir al-Islāmiyyah.
- Abū 'Abdillāh al-Ḥākim al-Naisābūrī, M. 'Ulūm al-Ḥadīṣ. (176 C.E.). *Dār al-Kutub al-'Ilmiyyah*.
- Al-'Asqalānī, A. bin 'Alī bin Ḥajar. (1960). *Hady al-Sārī Muqaddimat Faṭḥ al-Bārī*. Dār al-Ma'rifah.
- Al-'Asqalani, I. H., & 'Ali, A. bin. (1989). *Al-Talkhis al-Habir fi Takhrij Ahadits al-Rafi'i al-Kabir*. Dar al-Kutub al-'Ilmiyyah.
- Al-'Uqaili, A. J. M. ibn 'Amr ibn M. ibn H. (1983). *al-Du'afa' al-Kabir, taḥqīq 'Abd al-Mu'ti Amin Qal'aji*. Dar al-Maktabah al-'Ilmiyyah.
- Al-'Usaimīn, M. bin Ṣāliḥ. (1992). *Majmū' Fatāwā wa Rasā'il Ibn 'Usaimīn* (26th ed.). Dār al-Waṭan.
- Al-Albānī, M. N. (1991). *Silsilat al-Aḥādīs al-Ḍa'ifah wa al-Mauḍū'ah wa Aṣaruhā al-Sayyī' fi al-Ummah* (13th ed.). Maktabat al-Ma'ārif.
- Al-Amīn, R. M. 'Utsmān. (2014). *Atsar Idārah al-Maktabāt al-Raqmiyyah 'alā Adā' 'Amaliyyah al-Baḥṭs al-'Ilmī fi al-Sūdān: bi al-Taṭbīq 'alā al-Jāmi'āt al-Ḥukūmiyyah al-Sūdāniyyah*. Sudan: Kulliyyah al-Dirāsāt al-'Ulyā Jāmi'ah Shandī.
- Al-Arnauth, S. (1997). *Basyar Awad Ma'ruf, Tahrir Taqrib al-Tahdzib*. Muassasah al-Risalah.
- Al-Bagdādī, A. B. A. bin 'Alī al-K. (1938). *Al-Kifāyah fi 'Ilm al-Riwāyah, taḥqīq Abū 'Abdillāh al-Sūraqī dan Ibrāhīm Ḥamdī al-Madanī*. Jam'iyyat Dā'irat al-Ma'ārif al-'Uṣmāniyyah.
- Al-Baghdadi, A.-K., & Tsabit, A. B. A. ibn 'Ali ibn. (1947). *al-Jami' li Akhlaq al-Rawi wa Adab al-Sami'*. Maktabah al-Ma'arif.
- Al-Bazzar, A. B. (2009). *Musnad Al-Bazzar* (12th ed.). Maktabah al-Ulum wa al-Hikam.
- Al-Busti, M. bin H. (1973). *Al-Tsiqat*. Dairah al-Ma'arif al-Utsmaniyah.
- Al-Daraquthni, S. (1984). *KITAB AL UMM*. Dar al-Ma'rifah.
- Al-Dārimī, A. M. 'Abdullāh bin 'Abd al-R. (2000). *Musnad al-Dārimī*.
- al-DinItr, N. (1997). *Manhaj al-naqd fiulum al-Hadith*. Dar al-Fikr al-Muasir.
- Al-Duwaisyi, A. (2009). *Al-Mu'jam al-Jami' fi Tarajim al-Mu'ashirin*.
- Al-Ḥanbalī, I. R. (1986). *Syarḥ 'Ilal al-Tirmizī* (1st ed.). Maktabat al-Manār.
- Al-Ḥanbalī, I. R. (2003). *Syarḥ 'Ilal al-Tirmizī, taḥqīq Hammām 'Abd al-Raḥīm Sa'īd*. Mu'assasat al-Juraisī.
- Al-Ḥarārī, M. al-A. bin 'Abdillāh. (2009). *Al-Kaukab al-Wahhāj wa al-Rauḍ al-Bahhāj fi Syarḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj* (20th ed.). Dār al-Minhāj.
- Al-Iftā', A.-L. al-D. lil-B. al-'Ilmiyyah wa. (2010). *Fatāwā al-Lajnah al-Dā'imah* (1st ed.).

- Al-Islāmī, T. 'an al-M. (2004). *Al-Faqīh wa al-Mutafaqqih*. Dār Ibn al-Jauzī.
- Al-Jauziyyah, I. Q. (1991). *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn*. Dār al-Kutub al-'Ilmiyyah.
- Al-Madini, I., & Al-Sa'di, 'Ali ibn 'Abd Allah ibn Ja'far. (1980). *al-'Ilal*. al-Maktab al-Islami.
- Al-Mizzi, J. A. A.-H. (1992). *Tahdzib al-Kamal*. Muassasah al-Risalah.
- Al-Mudaiḥisy, I. bin 'Abdillāh. (2008). *Muṣṭalahāt A'immat al-Ḥadīṣ al-Khāṣṣah*. Maktabat Ibrāhīm al-Mudaiḥisy.
- Al-Naisaburi, A. A. A.-H. (1990). *Al-Mustadrak ala Shahihain*. Dar al-Kutub al-Ilmiyah.
- Al-Nasa'i, & Syu'aib, A. 'Abd al-R. A. ibn. (2001). *al-Sunan al-Kubra*. Mu'assasah al-Risalah.
- Al-Ramahurmuzi, & Khallad, A. M. al-H. ibn 'Abd al-R. ibn. (2016). *al-Muhaddits al-Fashil baina al-Rawī wa al-Wa'i*. Dar al-Dhakha'ir.
- Al-Sadhān, A. A.-'Azīz bin M. (2018). *Ahadits muntasyirah la tatsbutu 'an an-nabiy*. Pustaka Arafah.
- Al-Syāfi'ī, A. B. 'Uthmān ibn M. S. al-D. (1997). *I'ānah al-Ṭālibīn 'alā Ḥall Alfāz Faḥ al-Mu'īn* (1st ed.). Dār al-Fikr li al-Ṭibā'ah wa al-Nasyr wa al-Tawzī'.
- Al-Yamānī, A. A.-R. bin Y. al-M. (2012). *Al-Anwār al-Kāsyifah limā fi Kitāb Aḍwā' 'alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafah*. Dār 'Ālam al-Fawā'id.
- Al-Ḍahabī, S. A. 'Abdillāh M. bin A. (1985). *Siyar A'lām al-Nubalā'*. Mu'assasat al-Risalah.
- Alavi, K. (1985). ARBA'ĪN AL-NAWAWĪ AND ITS COMMENTARIES: AN OVERVIEW. *Islamic Studies*, 24(3), 349–356.
- Ali, M. M. (2015). *Al Qur'an Terjemah dan Tafsir*. Darul Kutubil Islamiyah.
- Bakar, A. I. A. (2023). Pendekatan Ibn Ḥajar al-'Asqalānī dalam Menyantuni Ḥadīth-Ḥadīth yang Menyanggah Ṣaḥīḥ al-Bukhārī: Sorotan Faḥ al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī: Ibn Ḥajar al-'Asqalānī's Approach towards Ḥadīths that Contradict the Ṣaḥīḥ al-Bukhārī: With Special Refer. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, 16(2), 151–174. <https://doi.org/10.56389/tafhim.vol16no2.6>
- Bāz, A. al-'Azīz bin 'Abdillāh bin. (2002). *Faṣl al-Khiṭāb fi al-Ṣanā' "alā al-Syaikh al-Albānī min Kibār al-'Ulamā" wa al-Aṣḥāb*. Dār al-Qāsim.
- Bukhari, Muslim, Abu Daud, Tirmidzi, Nasa'i, Ibnu Majah, Ahmad, Malik, D. (2025). *Ensiklopedi Hadits: Kitab 9 Imam*. lidwa.
- Dunya, I. A. (1995). *Fadhail Ramadhan*. Dar al-Salaf.
- Kaṣīr, A. al-F. I. bin 'Umar I. (2002). *Tafsīr al-Qur'ān al-'Azīm* (8th ed.). Dār Ṭaibah.
- Mamdūḥ, M. S. (2004). *Al-Ta'rīf bi Auhām man Qassama al-Sunan ilā Ṣaḥīḥ wa Ḍa'īf*. Dār al-Buḥūs al-'Ilmiyyah.
- Mandah, I., & Ishaq, A. A. M. ibn. (2002). *Al-Tawhid wa Ma'rifat Asma' Allah 'Azza wa Jalla, ed 1*. Maktabat al-'Ulum wa al-Hikam.
- Patang, N. F. A., Puteri, A. I., & Syahariani, E. (2025). Ikhtilat dalam Tenda Pengungsian (Aktualisasi Kaidah Mā Lā Yumkinu al-Taḥarruzu Minhu Ma'fuwwun 'Anhu): Interaction Between Genders in Refugee Tents (Actualization of the Legal Maxim Mā Lā Yumkinu al-Taḥarruzu Minhu Ma'fuwwun 'Anhu). *AL-MABSUTH: Jurnal Studi Islam Dan Bahasa Arab*, 1(3), 812–825. <https://doi.org/10.36701/mabsuth.v1i3.2466>
- Rahim, M. R., Ahmad, A., Puyu, D. S., & Ahmad, L. O. I. (2022). Al-Albānī Methodology in Determining the Faith of Hadith: Study of the Book of Irwā al-Galīl fi Manār al-Sabīl by Al-Albānī. In *Jurnal Adabiyah* (Vol. 22, Issue 1).
- Rahmat, R., Sirajuddin, S., & Sabda, S. (2024). Kehujahan Kias dalam Rukhsah Syar'iyah: Blasphemy of Metaphor in Rukhsah Syar'iyah. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 5(3), 480–513. <https://doi.org/10.36701/bustanul.v5i3.1747>

- Sari, M., & Asmendri, A. (2020). Penelitian kepustakaan (library research) dalam penelitian pendidikan IPA. *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6(1), 41–53. <https://doi.org/10.15548/nsc.v6i1.1555>
- Sueb. (2024). *Diṣaḥīḥkan oleh Al-Albānī*.
- Syuhbah, M. A. (2010). *Al-Wasith fi Ulum wa Mushthalah al-Hadits*. Dar al-Fikr al-Arabi.
- Taimiyyah, T. A. al-'Abbās A. bin 'Abd al-Ḥalīm I. (1996). *Majmū' al-Fatāwā*,. Majma' al-Malik Fahd li Ṭibā'at al-Muṣḥaf al-Syarīf.
- Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.



© 2026 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).