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Examining the Science of Al Jarh Wa Ta'dil

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ABSTRACT

The knowledge of Al-Jarh wa At-Ta'dil is the knowledge that explains the defects faced by the narrators and about their penta'dil (looking straight at the narrators) by using specific words to accept or reject their narrations. This knowledge grows together with the growth of narration in Islam, because to know authentic hadiths, it is necessary to know the condition of the narrators, in a way that allows scholars to determine the truth of the narrators or their falsity until they can feel between what is accepted and what is rejected. Because of that the scholars asked about the condition of the narrators, and examined their scientific life, to find out who memorized better and had a stronger memory. As for the use of the Knowledge of Al Jarh wa Ta'dil to determine the quality of the narrator and the value of the hadith. Determining whether the narration of a narrator can be accepted or rejected altogether.

AUTHORS' CONTRIBUTION

- A. Conception and design of the study;
- B. Acquisition of data;
- C. Analysis and interpretation of data;
- D. Manuscript preparation;
- E. Obtaining funding

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INTRODUCTION

Not all hadiths are praiseworthy narrators and not all hadiths are dhaif narrators, therefore we cannot meet the transmitters from the generation of friends to the Mukharrijul generation of hadiths physically because they have passed away. To recognize their situation, both their strengths and weaknesses in narrating, information is needed from various books written by scholars who are experts in criticizing hadith transmitters.

The criticism of the hadith transmitters is not only related to things that are praiseworthy but also to reprehensible things. Matters can be put forward for consideration about whether or not the hadith they report can be accepted. For this reason, here the author will discuss "Ilmu Jarh Wa Ta'dil" in more detail.

METHODS

This type of research is qualitative research, namely a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior. Meanwhile, the research method is to use the library research method, which is carried out by collecting information and data with the help of various kinds of materials in the library such



as reference books, results of previous similar research, articles, notes, and various journals related to problems that will be discussed in this research. The data to be obtained in this research is in the form of explanations, and long and complete descriptions.

RESULTS AND DISCUSSION

Understanding al-jarh wa ta'dil

Jarh is the mashdar form of the pronunciation "jaraha" which is an expression for a body that is injured so that the blood flows. For example, a judge has punished a witness to show his disgrace, namely when the witness is disgraced so that justice falls, whether because of lies or otherwise.

Judging from a linguistic perspective, the word al-jarḥ is a word originating from Arabic which consists of the letters ج, and ه. According to linguists, when the letter ج from the word ج is read fathāh it can mean giving a wound or injuring a part of the body with a sword, whereas if the letter ج is read ḍammah it can mean the name of the wound itself. However, according to some linguists, if ج is read as ḍammah, it means injuring the body with iron or something similar, whereas if ج is read as fathāh, it means injuring using words, in other words, this is abstract.

1. Al-Jarh and Tajrīh according to terms

Al-Jarh, there appears to be a quality in Rāwī ulama that can overthrow their justice and damage their memorization and memory, thereby causing their history to be invalidated or weakening it so that it is later rejected.

1. Al-Jarh characterizes rāwī Hadith with something that weakens its history so that it is rejected.
2. Al-Jarh, defects in rāwī Hadith are caused by everything that can damage the justice and habit of rāwī.
3. Al-Tajrīh characterizes Rāwī ulama with characteristics that have the consequence of a weak assessment of their history or not being accepted.
4. Shows the nature of the narrator's faults to elevate or disfigure his character or habit.

Some scholars equate the use of the words al-jarh and al-tajrīh, and some scholars differentiate their usage because al-jarh has the connotation of not looking for blame at the ulama, which is usually seen in the ulama. Meanwhile, al-tajrīh connotes an active effort to search for and reveal the despicable qualities of the ulama.

According to the terms of hadith science, the word al-jarḥ means characterizing a narrator with characteristics that make what he narrates less strong or weak or even make his history rejected. In connection with this, if a narrator is characterized as not being strong, the narrator is judged to be honest but not have strong memorization qualities. This history can become stronger if other history is found that supports the history.

2. Al ta'dil according to the language

People who are determined in piety, namely by avoiding all bad actions, whether in the form of polytheism, wickedness or heresy. It is also said 'adl if they can avoid small and despicable sins, but they remain in matters related to muru'ah.

3. Al-Ta'dil according to Terms

Some opinions about ta'dil in terms of terminology:

1. Al-ta'dil characterizes the narrator with qualities that make people view him as fair,

which is the peak of acceptance of his narration.

2. Al-ta'dil is a person who does not show qualities that could damage his religion and character so that his news and testimony can be accepted as truth.
3. Al-ta'dil characterizes rāwi with qualities that purify him so that his justice appears and his history is accepted.
4. Al-ta'dil, reveals the clean qualities of the narrator so that the fairness of the narrator is clear and therefore, the history he conveys is acceptable.
5. Assessing a narrator cleanly and judging him that he is fair or ḍābit

4. Understanding Al jarh wa ta'dil

1. Ajjaj al-Khatīb: The science of al-jarh wa al-ta'dil is the science that discusses matters regarding narrators in terms of whether their history is accepted or rejected.
2. Subhi al Ṣālih: Science that discusses narrators, about issues that make them blameworthy or clean in using certain pronunciations.
3. Science that discusses the rules 3 criticizes the narrators and brings them to justice.

Based on this explanation, it can be understood that the word al-Jarḥ linguistically means wounding. The two basic meanings of the word al-Jarḥ namely al kasb which means reply and syaqq al-jildi which means part of the skin are related, namely the word al-kasb indicates the response to every action and syaqq al-jildi indicates a form of reply, like a narrator Those who have committed an act then receive a negative assessment from a critic as a response to their action so that it can hurt/worse their personal qualities.

This definition shows that al-Jarḥ appears to have qualities that can injure/injure the justice or memorization power of a hadith narrator so that he is considered defective and causes his history to be rejected. Meanwhile, to find out the assessment of a narrator's defects can be seen from the al-Jarḥ pronunciations used by hadith critics to describe his defects.

The explanations above show that al-jarḥ wa al-ta'dil is an attempt to determine the quality of a hadith transmitter and can influence whether the hadith conveyed by the transmitter is accepted or rejected.

It should be understood that the person who gives a jarḥ (reproach) assessment to a narrator is called al-jāriḥ, while the person who gives a ta'dil (justice) assessment to a narrator is called al-mu'addil. Al-jāriḥ and al-mu'addil are scholars who are critics of hadith or in hadith science terms they are called nuqqād al-hadīṣ. So to find out the nature/state of reprehensible transmitters (majrūḥ) and trustworthy transmitters (ṣiqah/adil and ḍābit) you have to go through information from critics of the hadith.

Basics of Al Jarh wa Ta'dil Science Sharia

Jarh wa ta'dil does talk about other people's matters, such as saying "Fulan is a liar, Fulan is honest but not clever, Fulan once stole so his hadith is unacceptable." Meanwhile, in Islam, there is a strict prohibition against backbiting other people (Ghibah); namely talking about other people with things they don't like. Even Imam al-Ghazali in Bidayatul Hidayah said that backbiting is a more serious offence than 70 times adultery. So how do you deal with it?

The following are some of the statements of scholars that show that criticizing hadith transmitters (jarh) is not part of prohibited backbiting.

1. Imam Ahmad bin Hanbal

Al-Khatib al-Baghdadi in his al-Kifayah narrated the words of Imam Ahmad bin Hanbal through the sanad of his son, namely Imam Abdullah, namely: "Abu Turab al-Nakhsyabi came to my father, then my father said: Fulan is a weak narrator, Fulan is a trusted narrator. Then Abu Turab said: Sheikh, don't backbite the ulama! Then my father turned to him and said: Woe

to you, this is advice, not gossip."

2. Abdullah bin al-Mubarak

Still in al-Kifayah, once Abdullah bin al-Mubarak was criticizing one of the narrators, then one of the Sufis said "You are backbiting". Then Abdullah bin al-Mubarak answered Shut up! If I don't explain, how can I differentiate between what is true and what is false?"

3. Imam al-Nawawi

In Riyadulush Shalihin, when explaining the reasons for legalising backbiting, Imam al-Nawawi said "Warning and advising Muslims. It can occur in various forms, one of which is criticizing the hadith transmitters and witnesses. "The law is permissible according to the consensus of the ulama, even mandatory because it is necessary."

Terms of Al Jarh wa Ta'dil

The conditions for narrators that have been expressed by the scholars above can be concluded (especially for people who do ta'dil-kan and men-tajrih-kan), namely:

1. Pious and knowledgeable
2. Piety
3. Wara' (always keep away from immoral acts, scepticism, small sins and makruhat-makruhat).
4. Be honest
5. Stay away from group fanatics
6. Know the reasons for interpreting and interpreting

A narrator has many faults, generally, a narrator's faults range from 5 types:

1. Bid'ah (committing disgraceful actions outside the provisions of the Shari'ah).
2. Mukhalafah (different from the narration of people who are more tsiqah)
3. Ghalath (many errors in narration)
4. Jahalatu'l-Hal (identity unknown)
5. Da'wa'l-inqitha' (it is strongly suspected that the sanad is not continuous)

Rules for assessing jarh wa ta'dil

The rules in assessing jarh wa ta'dil that need to be taken into account include: •Jarh assessment is not accepted unless it is accompanied by an explanation and the reasons for the jarh are explained. Because every individual has different criteria about things that are worth pursuing. Because the causes of jarh assessment are many kinds and have different causes, they must be explained and explained. The ulama has no determination regarding the factors underlying the assessment of this jarh, and there is no basic substance for the criticism of rawi.

1. Criticism is not accepted without research and consideration.
2. Criticism based on fanaticism and lust is not accepted.
3. Assessment must be fair and proportional. Allah SWT has commanded us to act fairly and forbid doing wrongdoing and wrongdoing. As HIS word in Q.S al-Maidah: 8 and Q.S al-Nahl:90.
4. Trustworthy in assessment (criticizing).

Levels of Al Jarh wa Ta'dil

1. Level of at-ta'dil

- a. Those who use the superlative form in penta'dil-an, or by using wazan af'ala using expressions such as: "So and so is the pinnacle of accuracy in narration" or "So and so

is the most precise in narration and sayings" or So and so is the person with the strongest memorization and memory."

- b. By mentioning the characteristics that strengthen its tsiqah, its fairness, and the accuracy of its narration, both in terms of language and meaning; such as: tsiqatun-tsiqah, or tsiqatun-tsabt, or tsiqah and trustworthy (ma'mun), or tsiqah and hafidh.
- c. This shows the existence of pentsiqahan without any reinforcement for it, such as tsiqah, tsabt, or hafidh
- d. Which shows fairness and trust without any hint of the power of memorization and accuracy. Such as Shaduq, Ma'mun (trusted), mahalluhu ash-shidq (he is the place of honesty), or laa ba'sa bihi (there is nothing wrong with him). Especially for Ibn Ma'in, the sentence laa ba'sa bihi is tsiqah (Ibnu Ma'in is known as a mutasyaddid hadith expert, so the ordinary lafadh when he said it was enough to show the narrator's sincerity).
- e. Which does not show any pentsiqahan or reproach, such as Fulan Shaikh (fulan a sheikh), ruwiya 'anhul-hadiits (narrated from him a hadith), or hasanul-hadiits (a good hadith).
- f. Signs that are close to reproach (jarh), such as Shalihul-Hadiits (the hadith is not bad), or yuktabu hadiitsu (written down the hadith).

2. Al jarh level

- a. Which indicates a weakness, and this is the lowest in the al-jarh level, such as layyinul-hadiits (weak hadith), or fiihi maqaal (itself is discussed), or fiihi dla'fun (it has weaknesses).
- b. Which shows a weakening of the narrator and should not be used as evidence; such as: "So and so cannot be used as evidence", or "dla'if, or "he has hadiths that are evil", or majhul (identity/condition unknown).
- c. This shows that the hadith is very weak and should not be written down, such as: "Fulan dla'if jiddan (very dla'if)", or "the hadith was not written", or "it is not halal to narrate from it", or laisa bi-syai-in (not there's nothing there). (Except for Ibn Ma'in, the expression laisa bisyai-in is an indication that there are few hadith transmitters).
- d. Which indicates accusations of lying or falsifying hadiths, such as Fulan muttaha bil-kadzib (accused of lying) or "accused of falsifying hadiths", or "stealing hadiths", or matruk (abandoned), or laisa bi tsiqah (not a trustworthy person).
- e. Which shows the nature of lying or counterfeiting and the like; such as kadzdzab (a liar), or dajjal, or wadldla' (a hadith falsifier), or yakdzib (he lied), or yadla' (he falsified a hadith).
- f. Which shows excessive lying, and this is the worst level; such as: "So and so is the biggest liar", "he is the pinnacle of lies", or "he is a master of lies".

CONCLUSION

The benefit of the science of al-jarh wa ta'dil itself is that we will know how to determine whether a narrator's narration can be accepted or must be rejected altogether. And if a narrator is looted by experts as a narrator who is disabled. Especially in terms of rawi quality, not from the eyes.

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