



Hadith Scholars' Perception of Narratives Who Are Assessed as Sakatū' Anhu and Fīhi Naẓar by Imam Al-Bukhari

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Abstract

The aim of this research is how hadith scholars perceive the narrators who are assessed as Sakatū 'anhu and Fīhi Naẓar by Imam al-Bukhari in the book *Tarikh al-Kabir*. There are 81 fīhi naẓar labels while there are 9 narrators in Sakatū 'anhu. The author limited his research to 3 narrators in fīhi naẓar and 3 in Sakatū 'anhu. The author limits it to only six narrators based on the areas where they live, namely Hadramaut, Kuffah, and Bukhara. The author's aim in this research is to find out the response of hadith scholars to the narrator who was assessed as Sakatū 'anhu and fīhi naẓar by Imam al-Bukhari. This research uses qualitative research, with library research for this descriptive research approach. The results of the author's research assess that the narrator sometimes has jarh, sometimes has ta'dil in the narrator. Imam al-Bukhari labeled hadith scholars with fīhi naẓar (they are still considering) and Sakatū 'anhu (they are silent) in the book *Tarikh al-Kabir*. The author also found that among the 6 narrators above, Imam al-Bukhari also took part in narrating the hadith to the narrators which he labeled with the label fīhi naẓar. Imam al-Bukhari gave the label fīhi naẓar to the narrator Salih bin Hayyan, but Imam al-Bukhari also participated in the sanad line, in which there was a narrator who he labeled with fīhi naẓar. Hadith scholars in assessing narrators who are labeled fīhi naẓar and Sakatū 'anhu vary, some say the narrators are laisa bi dzaka, laisa bi tsiqoh, matruk, munkarul hadith, yakdzibu, tsiqoh, sheikh and others.

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INTRODUCTION

The great contribution of the companions in maintaining the authenticity and purity of a hadith is very great because they have met directly and lived during the time of the prophethood of Muhammad SAW. For example, when Abu Bakr ash-Shiddiq answered about the division of inheritance for a grandmother whose grandson died, he answered: "There is no portion for her." However, al-Mughirah bin Syu'bah when asked by Abu Bakr ash-Shiddiq answered that there was a sixth portion for the grandmother based on the hadith from the Messenger of Allah SAW which was strengthened by the testimony of a companion named Muhammad bin Salamah. The careful and cautious attitude was also exemplified by many other companions.

The codification of hadith began in the 2nd century Hijri during the reign of Umar bin Abdul Aziz to Ibn Hazm and Ibn Shihab az-Zuhri due to concerns about the loss of hadith among the people along with the death of the hadith memorizers. In the following century, several masanid books were also written (Musnad al-Humaydi and Abu Dawud at-Tayalisi), shihah (the books of sahih al-Bukhari and Sahih Muslim). musannafat (Musannaf Abd Razaq and Ibnu Syaibah), and sunan (Sunan Ibnu Majah, Sunan Abu Daud and Jami' at-Tirmidhi). In the 4th century Hijriyah, books appeared that discussed hadith traditions (rijalul hadith) such as adh-Dhu'afa 'Uqayl, al-Al-Jarh wa at-Ta'dil written by Ibn Abi Hatim, and Ibn Hibban with his book al-Majruhin. The hadith books that contain hadith from this period include Mustakhraj Abu Awanah, Musnad al-Shafi'i Sahih Ibnu Hibban, al-Ma'ajim al-Tabarani and Sunan Daruqutni. In the following century, sources for the study of hadith began to emerge, both in the science of Musthalah al-Hadith and the science of al-Rijalul hadith. Among the critics of hadith, this study focuses on Imam Bukhari who in the world of jarh wa ta'dil is placed in the first place in looting and ta'dil the narrators. Because he prioritizes the quality of the narrators and the quantity in connecting the sanad of the narrators. From the last narrator to the Prophet SAW.

Imam al-Bukhari was born in Bukhara, his full name is Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah Abu Abd Allah al-Ju'fi 9 Ajjaj al-Khatib.

The source of the research review is the book Tarikh al-Kabir by Imam al-Bukhari in which Imam al-Bukhari provides an argument in the book he authored, namely labeling the narrators he collected and giving jarh labels to the narrators. Imam al-Bukhari compiled his book with several chapters (abwab) based on the sequence of the hijaiyah letters of the name rijal, for example: (باب العين) for rijal starting with the letter ain. Then each is divided again into several sub-subs according to the alphabet, but sometimes for famous names or for certain considerations, their mention is given first in a chapter, for example in the chapter "باب النون", sub-sub according to the alphabet. The name Nu'man is last in the names- other names. Especially the rijal named Muhammad is written first in the earliest volume in the chapter "باب محمد" made this factor of consideration that the name Muhammad is the name of the prophet SAW.

Imam al-Bukhari used the term fihī naẓar to Abu al-Baj al-Fazari then Ibn Hajar said: "This expression is for people whose status (wasat) is middle." Imam as-Suyuthi said that Imam al-Bukhari used the terms fihī naẓar and Sakatū 'anhu to people whose hadith were abandoned and used the term munkar al-Hadith to narrators who were not allowed to narrate hadith from him. attributed the word Sakatū "anhu to Ibrahim bin Hakam.

METHODS

This type of research is historical descriptive, that (Arikunto, 2013) defines this descriptive research as research that aims to describe. In it there are efforts to dig up information from a condition or situation then describe, record, analyze, and interpret and see the relationships of existing variables.

This research is explained as research that aims to collect data and information through the help of data found in the library room (qualitative), for example: books, historical records or library research library research (Library Research) with a qualitative approach. This

research is a historical research that uses historical biographical references such as the al-Kabir date Data. The primary study in this study is the book *Tarikh al-Kabir*, prosopografia, onomastic and biographical studies (estudios onomastico-biograficos) and others. By using (content analysis), this technique research is useful for drawing valid and repeatable conclusions from the text to the context of its users.

After the data was collected, the names of the narrators were assessed as fīhi naẓar and Sakatū 'anhu by Imam al-Bukhari, then sorted according to the same letter or so on. Then the terms fīhi naẓar and Sakatū 'anhu are related to the book of al-Kabir's dates and the biography of Imam Bukhari.

The second data as a supporting reference for the main data source. The secondary data sources in this study can generally be divided into three types of references according to their characteristics, namely:

The Musthallaḥ books of hadith, such as the *tadrib al-Rawi* of Imam al-Suyuti, the *Muqaddimah* of Ibn Salah, and the *Fath al-Mughith* of al-Iraqi. Books about *Rijal al-Hadith* or *Al-Jarh wa al-Ta'dil* such as *Jarh wa al-Ta'dil* Ibn Abi Hatim, *Tahdib al-Tahdib* Ibnu Hajar, *al-Tabaqat al-Kubra* Ibn Saad, *al-Mizan*, *Lisan al-Mizan*, *Mizal al-I'tidal*, and *al-Mughni fi al-Dua'fa'* al-Kabir al-Uqayli, *al-Majruhin* Ibnu Hibban, *Tarikh Asma' al-Du'afa' wa al-Kadhdhabin* Ibn Shahin, *al-Majruhin* Ibnu Hibban, *al-Du'afa' wa al-Matrukun* al-Daruqutni, *Tahdhib al-Kamal fi asma' a-Rijal al-Mizzi*. Books or other supporting writings related to the research theme.

The data obtained in the book that has been described then the author analyzes the tahlili using the theories of *Al-Jarh wa al-Ta'dil* based on the explanation of the book of al-Kabir's date. The theory used is a theory based on al-Kabir's date and adding data using the book *Tahdhib al-Kamal fi Asma ar-Rijal*, *Tahdzib at-Tahdzib*, *Taqrib at-Tahdzib*, *oral al-Mizan*

RESULT AND DISCUSSION

The expression *sakatu anhu* in meaning has a visible meaning that so-and-so is not *ta'dil* and not *jarh*. This expression was introduced by Imam al-Bukhari which means that scholars generally leave the hadith of so-and-so, thus Imam al-Bukhari said *fīhi nazar* which scholars generally assess someone who is called so is considered accused or not included in the *tsiqoh* person, according to *ad-dzhabi* this is included in the 3rd *jarh*. While Imam al-Bukhari expressed this as a term for the lowest value of the lowest values of the labels of *dhaif rawis*.

The word *fīhi nazar*; an expression that is still disputed among scholars like *sakatu anhu*, where according to *Sakhawi* this *sighat* is one of the *sighat* whose hadith can still be written for study. *Nurruddin Itr* equates the position of this label with *layyinul hadith*.

The word *sakatu anhu* *sighat* is the same as *sighat takallamu fiyhi* in which the history can still be written down to be studied and used as *I'tibar*, this opinion is according to al-Sakhawi, whereas according to al-Iraqi a narrator who is characterized as *sakatu anhu* then his history can be used as evidence and cannot be used as *I'tibar*, and al-Bukhari even uses *sighat* for a narrator whose hadith is left behind.

The narrators who must be reviewed again. The same as the words of the hadith experts *takallamu fiyhi* (they talk about the narrator) or *Sakatū 'anhu* (they do not comment on the narrator). This statement includes weakening the lowest narrator. However, if Imam al-Bukhari said *fīhi naẓar* then the hadith means *matruk* which shows high weakening of the narrator.

Some scholars say that "*fīhi naẓar*" means middle, it shows expressions such as, Imam al-Bukhari's thoughts on hadith, the use of terms in assessment, to the selection method and others, namely: The use of the terms *hasan* and *sahih* in assessing hadith. The use of this term refers to the validity of a hadith in Imam al-Bukhari's thoughts on hadith. The use of the term *Al-Jarh wa Ta'dil*. Namely to find out the wording used by Imam al-Bukhari in *men-jarh* and *men-ta'dil*. The relationship of *al-Jarh* with the assessment of the validity of a hadith.

Based on the search, the author found that there were 81 narrators who were considered to be *fīhi nazar* and 9 *Sakatū 'anhu* from the book *Tarikh al-Kabir*. The author

conducted research on 3 people who were considered to be fihi naẓar and 3 people who were considered Sakatū 'anhu, and investigated the narrators, among their names: Ibrohim bin Aliy ar-Rofi'I, Shalih bin Hayyan, Abdullah bin Naja al-Hadramiy, Muhammad bin Hajjaj al-Masfar, al-Qasim bin Abdullah bin Umar, Wahab bin Wahab al-Bukhtari

1. Ibrohim bin Ali ar-Rofi'I (Fihi Naẓar)

fihi naẓar in the book at-Tarikh al-Kabir in juz 1 page 310 no 985

إِبْرَاهِيمُ بْنُ عَلِيٍّ الرَّافِعِيُّ يَعِدُ فِي أَهْلِ الْمَدِينَةِ سَمِعَ عَنْ أَبِيهِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ، سَمِعَ مِنْهُ
إِبْرَاهِيمُ بْنُ حِزْمَةَ وَيَعْقُوبُ بْنُ مُحَمَّدٍ، فِيهِ نَظَرٌ
(Al-Bukhari, 1986)

In the book at-Siqot by Ibn Hibban, it is stated that Ibrohim bin Aliy ar-Rofi'i was born in Medina and died in 214 H. Abi Hatim's assessment is laysa bihi ba'sun.

The author of Tahdzibul Kamal fi Asma' ar-Rijal said that the teachers of Ibrohim bin Aliy ar-Rofi'I included: Ibrohim bin al-Muhajir bin Masmar, and Ishaq bin Ibrohim bin Said al-Madani, Ishaq bin al-Ja'far al-Alawiy, Abiy Domroh Anas bin Iyyadh, Bakar bin Salim bin as-Showaf, Hajjaj bin Abdurrahman bin Madrub bin Kaab bin Zuhair bin Abi Salama. Al-Ma'ruf bin Abiy bin Roqiybah, and Hasan bin Aliy bin Hasan bin Abiy Hasan al-Barod, Hafs bin Said al-Qurosyi, Hafs bin Umar bin Abiy Atof, and Daud bin Ato', Zakaria bin Manzur al-Qoroziy, Sufyan bin Hamzah al-Aslamiy, and Sufyan bin Uyainah, Sholih bin Abdullah bin Sholih, Shodaqoh bin Basyir Maula al-Umriyyin, Ashim bin Abdul Aziz al-Asjaiy, Abiy al-Qamah Abdullah bin Muhammad bin Abdullah bin Abiy al-Farwah al-Farawiy, Abdullah bin Muhammad bin Yahya bin Urwah bin Zubair, Abdullah bin Muadz as-Sonaaaniy, Abdullah bin Musa at-Taymiy, Abdullah bin Nafi' as-Soig, Abdullah bin Wahhab al-Misriy, Abiy Bakar bin Abdil Hamid bin Abiy Uwais, Abiy a-Juad Abdurrahman bin Abdullah al-Hajaziy, Abdurrahman Ibn al-Mughirah bin Abdurrahman al-Hazamiy and Abdul Aziz bin Abiy Tsabit Az-Zuhriy, Atiyq bin Ya'qub az-Zubair and Umar bin Ustman bin Ubaidillah bin Ma'mar at-Taymiy, Isa bin al-Mughirah bin Dhohak al-Hazamiy, al-Qasim bin Rosyidin bi Umair, Katsir bin Ja'far bin Abiy Katsiyr, Malik bin Anas and Kholah Muhammad bin Ibrohim bin al-Mutollib bin as-Saib bin Abiy wadaah as-Sahamiy, Muhammad bin Ismail bin Fudaik, Muhammad bin Tolhah at-Taymiy, Muhammad bin Utbah al-Lahabiy, Muhammad bin Faliyh bin Sulaiman, Matruf bin Abdullah al-Yasaariy, Muin bin Isa al-Qazaziy, al-Mughirah bin Abdirrahman al-Makhzumi, Musa bin Ibrohim al-Anshoriy, Walid bin Muslim, Wahab bin Ustman al-Makhzumi, Ya'qub bin Jafar bin Abiy Katsir, Yusuf bin Muhammad bin Soyfiy.

2. Salih bin Hayyan al-Quraish al-Kufiy (Fihi Naẓar)

fihi naẓar in the book at-Tarikh al-Kabir juz 4 no 2789 page 275

صَالِحُ بْنُ حِيَانَ الْقُرَشِيُّ الْكُوفِيُّ، عَنْ أَبِي وَائِلٍ وَابْنِ بَرِيدَةَ، رَوَى عَنْهُ يَعْلَى، نَسَبُهُ مَرُوانٌ، فِيهِ نَظَرٌ

Salih bin Hayyan a from his father at-Sauri al-Hamdani died in 153 h, he was from among the tabi'in (did not meet friends). Hadith narrated: Imam al-Bukhari: 5, Muslim: 1, Tirmidhi: 1, Abu Daud: 1, an-Nasa: I: 3, Abu Daud: 3, Ibn Majah: 3, ad-Darimi: 5, Ahmad: 5 (Ibnu Hajar, 1965)

The author of Tahdzibul Kamal fi Asma' al-Rijal said that the teachers of Shalih bin Hayyan included: Syafiq bin Salamah al-Asadiy, Abdullah bin Buroydah, Mas'ud bin Malik and Ma'bud al-Asadiy. Salih bin Hayyan's students: Ibrohim bin az-Zaburqon, Tamim bin Abdul Mu'min at-Tamimi al-Kufi, Hayyan bin al-Anazi, Abu Usamah Hammad bin Usamah, Zuhair bin Muawiyah al-Ju'fi, Ubadah bin Sulaiman, Abu Muslim Ubaidillah bin Said Qoid al-A'masy, Ali bin Ghurob, Ali bin Mashur Umar bin Ali al-Maqdami, Muhammad bin Basyar al-Abdi, Muhammad bin Ubaid at-Tanafasi, Marwan bin Muawiyah masymal bin Malhan at-Tho'I, Qadi Abu Yusuf Ya'qub bin Ibrohim al-Anshoriy, Ya'la bin Ubaid at-Tanafasi and Abu Bakar bin Iyyas.

3. Abdullah bin Naja al-Hadrami (Fīhi Naẓar)

Fīhi naẓar in the book al-Tarikh al-Kabir juz 5 no 690 page 213

عَبْدُ اللَّهِ بْنُ نَجَى الْحَضْرَمِيِّ عَنْ أَبِيهِ عَنْ (2) عَلَى رَضِيَ اللَّهُ عَنْهُ، قَالَهُ شُعْبَةُ عَنْ عَلِيٍّ بْنِ مَدْرِكٍ عَنْ أَبِي زُرْعَةَ، فِيهِ نَظَرٌ

The author of Tahdhib at-Tahdhib said that Abdullah bin Naja al-Hadrami from his father, from Aliy ra, said syu'bah, from Aliy bin Mudrak from Abiy Zar'ah: fīhi Naẓar (Abdullah bin Naja al-Hadrami). His teachers Abdullah bin Naja al-Hadrami: Hudzaifah bin Yaman, Husayn bin Aliy bin Abiy Tholib, Hayyan bin Abjar al-Kinani, Ali bin Abi Thalib, Imarah bin Yasir and his father Naja. His students Abdullah bin Najiy al-Hadrami: Jabir al-Ju'fiy, Harith al-Ka'liy, Sarohbiyl bin Madrak al-Ju'fiy, Abu Zur'ah bin Amru bin Jarir, Abu Usamah Hammad bin Usamah, Muhammad bin Ubaid at-Tanafasiy.

1. Muhammad bin Hajjaj al-Masfar (Sakatū 'anhu)

Sakatū 'anhu in the book at-Tarikh al-Kabir volume 1 no 141 page 64

مُحَمَّدُ بْنُ حَجَّاجٍ الْمَصْفَرِّكَانِيُّ بَغْدَادِيُّ عَنْ شُعْبَةَ، أَبُو عَبْدِ اللَّهِ سَكَتُوا عَنْهُ

Muhammad bin Hajjaj al-Masfar, originally from Damsyiq, died in the year 118 AH. Muhammad bin Hajjaj al-Masfar from Urwah bin Ruwaym, narrated from him: Ismail bin Iyyas. Abu Abdullah said: haddatsana Sulaiman bin Abdirrahman said he, Muhammad bin Hajjaj al-Masfar narrated: Yunus bin Maysaroh bin Halabas, from Abi Idris al-Khowlani from Abi Hurairoh, from the Prophet saw, has said what are the deeds of the children of Adam that are afdholkan when praying, he prayed fervently, well in his work. Said Zaid bin Unaisah: from Junadah bin Abi Kholid, from Makhul, from Abi Idris al-Khowlani, from Abi Darda' from the Prophet SAW, these words are for me Bisyr bin Muhammad: Abdullah has preached to us, informed Yunus from Abi, from bin Shihab, I informed Idris, heard Abi Darda' for example. His charity for me: he told Abu Muawiyah from al-A'masyi, from Amru from Salim, from Umm Darda' from the Prophet Saw.

2. Al-Qasim bin Abdullah bin Umar (Sakatū 'anhu)

Sakatū 'anhu in the book at-Tarikh al-Kabir volume 7 no 780 page 173

الْقَاسِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ (1) الْعُمَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ سَكَتُوا عَنْهُ

The teachers of Qasim Abdullah bin Umar: Said al-Maqbari, Suhail bin Abi Sholih and his father Abdullah bin Umar al-Umariy, Abdurrahman bin Harith bin Iyyas bin Abi Robiyah, his uncle Ubaidillah bin Umar al-Umariy and Hisham bin Urwah. Ibrahim bin Abdirrahman bin Abdillah bin Abi Robiy'ah al-Makhzumiy, and Ishaq bin Abdillah bin Ja'far bin Abi Thalib, from his uncle and his father Salim bin Abdillah bin Umar, and Said bin Ishaq bin Kaab bin Ujroh and he from Aqronah, and his father al-Habab Said bin Yassar (kh m t s q), and Ibab bin Tamim al-Anshoriy and Abdullah bin Umar found him mursal, and Abdirrahman bin Tsabit al-Anshoriy and Aliy bin Rifaah al-Qurziy and Muawiyah bin Abdillah bin Ja'far bin Abi Thalib, and Nafi' bin Mawla Ibn Umar, Hisham bin Urwah.

3. Wahab bin Wahab Abu al-Bukhtari (Sakatū 'anhu)

The expression Sakatū 'anhu in the book at-Tarikh al-Kabir volume 8 no 2581 page 170

وَهَبُ بْنُ وَهَبٍ، أَبُو الْبُخْتَرِيِّ، الْقَاضِي سَكَتُوا عَنْهُ، كَانَ وَكَيْعٌ يَرْمِيهِ بِالْكَذِبِ

Wahab bin Wahab bin Katsir bin Abdullah bin Zam'ah bin al-Aswad bin al-Mutholib bin Asadiy bin Abdil Uzza bin Qusai he lived in Medina then moved from Medina to Syria and settled there. Then he came to Baghdad and Harun (the leader) made Wahab the leader in al-Mahdi's military legal matters. Then he was demoted from office and appointed as guardian in Medina. Wahab was a flexible person from the Quraysh community. But he was not in the conversation. Wahab narrated evil hadiths, then the hadiths from him were abandoned, then he left Medina and came to Baghdad, then he remained there until he died there in 200 H.

The teachers of Wahab bin Wahab al-Bukhtari: Hisham bin Urwah, Ja'far bin Muhammad Ubaidillah bin Umar Said bin Nadriy al-Bagdadiy Abu Ustman placed Amul Jaihun Narrated by: Ismail bin Iyyas, Utsman bin Abdirrahman al-Waqoosiy, and Asyim bin Bashir (kh), and Abi al-Bukhtari Wahab bin Wahab al-Qadiy. His teachers from al-Bukhoriy and Fadhol bin Ahmad bin Sahl bin al-Amali were mentioned by Ibn Hibban in his book "at-Tsiqot". The students of Wahab-Wahab al-Bukhtari: Roja' bin Sahl, Musayyab bin Wadih.

CONCLUSION

1. The perception of hadith scholars towards narrators who are considered *fihi naẓar* and *Sakatū 'anhu* by Imam al-Bukhari:
 - a. Assessment of hadith scholars who are considered *jarh* and the names of hadith scholars who assessed: *Yakdzibu, matruk, laisa bi tsiqoh, laisa bi syain, dhaif, laisa bi dzaka, laisa bi quwwah, syaikh, wustho, suduq*. The names of hadith scholars who assessed include Ahmad, ad-Daruqutni, Abu Basyar ad-Dauli, Yahya bin Ma'in, ad-Dzahabi, Ibn Hajar, Abu Daud, Abu Zur'ah, Abbas ad-Duriy, Zuhri, Abi Hatim, Ibn Adiy, Ahmad bin Adiy, Shalih bin Muhammad, Abdurrahman bin Hatim.
 - b. Assessment of hadith scholars who are considered *ta'dil* and the names of hadith scholars who assess: *La ba'sa bihi, tsiqoh, tsabat*. The names of hadith scholars who assess include: Ibnu Ma'in, an-Nasa'i, Abdul Kholaq bin Mansur, Yahya bin Ma'in, Abu Ahmad bin Adi, Ja'far bin Burqon, Abu Qasim, Abu Hatim, ad-Dzahabi
2. The number of narrators who narrated hadith from the label *fihi naẓar* and *Sakatū 'anhu* by Imam al-Bukhari,
The author found that of the 6 narrators who narrated the most hadiths, including: 1. Abdullah bin Naja (23 hadiths), 2. Shalih bin Hayyan (9 hadiths), 3. Al-Qasim bin Abdullah al-Umari (5 hadiths), 4. Ibrohim bin Ali ar-Rofi'I (2 hadiths), 5 Muhammad bin Hajjaj al-Masfar and Wahab bin Wahab al-Bukhtari (1 hadith). The author also found that Imam al-Bukhari also participated in the sanad path, in which there were narrators that he labeled with *fihi naẓar*

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