

Narrator Credibility in Hadith Studies: Concepts, Classifications, and Methodological Implications

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ABSTRACT

Hadith constitutes the second primary source of Islamic teachings after the Qur'an, and its authenticity largely depends on the reliability of the narrators within the chain of transmission (*isnad*). Therefore, the study of narrator credibility occupies a central position in hadith sciences, serving as a fundamental mechanism for ensuring the validity of reports attributed to Prophet Muhammad (peace be upon him). This study aims to examine the concept of narrator credibility in hadith scholarship, including its underlying dimensions, the classification of narrators according to their levels of reliability, and the contemporary relevance of narrator evaluation methodologies. Employing a qualitative approach through library research, this study analyzes classical hadith literature alongside relevant modern academic sources. The findings reveal that narrator credibility is

primarily founded upon two essential criteria: *'adalah* (moral integrity) and *dabt* (accuracy and precision in transmission). Based on these criteria, hadith scholars classified narrators into various categories, including *thiqah* (trustworthy), *sadug* (truthful), *da'if* (weak), *majhul* (unknown), as well as more severe categories of weakness such as *matruk*, *muttahaam bil-kadhib*, and *kadhdhab*. The evaluation system developed through the discipline of *jarh wa ta'dil* demonstrates the remarkable methodological rigor employed by classical scholars in preserving the authenticity of hadith traditions. Beyond its historical significance, the concept of narrator credibility also possesses considerable epistemological relevance in addressing contemporary challenges related to information verification in the digital age. Consequently, the study of narrator credibility remains valuable not only within classical hadith scholarship but also as a contribution to the broader development of source criticism methodologies in modern academic research.

Keywords: *Narrator, Credibility, Hadith Studies*

A. Introduction

The Hadith of Prophet Muhammad (peace be upon him) occupies a highly central position within the epistemological framework of Islam. It serves as the second primary source of Islamic law after the Qur'an and functions as an explanatory and elaborative source for the normative teachings contained therein. Consequently, the question of how to ascertain the authenticity of a hadith is not merely a technical issue but rather one that touches the very foundation of how Muslims construct and validate their religious knowledge [Musadad, 2024: 150].

The tradition of hadith transmission, which was primarily oral for several decades before being systematically documented, presents significant epistemological challenges. During the early period of Islam, there was no comprehensive recording system; therefore, the accuracy of a narration depended heavily on the honesty, memory, and consistency of the individuals who formed the chain of transmission. Awareness of this vulnerability motivated classical hadith scholars to develop a set of rigorous scholarly criteria that enabled them to evaluate whether a narrator was trustworthy and qualified to transmit hadith reports.

This system of narrator evaluation, later known as *'Ilm al-Rijāl* (the science of narrators), evolved into one of the most sophisticated branches of Islamic scholarship. It is built upon two principal components: positive evaluation, known as *ta'dil* (accreditation), and negative evaluation, known as *jarh* (criticism or discrediting). These two evaluative dimensions employ a variety of terminologies and hierarchical classifications, each carrying direct implications for the authenticity and status of the hadith being transmitted [Dina, 2024: 1].

Although the literature on hadith studies is extensive, research specifically focusing on the concept of narrator credibility from a critical and analytical perspective remains relatively limited within the Indonesian academic context. Most existing studies tend to be descriptive in nature or merely reproduce classical sources without offering a critical examination of their relevance to contemporary scholarly discourse. This article seeks to address this gap by providing a more systematic, analytical, and academically relevant examination of narrator credibility within the framework of hadith studies [Uum, 2024: 221].

B. Literature Review

Narrator credibility is one of the fundamental concepts in hadith studies, referring to the assessment of the quality and reliability of individuals who transmitted hadiths from one generation to another. In the Islamic scholarly tradition, the

authenticity of a hadith is determined not only by its content (*matn*) but also, to a significant extent, by the reliability of the narrators within its chain of transmission (*isnad*). Consequently, hadith scholars developed a systematic methodology for evaluating the integrity and intellectual competence of narrators through the discipline known as *jarh wa ta'dil* (narrator criticism and accreditation). This discipline serves to identify trustworthy narrators as well as those with deficiencies, thereby enabling an objective assessment of hadith authenticity.

The concept of narrator credibility in hadith studies is founded upon two primary criteria: *'adalah* and *dabt*. *'Adalah* refers to the moral integrity of a narrator, which is reflected in piety, honesty, and the ability to maintain personal honor and ethical conduct. Meanwhile, *dabt* denotes a narrator's capacity to accurately receive, memorize, comprehend, and transmit hadiths without significant alteration or error. Both criteria must be present simultaneously for a narrator to be regarded as reliable. If either of these criteria is lacking, the quality of the narrator's transmission is diminished, which consequently affects the status and acceptability of the hadith being transmitted.

Within hadith scholarship, narrators are classified into several categories based on their level of credibility. The highest category is *thiqah*, referring to narrators who possess both exceptional moral integrity and outstanding precision in transmission. Another category is *shaduq*, which refers to narrators who are recognized for their honesty but whose accuracy and precision are considered lower than those of *thiqah* narrators. Conversely, there are also categories such as *da'if* (weak narrators) and *majhul* (unknown narrators whose identity or reliability cannot be adequately established). This classification system demonstrates that narrator evaluation in hadith studies is conducted through a detailed and hierarchical framework, resulting in rigorous standards for determining hadith quality.

The study of narrator credibility is inseparable from the development of the science of *jarh wa ta'dil*, which serves as the primary instrument for evaluating chains of transmission. Through this discipline, scholars conducted extensive investigations into the lives, character, scholarly competence, and reputations of narrators. Their evaluations were subsequently documented in numerous biographical works that continue to serve as essential references in hadith studies. Therefore, the concept of narrator credibility not only functions as a mechanism for preserving the authenticity of hadith during the classical period but also offers valuable methodological contributions to contemporary approaches to source criticism and information verification.

C. Research Method

The research employed a qualitative approach using a library research method. This method involved reading, reviewing, and critically examining books and various written sources closely related to the topic under investigation. In conducting this study, the researcher collected and analyzed a range of relevant sources, including scholarly books, academic journals, and scientific articles that were pertinent to the research subject.

D. Results and Discussion

1. Definition and Dimensions of Narrator Credibility

Narrator credibility is one of the most fundamental aspects of hadith studies, as it serves as the primary basis for determining whether a hadith narration is accepted or rejected. Within the discipline of hadith sciences, narrator credibility is not merely understood as trustworthiness in a general sense; rather, it is a comprehensive concept encompassing various dimensions related to the narrator's

personal integrity and intellectual competence. Consequently, hadith scholars developed rigorous criteria to evaluate the quality and reliability of each narrator involved in the chain of transmission (*isnād*) [Syahrul, 2024: 97].

In the tradition of hadith scholarship, narrator credibility is inherently multidimensional, encompassing moral, intellectual, social, and religious aspects simultaneously. The evaluation of a narrator is not based on a single criterion but rather on a comprehensive assessment of the individual's life, conduct, scholarly competence, and accuracy of memory. This approach reflects the remarkable commitment of hadith scholars to preserving the authenticity of the traditions of Prophet Muhammad (peace be upon him) [Nurul, 2023: 34].

The first and most fundamental dimension of narrator credibility is *'adālah* (moral integrity). Classical scholars define *'adālah* as a characteristic that motivates an individual to maintain piety, avoid major sins, refrain from persistently committing minor sins, and preserve personal dignity (*murū'ah*). A narrator who possesses *'adālah* is regarded as sufficiently honest and morally upright to be trusted in transmitting hadith reports [Fikri, 2023: 155].

The concept of *murū'ah* plays a significant role in assessing narrator credibility. It refers to social conduct that conforms to the ethical norms and standards of the community. A narrator who engages in behavior considered degrading, dishonorable, or contrary to accepted social values may experience a reduction in credibility, even if he is known for his religious devotion. Therefore, moral and social considerations are inseparable components in evaluating a narrator's *'adālah*.

The second essential dimension is *ḍabt* (accuracy and precision in hadith transmission). *Ḍabt* refers to a narrator's ability to receive, memorize, comprehend, preserve, and transmit hadith accurately without significant alteration or error. Hadith scholars classify *ḍabt* into two categories: *ḍabt al-ṣadr* and *ḍabt al-kitāb* [Lilis, 2024: 141].

Ḍabt al-ṣadr refers to the ability to preserve hadith accurately through a strong and reliable memory. A narrator must be capable of retaining hadith reports over an extended period and reproducing them without substantive changes. In contrast, *ḍabt al-kitāb* refers to the ability to maintain written records of hadith carefully, ensuring that they remain free from transcription errors, loss, or textual alterations. Both forms of *ḍabt* constitute essential standards in determining the quality and reliability of a narrator.

Hadith scholars consistently emphasize that both *'adālah* and *ḍabt* must coexist within a narrator. A narrator who possesses high moral integrity but demonstrates weak memory cannot be fully relied upon as authoritative evidence (*hujjah*). Likewise, a narrator with exceptional memory but lacking moral integrity is also considered unacceptable as a transmitter of hadith. Thus, narrator credibility in hadith studies represents a synthesis of honesty and accuracy in transmission, forming the foundational framework for preserving the authenticity of the Sunnah of Prophet Muhammad (peace be upon him) [Fauzi, 2025: 23].

2. **Thiqah: The Highest Standard of Reliability**

In the science of hadith, the term *thiqah* represents one of the most significant and prestigious classifications that can be attributed to a narrator. Linguistically,

thiqah is derived from the Arabic root *wathiqa*, which conveys the meanings of trustworthiness, reliability, and dependability. In hadith terminology, *thiqah* refers to a narrator who simultaneously possesses the two fundamental qualifications required for credible transmission: *'adālah* (moral integrity) and *ḍabt* (accuracy, precision, and strength of memory). A narrator who fulfills both criteria is regarded as a trustworthy source of hadith transmission.

The status of *thiqah* occupies a central position in determining the quality of a hadith's chain of transmission (*isnād*). Hadith scholars consider the presence of *thiqah* narrators throughout the chain of transmission to be one of the primary requirements for the acceptance of a hadith. Consequently, a hadith whose narrators are all classified as *thiqah* has a strong likelihood of being categorized as *ṣaḥīḥ* (authentic), provided that other conditions are also satisfied, such as an uninterrupted chain of transmission and the absence of irregularities (*shudhūdh*) or hidden defects (*'illah*) [Syukri, 2024: 77]. Nevertheless, the concept of *thiqah* is neither monolithic nor uniform. Within the literature of *jarḥ wa ta'dīl* (narrator criticism and accreditation), scholars developed a hierarchical system of narrator evaluation that recognizes varying degrees of credibility. Among the highest levels are classifications such as *thiqah thiqah*, *thabat*, and *ḥujjah*, all of which indicate an exceptionally high degree of reliability. Narrators placed in these categories are renowned for their exemplary moral integrity and extraordinary precision in transmission, making their narrations rarely subject to scholarly dispute.

Below these elite classifications lies the general category of *thiqah*, which still denotes a narrator of reliable and trustworthy character. Another important classification is *ṣadūq*, referring to a narrator known for honesty and good moral standing but whose precision or memory is not as strong as that of a *thiqah* narrator. For this reason, hadith scholars distinguish between narrations transmitted by *thiqah* narrators and those transmitted by *ṣadūq* narrators when assessing the overall authenticity of a hadith [Hidayati, 2024: 118].

These distinctions in narrator credibility have direct implications for hadith classification. A hadith transmitted by *thiqah* narrators through a chain that fulfills all other requirements may attain the status of *ṣaḥīḥ* (authentic). Conversely, if a chain of transmission predominantly consists of narrators classified as *ṣadūq*, the hadith is generally categorized as *ḥasan* (sound or good). Although a *ḥasan* hadith remains acceptable as legal evidence (*ḥujjah*) in Islamic law, its degree of reliability and certainty is considered lower than that of a *ṣaḥīḥ* hadith.

The designation of *thiqah* is not granted arbitrarily. Hadith scholars employ a variety of rigorous methods to evaluate the reliability of narrators. One of the primary approaches involves the testimony of leading hadith critics who possess extensive knowledge of a narrator's life, character, scholarly competence, and transmission practices. The assessments of experts in *jarḥ wa ta'dīl* serve as a fundamental source in determining whether a narrator deserves the classification of *thiqah*.

In addition to scholarly testimony, evaluations are also based on a narrator's scholarly reputation among contemporaries and within the broader hadith community. Narrators widely recognized for their honesty, piety, and meticulousness in transmitting hadith are more likely to gain recognition as *thiqah*.

Such reputations are typically established through prolonged scholarly interaction and are affirmed by multiple generations of scholars.

Another method regarded as particularly objective is *i'tibār*, the comparative examination of a narrator's reports against those transmitted by other narrators with established credibility. Through this method, scholars assess a narrator's accuracy by evaluating the degree of consistency between his narrations and those of more reliable transmitters. If his reports consistently correspond with those of stronger narrators and rarely contain significant discrepancies, this serves as an important indicator of reliability and supports the attribution of *thiqah* status. Therefore, the concept of *thiqah* is not based solely on personal judgment but is reinforced by systematic scholarly analysis of hadith transmission data itself [Aminah, 2024: 45].

3. Da'if: The Complexity of Weakness in Hadith Transmission

In the science of hadith, the term *da'if* (weak) is used to describe a hadith or narrator that fails to meet the criteria of acceptability established by hadith scholars. Linguistically, *da'if* means weak. In hadith terminology, a narrator is classified as *da'if* when deficiencies exist in either *'adālah* (moral integrity) or *dabt* (accuracy and reliability in preserving and transmitting reports), resulting in a level of credibility that falls short of the standards required for *ṣahīḥ* (authentic) or *ḥasan* (sound) hadith.

Although often treated as a single category, weakness (*da'if*) actually encompasses a wide spectrum of degrees and causes. Some narrators exhibit only minor weaknesses, such as imperfect memory, while still being recognized for their honesty and upright character. Others, however, suffer from more serious deficiencies, including frequent errors in transmission, unknown identity, or even proven dishonesty. Consequently, hadith scholars do not regard all weak narrators as belonging to the same level; rather, they distinguish varying degrees of weakness according to the underlying causes that affect a narrator's reliability [Iqbal, 2024: 66].

From the perspective of *'adālah*, a narrator may be classified as *da'if* for several reasons. First, due to *fisq* (moral transgression), which includes committing major sins or persistently engaging in minor sins that compromise one's moral integrity. Second, because of adherence to certain forms of religious innovation (*bid'ah*) considered capable of influencing the objectivity of hadith transmission. Third, because the narrator is classified as *majhūl* (unknown), meaning that scholars lack sufficient information to assess his credibility. Fourth, because the narrator has been proven to have lied, either in everyday life or in the transmission of hadith itself. Such factors diminish confidence in the reports transmitted by the narrator and may ultimately lead to their rejection.

In addition to issues of moral integrity, weakness may also arise from deficiencies in *dabt*. A narrator may be considered *da'if* if he possesses a weak memory, frequently forgets information, commits numerous errors (*kathīr al-khatā'*), fails to preserve written records properly, or frequently misinterprets and inaccurately transmits reports (*wahm*). Under such circumstances, even a narrator known for piety and honesty may produce narrations whose reliability is compromised due to shortcomings in precision and accuracy.

To address these varying forms of weakness, hadith scholars developed detailed classifications of weak narrators and weak hadith. Some *da'if* hadith retain the possibility of improvement when supported by corroborating chains of transmission (*mutābi'āt*) or by other narrations conveying similar meanings (*shawāhid*). In certain cases, a weak hadith may be elevated to the status of *ḥasan li-ghayrih* (sound due to external corroboration) when sufficient supporting evidence is available. This demonstrates that hadith evaluation is not based solely on a single chain of transmission but also takes into account the broader body of available transmission data [Rahmat, 2024: 112].

One of the most debated issues among scholars concerns the use of weak hadith in the field of *faḍā'il al-a'māl* (virtuous deeds and recommended acts of worship). The majority of hadith scholars, including Imam al-Nawawi and Ibn Hajar al-'Asqalani, permitted the use of weak hadith in the context of encouraging worship and highlighting the virtues of good deeds, provided that certain conditions are met. These conditions include that the weakness must not be severe, the content of the hadith must not contradict established principles of Islamic law, and the narration must not be regarded as definitively attributable to Prophet Muhammad (peace be upon him).

Nevertheless, scholars unanimously agree that hadith transmitted by narrators known to be habitual liars (*kadhdhāb*) or those accused of fabricating hadith (*muttāham bi al-kadhib*) cannot be accepted as authoritative evidence under any circumstances. Hadith containing severe weaknesses cannot be strengthened through supporting chains of transmission and may not be used as a basis for legal rulings or for establishing the virtues of particular deeds. Therefore, the study of *da'if* hadith reveals that the concept of weakness in hadith scholarship is highly complex and requires careful, nuanced analysis before a narration can be accepted or rejected [Rizki, 2024: 94].

4. Majhul: The Problematic Status of Unknown Narrators

In the science of hadith, the term *majhul* is used to describe a narrator whose reliability and credibility have not been clearly established. Linguistically, *majhul* means “unknown” or “unidentified.” In hadith terminology, a narrator is classified as *majhul* when information regarding his identity, character, or scholarly reliability is insufficient, preventing scholars from determining whether he can be considered trustworthy. This condition renders the narrations transmitted by such a narrator difficult to accept, as one of the primary requirements for the acceptance of a hadith is the clear identification and evaluation of its transmitters.

The status of a *majhul* narrator constitutes one of the most significant issues in the discipline of *jarḥ wa ta'dīl* (narrator criticism and accreditation). A narrator is not automatically regarded as reliable merely because no explicit criticism has been recorded against him. Within the methodology of hadith criticism, the absence of sufficient information concerning a narrator's credibility is itself a reason for caution when evaluating the reports he transmits. Consequently, hadith scholars classify *majhul* status as a form of weakness within the chain of transmission (*isnād*) [Amin, 2024: 54].

Hadith scholars generally divide *majhul* narrators into two principal categories: *majhul al-'ayn* and *majhul al-ḥāl*. This classification was developed to

distinguish between different degrees of uncertainty surrounding a narrator. Although both categories involve insufficient information, the level of weakness associated with each is not identical.

Majhul al-‘ayn refers to a narrator from whom only a single transmitter has narrated and about whom there is inadequate information regarding either his identity or reliability. In such cases, the narrator remains virtually unknown within the broader network of hadith transmission. Due to the extreme scarcity of available information, scholars generally regard narrations transmitted by a *majhul al-‘ayn* narrator as weak and unsuitable for use as authoritative evidence (*hujjah*) in legal or theological matters.

By contrast, *majhul al-ḥāl*, often referred to as *mastūr* (concealed or obscure), denotes a narrator whose identity is known but whose moral integrity (*‘adālah*) and precision in transmission (*dabt*) have not been adequately evaluated. In other words, scholars are aware of the narrator’s existence, yet insufficient evidence exists to determine whether he should be classified as reliable or unreliable. As a result, his status remains uncertain and unresolved [Rahmah, 2025: 140].

The distinction between *majhul al-‘ayn* and *majhul al-ḥāl* carries important implications for hadith evaluation. The majority of scholars adopt a stricter stance toward narrations transmitted by *majhul al-‘ayn* narrators because information about them is almost entirely absent. Meanwhile, narrations originating from *majhul al-ḥāl* narrators have become the subject of scholarly disagreement. Some scholars accept such narrations as corroborative evidence (*shawāhid* or *mutābi‘āt*) when supported by stronger chains of transmission, whereas others continue to reject them due to the unresolved nature of the narrator’s credibility.

The debate surrounding *majhul* narrators reflects the balance that hadith scholars sought to maintain between the principle of caution (*iḥtiyāt*) and the desire to preserve as much potentially authentic prophetic tradition as possible. On the one hand, scholars aimed to safeguard the purity and authenticity of the Sunnah of Prophet Muhammad (peace be upon him) by refusing to accept reports transmitted through unclear or inadequately documented sources. On the other hand, they recognized the possibility that some little-known narrators may in fact have been trustworthy individuals whose biographies were simply not extensively preserved in the available literature.

Therefore, the study of *majhul* narrators represents one of the most important topics in hadith methodology, illustrating the complexity and sophistication of classical *isnād* criticism. It demonstrates how hadith scholars carefully balanced methodological rigor with historical realities in their efforts to determine the authenticity of prophetic traditions [Aisyah, 2024: 233].

5. Other Categories of Weakness in Hadith Narration

In hadith studies, apart from the category of *da‘īf* (weak), there are several other forms of narrator weakness that are more severe in nature and have direct implications for whether a narration is accepted or rejected. These categories demonstrate that the evaluation of narrators is not a simple binary classification, but rather a broad spectrum ranging from mild weakness to conditions that lead to the complete rejection of their narrations by hadith scholars.

One of the more serious categories is *matrūk al-ḥadīth*, which refers to a narrator whose narrations are abandoned by scholars due to severe weakness. A narrator may be classified as *matrūk* if he frequently transmits reports that contradict those of trustworthy (*thiqqah*) narrators, possesses extremely poor memory, or is known to be negligent in preserving narrations. Nevertheless, the status of *matrūk* does not always imply that the narrator is a liar; rather, it may indicate that his level of error and unreliability has become overwhelmingly dominant.

An even more severe category includes *muttāham bil-kadhib* and *kadhḥāb*. *Muttāham bil-kadhib* refers to a narrator who is suspected of lying, whether in everyday life or in hadith transmission, although it has not been conclusively proven that he fabricated hadith. In contrast, *kadhḥāb* refers to a narrator who has been definitively proven to have fabricated hadith. Narrations transmitted by such individuals fall under the category of *mawḍūʿ* (fabricated hadith) and cannot be used as legal evidence under any circumstances. Furthermore, such reports are prohibited from being disseminated without clarifying their fabricated status [Nurhaliza, 2024: 120].

In addition to weaknesses related to moral integrity, there are also methodological weaknesses in hadith transmission, one of which is *tadlīs*. *Tadlīs* refers to the practice of obscuring the chain of transmission by omitting an intermediary narrator, making it appear as though a narrator directly received the hadith from his teacher. A narrator known for practicing *tadlīs* is not necessarily rejected entirely; however, his narrations require closer scrutiny, especially when transmitted using the form of *ʿan ʿanah* (e.g., “ʿan fulān”), compared to narrations explicitly transmitted using clear terminology such as *ḥaddathanā*.

Another term is *muḍṭarīb*, which refers to a narration that exhibits inconsistency in either its chain of transmission (*isnād*) or its textual content (*matn*). Such inconsistency may occur when a narrator transmits a hadith in multiple conflicting versions without a clear possibility of reconciliation or preference (*tarjīḥ*). This condition reflects instability in transmission, and therefore *muḍṭarīb* hadith is generally considered weak because it fails to meet the required standards of precision in hadith methodology.

Thus, these categories of weakness demonstrate that the science of hadith criticism possesses a highly detailed and rigorous classification system. Each form of weakness carries different implications for the status of a narration, requiring scholars to conduct careful and critical analysis before determining whether a hadith should be accepted, weakened, or entirely rejected [Syafi'i, 2024: 150].

6. Methodological Significance and Contemporary Relevance

The narrator evaluation system in hadith studies represents one of the major methodological achievements demonstrating a high level of precision within the Islamic intellectual tradition. Nevertheless, in the context of modern academia, this system continues to raise questions regarding the validity of human subjectivity in evaluation and the potential for bias within the process of *jarḥ wa taʿdīl* (criticism and accreditation of narrators). Despite these concerns, several contemporary studies emphasize that the methodology of hadith criticism holds strong relevance as a model of source criticism that can be applied in modern scholarly research.

On the other hand, critiques of this system must also be placed in a balanced perspective, as the classical hadith scholars developed rigorous standards of verification that were appropriate to their historical and intellectual context. Therefore, the relevance of this system in the digital era lies not only in its historical significance but also in its epistemological value in addressing contemporary challenges of misinformation and information disorder [Zuhri, 2023: 45].

E. Conclusion

Narrator credibility constitutes a fundamental element in hadith studies, as it serves as the primary basis for determining whether a hadith narration is accepted or rejected. The concept of narrator credibility is founded upon two essential criteria: *'adalah* (moral integrity) and *ḍabt* (accuracy and precision in preserving and transmitting hadith). These two criteria have long been regarded by hadith scholars as the principal standards for evaluating the reliability and quality of narrators. Through the discipline of *jarh wa ta'dil*, Muslim scholars developed a detailed and systematic framework for assessing narrators. Based on their level of credibility, narrators are classified into various categories, including *thiqah*, *ṣaduq*, *ḍa'if*, and *majhul*, as well as more severe categories of weakness such as *matruk*, *muttahaḥ bil-kadhib*, and *kadhhab*. This classification system reflects the meticulous efforts of hadith scholars to preserve the authenticity and integrity of the Sunnah of Prophet Muhammad from errors, distortions, and fabricated reports. Beyond its role in determining hadith authenticity, the concept of narrator credibility also demonstrates the sophistication of the scientific methodology developed within the Islamic intellectual tradition. The verification system employed by hadith scholars bears significant similarities to modern source criticism, as both emphasize the importance of information validity and source reliability. Therefore, the study of narrator credibility is not only historically significant within hadith scholarship but also offers valuable epistemological contributions to contemporary research methodologies and information verification practices.

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