

A Takhrij Study of The Hadith Al-Thaqalayn in Sunan Al-Tirmidhī

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ABSTRACT

Keywords:

Takhrij, Hadith, Qur'an, Ahl al-Bayt.

Al-Thaqalayn, an Islamic term denoting the Quran and the Ahl al-Bayt, is a fundamental resource for comprehending Islamic teachings and teachings. Extensive research has been devoted to Hadiths that pertain to al-Thaqalayn within the Islamic tradition. This article presents an analysis of the Hadith of al-Thaqalayn, focusing on examining and validating the Sanad and Matan traditions associated with al-Thaqalayn to determine their authenticity and reliability. The takhrij technique entails scrutinizing the text of Hadith al-Thaqalayn by focusing on the passages that are infrequently employed. The findings indicate that the Sanad (chain of narrators) of the Hadith of al-Thaqalayn is classified as Dha'if (weak) due to the presence of narrators who engage in tables (concealing the identity of their sources) and others who have been deemed unreliable. Upon examining the content of the Hadith, it becomes evident that Hadith al-Thaqalayn is in harmony with the Quran, does not conflict with the more authoritative Hadith, is based on rational thinking, and possesses a framework that accurately conveys the teachings of the Prophet.



Introduction

There is a faction within the Muslim community that holds the belief that the Prophet Muḥammad explicitly instructed that the Ahl al-Bayt, which refers to his family, should assume the role of leader and mentor for the Muslim Ummah (Rizaka dkk. 2023). The Prophet's sermon emphasised the importance for Muslims to adhere to the Qur'an and the Ahl al-Bayt to safeguard themselves against mistakes and straying from the right path. The Hadith al-Thaqalayn transmitted the message during a crucial Muslim gathering (Hartono 2019).

Thaqalayn or Thiqlayn (الثقلين) refers to both the Qur'an and the Ahl al-Bayt of the Prophet. In Hadith al-Thaqalayn, the Prophet instructs the ummah to adhere to and comply with both (Nasrullah 2020). The term "Tsaqalain" originates from the Hadith al-Thaqalayn. Al-tsiql (التقىل), derived from Arabic, refers to the concept of burden and load. Al-thiqal (الثقل) refers to the measure of an object's mass or heaviness. Al-Thaqal (الثقل)

refers to an object or entity that possesses significant worth or importance. Based on this premise, al-Thaqalayn is regarded as two invaluable entities (Zamzami 2020).

The key message of Prophet Muhammad (peace be upon him) in the hadith of al-Thaqalayn is for Muslims to not only understand the Qur'an but also follow the guidance of the Ahlul Bayt. Both are seen as essential guides for daily life (Rizaka dkk. 2024). This underscores the importance of preserving and understanding Islamic teachings beyond the Prophet's leadership, ensuring the continuity and purity of Islam.

The hadiths that mention al-Thaqalayn have been extensively studied in the Islamic tradition for many decades. Examining the takhrij of the traditions of al-Thaqalayn has gained significance due to the pivotal role of the Quran and the Ahl al-Bayt in providing spiritual and legal guidance in Islam (Aliah 2022). Nevertheless, the literature has multiple versions and narrations of the Hadith concerning al-Thaqalayn. This prompts inquiries on the validity, authenticity, and reliability of the al-jarḥ wa al-ta'dīl of the carriers of these traditions (Ilyas dan Suliaman 2017).

The literature review about Takhrīj al-Hadīth focusing on extracting Hadiths is extensive. Studying hadiths, especially through takhrīj al-hadīth, offers some really useful advantages (Sani 2023). Firstly, it helps verify the authenticity of hadiths and understand their significance in the language used by hadith scholars. Secondly, it allows for tracking any changes that might have occurred in the text of the hadiths, whether they've been added to or removed from, giving insight into the transmission methods used for these sayings (Siregar 2020). Thirdly, it aims to correct any mistakes or alterations in the text, ensuring accuracy. Additionally, it involves getting to know the biographies of those who narrated the hadiths and assessing their credibility. Lastly, it equips researchers with the skills needed to understand and improve these texts, connecting and verifying them accurately (Sulidar, Ismahani, dan Yazofa 2022).

Also, studies about al-Thaqalayn aren't new. For example, there's an article titled "Relasi Kuasa Dalam Wacana Berpegang Teguh Kepada Dua Pusaka Peninggalan Rasulullah (Hadis Tsaqalain) Di Indonesia." This article looks at how ideas, rules, and knowledge about Hadiths make the talk about going back to the Qur'an and Sunnah stronger. It talks about how knowledge shapes and controls these ideas and how going back to the Qur'an and Sunnah becomes a regular way of talking about things (Hakim 2019).

Another study, "Interpretasi Imam Al-Kulaynī Terhadap Hadis Al-Thaqalayni Dalam Pendekatan Sosio-Historis," explains how Imam al-Kulaynī thought a strong leader was important to say if the Qur'an and Ahlul Bayt were true. He thought Ali was this leader. Without a strong leader, people might doubt if the Qur'an is real. About Ahlul Bayt, the Imami Shia mainly thinks about Alī, Fāṭimah, Ḥasan, and Ḥusayn, which is different from Sunni thinking. This affects Islamic politics and creates differences in how people see the family of Prophet Muḥammad.

This article will do a takhrij of the Hadīth of Al-Thaqalayn, which involves examining and confirming the Sanad (chain of narrators) and Matan (text) of the Hadīth

about Al-Thaqalayn. The objective is to clarify these traditions' validity, reliability, lineage, and outcome.

Research Methods

The researcher thoroughly investigated the Hadith of al-Thaqalayn found in Sunan al-Tirmidhī solely through library research. This study uses Sunan al-Tirmidhī as a secondary source to acquire reliable and comprehensive facts regarding the Hadith that is being investigated.

The six principal volumes of Hadith, known as al-Kutub al-Sittah, are included in this study as secondary sources. These books include Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasā'ī, and Sunan Ibn Mājah. Earlier, the author also performed an early investigation using the book *Al-Mu'jam al-Mufahras Li Alfāz al-Ḥadīth al-Nabawī* authored by Arnold John Wensinck.

Subsequently, the investigation of the history of hadith was conducted by inventorying the criticisms of narrators by hadith critics, referring to various literature, including the book *Tahdhīb al-Kamāl fi Asmā'i al-Rijāl* by Jamāl al-Dīn al-Mizzī, the book *al-Iṣābah fi Tamyīz al-Ṣaḥābah*, the book *Taqrīb al-Tahdhīb*, and the book *Tahdhīb al-Tahdhīb* by Ibn Ḥajar al-'Asqalānī, the book *al-Thiqāt* by Ibn Hibbān, the book *al-Jarḥ wa al-Ta'dīl* by Ibn Abī Ḥatīm al-Rāzī, the book *al-Kāshif fi Ma'rifati Man Lahu Riwayah fi al-Kutub al-Sittah*, and the book *Siyar A'lām al-Nubalā'* by al-Dhahabī, as well as the book *Ikmāl Tahdhīb al-Kamāl fi Asmā' al-Rijāl* by Mughlaṭay.

When conducting takhrij, five methods can serve as a reference: takhrij based on the initial recitation in the hadith text; takhrij through uncommon recitations in the hadith text; takhrij based on the name of the first narrator; takhrij according to the theme of the Hadith; and takhrij based on the status/quality of the Hadith. This study utilized the second approach of takhrij, explicitly focusing on the hadith text of al-Thaqalayn and extracting information from seldom-utilized passages. The research concentrated on the terms *thaqalayni* and *'itratī*.

Results and Discussion

Identification Of The Hadith Of Al-Thaqalayn

The Hadith al-Thaqalayn to be examined has the following matan:

إِنِّي تَارِكُ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضَلُّوا: كِتَابَ اللَّهِ، وَعِترَتِي أَهْلَ بَيْتِي

“Verily I leave you two precious heirlooms, if you hold fast to them you will not go astray: The Qur'an and my 'Itrah, my Ahl al-Bayt”.

To determine the location of the Hadith al-Thaqalayn, the researcher proceeded to examine the text of the Hadith. This study identified the Hadith in *al-Mu'jam al-Mufahras li Alfadz al-Ḥadīth al-Nabawī* by referencing the infrequently used terms *thaqalayni* (ثقلين) and *'itratī* (عترتي). These phrases were located in Volume 1, page 294, and Volume 4, page 120. The research utilized specific keywords that enabled us to identify the composition

of the Hadith through the classification of the letter index. This can be summarised as follows:

كتاب تخریج الحديث	البيان	كتاب الحديث
المعجم المفهرس لألفاظ الحديث النبوي	م فضائل الصحابة 36، 37	صحيح مسلم
	ت مناقب 31	سنن الترمذي

The takhrīj of this Hadith was determined to be based on two sources from the Qutub al-shittah, specifically Ṣaḥīḥ Muslim and Sunan al-Tirmidhī. Upon doing a thorough examination of the Hadith literature, one will come across the Hadith of al-Thaḳalayn or related traditions, which can be summarised as follows:

Reported by Muslim in the book Ṣaḥīḥ Muslim in Chapter Faḍāil al-Ṣaḥābah Hadith Number 2408, the text reads:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَشُجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنْ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا؛ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسَمِعْتُ حَدِيثَهُ، وَعَزَّوْتُ مَعَهُ، وَصَلَّيْتُ خَلْفَهُ، لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدَّثَنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: يَا ابْنَ أَخِي، وَاللَّهِ لَقَدْ كَبَّرْتَ سِتِّي، وَقَدَّمَ عَهْدِي، وَنَسِيتَ بَعْضَ الَّذِي كُنْتُ أُعْيِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا حَدَّثْتُكُمْ فَأَقْبَلُوا، وَمَا لَا فَلَا تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى حُمًّا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، وَوَعَّظَ وَذَكَّرَ، ثُمَّ قَالَ: “أَمَّا بَعْدُ؛ أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ، يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا نَارِكٌ فِيكُمْ ثَقَلَيْنِ؛ أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ”، فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: “وَأَهْلُ بَيْتِي، أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، وَمَنْ أَهْلُ بَيْتِي يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِي، وَلَكِنْ أَهْلُ بَيْتِي مَنْ حَرَّمَ الصَّدَقَةَ بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هَؤُلَاءِ حَرَّمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ

“Zuhair ibn Harb and Shuja' ibn Makhlad, both from Ibn' Ulayyah, informed me of the following: Zuhair stated that Isma'il ibn Ibrahim relayed that Abū Hayyan reported that Yazid ibn Hayyan said: “I accompanied Zayd ibn Arqam along with Hussain ibn Sabrah and 'Umar ibn Muslim. Once seated, Hushain addressed Zayd ibn Arqam, acknowledging his fortunate experiences of having seen, heard, fought alongside, and prayed behind the Messenger of Allah. Hushain then requested Zayd to share what he had heard from the Messenger of Allah.” In response, Zayd ibn Arqam expressed his advanced age and imminent demise. I require the ability to retain some information conveyed by the Messenger of Allah. I can communicate what I am capable of, so please accept it. However, it only compels me to impart what I can. On another occasion, Zayd ibn Arqam recounted that the Prophet Muḥammad (peace and blessings be upon him) delivered a sermon at a spring known as Khumm, between Makkah and Madinah. He praised Allah, gave advice and warnings, and said: 'Amma bad”. Know, O, my brothers, that I am a human being (like you). Soon, the Messenger of my Lord (i.e., the angel of death) will come, and I will answer him. I will leave among you Tsaqalain (two heavy things),

namely: Firstly, the Book of Allah in which there is guidance and light, so take the Book of Allah and hold fast to it.' He urged and encouraged following the Book of Allah. Then he continued: '(Secondly), and my Ahl al-Bayt. I remind you of my ahl al-bayt' - he said this three times -. So Hushain asked Zayd ibn Arqam: 'O Zayd, who are the ahl al-bayt of the Messenger of Allah? Are not his wives his Ahl al-bayt?' Zayd ibn Arqam replied: 'His wives are indeed his ahl al-bayt, but his Ahl al-Bayt are those from whom it is forbidden to receive zakat after his death.' Hussain said: 'Who are they?' Zayd replied: 'They are the family of 'Ali, the family of 'Aqil, the family of Ja'far, and the family of 'Abbas.' Husayn said: 'Are they all forbidden to receive zakaah?' Zayd replied: 'Yes.

Reported by Muslim in the book *Ṣaḥīḥ Muslim* in Chapter *Faḍāil al-Ṣaḥābah* Hadith Number 24086, the text reads:

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ، حَدَّثَنَا حَسَنُ بْنُ يَحْيَى ابْنِ إِسْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَسَأَلَ الْحَدِيثَ بِنَحْوِهِ بِمَعْنَى حَدِيثِ زُهَيْرٍ.

Reported by Muslim in the book *Ṣaḥīḥ Muslim* in Chapter *Faḍāil al-Ṣaḥābah* Hadith Number 24086, the text reads:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ - كِلَاهُمَا عَنْ أَبِي حَبَّانَ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ إِسْمَاعِيلَ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى، وَمَنْ أَخْطَأَهُ ضَلَّ.

Reported by Muslim in his book *Ṣaḥīḥ Muslim* in Chapter *Faḍāil al-Ṣaḥābah* Hadith Number 24086, the text reads:

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ، حَدَّثَنَا حَسَنُ بْنُ يَحْيَى ابْنِ إِسْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْتَ خَلْفَهُ - وَسَأَلَ الْحَدِيثَ بِنَحْوِهِ حَدِيثِ أَبِي حَيَّانَ، غَيْرَ أَنَّهُ قَالَ: أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ، أَخَذَهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللَّهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ وَفِيهِ. فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، وَإِنَّ اللَّهَ إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ ثُمَّ يُطَلِّفُهَا فَيَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا، أَهْلُ بَيْتِهِ أَصْلُهُ وَعَصَبَتُهُ الَّذِينَ حَرُمُوا الصَّدَقَةُ بَعْدَهُ.

Reported by Imam al-Tirmidhī in *Sunan al-Tirmidhī*, *Kitab Al-Manāqib 'An Rasulillah Saw*; Chapter 31, Hadith Number 37886, with the following wording:

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ وَالْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ مَسَّكُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَخَذَهُمَا أَكْبَرُ مِنَ الْآخِرِ؛ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعِزَّتِي أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَاَنْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

'Ali ibn Mundzir Al Kufi informed us that Muḥammad ibn Fuḍayl informed us that Al A'mash heard from 'Athiyyah, who heard from Abū Sa'id, and Al A'mash heard from Ḥabīb ibn Abū Tsabit who heard from Zayd ibn Arqam (may Allah be pleased with him), both of whom said: The Messenger of Allah (peace and blessings be upon him) said: "Indeed, I have left you something that, if you adhere to it, you will not deviate from the

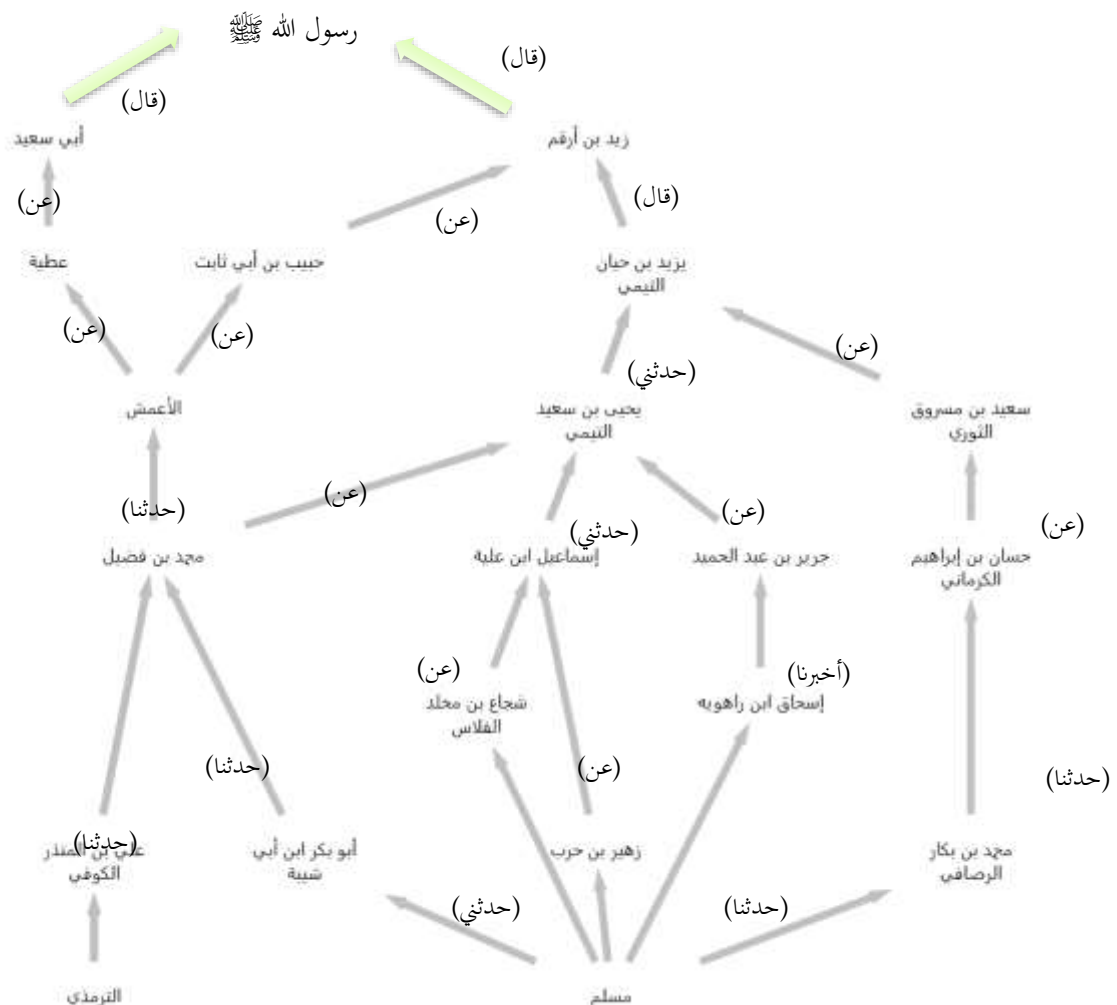
right path after my departure. Among these things, one is more significant than the other. The Book of Allah is like a rope that Allah extends from the heavens to the earth, and my descendants are from my people. They will not separate until they meet me at the pool.

Therefore, be mindful of how you treat them after my demise.”

It is essential to mention that the traditions mentioned earlier regarding the heritage of the two Prophets can be found not only in the primary collection of hadith books (al-kutub al-sittah) but also in Sunan al-Dārimī and Musnad Aḥmad ibn Ḥanbal. These narrations in Sunan al-Dārimī and Musnad Aḥmad ibn Ḥanbal are closely related in meaning to the previously discussed Hadith.

Sanad Analysis Of The Hadith Of Al-Tsaqalain

Once the preceding actions have been completed, it is necessary to determine the precise position and location of the Hadith in prominent Hadith books. Consequently, the author will establish a systematic arrangement of the chain of narrators (sanad). The resulting combined sanad scheme encompasses the transmission lines of Imam Muslim and Imam Al-Tirmidhī and is presented as follows:



Following that, this study provides a detailed explanation of Tarjamah al-wat. This is the process of translating or elucidating information regarding the narrators in the chain of transmission of the hadith. Hadith science places significant importance on the process of identifying the authenticity and reliability of hadiths. Tarjamah al-ruwat comprises data such as the individual's name, kunyah, laqab, year of birth, year of death, and the names of their teachers and students. The author will further elucidate the analysis provided by the scholars of al-Jarḥ wa al-Ta'dīl on the narrator. The following is the translation of the chain of narrators of the hadith through the transmission channel contained in Sunan Al-Tirmidhi:

1. Abū Sa'id

Sa'd ibn Malik ibn Sinan ibn Ubaid ibn Tha'labah ibn Ubaid ibn Al-Abjar, also known as Abū Sa'id, was a renowned Companion from the Khazraj tribe in Medina. Sa'd ibn Malik and his father, Malik ibn Sinan, were companions of the Prophet Muḥammad. According to other narrations, Sa'd ibn Malik passed away in either the year 63 AH, as per one account, or possibly in 64 AH, 65 AH, or 74 AH, all in Medina.

The teachers in the transmission of hadith include Prophet Muḥammad (PBUH), his father, his cousin Qatādah ibn Nu'mān, and prominent companions like Abū Bakar, 'Umar, 'Uthmān, 'Alī, Zayd ibn Thābit, and many others. As for his students in the transmission of hadith, they include Ibn 'Umar, Jābir ibn 'Abdillāh, Anas ibn Mālīk, 'Āmir ibn Sa'ad, Abū Salamah ibn 'Abd al-Raḥmān, Sa'īd ibn al-Musayyib, Ḥasan al-Baṣrī, and many more.

Ibn Ḥajar attributed Abū Sa'id to be a prolific narrator of several traditions. Al-Dhahabi, on the other hand, described Abū Sa'id as a companion of the Prophet and a knowledgeable faqih who deeply understood Islam.

2. Zayd ibn Arqam

Zayd ibn Arqam, also known as "Dhul Udhun al-Wā'iyah," was a respected and esteemed companion of the Prophet Muḥammad. He belonged to the Khazraj tribe and was an Ansar. Zayd resided in Kufa and died in the same city in 66 AH or 68 AH.

Zayd ibn Arqam directly learned and transmitted hadiths from Prophet Muḥammad (PBUH) and 'Alī ibn Abī Ṭālib, both of whom were his teachers in the hadith transmission. He had numerous students in this field, including Anas ibn Malik, Iyās ibn Abī Ramlah al-Shāmī, Thumāmah ibn 'Uqbah al-Muhallamī, and many others, some of whom are mentioned as associates or disciples of Zayd ibn Arqam without specific names.

Ibn Ḥajar regarded Zayd ibn Arqam as a renowned companion. Al-Dhahabi documented his involvement in seventeen (ghazwah) battles alongside Prophet Muḥammad SAW.

3. 'Athiyyah

Athiyyah ibn Sa'ad ibn Janādah, also known as Abū al-Ḥasan, was a renowned Muslim scholar from Kufa during the second century AH. He was affiliated with the Shia

community in Kufa. The exact date of his death is uncertain, with different accounts suggesting it occurred between 111 AH and 127 AH. According to Ibn Qan‘ān, he passed away in 127 AH. He is classified as belonging to the third level in the *sadaqat al-wat*.

The teachers in the field of hadith transmission include Abū Sa‘īd al-Khudrī, Abū Hurayrah, Ibn ‘Abbās, Ibn ‘Umar, Zayd ibn Arqam, ‘Ikrimah, ‘Adī ibn Thābit, ‘Abd al-Raḥmān ibn Jundub, and also mentioned is Ibn Janab. Meanwhile, students in the field of hadith transmission include Ḥasan and ‘Umar, Al-A‘mash, ‘Amr ibn Qays al-Malā’ī, Muḥammad ibn Juhādah, and many others who are noted in the transmission of hadith.

As per Ibn Hajar, ‘Athiyyah was a narrator who was considered trustworthy but had occasional errors in recounting traditions. He was also known as a narrator who practiced *mudallis*, a technique where he would omit the name of the intermediary narrator. Both Al-Nasā’ī and Al-Dhahabī saw him as weaker in terms of reliability. However, Yahya ibn Ma‘īn considered him to be a righteous narrator.

4. Ḥabīb ibn Abī Thābit

Ḥabīb ibn Abī Thābit, also known as Qays ibn Dīnār or Qays ibn Hind and referred to as Abū Yaḥya, was a hadith narrator from Kūfah. He hails from the Asad tribe and has a Kahil tribal background. Ḥabīb ibn Abī Thābit passed away in either 119 AH or 122 AH. Despite his lineage's uncertainties, he is classified as a hadith narrator in the third category.

Ḥabīb ibn Abī Thabit had numerous mentors in his hadith transmission, including Ibn ‘Umar, Ibn ‘Abbās, Anas ibn Mālik, Zayd ibn Arqam, Abū al-Ṭufayl, Ibrāhīm ibn Sa‘d ibn Abī Waqqās, Nāfi‘ ibn Jubayr ibn Muṭ‘im, Mujāhid, Aṭā’, Sa‘īd ibn Jubayr, and many others. He also received hadiths from peers in the field, such as Dhur ibn ‘Abdillah al-Hamdānī, Abdah ibn Abī Lubābah, Ammārah ibn ‘Umayr, Muḥammad ibn ‘Alī ibn ‘Abdillah ibn ‘Abbās, and more. Additionally, he sourced hadiths from Ummu Salamah and Ḥakim ibn Ḥizām. In his role as a hadith transmitter, Ḥabīb ibn Abī Thabit had several students, including Al-A‘mash, Abū Ishaq al-Shaybānī, Ḥusayn ibn ‘Abd al-Raḥmān, Zayd ibn Abī Anisah, Al-Thawri, Shu‘bah, Al-Mas‘ūdī, Ibn Jurayj, and others.

Al-Nasā’ī regards Ḥabīb ibn Abī Thabit as a reliable narrator. Yaḥyā ibn Ma‘īn shares the same view, referring to him as a reliable and authoritative narrator. Likewise, al-Dhahabī considers him to be a reliable narrator, as well as a scholar and jurist.

5. Al-A‘mash

Sulaiman ibn Mihran, known as Al-A‘mash, Al-Hāfiẓ, and Sheikh al-Islam, was a renowned hadith scholar. He was commonly called Abū Muḥammad and carried the surname al-Hāfiẓ as al-Asadī al-Kāhilī. While some sources suggest his origin to be from Tabaristan, others even identify him as al-Dabawandi; despite residing in Kufa, Sulaiman ibn Mihran adhered to Shiism. He was born in 61 AH, coinciding with the day of Husayn's death, although alternative accounts propose a birth two years before this event. Reports vary regarding his death, with some stating 147 AH, others claiming 148 AH, and specific opinions indicating 145 AH. While his birthplace is Dunbaund, he resided in Kufa and traveled to the Wasīṭ of Mecca. He held the position of a fifth-tier hadith narrator.

Although recognized for memorizing hadiths, he was known to occasionally engage in tables, which involved concealing the source of traditions.

The teachers in his hadith transmission included Abū Wa'il, Zayd ibn Wahb, Abū 'Amr al-Shaybānī, Ibrāhīm al-Nakha'ī, Sa'īd ibn Jubayr, and many other prominent figures from the Tābi'īn generation. Among his students were Al-Ḥakam ibn 'Utaybah, Abū Ishāq al-Sabī'ī, Ṭalḥah ibn Muṣarrif, 'Āsim ibn Abī al-Najd, and many peers, including Imam Abū Ḥanīfah, Al-Awzā'ī, and numerous other renowned scholars in the field of hadith transmission.

Ibn Ḥajar considered him to be reliable and well-informed about hadith recitations. Additionally, he held a prominent position in the Islamic community and was esteemed as one of the foremost authorities.

6. Muḥammad ibn Fuḍayl

Muḥammad ibn Fuḍayl ibn Ghazwan, also known as "Al-Hafīz" and "Abū 'Abd al-Raḥmān," was a well-known scholar of hadith narration. He hails from Kūfah and belongs to the al-Dhābbī family. Muḥammad ibn Fuḍayl was highly regarded for his expertise in preserving Hadith. Initially, he was a fervent Shia adherent. He passed away in either 194 AH or 195 AH in Kūfah. Muḥammad ibn Fuḍayl is positioned as the ninth generation.

Famous mentors in hadith transmission encompass notable names like Ismā'īl ibn Abī Khālīd, Āsim al-Aḥwal, Abū Ishāq al-Shaybānī, Yaḥyā ibn Sa'īd al-Anṣārī, and numerous others. Renowned students in this field include significant figures such as Sufyān al-Thawrī, Aḥmad ibn Ḥanbal, Ishāq ibn Rāḥawayh, Aḥmad ibn 'Umar al-Wakī, and a multitude of other scholars in the realm of hadith transmission.

According to Ibn Ḥajar (صدوق عارف، رمي بالتشيع), he is considered knowledgeable in Hadith and known for his adherence to Shiism. Al-Dhahabī likewise describes him as (ثقة شيعي) a reliable Shia traditionist.

7. 'Alī ibn al-Mundhir al-Kūfī

His full name is 'Alī ibn al-Mundhir ibn Zayd, commonly known as al-Ṭarīqī. He holds the title al-A'war and is also referred to as Abū al-Ḥasan. He belongs to the al-Awdī family and is occasionally called al-Asadī, al-Kūfī, al-'Allāf, al-Ṭarīqī, and al-A'war. Regarding his religious beliefs, 'Alī ibn al-Mundhir was a Shia follower. He passed away in 256 AH and is positioned as the tenth generation in the lineage of narrators.

Teachers in hadith transmission comprised Aḥmad ibn al-Mufadl al-Hafri, Sufyan ibn Uyainah, and Waki' ibn al-Jarrah, among others. Notable disciples in this field encompass al-Tirmidhī, al-Nasa'i, Ibn Majah, and a wide array of scholars such as Abū Bakr Abdullah ibn Abū Dawood, Abdullah ibn Uruwah al-Hirawī, and many more, known for their contributions to the transmission of hadith.

Scholars of al-jar wa al-ta'dīl, like Ibn Ḥajar, considered him to (صدوق يتشيع) to be a shadow, meaning he accepted Shia doctrines. Similarly, al-Dhahabi noted that al-Nasai described him as a pure Shia who was (شيعي محض ثقة) highly trustworthy in religious issues.

8. Al-Tirmidhī

His full name is Muḥammad ibn ‘Īsā ibn Sūrah ibn Mūsā ibn al-Ḍaḥḥāk, although some argue that his name is Muḥammad ibn ‘Īsā ibn Yazīd ibn Sūrah ibn al-Sakan. He is commonly called “Al-Ḥāfiẓ” and by the kunyah “Abū ‘Īsā.” He belonged to the al-Silmī lineage and was renowned as Imām al-Tirmidhī. He was a prominent scholar of Hadīth and resided in the Khurāsān region. According to other sources, he was born around 210 AH and passed away around 279 AH (or 275 AH). His death occurred in the village of Bugh in Turmudh. He is considered to be of the twelfth rank.

According to Ibn Ḥajar, he was regarded as a (ثقة حافظ) *thiqah*, meaning a trustworthy individual who had memorized the Prophetic traditions. Similarly, al-Dhahabī saw him as a (الحافظ). Imam al-Tirmidhī gained recognition for his significant role in gathering and categorizing the teachings and practices of the Prophet Muḥammad in his renowned publication, “Sunan al-Tirmidhī.”

Imam al-Tirmidhī is renowned among scholars as a hadith scholar, earning the title “the owner of scholarly works.” He authored numerous books, with the most notable ones being “Al-Jāmi‘ al-Ṣaḥīḥ” and “Al-Shamā’il.” “Al-Jāmi‘ al-Ṣaḥīḥ” is a valuable compilation of authentic traditions, while “Al-Shamā’il” is a renowned work focusing on the nature and physical characteristics of Prophet Muḥammad. Additionally, he penned other significant works such as “Kitab al-‘Ilal,” “Kitab al-Tarikh,” “Kitab al-Zuhd,” “Kitab al-Asma’ wa al-Kunā,” and many more. His works have contributed significantly to the understanding and dissemination of the Prophet's hadiths and his characteristics, becoming important references in the study of Islamic religion.

Analysis Of The Hadith Text Of Al-Thaqalayn

In order to thoroughly evaluate the Hadith al-Thaqalayn, the researcher scrutinizes its Matan or content. The critique of the matan itself is not a recent development in the field of hadith science since it dates back to the time of the Prophet. When examining the content of this hadith, the researcher employed the criterion put out by Saladin al-Adhabi, which is widely regarded as a practical and understandable tool for studying hadith. In this investigation conducted by Muḥammad Syuhudi Ismail, Saladin al-Adhabi identified four distinct standards: (1) in accordance with the teachings of the Qur'an; (2) in accordance with the prevailing and superior traditions; (3) in accordance with human logic and historical evidence; (4) The arrangement of the phrase provides a clue to the prophetic message.

According to scholars, those who cause harm to the Ahl al-Bayt also harm Prophet Muḥammad. In the Qur'an, Allah issues a warning in Surah Al-Ahzab verse 57:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

“Indeed, those who harm Allah and His Messenger. Allah will curse him in this world and the Hereafter and prepare for him a humiliating punishment”.

In addition, Allah instructed the Prophet to communicate the teachings of the Quran to humanity as a means of providing guidance and instruction, as well as to encourage

them to engage in critical thought and contemplation. This mandate is mentioned in verse 44 of Surah Al-Nahl.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“And We have revealed to you the Quran, that you may explain to humanity what has been revealed to them and that they may think”.

The two Qur'anic verses are divine utterances that elucidate the Qur'an as the guiding principle for Muslims and also expound upon the affection towards Ahl al-Bayt, the progeny of the Prophet. The Hadith text that intersects with this Hadith al-Thaqalayn is the Hadith, which mentions al-Sunnah without Ahl al-Bayt, specifically the Hadith narrated by Malik.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

“I have left you two things; you will not go astray forever if you stick to them: the Book of Allah and the Sunnah of His Prophet”.

Regarding the conclusion of the ruling on the hadith text concerning the presence of Qur'anic verses and other Hadiths that coincide with the Hadith al-Thaqalayn, as well as the examination of the hadith text concerning human rationality and the construction of the prophetic statement, this will be discussed in section D.

The Status Of The Sanad And Matan Of The Hadith Al-Thaqalayn Narrated By Imam Al-Tirmidhī

The study of the sanad of the Hadith al-Thaqalayn, as narrated by Imam al-Tirmidhī through the Tarjamah al-rust, can be simplified by examining the aspects of al-Jarḥ wa al-Ta'dīl and ṣiḡhat al-Taḥammul wa al-Adā' in the table provided below:

No	Nama Perawi	Tabaqah	Tahun Wafat	Al-Jarḥ wa Al-Ta'dīl	Ṣiḡhat
1	Abu Sa'īd	1	63 H	Thiqah	قال
2	Zaid bin Arqam	1	66 H	Thiqah	قال
3	'Athiyah	3	111 H	Shaduq	عن
4	Habib bin Abu Tsabit	3	119 H	Thiqah	عن
5	Al-A'masy	5	147 H	Thiqah	عن
6	Muhammad bin Fudhail	9	194 H	Shaduq	حدثنا
7	Ali bin Al-Mundzir Al-Kufi	10	256 H	Shaduq	حدثنا
8	Al-Tirmidhi	12	279 H	Thiqah	حدثنا

Based on the analysis of the sanad provided in the table above, a preliminary inference can be made that the status of this hadith is Ḥasan, as indicated by Imam al-Tirmidhī in his Sunan book. This may be observed by examining the criteria for the

authenticity of the sand. Firstly, it is evident that all of them (*muttaṣil*) are interconnected from the standpoint of sanad connection. Furthermore, regarding the quality of the narrators, the study revealed that certain narrators were deemed *thiqah* (trustworthy). In contrast, others were identified as *Ṣadūq* (truthful), specifically 'Athiyyah, Muḥammad ibn Fuḍail, and Ali ibn Al-Mundzir Al-Kufi. Furthermore, regarding his reliability, there is a particular narrator, 'Athiyyah, who frequently commits errors. Regarding the *'illat* and *syudhudh*, Zahir did not identify any flaws or inconsistencies in the narrator's sanad compared to a more reliable narrator.

In addition, the researcher examined the hadith sanad of al-Thaqalayn, focusing on the interactions and relationships among the narrators during their lifetime, particularly in the context of the activity of receiving and transmitting hadith histories, known as (*al-Tahammul wa al-Adā'*). The table above clearly demonstrates that the *ṣiḡhat lafaz* (قال), (*حدثنا*), and (*عن*) signify that the sanad is *Muttaṣil*, as each narrator directly received this hadith from their respective instructor.

Upon closer examination, it has been discovered that a narrator, specifically Al-A'mash, has been found to engage in *tadlis*. However, it cannot be definitively concluded that the chain of transmission for this tradition is rejected solely on this basis. Ibn Ḥajar al-'Asqalany categorized medallist narrators into five levels, placing Al-A'mash in the second level. Therefore, his narration is still considered valid and accepted, albeit with some reservations, due to his esteemed status.

Nevertheless, other narrators engaged in *tadlis*, specifically Ḥabīb ibn Abī Thabit and 'Athiyyah. Ibn Ḥajar categorizes Athiyyah as a fourth-level narrator and Ḥabīb as a third-level narrator. It should be noted that the traditions narrated by these medallist narrators from the third and fourth levels can only be considered reliable if there are additional justifications for their acceptance.

Furthermore, 'Athiyyah, classified as a *mudallis* narrator, was discredited by scholars such as Al-Nasa'i and Al-Dhahabi. Based on this, it can be inferred that the Hadīth of al-Thaqalayn, as told by Imam al-Tirmidhī, is considered *Dha'īf* (Weak) according to Sanad's critique.

From the criticism of the text of the hadith al-Thaqalayn in the narration of Imam al-Tirmidhī, the researcher presents the following points: Firstly, this Hadīth does not contradict the Qur'ān, as explained in the previous two verses. Secondly, it does not contradict the traditions that have a higher level of strength and position, as mentioned in the previous subheading of the Hadith about the Book of Allah and the Sunnah of His Prophet, which was narrated by Malik but weakened by Al-Bayhaqi and Al-Sakhawi in their explanation in the book of al-Ajwibah al-Marḍiyyah. Thirdly, when viewed in terms of common sense, the content of the text of the Hadith about the two heirlooms left by the Prophet is not contradictory. The Qur'an is a guide and instruction for Muslims, and there are instructions from the Prophet to give rights to the Ahl al-Bayt, which also includes affection for the Messenger through respect for his descendants. Fourthly, the Hadith stating that the Prophet left two legacies (the Qur'an and the Ahl al-Bayt) looks like he made a will before his death for Muslims to abide by these instructions; hence, the

Prophet explicitly encouraged them to abide by them. Thus, the structure of this Hadith from its statement indicates the prophetic word.

Conclusions

Upon examining the Sanad and Matan of the Hadith al-Thaqalayn, it is evident that this Hadith presents several concerns in its sanad, particularly regarding the narrators who engaged in tables. Although efforts have been made to undermine the credibility of these narrators, there are notable deficiencies in the narration of this Hadith. Nevertheless, upon considering the text, the Hadith al-Thaqalayn does not provide any contradictions with the Qur'an, traditions that hold a greater level of authority, or logical reasoning. It aligns with the Islamic ideals that promote reverence for the Ahl al-Bayt and adherence to the teachings of the Qur'an. Therefore, despite the tradition's transmission lineage deficiencies, its message can still be considered an indication of the prophetic word. In summary, this article concludes that although the sanad of the Hadith al-Thaqalayn has faced criticism, the matan of the Hadith is still pertinent and does not conflict with the principles of Islam.

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