THE METHODOLOGICAL STEPS EMPLOYED BY SA'ĪD AL-MARRĪ IN IDENTIFYING THE ‘ILLAH IN AL-HADĪTH AL-GHARĪB

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Abstract

This article discusses the method used by Sa’īd Muhammad Hamad al-Marrī in analyzing the causes of the ‘illah al-hadīth al-gharīb bi al-hadīth al-mashhūr (the criticism of a rare hadith based on a famous hadith) by some ulama who are experts in the criticism of hadith. The article aims to answer two main questions: what is the meaning of ‘illah al-hadīth al-gharīb bi al-hadīth al-mashhūr and what is Shaykh Sa'īd al-Marrī’s methodological approach in identifying the ‘illah in al-hadīth al-gharīb based on the existence of al-hadīth al-mashhūr. This article is written using a qualitative literature review method, with the book ‘Illah al-Ḥadīth al-Gharīb bi al-Ḥadīth al-Mashhūr by Shaykh Sa'īd al-Marrī as the main reference. The research sources include Sa'īd al-Marrī’s work and other relevant secondary references related to the topic. The article finds that the method used by Sa’īd al-Marrī is the tanṣīṣ method, which involves two aspects of research: the sanad (chain of narrators) and the matn (content) of the hadith. The methodological steps are as follows: For the ‘illah in the sanad of the hadith: first, mentioning one version of the matn of the hadith. Second, mentioning the narration of the hadith from both the famous and the rare chains. Third, analyzing the ‘illah in both chains of the hadith using the tanṣīṣ method. Fourth, drawing conclusions. This article is expected to help readers understand the method employed by Sa’īd al-Marrī as a contemporary scholar of hadith in analyzing the presence of ‘illah.

Keywords: Sa’īd al-Marrī, al-ḥadīth al-gharīb, al-hadīth al-mashhūr, ‘illah al-ḥadīth

Article’s Doi: 10.55987/njhs.v5i1.144
LANGKAH METODOLOGIS SA’ĪD AL-MARRĪ DALAM MENEMUkan ‘ILLAH PADA HADIS GARĪB

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Abstrak


Doi Artikel: 10.55987/njhs.v5i1.144
INTRODUCTION

The classification of hadith based on the number of narrators in the chain of transmission (sanad) is divided into two categories: mutawātir and āhād. Within the āhād category, there are three subcategories: mashhūr, ‘aāz, and ghañb. Mashhūr refers to a hadith narrated through three or more chains of transmission but does not reach the level of mutawātir.¹ The requirement of having a minimum of three chains does not necessarily apply to all levels of the sanad; it could be present at only one level. For example, if at the level of the companions, the hadith is narrated by only three narrators, but in subsequent levels, there are four or more, the hadith is still classified as mashhūr.²

On the other hand, ‘aāz is a hadith narrated through two chains of narrators.³ The requirement of having two sanad as mentioned in the above definition, does not necessarily apply to all levels of the sanad. It is sufficient to have it in one level, provided that the other levels of the sanad have no less than two narrators.⁴ According to Ibn Salah, ‘aāz is a hadith narrated by two or three narrators in one of its levels of the sanad (tabaqah), even if it is only in one level of the sanad.⁵ This opinion is also followed by Imām al-Nawawī.

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Subsequently, *gha‘īb* is a hadith narrated through a single sanad, either in all *tabaqah* or only in some of the sanad. It is called *gha‘īb* because it appears to be isolated or distinct from other hadiths. Another understanding of the *gha‘īb* hadith is a hadith where the solitary position of the narrator is in the middle of the sanad. This means that the hadith is narrated by more than one narrator in the original chain of narrators (*tabaqah* *ṣaḥabīyyah*), and then in the subsequent *tabaqah*, there is a narrator who stands alone in his narration.

Not all hadiths have the status of *ṣaḥīḥ*. There are hadiths that have hidden issues that can downgrade their status to ḥasan or even be considered *ma‘lūl* as the part of *da‘īf*. In *ma‘lūl*, there is a term called *‘illah*, which refers to a hidden defect within the hadith. The *ma‘lūl* hadith is a hadith that has a flaw that can undermine its authenticity, even though it appears to be free from such flaws externally. Mahmud al-Ṭaḥḥān defines *‘illah* in hadith as a hidden cause that can undermine the status of *ṣaḥīḥ* of the hadith. It is a hidden or obscure cause that can result in the deficiency of a hadith that seemingly avoids various shortcomings. This hidden cause is challenging to discover due to its concealed nature.

The criticism of *gha‘īb* hadith through *mashhūr* hadith is known as the *‘Illah al-Hadīth al-Gha‘īb bi al-Hadīth al-Mashhūr*. This is due to the existence of *mashhūr* hadiths that have the same content or share some narrators, leading some ulama of hadith criticism to criticize the *gha‘īb* hadith. Meanwhile, in the narration of the *gha‘īb* hadith, all of its narrators are declared *thiqah* (trustworthy), and there is no difference between them. This prompted Shaykh Said Muhammad Hamad al-Marri to express his thoughts on why this

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9 Ibid. 8; Jalāluddinal-Suyūṭi, Tadrīb al-Rāwī, p. 164.
phenomenon occurs. Shaykh Said Muhammad Hamad al-Marri documented his research findings on this topic.

Shaykh Sa‘īd Muhammad Hamad al-Marri was born in 1968 CE. He obtained his bachelor's degree in Hadith from the Islamic University of Madinah. He then earned a master's degree in Hadith from the University of Jordan. Afterward, he obtained a Ph.D. in Hadith from the University of Jordan. He also holds a license in memorizing the Quran from Madinah. He has served as a judge in the high Sharia court in 2003, a legal expert in the Ministry of Awqaf in 2005, and the Director of the Department of Islamic Affairs in the Ministry of Awqaf Qatar in 2009. He has expertise in the fields of *nahw, šarf, al-qawaid al-fiqhiyyah*, and *mu‘āmalah*, which cover more than 1000 verses. He has conducted numerous research studies related to hadith, his sciences, and fiqh. One of his works is "I‘lāl al-Ḥadīth al-Gharīb bi al-Ḥadīth al-Mashhūr".¹⁰

In his book, the Shaykh delves into the reasons behind these criticisms, dividing them into two main aspects: the sanad (chain of narrators) and the matn (content) of the hadith. Each aspect includes several cases of hadiths that he examines. Many previous studies have discussed *ghaīb* hadiths and *mashhūr* hadiths in terms of dividing hadiths based on the number of narrators in each level of the chain. However, the author has not come across any articles or journals specifically addressing the criticism of *ghaīb* hadith through *mashhūr* hadiths. Therefore, the author intends to investigate the methods or steps used by Shaykh Sa‘īd Muhammad Hamad al-Marri in his research. In this article, the author will focus on two core issues: the meaning of ‘I‘lāl al-Ḥadīth al-Ghaīb bi al-Ḥadīth al-Mashhūr and the steps taken by the Shaykh in addressing the issues related to *ghaīb* and *mashhūr* hadiths.

There have been many previous studies discussing the *mashhūr* hadith and the *ghaīb* hadith, including the exploration of the general correlation theory by JuynBoll, which rejects the Prophet's hadith, both *āḥād* and *mutawātir*, and compares it with the thoughts of hadith scholars on *āḥād* and *mutawātir* hadiths in "Hadith Ahad

Dan Mutawatir Menurut Ulama Hadith dan Teori Common Link G.H.A. Juynboll (Sebuah Studi Komparatif). In the article titled "Konsep Hadith Jahil Dalam Sahih Ibnu Khuzaymah Kajian Induktif Kritis" published in 2006, there is an explanation of the commentary on ghaňb hadiths in the book Sahih Ibnu Khuzaymah. The article titled "al Hadith al Ghaňb 'Inda al Imam at Tirmidzi" discusses the topic of ghaňb hadiths according to Imam Tirmidhi. And in the article titled "Kedudukan Hadith Ghaňb Sebagai Hujjah Dalam Ajaran Islam" discusses the position of ghaňb hadiths as evidence in Islam.

However, the author has not found any discussions on how to identify the illah (hidden defect) of ghaňb hadiths known through the existence of mashhûr hadiths. Therefore, the author aims to formulate the methodological steps used by Shaykh Said Muhammad Hamad al-Marri to identify the illat of ghaňb hadiths known through the existence of mashhûr hadiths.

The methodology employed in this research is a literature review (library research), collecting relevant data from books, journals, and articles that are related to the topic. The primary source for this research is the book ‘Ilal al-Hadith al-Gharib bi al-Hadith al-Mashhûr by Shaykh Said Muhammad Hamad al-Marri. Secondary sources such as books, journals, and articles are also utilized to support this research. By utilizing these sources, the research aims to address the formulated problem statement.

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11 Idri, “Studi komparasi hadis ahad dan mutawatir: menurut ulama hadis dan teori common link dan implikasinya terhadap eksistensi hadis nabi” in UIN Sunan Ampel Repository (2014), http://repository.uinsa.ac.id/id/eprint/2094/
DISCUSSION

The Meaning Discussion ofِ’ِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّْ
existence of a semantic relationship between the two matn, the existence of partial similarity in wording between the two matn, and the examination of the isnād.¹⁹

Steps of Shaykh Saʾīd Muhammad Hamād al-Marrī in Identifying the Cause of the Weakening of a Ghaḥb Hadith Due to a Mashhūr Hadith

The Shaykh al-Marrī divides the location of ‘ʿilāl based on the sanad and matn. Therefore, this discussion will be divided based on the location of ‘ʿilāl in the sanad and matn.

In this discussion, the author takes one of the cases mentioned in the Sheikh's book. The author will use this case as a reference for the methodological steps used by the Shaykh in identifying these ‘ʿilāl. Here is an example case taken from the Shaykh's book.²⁰

![Figure 1: An example case taken from the Shaykh's book.](image)

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¹⁹ Ibid. 232
²⁰ Ibid 198-202
جنادة) و محمد بن آدم المبنى (2) ثلاثتهم عن حفص بن غياث عن عبيد الله بن عمر عن نافع عن أبي عمر، رواه أحمد والترمذي وغيرهما.

و أحد هذين الطريقين يعد في العرف الأصطلحاني متابعة للطريق الآخر، ولذلك صحجه غريب واحد من المعاصرين، وقد صحجه قبلهم الترمذي حيث قال: "هذا حديث صحيح غريب من حديث عبيد الله بن عمر عن نافع عن أبي عمر، روي عن عثمان بن حضير هذا الحديث عن أبي البزري عن أبي عمر و أبو البزري اسمه يزيد بن عطاء".

و نص بعض أهل العلم من المعاصرين على أن أحد الطريقين متابعة للطريق الآخر مع تصحيحه للطريق الغريب، حيث قال: "إسناده صحيح رجاله ثقات رجال الشيخ، وهو على شرط مسلم؛ لأنه روي لحفص عن عبيد الله بن عمر، وللحديث طريق آخر. و رجله ثقات رجال مسلم، غير يزيد بن عطاء، قال: "أبي حاتم عن أبيه لا أعلم روي عنه غير عمران بن حضير، وليس ميتي يحتفظ به، وأقول: نعم، ولكن ذلك لا يتم عن الاستشهاد به، فإنه تابعي وقد وثقه ابن جهان".

ومع أن ظاهر الروايتين عدم المخالفته بينهما، مما يؤيد كون أحدهما متابعاً للآخر، كما أشار إليه الترمذي وذهب إليه بعض أهل العلم من المعاصرين، إلا أن جماعة من النقاد قد أعلموا الطريق الغريب بالطريق المشهور، ولم يجعلوه عاصداً له.

وجه إعلال النقاد للطريق الغريب يعود فيما أحسب إلى ست قصص:

القصة الأولى: أن المتفرد - بكر الرواة - وإن كان تأثرا أنه ليس من الطبقا العليا في أصحاب عبيد الله العامري.

القصة الثانية: أن المتفرد عليه - يفتتح الرواة - وهو عبيد الله العامري يعتبر

Figure 2: An example case taken from the Shaykh's book, Continuation from Figure 1
Figure 3: An example case taken from the Shaykh's book, Continuation from Figure 2
Figure 4: An example case taken from the Shaykh's book, Continuation from Figure 3
Figure 5: An example case taken from the Shaykh's book, Continuation from Figure 4
Based on the above figures, the author has identified four steps that the Sheikh takes to identify ‘ila in the sanad of a hadith. Here are the four steps:

The first step is mentioning the same wording of the matn of the hadith. The Sheikh provides the same wording of the hadith matn but with different chains of narration, one being ghaib and the other being mashhur.

![Figure 6: Mentioning the same wording of the matn of the hadith](image)

From the above figure, we can see that the first thing the Shaykh does is to provide the same wording of the hadith matn between two chains of narration.

The second step is grouping the chains of narration into two categories: ghaib hadith and mashhur hadith. The first chain is the mashhur narration, and the second chain is also a ghaib narration.
Figure 7: Grouping the chains of narration into *ghaib* hadith and *mashhur* hadith

The Shaykh also summarizes the *mashhur* chains of narration into one by using the conjunction "و" (and), as shown in the figure above. This grouping of the two chains of narration makes it easier for readers to identify the differences between the two. However, the Sheikh does not provide the sanad tree for both chains of narration. Therefore, author will provide them as follows:
**Mashhûr chain of narration**

![Mashhûr chain of narration]

**Figure 8: Mashhûr chain of narration**

**Ghaîb chain of narration**

![Ghaîb chain of narration]

**Figure 9: Ghaîb chain of narration**
Figure 10: The sanad tree of mashhūr hadith (from Khadim Haramain Application)
Figure 11: The sanad tree of *g*hañb hadith (from Khadim Haramain Application)
The third step is examining the presence of ‘i‘lāl in the sanad of the hadith using the tanṣis method, by gathering the opinions of the early hadith scholars (al-‘ulamā‘ al-mutaqaddimīn). The search for ‘i‘lāl in the sanad of the hadith using the tanṣis method.

Figure 12: Examining the i‘lāl in the sanad of the hadith using the tanṣis method
Based on the above figure, the Shaykh gathers the opinions of the hadith scholars to determine the presence of ‘i'llah in the sanad of the hadith. And the Shaykh analyzes these opinions to draw conclusions.

The fourth step is drawing conclusions from the analysis.

Figure 13: Examining the *i’lā* in the sanad of the hadith using the *tansīs* method
Figure 14: Conclusions from the analysis

The figure above shows regarding conclusions from the analysis by the Shaykh.

In the next discussion, the author will use this case as a reference for the methodological steps used by the Shaykh in identifying ‘*i*la*’ in matn. The four steps that the Sheikh takes to identify ‘*i*la*’ in the matn of the hadith are as follows: Here is an example case taken from the Shaykh’s book.\(^{21}\)

\[\text{Figure 15: an example case taken from the Shaykh's book}\]

\(^{21}\) Ibid 236-239
Figure 16: an example case taken from the Shaykh's book, continuation from Figure 15

Figure 17: an example case taken from the Shaykh's book, continuation from Figure 16
Figure 18: an example case taken from the Shaykh's book, continuation from Figure 17

Figure 19: an example case taken from the Shaykh's book, continuation from Figure 18
Based on the above figures, the author has identified four steps that the Shaykh takes to identify *‘ilā* in the sanad of a hadith. Here are the four steps:

The first step is listing the names of the sahabi or some narrators who have two chains of narration, *ghaib* and *mashhur*, with the same theme:

From the above figure, we can see that the first thing the Shaykh does is to list the names of the companions or some narrators who have two chains of narration, namely *ghaib* and *mashhur*.

The second step is grouping the matn of the hadith with their chains of narration into two categories: matn of *ghaib* hadith and matn of *mashhur* hadith. The first wording is from the *mashhur* narration, and the second wording is also from a *ghaib* narration. The Shaykh also summarizes the *mashhur* chains of narration into one by
using the conjunction "و" (and) as shown in the following figure. This grouping of the two matn makes it easier for readers to identify the differences between the two matn. As for the matn of *mashhūr* hadith:

![Figure 22: the matn of *mashhūr* hadith](image)

Subsequently, the matn of *ghañb* hadith:

![Figure 23: the matn of *ghañb* hadith](image)

The third step is examining the presence of ‘*ilal in the matn of the hadith using the *tansis* method, by gathering the opinions of the early ulama of hadith:
Figure 24: The search for \textit{i’lāl} in the matn using the \textit{tanṣīṣ} method

Figure 25: The search for \textit{i’lāl} in the matn using the \textit{tanṣīṣ} method
<table>
<thead>
<tr>
<th>Matn</th>
<th><em>Māshhūr</em> Hadith</th>
<th><em>Ghārib</em> Hadith</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>من حلف فقال إن شاء الله لم يحنث وكان دركا له في حاجته</td>
<td>من حلف فقال إن شاء الله لم يحنث</td>
</tr>
<tr>
<td></td>
<td>text: ولو قال إن شاء الله لم يحنث وكان دركا له في حاجته</td>
<td>text:</td>
</tr>
</tbody>
</table>

| Transmission Chain | 1) From ‘Abd Allāh bin Tāwūs dari Tāwūs from Abu Hurairah                      | ‘Abd al-Razāq from Ma’mār from Ibn Tāwūs from Tāwūs from Abu Hurairah         |
|                    | 2) Hisyam bin Hujair from Tāwūs from Abu Hurairah                              | ‘Abd al-Rahman from Abu Hurairah                                               |
|                    | ‘Abd al-Rahman from Abu Hurairah                                               | Muhammad bin Sirin from Abu Hurairah                                           |

| ‘Illah  | Tafarrud of ‘Abd al-Rahmān or Ma'mār and the addition of the phrase "من حلف" from ‘Abd al-Rahmān or Ma’mār. This Hadith is a summary of the Hadith narrated by Sulaimān bin Daud. | -                                                                               |
The fourth step is to draw conclusions from the analysis, as visualized below.

Figure 26: Conclusions from the analysis by the Shaykh
Figure 27: Conclusions from the analysis by the Shaykh

The reasons for identifying *i’la*l in the matn of the hadith can vary depending on the case of a particular hadith.

The steps followed by Shaykh Sa’īd Muhammad Hamād al-Marrī to determine the *i’la*l of *ghaṅb* hadith due to the existence of *mashhūr* hadith are as follows:

<table>
<thead>
<tr>
<th>Steps</th>
<th>In Sanad</th>
<th>In Matn</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mentioning one version of a hadith</td>
<td>Mentioning the name of a companion or several narrators who have two different versions of a hadith</td>
</tr>
<tr>
<td>2</td>
<td>Mentioning the narration of a hadith from two chains (<em>mashhūr</em> and <em>ghaṅb</em>)</td>
<td>Listing two different versions of a hadith, but originating from the same <em>sahabi</em> or several narrators</td>
</tr>
</tbody>
</table>
Based on the table above, it can be concluded that the steps used by the Shaykh in the third and fourth steps are the same. However, there are differences in identifying *i'la* in the chain (sanad) and the text (matn) depending on the case being studied. *i'la* may vary depending on the specific hadith case being examined. The conclusions drawn also differ between the matn and the sanad, as well as with other examples depending on the third step.
CONCLUSION

From the above discussion, it can be understood that the purpose of ‘Illah al-Ḥadīth al-Ghañb bi al-Ḥadīth al-Mashhūr is to identify the inconsistencies in the narration of a ghañb hadith due to the presence of a mashhūr hadith that is similar or from the same narrators. This leads some ulama of hadith to criticize the authenticity of the ghañb hadith.

This article finds that the method used by the Shaykh is the tanṣīs method, which involves gathering the opinions of previous hadith scholars, considering both the chain (sanad) and the text (matn) aspects of the research. The methodological steps are as follows: ‘ilāl of the hadith in the chain (sanad): First, mentioning one version of the hadith text. Second, mentioning the narration of the hadith from two paths, namely mashhūr and ghañb hadiths. Third, analyzing the ‘illah in sanad using the tanṣīs method. Fourth, drawing a conclusion. ‘Ilāl of the hadith in matn: First, mentioning the name of a companion or several narrators who have two different versions of the hadith. Second, listing two different versions of the hadith, but originating from the same companions or several narrators. Third, analyzing the ‘illah in matn using the tanṣīs method. Fourth, drawing a conclusion.
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