A Genealogy of ‘Ilal Al-Hadith Study
(Tracing the Historical Root Gene of Existence and Development
The Study of  ‘Ilal Al-Hadith)

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Abstract
As a branch of the Hadith's discipline, the study of ‘Ilal al-Hadith must have a historical root gene that cannot separate from the figure’s intellecction and ideas. The author will examine the emergence and development of that knowledge through this article, together with the paradigm shift in numbers seen from the practice of ta’lîl. In terms of tracking and analysis, the authors use genealogical theory. The results showed that the science of ‘Ilal al-Hadîth was the formulation of rules extracted from the practice of ta’lîl that existed during the companions of the Prophet. This practice documented in the second and third centuries of Hijriyah, then formulated as a scientific discipline in the fourth century to the new century. From the development of this knowledge, it can be illustrated by a pattern of shifting perspectives towards ‘illah, from defects that are general and evident, to special notes, which are not clear and found in the Hadith that seem authentic.

Keywords: Genealogy, Faucault, History, ‘Ilal Al-Hadith

Abstrak

Kata Kunci: Genealogi, Faucault, Sejarah, ‘Ilal Al-Hadîth
Introduction

The scholar’s efforts to check the quality of the authenticity of the hadith continue from generation to generation. This effort is a form of their attention to the hadith itself, which is the second source of Islamic teachings after the Qur’an. The sustainability can be seen from the emergence of several hadith disciplines with various research approaches. This effort aims to examine the authenticity of the hadith and its authority as evidence (ḥujjah).

The authenticity’s issue of the Hadith is the primary concern and study of the adith scholars, even since the time of the Prophet ṣallā Allāh ‘alayh wa sallama and his companions. They do not need to receive news, information, or statements related to the Prophet ṣallā Allāh ‘alayh wa sallama, but after going through a relatively rigorous and selective verification process. They start from the assumption that not all the hadith narrated fulfill the existing elements, ‘adālah, ḍabīr and can be accepted, not only because they doubt their existence as a hadith, but there are more related to who and how people narrate it. Besides, in the process of narrating and transmitting the hadith, it is not impossible that human error will occur, whether intentional or unintentional, causing editorial changes and its meaning.

Therefore, several hadith scientific instruments are compiled and recorded for this purpose, both related to the circumstance (ahwāl), also related to the narration of the hadith, so that the level of authenticity of each hadith can be known. Some scientific tools such as al-Jarh wa al-Ta’dīl, Ma’rifah al-Ṣaḥābah, Tārīkh ar-Ruwāh (narrators’ history), Ma’rifah al-Asmā ‘wa al-Kunā wa al-Alqāb, Ta’wil Mushkil al-Hadīth, Ma’rifah Gharib al-Hadīth, is no exception to the study of ‘ilal al-Hadīth. Among the various branches of this knowledge, the final category of the Hadith, namely ‘ilal al-Hadīth, is the branch that examines various matters relating to ‘illah in the hadith and its effect on the authenticity and - as a consequence about the truth of the hadith. The researchers of the hadith rarely involve to this branch of knowledge. It is because not only because of the high level of complexity, but also the limited number of people who have an in-depth knowledge of ‘illah.

As a particular term that later became a scientific discipline, ‘ilal al-Hadīth certainly has an own early history and development. However, the lack of literature that deals specifically with history are a particular obstacle for the researcher of this knowledge to keep track it. However, that is not enough to be used as an argument to mention the impossibility of tracing the history of its emergence and its development. Although there is no specific theory that discusses the history of the emergence and development of the ‘ilal al-Hadīth, there are works from the Islamic figures that discuss ‘ilal and other information about the activities of ta’lil which presented in the book of ‘Ilal, that can be a source additional information about its history.

Therefore, in order to trace the historical root of the study of ‘Ilal al-Hadīth, the author utilize Genealogy Fauclat theory. Described by the descriptive analytical method refer to the history of hadith scholars with their work and thought in the field of the study ‘Ilal which is differed from the practice of ta’lil hadith scholars have been conducted. The author group the century with the purpose of mapping the development and the emergence pattern of the historical root of the study ‘Ilal al-Hadīth. Through this research, the following research question will be answered; (1) how the beginning of the study ‘Ilal al-Hadīth? (2) how is the history of its development viewed from the thoughts of the hadith scholar contained in his works? And (3) how is the pattern of paradigm shift ta’lil al-Hadīth associated with that history?

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According to the previous studies, no research discusses the historical root of the study. However, there is only few works containing the discussion of history, although it is not totally specifically explained. In 2015, a dissertation entitled “Telaah Kritis atas ‘Ilal al-Hadith dalam Kaidah Kesahihan Hadis (Sebuah Rekonstruksi Metodologis)” by Abdul Ghaffar reveals that the hadith figures who studied ‘Ilah only in the 1st Century till 10th Century².

In 2017, a thesis by Sofyan Nur with the title “Manhaj Imam Ibnu Rajab dalam Kitab Syarah ‘Ilal al-Ṣaghîr Karya Imam al-Tirmidhi (Rekonstruksi Kritik ‘Ilal al-Hadith).” In this thesis, Ibn Rajab’s method of writing the book of syarah is discussed. Although it does not explain the history of the study of ‘ilal, the writing is a valuable addition to the information related to the thought of Ibn Rajab in ta’lîl al-Hadith. This can be seen from the classification of ‘illah in two categories: general and specific.³

In 2019, an article by Dewi Putri entitled “Ziyâdah dalam Manhaj Zawî al-Nazar: Melacak Independensi Mahfuz Termas terhadap al-Suyuthi.” The article does not discuss the history of the study of ‘illal. However, it explains the twenty additional stanzas added by Shaykh Mahfuz Termas to al-Suyuthi’s Alfiya. The addition is to complete the number of stanzas which were originally 980 to 1000. Of the 20 stanzas, 14 of them explained about ‘illah. It also became additional information related to figures and works in the field of study, especially from Indonesia⁴

According to this study, three points will be achieved to be state of the art. The first point is the revilitilazation of the study ‘Ilal al-Hadith which is actually an embryo of all studies of Hadith. The second point is to discover the science of ‘ilal through the practice of ta’lîl (disclosing the existence of ‘illah) and the works of scholars about the study. The last but not least is to find patterns of shifting and/or paradigm differences regarding ‘ilal al-Hadith which can affect differences in determining the quality of the hadith.

The Definitions Of ‘Illah Hadith

‘Illah linguistically has several meanings, including Pain, cradling someone with something, and begging repeatedly.⁵ This meaning is in line with the meaning put forward by Ibn Faris that the word ‘illah can be used in three senses. First, ‘illah means takarrur or takrîr (repetition). For example the sentencealus (camels drink many times).⁶ This meaning is in line with Ibn al-Manzur’s explanation in Lisân al-‘Arab.⁷

Second, ‘illah means ‘âqa-ya’i’iq, which are events that keep people busy. Third, ‘illah means da’if fi al-shay’ (weakness in something) or can be interpreted as al-marad (disease).

Whereas in terms of etymology, ‘illah is used by experts in Hadith (al-Muhadditsin) in a number of the following sense. First, the dominant ideas are latent and indistinctive (ghâmid), which influence the hadith, then it can question its authenticity, even though in zāhir, the hadith looks authentic and pure.⁸ Second, the factors that disarm the Hadith as a result of accusations of being defective against one narrator, including accusations of lying, ignorance, worsening

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⁵ See, M. Qodirun Nur and Ahmad Musyafiq (Jakarta: Gaya Media Pratama, 2007), 263.
⁸ See, Ibn al-Manzur, Lisân al-‘Arab (Kairo: Dâr al-Ma’ârif, 1119), 3078.

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of memorization, and etc. From this case, the supporters of this understanding state that the hadith is *Ma’lul* because of the Fulan. *Third,* ‘illah is the reason that prevents the application of the hadith. This definition was put forward by al-Tirmizi. *Fourth,* al-Malibari put forward a more complete terminology, that ‘illah is “a latent cause that indicates the narrator’s *wahm* (error), whether the narrator is *thiqah* or *daif*, whether related to *sanad* or *matan.”¹⁹ *Fifth,* the term ‘illah is also sometimes used to refer to the narrator’s lies, negligence, lousy memorization, and other obvious minor causes.

In this case, the author tends to the first definition, referring to the opinion of the majority of hadith scholars, including al-Asqalani¹⁰ by defining the definition that ‘illah is a hidden cause (*sabab ghamid*) which results in questions of the authenticity’s quality of the hadith, although *zahir* seems to spare from it. Referring to the definition, ‘illah in the hadith of *Ma’lul* is not a flaw *zahir*, which makes the narrator go *majruh*, such as weakness in memorization or any lies. However, it is a defect that is considered as a *khafi* (latent).¹¹ From this definition, it is no exaggeration if Ma’shum Zen calls this science an independent science¹²

In general terms, all who injure the hadith can be called ‘illah, because the language meaning ‘illah means a defect, both on *sanad* and *matan*, both visible and unclear. If agreed within these limits, it can be agreed that the background for criticizing tradition and observance of the hadith is ‘illah. Nuruddin ‘Itr argues that the knowledge of ‘illah represented the first knowledge that emerged in the study of hadith and from this knowledge grew and developed various branches of hadith.¹³

Nevertheless, in a special way, the term ‘illah is used to refer to a defect found in a hadith that has passed authenticity verification or to a hadith whose the *zahir* looks authentic or valid.¹⁴ Al-Ghauri in *Mausū’ah* also expressed opinions that fit into this definition.¹⁵ Likewise al-Asqalani, as quoted by Zainuddin al-Ansari in *Fatḥ al-Baqā*, asserted that the hadith that has ‘illah is a hadith whose its zahir looks authentic, but was found to be defective after further research.¹⁶ Therefore, then emerged the discipline of research that discusses explicitly ‘illah, starting now referred to as *I’ilal al-Ḥadīth.*

Regarding the mention of the hadith that contains ‘illah, at least three terms are used¹⁷. *First,* *mu’āll (المعلل)*; the form of isim *ma’fūl* from “أعلىَ أَمَّةٍ يَعُلُّ.” The figure of a modern hadith expert who uses this term is Ahmad ‘Umar Hasyim.¹⁸ *Second,* *mu’āllal (المعلّل)*; is isim *ma’fūl* from “أعلىَ أَمَّةٍ يَعُلُّ.” The word means to let someone with something. Among the scholars of modern hadith who use this term are Mahmud al-Tahhan,¹⁹ al-Sakhawi,²⁰ and al-Iraqi.²¹ *Third,* *ma’lul* (المعلول); Is isim *ma’fūl* from the base word “أعلىَ أَمَّةٍ يَعُلُّ.” This term is well-known among the hadith scholars and

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¹²*Itr, Lamaḥāt, 20*

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is used among others by al-Bukhari, al-Tirmizi, al-Daruqutni, Ibn’ Adi, al-Hakim, and Abu Ya’la al-Khallili. Linguistically, although some looked down on him, Ibn Sayyidih and Abu Ishaq, even Sibawaih and al-Jauhari justified the use of this term linguistically. The modern hadith scholar who uses this term is Hamzah’ Abdullah al-Malibari.23

The General Review Of Genealogical Theories

Lately, the term genealogy24 has been quite popular since philosopher Foucault25 introduced it. This term is used by researchers from various social backgrounds, ranging from politics, economics, social, philosophy, including religion. It has caught the attention of researchers because it is considered a term that is quite critical in understanding aspects of history, origins, and developments related to what things are learned.

Genealogy is a language expression that means the origin of something. If the word is juxtaposed with the word “human”, the meaning is human bloodlines. When juxtaposed with character thinking, it is identical with the roots of thought and originality, which then develops with the research methodology.26 This development can be influenced by many things, such as the scientific background and the conditions experienced. That is the historical concept of an idea, and it is unique to distinguish someone’s thoughts from others.27

In Arabic, the term genealogy is called ‘ilm al-ansab or also called genealogy ilm al-silsilah, is the study of one’s lineage/origin, including family history.28 Along with the pedigree, a group

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24As is known, each family has a very unique family name structure in which one family and another will never be the same. Not only one family with another, even each family branch is different from other family branches. Sometimes in 4 generations the name is the same, but the next generation will be different. Even though their names are the same, their names will be different from their siblings, siblings, grandparents, from

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of people can trace family history to hundreds of years and up to thousands of years. In the beginning, the genealogy study was a study of a family and investigation. This term referred to as biological genealogy. Lineage experts use word of mouth, historical records, genetic analysis, and other records to get information about the family and show the kinship and genealogy of its members. The results are often displayed in chart form or written in narrative form.  

Some experts then differentiate between genealogy and family history and limit the genealogy term only to kinship relations, while “family history” refers to providing additional details about the life and the context of family history. Genealogy, which is part of biology, then entered into the study of sociology, anthropology, and historiography, after which it was discussed thoroughly philosophically by Michel Foucault (1926-1984).  

The genealogists appeared in the early era of Islam development, which was spearheaded by the companions of the Prophet SAW. Those genealogists are including Abū Bakar Ash-Siddīq, Umar bin al-Khattāb, Aisyāh, Ibn Abbās, Mu‘āwiyah bin Abī Sufyān, Zubeir bin Muth’im, Hassān bin Tsābit, Hākim bin Hizām, Huwaithib bin Abdul Uzza, Makhrāmah bin Naufāl Az-Zuhrī, Daghfāl bin Hanzhālah and so on. Umar bin al-Khattab’s policy as caliph by registering the names of soldiers based on his tribe in the Diwān system preserved and strengthened genealogy among the Arabs. It is just that knowledge at that time was still not written and well documented, let alone codified neatly. At that time, this knowledge was transmitted and passed on by word of mouth.  

The pioneer who first tried to write and document this knowledge was Ibn As-Sāib al-Kalbī (died 204 AH). He wrote five books in this field namely “Al-Manzil”, “Jawharatu An-Nasab”, “Al-Wajīz”, “Al-Farīd” and “Al-Mulūk”. After that came another genealogy, his son, Ibn Haitsam (d. 213 AH), the famous writer As-Sirah An-Nabawiyyah with his book; “Ansābu Himyār wa Mulūkiha”, then Ibn Sa‘ād (d. 231H) appears with his book; “Ath-Thabāqat Al-Kubrā”, Abū Ja‘fār An-Nahwī (d. 245 H) with his book; “Ansābu Asy’-Syu’āra”, Zubair bin Bakkar (d. 256 H) with his book; “Ansāb Quraish”, Al-Baladzuri (d. 279 H) with books; “Ansābu Al-Asyraf”, Al-Hamādānī (d. 334 H) with his book; “Al-Iklīl”, Ibn Hazm (d. 456 AH), with his book; “Jāmhūratu Ansā bi Al-‘Arāb”, As-Samānī (d. 562 H) with his work; “Al-Ansāb”, An-Najjār (w. 643 H) with his work; “Ansāb al-Muhadditsīn”, and others.  

facts.

From the description, it appears that using the theory of genealogy to explore the science of ‘Ilal al-Hadith is needed. This theory is used as a tool to reveal the truth of the origin of the term ‘Ilal al-Hadith which cannot be separated from the intellectual history of the hadith scholars. With this genalogy, we will also elaborate on the intellectual history of the very typical study of the hadith. It is related to the work and practice of disclosing ‘illah (ta’lil) critically from the aspect of historicity.

The Genealogical Concepts Of ‘Ilal Al-Hadith Study

The appearance of the name ‘Ilal al-Hadith to refer to one branch of the hadith, is not something that suddenly exists. However, after reviewing the practice of ta’lil (suggesting the existence of ‘illah) the existing hadith. This exercise has been around since childhood. The difference, ta’lil at that time, was more emphasized on the revelation of wahm (doubt or error) of the Companions in understanding or interpreting the intentions of the Prophet’s words. In this case, Ahmad bin Hanbal recommended the book al-Ijâbah by Badruddin al-Zarkasyi.31

In this book32 one example of ta’lil can be taken by Aisha against Umar bin al-Khattab, as mentioned in the Muslim hadith from (haddathanâ) Muhammad bin Rafi ‘from (haddathanâ) Abdur Rozaq from (akhbaranâ) Ibn Juraïj from (akhbaranî) Abdullah bin Abi Malîkah. Matan hadith contains an explanation that when Uthman bin ‘Affân’s daughter died in Mecca, Ibn Abi Malîkah came to see him. Also present at the time were, among others, Ibn Umar and Ibn Abbas. Moreover, Ibn Abi Malîkah sat between the two. Then another person came and

sat next to him.

Then Abdullah bin Umar asked Amru bin Uthman who sat before Abdullah, “Why don’t you forbid those who cry? Indeed, the Prophet said:” Surely the deceased would be truly tortured among the cries of his family upon him. “Ibn Abbas then replied,” Indeed Umar once said that. Then Ibn Abbas continued; I once came from Mecca with Umar, and when we arrived at Baida, we suddenly met a group of people that stopped under the auspices of a Umar said,” Check who the group leader is. “After I saw him, it turned out the leader of the group was Shuhaib, and then I told Umar.

Umar ordered, “Call him here.” I went back to see Shuhaib and I ordered him, “Come down and meet the believers Amirul right now.” When someone stabbed Umar, Shuhaib came crying and said, “O my brother, O my brother ...” then Umar said, “Shuhaib, did you cry to me? Although the Prophet şallâ Allâh ‘alayh wa sallama had said that the old man would be tortured because he lamented by his family ... “Ibn Abbas said,” When Umar died, the hadith that Umar said was told to ‘Aisyah. So Aisyah said, “May Allah bless Umar. No, the Prophet şallâ Allâh ‘alayh wa sallama never said that Allah tortures a believer because someone is crying. He said like this; “Verily Allah adds to the torture of the disbelievers because of his family’s call upon him.”33

The next example is in the hadith of History of Abu Dawud al-Tayalisi (died 204 H.) in his Musnad,34 he narrated from (haddathanâ) Muhammad bin Rashid from (‘an) Makhul he said: “It was told to Âisha that Abu Hurairah said:

الشکوم في ثلاثة: في الدار والمرأة والفرس

31Ahmad bin Muhammad bin Hanbal, al-‘ilal wa Ma‘rifah al-Rijâl, tahqiq and takhrij Wasiyyullah bin Muhammad Abbas, volume I (Riyad: Dâr al-Khâni, 2001), 34.
33See the full verison of Hadith in Sahîh Muslim kitab al-Janâiz bab al-Mayyit Yu’az zabu bi bukâi Ahîhî ‘alaihi. See also, Sahîh al-Bukhâri kitab al-Janâzah bab goul al-Nabi şallâ Allâh ‘alaihi wa sallama Yu’az zabu al-Mayyit bi ha’d.
Then Âisyah said: “Abu Hurairah did not memorize, when he did not come, the Prophet said:
قَالَ اللَّهُ الْيَهُودُ يَقُولُونَ: ٱلشَّوْمُ فِي تَلْثِيَةٍ: فِي الْدَّارِ والْمَرْأَةُ وَالفاْرْسُ

He finally heard.”

Regarding the use of the term ‘īlal al-Hadîth as a branch hadith, Omar Hashim stated that the term had been widely known among Hadith scholars since the time of Syu’bah, Yahya bin Sa’d al-Qaṭṭān (d. 198 H) and ‘Abdurrahman ibn Mahdi.36 This opinion is in line with what was stated by Ibn Rajab, that the emergence of this knowledge can be said to begin in the second century Hijri, the first figure to discuss study of the ‘illah hadith is Syu’bah ibn al-Hajjaj Abu Busthm (died 160 AH). The third next generation is Yahya bin Sa’id al-Qaṭṭān (d. 198 H). In the following period, his students continued to study ‘illah al-Hadîth, namely Yahya ibn Ma’in (d. 233 H), Ibn al-Madini (234 H), and Ahmad ibn Hanbal (d. 241 H). In addition to these scholars, many other scholars have done this research, including Ibn Abi Hatim (327 H), al-Khallal (311 H), Ali ibn ‘Amr al-Daruqutni (375 H), and Muhammad ibn Abd al-Hakim (405 H).37

The works of scholars in the field of ‘īlal al-Hadîth are still relatively small when compared with works related to other branches of the hadith. That is, because the number of figures who concentrate in the study of scientific knowledge is not as much as other branches of this study (‘īlal), so it is not excessive if al-Khuli calls this science one of the branches of the largest and most complex hadith.38 The small number of people who learn this knowledge can be caused by a number of reasons. First, knowledge of this theory is only controlled by a small number of people who have brilliant understanding, intense memorization, and broad insight into the conditions of sanad, death and status of the narrator, including the quality of their piety. Second, ‘illah - in a special sense - is a vague and complex aspect and is found in hadiths, whose zahir appears authentic. Third, research on ‘illah is a form of further verification of the quality of the hadith authenticity. Therefore, a long process is needed; the accuracy and sharpness of the analysis exceed sanad and matan research in general.

In the second century, the main character in the study of ‘īlal al-Hadîth was Syu’bah bin al-Hajjaj who was born in 83 AH, lived and died in Basrah in 160 AH.39 Ibn Rajab (died 795 AH) called him a man of excellent knowledge about al-jarh wa al-ta‘dil, ittiṣâl al-sanad, and ‘īlal al-Hadîth.40 In Tuquddimah, Ibn Abi Hatim mentions Syu’bah in the category of jahâbîzah (ulama) from Bashrah.41 The existence of Syu’bah as a central figure in the study of hadith, especially in the field of ‘īlal al-Hadîth has been recognized by the scholars, so it is not excessive if al-Syafi’i states that if there is no Syu’bah, the hadith is not will be known in Iraq.42

The next Basrah scholar who was the successor of Shu’bah in the study of ‘īlal al-Hadîth is Yahya bin Yahya bin Sa’id al-Qaṭṭān, Abu Sa’id al-Baṣrî (120-199 H.). To provide information about how Abu Sa’id’s activities in the study of ‘īlal al-Hadîth, Ibn Abi Hatim wrote a chapter called Bāb Mâžukîra min Kalâm Yahyâ bni Sâîd fi ‘īlal al-Hadîth.43 Al-Zahabi in Tārikh al-Islâm referring to Abu Sa’id as Ra’s (head/retainer) fi ma’rifah al-

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35Badruddin al-Zarkasyi, Al-Ijâbah, 114.
36Ahmad Umar Hasyim, Qawâ'id Usîl al-Hadîth (Beirut: Dâr al-Fikr, n.d.), 133.
37This opinion was stated by Muhammad ‘Abd al-‘Aziz al-Khuli dalam Târikh Funûn al-Hadîth al-Nabawî (Beirut: Dâr Ibn Kathîr, 1988), 280.
42Ibn Abi Hatim, Tuquddimah, 126.
43Ibid.,
'ilal (knowing 'ilal), including figures who took information about 'ilal to him are Ali al-Madini. Ibn al-Asir argues that Yahya al-Qaṭṭān was the first person to write the book al-'ilal. However, Ibn Rajab disagreed with this statement, because in fact, no book was found by Yahya bin Sa’id al-Qaṭṭān named al-'ilal or specifically discuss 'ilal al-Hadīth. Ibn Rajab argues, what is meant by al-'ilal book based on his writing on al-Qaṭṭān is not the work of al-Qaṭṭān, but the work of Ibn al-Madini which takes narration from al-Qaṭṭān.

At almost the same time, some figures were also experts in the field of 'ilal al-Hadīth, namely Abdurrahman bin Mahdi, Abu Sa’id al-Baṣri (135-198 H.). His teachers in the narration included Syu’bah and Sufyan al-Sauri. Those who took the narration from him included Abdullah bin al-Mubarak, Ahmad bin Hanbal and Ali bin al-Madini. His attention to 'ilal can be seen from his statement quoted by Ibn Abu Hatim in the Muqaddimah Kitab al-'ilal, that Abdurrahman said: “Knowing one divine hadith for me, I would rather than write a hadith that is not mine.”

The next figure is Muhammad bin Idris al-Syafi’i (150-204 AH). In the book Manāqib al-Syāfī’i, Ibn Abi Hatim mentions a special chapter that discusses al-Syafi’i’s statement about ‘ilal al-Hadīth. In that hapter, Ibn Abi Hatim submitted several hadith that are ta’līl which were revealed by al-Syafi’i. For example the hadith of history Sufyan bin Uyainah from Yazid bin Usamah bin al-Had from Umara bin Huzaimah bin Sabit from his father from the Prophet, he said:

إن الله لا يستحبى من الحق، لا تأتوا النساء في أدبارهن

notes that there is ‘ilāh in the hadith, namely Sufyan mistakenly mentioned the sanad Ibn al-Had from Umara. The truth is Ibn al-Had from Ubaidillah bin Abdullah bin al-Husain from Harami bin Abdillah from Huzaimah from the Holy Prophet.

In addition to these four names, some figures who played a significant role in the study of ‘ilal al-Hadīth in the second century were Yahya bin Ma’in, Abu Zakaria al-Baghdadi (158-233 H.) with his work al-Tārikh wa al-ilal. Next is the shaykh or teacher al-Bukhari, namely Ali bin Abdillah bin Ja’far bin Najih al-Sa’di al-Madini (161-234 H.) with his work ‘al-ilal, and Ahmad bin Hanbal, Abu Abdillah al-Marwazi (164-241 H.) with his work al-ilal wa Ma’rifah al-Rijāl. Next is Ahmad ibn Hanbal with his work al-ilal wa Ma’rifah al-Rijāl.

4Ibn Rajab, Syarh ʿilal al-Tirmizī, 1/486
4Abu Muhammad Abdurrahman bin Abi Hatim, Kitāb al-ʿIlal, taḥqiq Khalid bin Abdurrahman al-Juraisyi, volume 1, first edition (Riyadh: Maktabah al-Malik Fahd, 2006), 387-388
Image 1 and 2
Introductory Manuscript page from the Book al-Tarikh wa al-'ilal by Ibn Ma’in

Image 3 and 4
Introductory Manuscript page from the Book of al-‘ilal Ibn al-Madini
The study of the third ‘Ilal al-Hadîth third century continues to develop with the addition of several works related to ‘ilal. One of them was written by Muhammad bin Idris al-Îfânzâli, known as Ibn Abu Hatim al-Razi (195-277 H.). This book is known as Kitâb al-‘Ilal li Abî Hâtim, or ‘Ilal Abî Hatim. The next al-‘Ilal book was written by Abdurrahman bin Amr Abu Zur’ah al-Dimsyqi (200-281 H.). Next is al-Tirmizi (209-279 AH), one of the Muslim mukharrij. In the field of ‘ilal al-Hadîth, al-Tirmizi wrote the book ‘Ilal called al-‘Ilal al-Kabîr. This book was then ordered by Rajab to become a major work known as Sharh ‘Ilal al-Tirmizi. One figure who intensely studied ‘ilal al-Hadîth in this century was Ahmad bin Muhammad al-Khallal, Abu Bakr al-Baghdadi (234-311 H.). Al-Zahabi believes that al-Khallal has al-‘Ilal books written in several volumes. 50 Referring to the book, Ibn Qudmah (541-620 H.) wrote the book al-Muntakhab min al-‘Ilal li al-Khallal. 51

In the fourth century, a study of ‘illah was initiated by Ali ibn Umar Abu al-Îhasan al-Daruqutni (306-385 H.). According to al-Zahabi, four figures can be categorized as numbers huffâz, which specifically use the term ilal al-Hadîth as a branch of the study, namely al-Daruqutni from Baghdad, Abdul Ghani from Egyp, Ibn Mandah from Asbahan and al-Hakim from Naisapur. Of the four figures, al-Daruqutni is the most expert in the science of ‘ilal. Abdul Ghani is an analogy expert of ansâb. Ibn Mandah has the most memorization of hadîth with in-depth knowledge, and al-Hakim is the best figure for his work. 52

Al-Hakim Abu Abdillah Muhammad ibn Abdillah al-Naisaburi (312-405 H.) was also a figure who was part of the history of the development of the ‘ilal study. In his book, Ma’rifah ‘Ulûm al-Hadîth. Al-Hakim mentioned the ‘ilal al-Hadîth in the order of the twenty-seven branches of the hadîth. In this chapter, al-Hakim outlines the ‘illah of hadîth, starting from definitions, the figures who intensely study them, the various forms of ‘illah and their influence on the hadîth’s authenticity, along with examples of the phenomenon of ‘illah in the hadîth. 53 Besides these two names, several figures are active in studying ‘ilal. Like Ali bin Muhammad bin Hazm Abu Muhammad al-Andalusi (384-456 H.), Ahmad bin al-Husain Abu Bakr al-Baihaqi (384-458 H.) and Ahmad bin Ali al-Khatib Abu Bakar al-Baghdadi (392-463 H.).

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52Al-Zahabi, Siyar A’îlâm al-Nubalâ, volume 17, 175.
53See al-Hakim, Ma’rifah ‘Ulûm al-Hadîth, 140.
In modern times, several figures who have carried out studies on ‘Ilal al-Hadîth in this period are Muhammad bin Musa Abu Bakr al-Hazimi (d. 584 H.), Usman bin Abdirrahman Abu Amr bin Salah al-Syahrazuri (577-643 H.) with his works such as Muqaddimah Ibn Salih, Yusuf bin Abdirrahman Abu al-Hajaj al-Mizzi (654-742 H.) with his works Tahzib al-Kamal, Muhammad ibn Ahmad Abu Abdillah al-Zahabi (672-748 H.) with his work Siyar A’lâm al-Nubalâ, Abdurrahman bin Ahmad bin Rajab (Abu al-Faraj) al-Dimasyqi (736-77 H.) Syarh ‘Ilal al-Tirmizi, and Ahmad bin Ali ibn Hajar Abu al-Fadl Syihabuddin al-Asqalani (773-852 H.) with their works such as Syifâ al-Ghilal fi Bayân al-‘Ilal and Al-Zahr al-Maṭlûl fi al-Khabar Al Ma’lûl.

Conclusion

In order to describe a pattern of the emergence and development of ‘ilal al-Hadîth, it is necessary to look for existing ta’lîl practices. It was starting from the period of the Prophet’s Companions to the scholars of the modern age. Besides, it is also necessary to track the works that are meant to be pieces of evidence of this practice, up to the formulation stage of becoming one of the scientific discipline. Therefore, we need a theory that can be used to search the study and the authors offer genealogical theories in this case.

From the use of the theory, we obtained some information that the core to the ‘Ilal al-Hadîth is the practice of ta’lîl Hadîth which has existed since the Prophet’s companions, although it theoretically has not been formulated in scientific disciplines. For example, the ta’lîl which done by Aisha against the incomplete narration of Abu Hurairah in delivering the Prophet’s words. Abu Hurairah mentioned with the editor ‘الشوم في ثلاثة: في الدار والمرأة والفرس’, while the full editor was قاتل الله اليهود يقولون: ‘الشوم في ثلاثة: في لدار والمرأة والفرس’. The practice of ta’lîl can also be called a gene that inherits various branches of the hadith and also became the background study for the emergence of research on hadith. Formulations in the scientific framework only appeared in the second century Hijri which was pioneered by Syu’bah bin al-Hajjaj. However, nowadays there are no books explicitly discussing the ‘Ilal, then continued by Yahya al-Qaṭṭân, Abdurrahman bin Mahdi, al-Syâfi’î, Yahya bin Main, Ibn al-Madini and Ahmad bin Hanbal.

In the third century, the study of ‘Ilal al-Hadîth was continued by Ibn Abi Hatim, Abu Zur’ah, al-Tirmizi and al-Khallal. Subsequently, more established formulations emerged, formulated by hadith experts on fourth-century, such as al-Daruqutni and al-Hakim al-Naisaburi. Ibn Hazm, al-Baihaqi and Khatib al-Baghdadi were also active figures in conducting studies in the field of ‘Ilal. In modern times, the figures who have carried out studies on ‘Ilal al-Hadîth are Abu Bakr Hazimi, Ibn Salah, al-Mizzi, al-Zahabi Ibn Rajab and Ibn Hajar al-Asqalani.

The growth and development of ‘Ilal al-Hadîth study with the practice of ta’lîl carried out by these figures illustrate the pattern of paradigm shifts related to ‘illah, from defects that are general to specific. The general defects in question are those that are visible in the hadith, including those that can be identified through al-jarh wa al-ta’dil. Meanwhile, a particular defective means that it is not clear, and what is found in the hadith has passed the authenticity test.

The development of study about ‘Ilal al-Hadîth with the practice of ta’lîl carried out by these particular figures and also illustrate the paradigm shift pattern associated with ‘illah:

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\(^{34}\)The modern century in question is from the beginning of the sixth century to the tenth century. In terms of restrictions in the tenth century, the author referred to information presented by Abdul Ghaffar in his dissertation. See Abdul Gaffar, Telaah Kritis Atas Ilal al-Hadis, 58.
from the general flaws into the specific ones. The general flaws can be clearly found in the hadith, including those that can be identified through al-jarh wa al-ta’dîl. Meanwhile, the meaning of a particular flaws is not clear and found in the hadith that have passed the validity test. Identification can also only be made by figures who have an in-depth knowledge of hadith and their sharp intuitions.

The difference in paradigm will have an impact on the practice field, namely differences in determining the hadith’s quality associated with ‘illah that found on it. For example, for those who see ‘illah as a general flaws, then he will include some problems related to ‘adâlah and ḍabt in the category of ‘illah. On the other hand, those who see ‘illah as a particular flaws will only include defects that are distinctive in the category of ‘illah. Therefore, the author(s) recommend further discussion and research related to differences in the paradigm of ta’lîl and its influence on determining the quality of the hadith (taḥdîth).

References


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