The Role of Sanad Studies in Ensuring the Authenticity of Mu'allaq Balaghât Hadiths in the Book of Muwatta' Malik

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Abstract
One of the separate studies in hadith scholarship is Imam Malik's narration model using sigbat tabammul which is different from other scholars. That is with the hadiths balâghât (hadiths beginning with "بلغني" or "أنه بلغه") In the study of sanad in general, the hadith belongs to the category of munqathi' (sanad interrupted. This study focuses on the hadiths of Balaghât Muwatta' which are categorized as mu'allaq (dependent), by using the method of takhrîj hadith with the approach of I’tibâr, which examines the existence of other hadiths al-kutub at-tis'ah that support the narration of Imam Malik. From research it can be concluded, that the hadith balâghât mu'allaq in Kitab al-Muwaththa' has a mutâbi' supporting history from other hadith books, especially al-kutub at-tis'ah, so that with the existence of other mutâbi' narrations, making the hadith balâghât mu'allaq Malik can be used as a hujjah.

Keywords: Balâghât, Malik, Muâllaq, Mutâbi', Syâhid

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Introduction

Concerns over the extinction of the sayings of the Prophet Muhammad (peace be upon him) and the mixing of authentic hadiths with fabricated ones prompted Khalifah ʿUmar ibn ʿAbd al-ʿAzīz to enact a policy. This policy entailed an order to all governors to write down and gather the hadiths of the Prophet found among hadith scholars and huffaz (memorizers of hadith). The policy implemented by ʿUmar ibn ʿAbd al-ʿAzīz eventually had a positive impact, as evidenced by the birth of several hadith collections authored by scholars of that era. Among the books written during that period are the works of Muhammad bin Shihâb al-Zuhri (51-125 H) and Abû Bakar Muhammad bin ‘Amr bin Hazm. These two books are considered the earliest pioneers of hadith literature in history. However, unfortunately, over time, these two books are no longer available to us today.

The writing of hadith books continued to be encouraged and continued by scholars after them, with various variations and styles in their composition. However, the books born during this early period still contain a mixture of the Prophet's sayings, the companion's (sahabah) legal opinions, and even the Successors (tabi'in). One of the phenomenal hadith books that emerged from these efforts and is still available today is the book Ḥadīṣ al-Muwatta', authored by Imam Malik bin Anas, known as Al-Muwatta'.

The birth of Al-Muwatta' marked the beginning of the emergence of subsequent hadith books, such as the compilation of Musnad Imam Shafi'i, who was Imam Malik's student. During its time, Al-Muwatta' was regarded as the most reliable and authoritative hadith book. It was compiled by Imam Malik bin Anas when he was 51 years old, specifically in the year 144 H/762 CE, at the request of the Abbasid Caliph at that time, Abû Ja'far al-Manshûr. The compilation process was completed during the reign of Caliph al-Mahdî (775-785 CE).

Through examination, several unique aspects were found in Al-Muwatta'. One is the presence of "shîghah al tabammul wa al adâ'" (expressions of conveying and transmitting) that are not found in other hadith books. The specific expressions referred to are Imam Malik’s method of narration using phrases like "(it reached me) or "(that it reached him). As a result of the scholars' analysis, these hadiths are known as "(conveyances of Al-Muwatta') or "(elevated narrations of Imam Malik).

The presence of these hadiths is intriguing and warrants further investigation. At first glance, they may appear to fall under the category of Mu'allaq hadiths, which in the field of hadith studies are classified as weak hadiths. However, it raises the question of whether Imam Malik, a scholar of hadith, intentionally included these in his book or if there are specific grounds that led Imam Malik to have them in Al-Muwatta'. By employing the method of takhrîj al-hadith with an I’tibâr approach, it can be determined whether these hadiths are considered weak. This analysis will have implications for the reliability and applicability of these hadiths in legal and scholarly discourse.

3 Thahir Al-Azhar Al-Munziry, Al-Madkhal ila Muwattha’ Malik Bin Anas (Kuwait: Maktabah Syu’un Al-Fanniyyah, 2008).
Result and Discussion

I’tibâr, Mutâbi’ dan Syâhid

*The Meaning of I’tibâr, Mutâbi’, and Syâhid.*

Al-I’tibâr (الإعتبار)، linguistically, is derived from the verb "itabara (अंतरण)", which means to have attention paid to a matter to determine another similar matter. Technically, it refers to tracing the paths of hadith narrations that a single narrator exclusively reports to ascertain whether other narrators corroborate the same narration. Therefore, the purpose of Al-I’tibâr is to have hadith collections examined to determine whether a hadith narrated by one compiler in a particular book is also narrated by other compilers or not.

Al-mutâbi’ (التتابع)، also known as Al-tâbi’ (التابع) linguistically is the active participle of the Arabic word "mutâba'ah" (مذابة). Linguistically, mutâba'ah means "to be in accordance with, to match". According to the terminology of hadith scholars, tâbi’ (التابع) has the following meaning:

"It refers to a hadith in which its narrators share the same wording and meaning, or only the meaning, with the narrators of the individual hadith, along with a consensus among them regarding the companion."

Al-Syâhid (الشهادة) linguistically is the active participle of the Arabic word "syabâda" (الشهادة). It is called so because it witnesses the isolated hadith has an origin/source and strengthens it. This is similar to a witness supporting a prosecutor’s statement, reinforcing it.

In the terminology of Muḥaddithīn (scholars of hadith), syâhid refers to:

"a hadith in which its narrators agree with the narrators of an individual hadith, both in wording and meaning or only in meaning, even though these two hadiths originate from different companions (sahabah).”

Based on the definition above, it can be explained that the difference between mutâbi’ and syâhid lies in the companions (sahabah). If the chain of narration and the supporting chain of narration originate from the same companion, then the supporting chain of narration is called mutâbi’. However, if it is known that the two hadiths originate from different companions, then the supporting chain of narration is called syâhid.

The Urgency of Studying Mutâbi’ and Syâhid

The study of mutâbi’ and syâhid is very important. From the previous explanation, it can be understood that the study of mutâbi’ and syâhid is aimed at determining whether a hadith narrated by one narrator in a book is also narrated by other narrators in their respective books, and it strengthens the status of the hadith by considering the quality of other narrations.

The Mu’allaq hadiths in the Kitab Muwattha’

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4 Thahhan.
5 Thahhan, *Taisir Mutthalah Al-Hadîts*.
6 Hafizzullah, “Hadis-Hadis Balaghah Marfu’ Dalam Kitab Muwartha’ Imam Malik.”
From preliminary research, the author has found 22 Mu'allaq hadiths in the Kitab Muwatta'. However, the author will only focus on 7 selected hadiths as an illustration in this discussion.

The First Hadith

مَالِكٌ: أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تَحْلِي الصَّدَقَةُ لَالْمُحْمَّدِ. إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ".

Analysis of the Chain of Narrators:

Imam Malik narrates this hadith directly from the Prophet Muhammad (peace be upon him) (marfu'). Its position in the Muwatta' is as a principal hadith mentioned in the chapter "Mâ Yunkrab min Al-Shadaqah" in Al-Jâmi'.

Through further investigation, several narrations support this chain of narrators (sanad) in a connected manner (maushûl), including:

a. Narration by Muslim, through two narrations:

1) From his teacher Harun bin Ma'ruf, from Ibn Wahhab, from Yunus bin Zaid, from Ibn Shihab, from Abdullah bin Al-Harit bin Naufal, from Abdul Muthallib bin Rab'ah, from Rabi'ah bin Al-Harit bin Abdul Muthallib, and Abbas bin Abdul Muthallib.  

b. The narration through Abu Dawood, from Ahmad bin Shalih, from 'Anbasah, from Yunus, from Ibn Shihab Al-Zuhri, from Abdullah bin Al-Harit bin Naufal, from

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7 Malik bin Anas, Muwatta' Malik Bi Tahqiq Al-A'zhami (Emirat: Muassasah Zaid bin Sulthan, 2004).
8 Muslim bin al-Hajjâj Al-Naisabûrî, Shahih Muslim (Kairo: Darul Hadis, 1991).
9 Al-Naisabûrî.
Abdul Muthallib bin Rabi‘ah, from Rabi‘ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib.  

The narration through Al-Nasa'i, from 'Amru bin Sawwad, from Ibn Wahhab, from Yunus bin Zaid, from Ibn Shihab, from Abdullah bin Al-Harith bin Naufal, from Abdul Muthallib bin Rabi‘ah, from Rabi‘ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib. 

The narrations above are attributed to Abbas bin Abdul Muthallib, and they all support the hadith narrated by Imam Malik in terms of its meaning, despite some variations in the wording. In one narration, the wording is: "إن هذه الصدقة، إنما هي أوساخ الناس، وإنها لا تحل، للمحمد ولا لآل محمد صلى الله عليه وسلم" while in the narration of Imam Malik, the wording is: "لآل محمد صلى الله عليه وسلم، إنما هي أوساخ الناس".

From the above sanads, the chain of narrators can be described as follows:

All the narrations above originate from Ibn Shihab Al-Zuhri, who is known as the teacher of Imam Malik. Furthermore, with the support of the narration of Muslim through the chain of Abdullah bin Muhammad, which states that the hadith comes from Imam Malik through his teacher Ibn Shihab, it is sufficient reason to conclude that the hadith originates from his teacher (Ibn Shihab).

With the presence of several authentic chains of narration that serve as mutābi‘ (concurring reports) as previously presented, all of which support the narration of Imam Malik, it can be classified as a reliable hadith. It can be used as a valid source of evidence (hujjah).

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The Second Hadith

Analysis of the Chain of Narrators:

The chain of narration for this hadith is reported with a mu'allaq chain. This hadith's narration chain is reported with a mu'allaq chain, where Imam Malik attributed it directly to the Prophet Muhammad (SAW). Imam Malik included this hadith as a supporting hadith in his book *Wuqût Al-Shalâh*, specifically in the *Jâmî' Al-Wudhu'* chapter.

From the investigation, several narrations are found that support this chain of transmission:

a. The narration of Ibn Majah comes from three different chains of transmission:

1) The chain of transmission is through Ali bin Muhammad, dari Waqi', dari Sufyan, dari Manshur, dari Sâlim bin Abi Al-Ja'âdî dari Tsauban.

b. The chain of transmission through Ahmad bin Hanbal, from Abî Mu'awiyah, from Al-A'masy, from Salîm, from Tsauban.

c. The chain of transmission through Riwayat Al-Dârimi from Muhammad bin Yusuf, from Sufyan, from Manshur and A'masy, from Salim bin Abi Al-Ja'dî, from Tsauban.

The hadiths narrated from those books differ in wording from the hadith narrated by Imam Malik in *Al-Muwatta*. In the narration of Imam Malik, the wording of the hadith is: "وأَعْمَلُوا وَخَيْرُ أَعْمَالُكُمُ الْصَّلَاةِ (Wa'a'malu wa khayru a'malikum al-salih)", which means "And perform the prayer, as it is the best of your deeds." However, in the narration from other sources, the hadith varies. For example, the narration from Abdullah bin Amr bin Ash has the wording: "وَأَعْمَلُوا أَنَّ مِنْ أَفْضِلِ أَعْمَالِكُمْ الْصَّلَاةِ (Wa'a'malu anna min afdaali a'malikum al-salah)", which means "And know that one of the best of your deeds is prayer," and the narration from Tsauban has the wording: "وَأَعْمَلُوا أَنَّ مِنْ أَفْضِلِ أَعْمَالِكُمْ الْصَّلَاةِ (Wa'a'malu anna min afdaali a'malikum al-salah).

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"And know that the best of your deeds is prayer." Only one narration from Ibn Majah, through the chain of Abu Umamah, shares the wording "And the best of your deeds is prayer," but it still has a difference in the beginning of the text which starts with "Istiqimoo, wa ni'ma in istagantum" (Istagimoo, wa ni'ma in istagantum), meaning "Be upright and how excellent it is if you remain upright."

From the combination of several chains of narration above, the following sanad can be depicted:

The above sanad depicts that the hadith is narrated by three companions of the Prophet, namely Abu Umamah, Abdullah bin Amr, and Tsauban. Among these narrators, none of them are mentioned as the teachers of Imam Malik. Nevertheless, all these narrations are muttasil (connected), and Shu‘ab Al-Arnauth evaluates the narration of Ibn Majah.  

With the presence of several shahih narrations that serve as mutābi‘, as previously mentioned, such as those found in Ibn Majah and Ahmad bin Hanbal's collections, which all mutually support the narration of Imam Malik, it can be classified as a maqûl hadith and can be used as a hujjah (evidence) in Islamic scholarship, specifically within the field of Hadith studies.

The Third Hadith

Malik; he assigns that the Prophet was asked by his companions: "O Allah, we have been commanded to make supplication, so ask Allah for forgiveness and expiation."

Analysis of the Chain of Narrators:

This hadith is the main hadith found in the book: Al-Qur'an, bab: Al-'Amal fi Al-Du'a' 19. Basically, this hadith is classified as a mu‘āllaq hadith, as Imam Malik does not mention the narrators who transmit the hadith between him and the Prophet Muhammad (peace be upon him).
From the research conducted, there are several narrations that support this chain of transmission:

a. The chain of transmission from Al-Tirmidhi goes through Salamah bin Syabib and ‘Abdu bin Humaid, Both of them originate from ‘Abdur Razzaq, from Ayyub bin Abi Taminah, from Abi Qilabah, from Ibnu Abbas.\(^{20}\)

b. The chain of narration through Ahmad bin Hanbal from Abu Sa'id, from Jahdham Al-Yamani, from Yahya bin Abi Katsir, from Zaid bin Abi Sallam, from Abidrahman bin ‘Aisy, from Malik bin Bakhamir from Mu‘az bin Jabal. \(^{21}\)

c. The chain of narration through Al-Hakim in his Mustadrak, from Muhammad bin Shalih, from Fudhail bin Muhammad, from Abdullah bin Shalih, from Mu‘awiyah bin Shalih, from Abu Yahya from Abu Sallam from Tsauban. \(^{22}\)

Among the three narrations mentioned above, only the narration of Al-Tirmidhi has the same wording as the narration of Imam Malik. However, the hadith narrated by Al-Tirmidhi has a longer text. As for the last two narrations, both of them have slightly different wording compared to the narration of Imam Malik. Ahmad bin Hanbal uses the wording

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الله تعالى أرضين أرسلنكم بعثتكم وترك المشركين، وحب الساكين، وأردت بقوم فتوتفي إليك وآنا غير متفون
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However, Al-Hakim narrates it with the wording,

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الله تعالى أرسلنكم بعثتكم وترك المشركين، وحب الساكين، وأردت بقوم فتوتفي إليك وآنا غير متفون
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From the above mentioned chains of narration, the range (ranji) of the transmission can be depicted as follows:

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\(^{20}\) Muhammad bin Isa At-Tirmidzi, Sunan Al-Turadzqi (Mesir: Maktabah Musthafa al Halabiy, 1975).

\(^{21}\) Ibn-Hanbal, Musnad Ahmad Bin Hanbal.

From the three narrations, it can be understood that the hadith originated from three companions, namely Ibn Abbas, Mu'adh bin Jabal, and Tsauban. In the chain of narration of Al-Tirmidhi, there is the name Ayyub bin Abi Tamimah, a teacher of Imam Malik. This possibility suggests that Imam Malik's narration may also have originated from his teacher, Ayyub bin Abi Tamimah.

Syaiikh Al-Albâni considers the narration of Al-Tirmidhi to be a narration that is shahih. However, the narration of Ahmad bin Hanbal is evaluated as weak (dha'if) by Syu'aib Al-Arnauth, due to Abdurrahman bin 'Aisy being a narrated with mudhtharrib (inconsistency).

With the presence of shahih (an authentic narration) from the chain of Al-Tirmidhi that serves as a mutâbi' and supports the narration of Imam Malik, the narration of Imam Malik can be classified as accepted (maqbul) and can be used as an authoritative hadith (hujjah).

The Fourth Hadith

Sanad analysis:

This hadith is a primary hadith found in the book: Al-Quran, bab: Al-‘Amal fi Al-Du‘a’. Basically, this hadith is classified as a mu‘allaq hadith. This hadith is classified as a mu‘allaq hadith because Imam Malik did not mention the narrators who transmitted the hadith between him and the Prophet Muhammad (peace be upon him). However, this hadith is supported by four narrations:

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23 Jamaluddin Abu Al-Hajjaj Yusuf Al Mizzi, Tahdżibul Kamal Fi Asma’ Al-Rijal (Kairo: Muassasah Ar-Risalah, 1983).
24 Al-Tirmidzi, Sunan Al-Tirmidzi.
25 Ibn-Hanbal, Musnad Ahmad Bin Hanbal.
26 Anas, Al-Muwaththa’ Bi Tahqiq Musthafa Al-A‘zhami.
a. The narration chain of Muslim from Yahya bin Ayyub, Qutaibah bin Sa’id dan Ibnu Hajar, all of whom trace back to Ismail bin Ja’far, from Al-’Allâ’ bin Abdurrahman from his father from Abu Hurairah.27

b. The narration chain of Abu Dawood from Yahya bin Ayyub, from Ismail bin Ja’far, from Al-’Allâ’ bin Abdurrahman, from his father, from Abu Hurairah.28

c. The narration chain of Al-Tirmidhi from 'Ali bin Juhri, from Ismail bin Ja’far, from Al-’Allâ’ bin ‘Abdurrahman, from his father, from Abu Hurairah.29

d. The narration chain of Ibn Majah from Abu Marwan Al-Utsmani, from Abdul Azizi bin Abi Hazim, from Al-’Allâ’ bin ‘Abdurrahman, from his father, from Abu Hurairah.30

In the narration of Imam Malik mentioned above, the wording "ما من داع يدعو إلى هدى إلا الذي مثله من آخرين (There is no caller who calls to guidance except that he will have the reward similar to those who follow him) is used, employing the negation particle "ما" (ma) in the wording. However, in other narrations, the wording does not include the negation particle, and it is stated as "من دعا إلى هدى، كان له من الأجر (Whoever calls to guidance will have a reward) without the negation particle. Additionally, there is an additional wording, "ومن دعا إلى ضلاله" (And whoever calls to misguidance), which is not found in the narration of Imam Malik. Despite the differences in the wording of the narration chains, these differences still refer to the same meaning.

From the several chains of narration above, the chain of narration can be described as follows:

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27 Al-Naisabûrî, Shahih Muslim.
28 Al-Sijistani, Sunan Abi Dawud Bi Tahqiq Syu’aib Al-Arnauth.
29 At-Tirmidzi, Sunan Al-Tirmidzi.
From the four narrations mentioned above, it can be understood that the hadith originated from Abu Hurairah. None of these narrations mention the name of Imam Malik in their chains of narration. However, among the narrators in the chains of narration, the name of Imam Malik’s teacher, Al-'Ala' bin Abdurrahman, is mentioned. He is classified as a shighâr Al-tâbi'in and is considered one of the scholars of Madinah. Based on this, it is possible that Imam Malik narrated this hadith through the chain of his teacher.

With the presence of several authentic narrations that support and corroborate the narration of Imam Malik, his narration can be classified as maqbul (accepted) and can be considered a valid source of evidence (hujjah).

The Fifth Hadith

مَالِكُ قَالَ:َ أَنَّمَرَسُولَ اللَّهِ صلى الله عليه وسلم أَلَّمَ مِنَ الْجُرْعَانَ بَعْمَةً.

Sanad analysis:
This hadith is directly narrated by Imam Malik from the Prophet Muhammad (SAW) (marfu’). Its position in Muwattha’ is as a supporting hadith that is quoted in the book: Al-Haji, chapter: Mawâqît Al-Ihlâl.

This narration is supported by three additional narrations:

a. The chain of narration goes as follows: Abu Daud, Qutaibah bin Sa'id, Sa'id bin Muzahim, his father Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.

b. The chain of narration is as follows: Al-Tirmidhi, Muhammad bin Basyar, Yahya bin Sa'id, Ibn Juraij, Muzahim bin Abu Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.

c. The chain of narration is as follows: Al-Nasa'i, Imran bin Yazid, Shu'aib, Ibn Juraij, Muzahim bin Abu Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.

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31 Anas, Al-Muwaththa’ Bi Tahqiq Mustafa Al-A'zhami.
32 Al-Sijistani, Sunan Abi Daud Bi Tahqîq Syu'aib Al-Arnuth.
33 At-Tirmidzi, Sunan Al-Tirmidzi.
These three narrations have significantly different wording compared to the narration of Imam Malik. However, the meanings conveyed in these three narrations support the meaning of the hadith narrated by Imam Malik.

Based on the various chains of narration provided above, the range of the transmission can be depicted as follows:

The chain of narrators above indicates that the hadith originates from one companion of the Prophet, namely Muharrisy Al-Ka’biy. Among the recorded narrators, the name Yahya bin Sa’id is found in the chain of Al-Tirmidhi. As discussed earlier, Yahya bin Sa’id is counted among the teachers of Imam Malik. Indeed, based on the presence of Yahya bin Sa’id in the chain of Al-Tirmidhi's narration, who is considered one of the teachers of Imam Malik, it is possible that Imam Malik's chain of narration is derived from his teacher. However, further research and analysis are required to establish a definitive connection between Imam Malik's narration and his teacher Yahya bin Sa’id.

Regarding the quality of this hadith, Al-Tirmidhi states that no other narration from Muharrisy Al-Ka’biy has been found except for this one hadith. Therefore, this hadith is considered as both hasan (good) and gharib (uncommon). The hadith is reliable in its chain of narration, and it is not widely reported from other sources. However, Ibn Abdil Bar considers this hadith as sabih (authentic), while the narration of Abu Dawood dan Al-Nasai is also considered as sabih (authentic) by Sheikh Al-Albani.

Based on the strongest opinion, all of these narrations can be considered valid evidence (hujjah), including the narrations of Abu Daud, Al-Tirmidzi, and Al-Nasâi. With the existence of authentic narrations from the chains of Abu Daud, Al-Tirmidzi, and Al-Nasâi that align with the narration of Imam Malik, Imam Malik's narration can be classified as accepted (maqbul) and can be used as a valid reference (hujjah).

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34 Al-Nasa’i, “Sunan Al-Nasa’i.”
35 Syamsuddin Az-Dzahabiy, Siyar ‘Alam Ar-Navalha’ (Beirut: Muassasah Ar-Risalah, 1985).
37 Al-Sijistani, Sunan Abu Daud Bi Tahqiq Syn’aj Al-Arnath.
38 Al-Nasa’i, “Sunan Al-Nasa’i.”
The Sixth Hadith

Analysis of the chain of narration (sanad) of the hadith:

This hadith is directly narrated by Imam Malik from the Prophet Muhammad (peace be upon him) with a marfu’ (elevated) status. In the Muwatta’, this hadith holds a position as a supporting narration in the book Al-Hajj, specifically in the chapter titled "Mâ Jâa fi Man Ushîra bi ‘Adnâwîn."39

This transmission chain is strengthened by several other hadiths by maushûl:

a. Several transmission chains of Al-Bukhari.40:

1) From his teacher Abdullah bin Yusuf, from Malik bin Anas, from Nafi’, from Abdullah bin Umar.

بَعْضُهُم، أَخْبَرَنَا مَالِكٌ، عَنِ عبد الله بن عامر، رضي الله عنهما، حين خرج إلى مكة مَعْطِرًا، فَقَالَ: "إِنَّ السَّيِّدَةَ صَنَّعتِ بِالْبَيْتِ صَنُّعَتُ عِنْ سَيْدَةِ الْحَجَّ صَنَّعَتَ مَعَ وَسَلَمَ فَأَهْلٌ يُبُرَّةً، مِّن أَجْلٍ أَنْ سَأَلَ الله صَلَّى الله عَلَيهِ وَسَلَّمَ كَانَ أَهْلٌ يُبُرَّةً عَامًا الحَدِيْثِ"

2) From his teacher Muhammad bin Yahya, from Yahya bin Shalih, from Mu’awiyah bin Sallam, from Yahya bin Abi Katsir, from Ikrimah, from Ibn Abbas.

3) From his teacher Ahmad bin Muhammad, from Abdullah, from Yunus, from Ibn Shihab Al-Zuhri, from Salim, from Abdullah bin Umar.

4) From his teacher Muhammad bin Abdurrahim, from Abu Badr Syuja’ bin Al-Walid, from Umar bin Muhammad, from Nafi’, from Abdullah bin Umar.

5) From his teacher Quthaibah, from Malik, from Nafi’, from Abdullah bin Umar.

b. The transmission chain of Muslim from Yahya bin Yahya, from Malik, from Nafi’, from Abdullah bin Umar.41

c. The transmission chain of Al-Nasai from Muhammad bin Abdullah bin Yazid, from his father Yazid bin Abdullah, from Juwairiyah, from Nafi’, from Abdullah bin Umar.42

d. The transmission chain of Ahmad bin Hanbal from Abdurrahman, from Malik, from Nafi’, from Abdullah bin Umar.43

In general, there are differences in wording among all these narrations compared to the narration of Imam Malik. However, fundamentally, all these variations in wording lead to the same meaning, which is to explain the sequence of the rituals of Hajj performed by Prophet Muhammad (peace be upon him) and the companions when they were intercepted by the Meccan forces at Hudaiibiyah before the peace agreement was reached between the Muslims and the Meccan forces (the Treaty of Hudaiibiyah).

From the several chains of narration mentioned above, the trajectory of the hadith transmission can be depicted as follows:

39 Anas, Al-Muwaththa’ bi Tahqiq Musthafa Al-A’zhami.
40 Muhammad bin Ismail Al-Bukhâri, Shahih Al-Bukhari (Kairo: Maktabah Salafiyah, 1978).
41 Al-Naisabûrî, Shahih Muslim.
42 Al-Nasa’i, “Sunan Al-Nasa’i.”
43 Ibn-Hanbal, Musnad Ahmad Bin Hanbal.
The depiction from the aforementioned chains reveals that the hadith in question originates from Abdullah bin Umar and Abdullah bin Abbas. The name of Imam Malik is found in several of these chains, such as the narration of Al-Bukhari through the chains of Abdullah bin Yusuf and Qutaibah, as well as the narrations of Muslim and Ahmad bin Hanbal.

The presence of Imam Malik in the rijal (chain of narrators) strengthens the notion that Imam Malik's narration can be traced back to those chains, specifically through the Nafi' chain from Ibn Umar. However, there is also a possibility that Imam Malik transmitted the hadith from his other teacher, Ibn Shihab Al-Zuhri, as evident in the narration of Al-Bukhari through the chain of Ahmad bin Muhammad. On the other hand, in the two other narrations, such as the narrations of Al-Bukhari through the other two chains (Muhammad bin Abdurrahim and Muhammad bin Yahya), and the narration of Al-Nasai, Imam Malik's name is not mentioned.

The existence of other reliable and corroborating narrations (mutâbi' and syâhid) within the chain of Imam Malik, such as those found in the works of Al-Bukhari, Muslim, Al-Nasai, and Ahmad, classifies Imam Malik's narration as accepted (maqbul) and holds significant weight as an authoritative reference (bnijjab).

The Seventh Hadith

Ма̄л̣к̣, а̰щ̣е̣ ٌبَلَغَهُ "إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، كَانَ اٌذَا فَقَضَى طَوَافَةَ الْبِيْتِ، وَرَكَعَ الرَّكِعَتَيْنِ، وَأَرَادَ أَنْ يَبْخَرَ إِلَى الْصَّفَا وَالْمَرْدَوَةِ، اسْتَلَمَ الرَّكْنِ الأَسْوَدَ قَبْلَ أَنْ يَبْخَرَ".

Analysis of the chain of narration (sanad) of the hadith:

This balaghab hadith has a mu'allaq sanad (suspended chain of narrators), which is discussed in the book Al-Haj under the chapter titled Al-Istimam fi Al-Thawaf as the main/fundamental hadith".44

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44 Anas, Al-Muwaththa' Bi Tahqiq Musthafa Al-A'zhami.
This hadith is supported by four narrations:

a. The transmission chain of Muslim, from Muhammad bin Mutsanna, from Sulaiman bin Daud, from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail.45

وحدثنا محمد بن المثنى، حدثنا سليمان بن داود، حدثنا معاذ بن خربوذ، قال: سمعت أبا الطفيل، يقول: 
"رأيت رسول الله صلى الله عليه وسلم يطوف بالبيت، ويسلم الركن محسن معه وينقل المحسن."

b. The transmission chain of Abu Daud, from Harun bin Abdullah and Muhammad bin Rafi', from Abu 'Ashim, from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail.46

c. The transmission chain of Ibn Majah, from Ali bin Muhammad, from Waki', and Hadiyyatu bin Abdul Wahhab, from Fadl bin Musa, both from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail.47

d. The transmission chain of Abu 'Uwanah, from Abul Abbas, from Firyabi, and Abu Ismail, from Abu Huzaifah, both from Sufyan, from Ja'far bin Muhammad, from his father Muhammad bin Ali bin Husain bin Ali, from Jabir.48

All the narrations mentioned above exhibit significant variations in wording when compared to the narration of Imam Malik. They also feature lengthy textual expressions. However, the essence of all these narrations supports the meaning conveyed by Imam Malik's narration, which explains that the Prophet Muhammad (peace be upon him) touched Al-Rukn Al-Aswad before leaving Masjid al-Haram.

From the various chains of narration mentioned above, the trajectory of the hadith transmission can be depicted as follows:

From the four narrations mentioned, it can be observed that the first three narrations, namely the chains of Ibn Majah, Abu Daud, and Muslim, trace back to a companion named Abu

45 Al-Naisaburi, Shahih Muslim.
46 Al-Sijistani, Sunan Abi Daud Bi Tahqiq Syu’iib Al-Arnauth.
Tufail. On the other hand, the last narration (the narration of Abu Uwanah) originates from Jabir bin Abdullah.

In all of the mentioned narrations, the name of Imam Malik is not found within their chains of narrators. However, upon examining the names of the narrators in all the chains, it is discovered that in the chain of Abu Uwanah, the name Ja'far bin Muhammad bin Ali bin Husain appears. It is worth noting that in the book of rijal (biographical evaluations), Ja'far bin Muhammad bin Ali bin Husain is recorded as one of the teachers of Imam Malik, as explained by Al-Dhahabi. 49, Al-Mizzi 50, and Musthafa Al-A'zami 51. As for the other chains of narration, the name of Imam Malik's teacher is not found. Instead, the names of Imam Malik's students, such as Waki' bin Al-Jarrah, appear in those chains.52 In the chain of Ibn Majah, and Abu 'Ashim Al-Dahhak bin Makhlad 53. In the chain Abu Daud, However, upon examining the names of Ma'ruf bin Khardabuz and Abu Thufail, no data was found indicating that Imam Malik was ever recorded as a student or teacher of theirs. Based on this, it is possible that Imam Malik narrated the hadith in question from his teacher, Ja'far bin Muhammad, following the chain of narration through Abu 'Uwanah.

With the presence of several authentic narrations by Imam Muslim that are mutābi' (consistent) and syāhid (corroborating) with each other, all of which support the narration of Imam Malik, Imam Malik's narration can be classified as maqbul (accepted) hadith and can be used as evidence (hujjah).

**Conclusion**

Based on the previous explanation, the following two conclusions can be drawn:

a. By utilizing the study of I’tibar, both through the patterns of syāhid and mutābi’ in the balāghât hadiths within the category of mu’allaq narrations of Imam Malik, it is known that these hadiths have mutābi’ and syāhid that can be found in other hadith collections, whether in terms of wording (lafzhi) or meaning (maknawi), with the following conditions:

1) If the name of Imam Malik is found in the chain of narration of a hadith positioned as mutābi’ or syāhid, it is assumed that the narrators mentioned in that chain are narrators not mentioned in the narrations of Imam Malik.

2) If the name of Imam Malik is not found in the chain of narration of a hadith positioned as mutābi’ or syāhid, but one of the names of Imam Malik’s teachers is found in that chain, it is assumed that Imam Malik essentially received the hadith from that teacher, and the narrators mentioned in that chain are narrators not mentioned in the narrations of Imam Malik.

b. The presence of authentic mutābi’ and syāhid in other books regarding the balāghât mu’allaq hadiths makes them acceptable (maqbul) and can be used as evidence (hujjah) when considering the hadiths that are mutābi’ or syāhid with them. However, if the chain of mutābi’ and syāhid is weak (dba’if), then the narration of Imam Malik cannot be considered as evidence (hujjah) and remains subject to the original ruling of the mu’allaq hadith, which is weak (dba’if).

**Reference**


49 Az-Dzahabiy, Siyar A’lam An-Nubala’.
50 Mizzi, Tahdżiłul Kamal Fi Asma’ Al-Rijal.
51 Anas, Al-Muwaththa’ Bi Tahqiq Musthafa Al-A’zhami.
52 Mizzi, Tahdżiłul Kamal Fi Asma’ Al-Rijal.
53 Mizzi.


