



# Muhammad Nashirudin Al-Bani's Perspective on Takfir Hadith

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## Abstract:

The Wahhabi Salafi group often quotes the opinion of Sheikh Nahsirudin Albani in matters of religious teachings. Meanwhile, Salafi-Wahhabi groups often disapprove of their fellow believers and religions. Of course, Syekh Muhammad Nahsirudin Albani was indirectly accused of being the embryo of takfir teachings, while what the author found from Syekh Muhammad Nashirudin Albani's thoughts is that it is not that easy to disbelieve fellow Muslims, so it is interesting to examine more deeply how Muhamman Nashirudin Albani's understanding of the hadiths of Takfir. The research methodology is descriptive qualitative, using a library research approach which is not field research, but works with books and scientific works related to Shaykh Nashirudin Albani. The data analysis technique is collecting data, reading it, analyzing it, then drawing conclusions objectively. The findings show that a person cannot be said to be a disbeliever if he has never clearly stated and is believed by heart that someone is really against the law of Allah SWT, or considers the law of Allah SWT to be irrelevant. As for those who commit big or small sins, as long as they do not openly oppose the law of Allah SWT, they are fasiq and immoral.

*Keywords: Muhammad Nashirudin Albani, Takfir, Hadith*

## PENDAHULUAN

Speaking about the Fatwa of Sheikh Muhammad Nashirudin Albani is always relevant for the Salafi-Wahabi group. In fact, they often quote it when explaining issues of Islamic teachings (Yahya and Yahya 2021). The axiom that was formed and developed in most Indonesian society is that Sheikh Albani is a figure and part of the Salafi-Wahabi movement (Hosen 2019). In fact, in researching hadith issues, Sheikh Albani is a reference for Salafi-Wahhabism in determining the authenticity of hadith, religious issues, and even more so in the issue of heresy. However, scholars have different views regarding the credibility of Sheikh Albani's paradigm in criticizing hadith and fatwas in Islam itself (Yahya and Yahya 2021).

The Salafi-wabahism sect has always been paradigm as an extreme and radical sect in Indonesia. Even the Ministry of Religion of the Republic of Indonesia is planning to disband Salafi-Wahabi groups in Indonesia, because they are considered to be disrupting the integrity of the Republic of Indonesia. Apart from that, the Wahhabi group is considered a sect that is causing chaos in religious communities in Indonesia, especially Islam. Furthermore, Salafi-Wahabi are also known by Indonesian people as takfir sects, or beliefs that like to make other Muslims infidels (Ilham Kurniawan, 2020).

Furthermore, the Salafi-Wahabi sect is famous for its ideology of returning to the Koran and Hadith (Sudjito Sudjito, Hendro Muhaimin, And Agung Saras Sri Widodo, 2018). At first glance, their ideology does not conflict with Islamic teachings in general. The Prophet said that if you

have different opinions about something, then return to the Koran and hadith. The message of this hadith gives a signal that it is important to maintain peace and unity among the Ummah in order to avoid divisions between the Ummah (Tazlie Sham Ab. Rahman and Bushrah Binti Basiron, 2022). Salafi-Wahabi people always make narratives back to the Koran and hadith as they are without interpretation from people who are experts in their fields (Muhammad Abror Rosyidin, 2021). Meanwhile, to understand the hadith and the Qur'an, the ummah requires analytical assistance from scholars, because not all humans have the same capacity and in addition, understanding the Qur'an and hadith is not that simple (Aar Arnawati, 2017).

In general, the Salafi-Wahabi sect is perceived by Indonesian society as a sect of takfirism or a sect that likes to make fellow Muslims infidels (Azra 2018). The Salafi-Wahabi reference preference in making hujjah is always linked to Sheikh Albani's opinion or fatwa. However, Sheikh Albani's explanation of takfir hadiths is different from what is understood by Salafi-Wahabi today. With all the differences in Sheikh Albani's thoughts regarding takfir hadiths, it is interesting to study them more deeply. This article aims to assess something objectively and comprehensively. Don't let differences in understanding mean that someone is humiliated, their thoughts are denied, and their works are insulted. The methodology in this research is descriptive qualitative, which is not field research, but library research, by collecting materials or references from books, scientific works spread on Google or in libraries manually. The primary sources in this research are, Manhaj Salaf Albani's book, *Do Not Disbelieve in Fellow Muslims*; and *Albani Comments*, and secondary sources, namely, from scientific works related to Albani which are spread on the Web. The steps for this research are, collecting material, reading it, analyzing it, then drawing conclusions objectively.

## DISCUSSION

### **Methodology for Understanding the Hadith of Sheikh Muhammad Nashiruddin Albani**

Sheikh Albani's understanding of hadith seems controversial with the majority of muhadditsin circles. This is due to his understanding of the book *Sahih Bukhari*, where in his view there are several hadiths in Imam Bukhari's writings that contain dha'if hadiths (Syarifah 2015). This statement sparked anger among some ulama, who believed that all the hadiths in the book of Bukhari were authentic. So, it is not surprising to see sharp criticism from hadith scholars such as Sheikh Yasin Al-Fadani, Al-Harari, al-Guhamri, Assegaf and other hadith scholars. For example, Al-Ansari criticized Albani regarding the status of the 20 raka'at tarawih hadith, al-Ghumari was of the opinion that Albani's assessment of the status of the hadith was irresponsible. Assaqaf also criticized Sheikh Albani for having translated 990 hadiths authenticated by Bukhari (Syarifah 2015).

The methodology of authenticating hadith in Sheikh Albani's thinking is basically the same as previous scholars, and there is almost no difference. Sheikh Albani in terms of the criteria for authentic hadith is the same as Ibn Shalah as a senior hadith scholar of his time. The criteria for the authenticity of a hadith according to Sheikh Albani are, namely, continuous sanad, dhabit rawi, 'just rawi, no syaz and no 'illat. However, even though it is the same, there are differences between Sheikh Albani and other hadith scholars. This distinction lies in the perspective in interpreting the criteria for authentic hadith (Hanifa, Masrur, and Khaeruman 2022).

According to Sheikh Albani, the requirements for continuous sanad consist of four criteria, namely; A relatively long period of friendship, hearing directly, meeting and being contemporaries. Of course, these criteria contradict Ibn Salah's requirement of liqa'. However, it

is in line with Imam Muslim who made concessions on the issue of liqo'(Umar 2022). Next, justice. In general, in the science of musthalah hadith, the criteria for a just narrator are, namely, being Muslim, mature, rational, and free from the causes of wickedness, and maintaining muru'ah. (Syaikh DR. Mahmud Ath-Thahhan 2010). In contrast to Shaykh Muhammad Nashirudin Albani in terms of rawi justice on the point of rational baliqh, namely, only being satisfied with mumayyiz (Hanifa et al. 2022).

The habit of the narrator. Linguistically, "dhabth" means solid, strong and perfect. This means that habitual narrators are human beings or narrators who have strong memorization and memory, if at any time needed they can convey freely and clearly(Nafi`atul Amimah & 2022). According to Ibnu Hajar Al-Asqalani, a dhabit narrator is a narrator who has a strong memorization and is able to convey the hadith whenever necessary (Asep Herdi 2014). In contrast to Shaykh Muhammad Nashirudin Albani, a narrator can be said to be habitual if jarh and ta'dil have been carried out, otherwise a narrator is said to be majhul (unknown). However, if a narrator comes from a friend, then it is immediately accepted without being criticized first, because according to Albani, a friend is a person who is 'fair and habitual'(Muhammad Rafi'iy Rahim et al. 2022).

Shadz hadith. In general, syadz is a hadith narrated by tsiqah narrators, but in contrast to more tsiqah narrators. According to Imam Syafi'i, a shadz hadith is a hadith narrated by a tsiqah narrator, but has diversity with most narrators being more tsiqah (Abdul Karim Munthe 2020). It could be said that the requirements for syadz hadith are hadiths narrated by tsiqah narrators, and there is conflict with most narrators who are more tsiqah (Zein 2017). According to Shaikh Muhammad Nashirudin Albani, this is the same as the explanation of the majority of ulama in the case of syadz hadith (Fadhillah 2022).

'Illat hadith. 'Illat hadith are the vague causes of a hadith which makes the authenticity of the hadith defective. The way to test the defects of a hadith is through 'aqli arguments, namely, with reason, the five senses of history and not resembling the words of the Prophet Muhammad SAW (Sulidar, Siti Ismahani 2022). Albani in this case says that 'illat hadith is the ambiguity of a narrator or the lack of clarity of a narrator. There are contradictions between one history and another, including the 'illat hadith according to Shaikh Muhammad Nashirudin Albani. So if there is a conflict between one history and another, the step to resolve it is tarjih, namely, looking for the one that is stronger in terms of memorization and justice (Muhammad Nizar 2019).

## FINDINGS RESULTS

As a result of the search, the author found takfir hadiths commented on by Sheikh Albani, including the following:

حدثنا أبو بكر بن أبي شيبة حدثنا محمد بن بشر وعبد الله بن نمير قالوا حدثنا عبيد الله بن عمر عن نافع عن ابن عمر أن النبي صلى الله عليه وسلم قال إذا كفر الرجل أخاه فقد باء بما أحدهما(صحيح مسلم)

### **Meaning:**

"Saheeh Muslim 91: Has told us Abu Bakr bin Abu Syaibah has told us Muhammad bin Bisyr and Abdullah bin Numair both said: has told us Ubaidullah bin Umar from Nafi' from Ibn Umar that the Prophet sallallaahu 'alaihi wa sallam said: "If a man disbelieves in his brother, then indeed one of the two of them has returned with his disbelief."(H.R. Muslim)

According to the language, takfir comes from the word *kurf*, namely, to cover. So, in simple terms, infidels are those who cover up the truth, or cover up the blessings of Allah SWT, and do not acknowledge it. According to Izutsu, *kafir* means being ungrateful, an attitude that does not show gratitude in the form of actions, and denies the values of monotheism. Meanwhile, Takfirism is an understanding that punishes and sentences someone to be an infidel (Fadlan Fahamsyah 2022).

The above hadith is very general in nature and is not specific to the issue of what Albani comments about humans who are condemned as infidels. The author found in existing writings or references that what Sheikh Albani commented on was about takfir towards leaders, and Albani's comments made disbelief towards fellow Muslims.

### **Infidelizing Fellow Muslims According to Sheikh Albani**

According to Sheikh Albani, basically the issue of takfir is not only focused on those in power but also the people they lead, namely, the wider community. This problem is not a new problem, but it has existed for a long time, and this group is called the Khawarij. This group has small groups, one of which is still popular today is the Al-Ibadiyyah group (Abu Anas Ali bin Husein Abu Luz 2002).

Al-Ibadiyyah used to be a straight group like Islam in general, but recently this group has begun to move away from the path of Islamic groups in general, namely promoting the Khawarij ideology. However, the cleverness of this group is that they lie about their identity and are the same as the Shiite sect, namely, practicing taqiyyah. Apart from that, this group often considers those who commit major sins as infidels, where the typology of takfir thinking is the same as the manhaj of the Khawarij group. Strangely enough, they also popularized the narrative back to the Koran and Sunnah, but their own teachings were distorted from these two fundamental sources (Salim 2003).

Sheikh Albani added that, according to him, the cause of groups who like to disbelieve fellow Muslims is that a person's knowledge is shallow and they do not want to deepen their knowledge of the religion. Furthermore, the cause of people who like takfir is that they explore religious knowledge not based on the rules that have been determined by Sharia. As Allah SWT says, Qs. An-Nisa' 115.

#### **Meaning:**

"And whoever opposes the Messenger after the truth has become clear to him, and follows a path that is not the path of the believers, we let him free from the error he has mastered and We put him in Jahannam, and Jahannam is the worst place to return to." (Q.S. an-Nisa'; 115)

The verse above provides a very clear explanation that methods or ways of understanding religion are very urgent. In the end, people who deviate from the true principles of Islam will use their desires in interpreting or interpreting the Koran and Sunnah. Sometimes, they are basically sincere people, but by not understanding good Sharia rules, they tend to fall into distortions of understanding. Sometimes, they are people who are sincere in preaching Islamiyyah, but because they do not understand the rules that have been determined, they fall into errors in interpretation. As for how to understand these hadiths, it is not enough to be fluent in Arabic, to master the *nasekh wa manuskh*, but rather to trace history in real terms at the time of the Prophet in a

comprehensive manner, in order to get a complete understanding and not easily sentence fellow believers and co-religionists with infidel words(Salim 2003).

Furthermore, the takfirism group in calling their fellow Muslims infidels bases their thinking on the QS verse. Al-Maidah; 44. Meaning: "Whoever does not decide according to what Allah has revealed, then they are disbelievers."(Q.S. Al-Maidah; 44). This verse has actually been repeated in the same verse, but with a different ending. QS. al-Maidah; 45, "Then they are the wrongdoers." In another verse it is also stated, QS. Al-Maidah; 47, "Then they are the wicked."

The word kafir for the takfirism group is defined as people who have completely left the Islamic religion, as are Jews and Christians. According to Sheikh Albani, these people are people who do not understand the meaning of verses and hadiths regarding the issue of takfir. It is clear that the three verses above have continuity with one another. What is meant by kufr in the Qur'an or Hadith are unjust people and wicked people. Likewise, our brothers who commit acts of disbelief are not condemned as infidels leaving the Islamic religion, but are simply wicked and unjust (Amr Abdul Mun'im Salim, 2019).

As Ibn Abbas said, "there is no kufr in this verse as you understand it. In fact, disbelief does not exclude someone from religion. That is the lowest form of kufr compared to true kufr. Likewise in the words of the Prophet from the history of Abdullah bin Mas'ud, "Reviling Muslims is wickedness, and fighting them is kufr." Sheikh Albani interprets this hadith to mean only kufr 'amali, namely kufr of actions. Kufr actions do not include apostates, but rather people who are wicked and unjust, because inwardly they still recognize the law of Allah SWT, but they only violate this through their actions. So, it's not that easy to say someone is an infidel. As for what is said to be an infidel, that is, if a person believes in his heart and clearly says that the law of Allah SWT is good and irrelevant or openly says that he does not believe in the law of Allah SWT, something like this can be said to be an infidel(Salim 2003).

Talking about the issue of infidels, the Prophet Muhammad strongly condemned this act and it was even an insult to those who said their brothers were infidels, and the word infidel itself would return to those who said this. As Rasulullah SAW, said:

حدثنا محمد وأحمد بن سعيد قالوا حدثنا عثمان بن عمر أخبرنا علي بن المبارك عن يحيى بن أبي كثير عن أبي سلمة عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا قال الرجل لأخيه يا كافر فقد باء به أحدهما وقال عكرمة بن عمار عن يحيى بن عبد الله بن يزيد سمع أبا سلمة سمع أبا هريرة عن النبي صلى الله عليه وسلم(صحيح البخاري)

### **Meaning:**

"Has told us Muhammad and Ahmad bin Sa'id both said: has told us Uthman bin Umar has told us Ali bin Mubarrak from Yahya bin Abu Kathir from Abu Salamah from Abu Hurairah radiallahu 'anhu that the Messenger of Allah sallallaahu 'alaihi wa sallam said: "If someone says to his brother: "O infidel" then it is possible that one of the two will return." Ikrimah bin 'Ammar said: from Yahya from Abdullah bin Yazid he heard Abu Salamah heard Abu Hurairah from the Prophet sallallaahu 'alaihi wa sallam."(H.R. Bukhari) (Abu Anas Ali bin Husein Abu Luz 2002)

This hadith is in line with the story from the time of the Prophet, where one of the Prophet's companions was named Usamah bin Zaid. The polytheists say, "There is no true worship except Allah SWT." However, Usamah bin Zaid ignored these words, and even killed him straight away.

The Messenger of Allah knew about this problem, Usamah defended himself by saying, "They say that is just a way to defend themselves, even though their hearts are in denial." The Messenger of Allah replied, "Have you cut open their chests, if they are truly polytheists."

If the problem of disbelieving spreads and becomes a struggle, it is the same as the struggle for faith. Then there will be slander and division among the Islamic ummah. Dismissing a leader whose morals may not be as ideal as the Prophet's morals is not appropriate (Abu Anas Ali bin Husein Abu Luz 2002).

### **Sheikh Nashirudin Albani's View of Disbelieving Leaders**

Meaning: "Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot."

The takfirism group in converting fellow Muslims to infidels is based on the verse above that, it is the Prophet's way and the Prophet's style that must be followed. Furthermore, in their thinking, this country must be the same as the Prophet Muhammad. Sheikh Muhammad Nashirudin Albani does not agree with understanding the verse textually, but must explore its meaning comprehensively. Apart from that, Shaykh Muhammad Nashirudin Albani explained the hadith about obedience to the authorities and not being allowed to rebel against the authorities. As Rasulullah SAW, said as follows:

حدثنا هدا بن خالد الأزدي حدثنا همام بن يحيى حدثنا قتادة عن الحسن بن ضبة بن محصن عن أم سلمة أن رسول الله صلى الله عليه وسلم قال ستكون أمراء فتعرفون وتنكرون فمن عرف برئ ومن أنكر سلم ولكن من رضي وتابع قالوا أفلا نقاتلهم قال لا ما صلوا (صحيح مسلم)

### **Meaning:**

"Haddab bin Khalid Al Azdi has told us Hammam bin Yahya has told us Qatadah from Al Hasan from Dlabbah bin Mihshan from Umm Salamah that the Messenger of Allah sallallaahu 'alaihi wa sallam said: "The rulers will come, you know them but you deny (their actions), whoever knows (their evil deeds) should let go, and whoever denies then he is saved. But like those who are happy and follow, the companions immediately answered, "How about just fighting?" he answered: "No! As long as they are still praying."(H.R. Muslim).

In the Hadith of the History of at-Tirmidhi it is also explained that, "Whoever insults the ruler of Allah SWT, on earth, then Allah SWT insults him (Muhammad Faiz Almath 1991). According to Muhammad Nashirudin Albani, it is haram to criticize, insult or rebel against a ruler, because this only creates hostility and the loss of the people's obedience to a leader. However, on the contrary, Shaykh Muhammad Nashirudin Albani is of the opinion that he recommends to the ummah to pray for good things for the ruler, because the goodness and happiness of a leader has implications for the goodness and happiness of the people he leads (Salim 2003).

In the author's opinion, Albani's opinion is clear that no one should criticize or insult a ruler, let alone disbelieve a leader for his bad deeds, and sometimes these bad deeds are not necessarily true as reported. The recent situation in Indonesia is that hoax news is spreading on social media regarding harassment of those in power. This is a form of Muslims who have begun to move away from the sunnah and fatwas of Salaf scholars, both hadith experts and fiqh experts. This

ultimately has implications for creating chaos, disintegration among the nation's children, and the emergence of feelings of hatred towards the authorities.

Just like how the Messenger of Allah preached in Mecca secretly, from those closest first. After that it was no longer possible, because there was a lot of oppression that occurred among Muslims. Finally, he moved to Medina in order to strengthen and protect the Muslims from oppression by the infidels (Ifendi 2021). In Medina, the Prophet Muhammad SAW could freely teach Islam and there was no discrimination and intimidation from infidels (Anas and Adinugraha 2017). This means that in preaching Islam well, it is necessary to use a persuasive approach, or coaching first and cannot be passionate, because being enthusiastic about wanting to establish an Islamic government is just a human habit. In fact, in the last decade, there has been a lot of bloodshed in Islamic countries because they want to establish a Khilafah state such as Syria, Iraq, Iran and others (Saifudin Asrori 2019).

According to the author, aggressive and radical methods in creating an Islamic state today are no longer relevant. It must be admitted that Islam is currently paralyzed both in terms of science and technology. Meanwhile, a country's power is currently assessed in terms of scientific and technological progress. So, it is very difficult to carry out radical Islamization, but today's Islamic ummah must start the struggle from the essentials first, namely, producing scientists who are experts in various fields, and producing scientists who are honest and obedient to the provisions. Allah SWT.

It's time for Islam to look at the substance of movements and struggles. Not only is it trapped in dramatization-history, religious symbols, which do not bring good solutions, and even create divisions, bloodshed among fellow believers and non-believers. As Ir. Soekarno said that, if you want an Islamic state, then be in power in politics and seize power through parliament, so that the direction of the state's values will tend towards Islamic teachings (Bismar Arianto 2018). Likewise, according to Shaykh Muhammad Nashirudin Albani below, if you want to establish an Islamic caliphate state, first establish true Islam in your heart and soul, then the Islamic state will automatically stand-alone (Abu Anas Ali bin Husein Abu Luz 2002).

The issue of building an Islamic caliphate is not something that is prohibited for each individual Muslim ummah, because it is an ideal, an imagination that has been outlined by the Prophet Muhammad, and Muslims believe and want to make this happen. As in the Hadith of Muhammad SAW, narrated by Abu Nuaim and Ibn Ady in the book *Al-Kamil*, the Messenger of Allah said, "Al-Mahdi will come out, and above his head there is a cloud in which there is a caller who calls out, This is Al-Mahdi, the Caliph of Allah, follow him" (Ath-Thahthawi 2005).

Sudah barang jelas hal ini adalah hadis yang mesti umat Islam yakini dan percaya sekaligus merupakan cita-cita dan kebahagiaan dalam menyambut momentum tersebut. Akan tetapi hal itu masih tabu untuk kita bicarakan pada saat ini dan walaupun ingin memperjuangkannya tidaklah relevan dengan cara yang ekstrimis, melainkan adaptif dengan metode zaman. Sebagaimana zaman sekarang untuk memajukan sebuah negara. Maka yang harus dilakukan pertama kali adalah membangun kekuatan ekonomi dan militer (pertahanan) dan IPEK (Eni Susilowati dkk 2022). Bukan sebaliknya, kita hanya bisa memberikan narasi-narasi provokatif, konfrontasi dengan menggunakan dalil-dalil jihad, namun sepi dengan tindakan yang *rill* sesuai dengan realitas dan kebutuhan zaman kita hidup sekarang.

This means that the Islamic ummah must look at the substance of the times and be adaptive to the dynamics of the times. Unfortunately, Muslims today are not aware of this, but like to shout on the streets in fighting for things that are not substantial. So, the author agrees with Sheikh Albani's argument that, if he wants to establish an Islamic state. So, improve religious values and implement religious teachings perfectly in each individual Muslim. If this is done, it is not nonsense if a country is based on Islamic sharia law.

So, in the author's opinion, Shaikh Albani's thoughts on takfir hadith are not as harsh as what the Wahhabi group claims, which are somewhat infidel and heretical. Likewise with matters of heresy, for example congregational remembrance. If the perpetrator of a major sin does not punish infidels, let alone just dhikr in the case of tahlilan. Sheikh Albani also offers the concept that Islamic preaching does not have to be passionate, which in the end does not produce any productive solutions for Muslims at all. Rather, it reflects the method brought by the Prophet, namely, da'wah with those closest to you first or with humanist guidance.

### CONCLUSION

Sheikh Albani understands takfir hadith by not accepting just one text, but by comparing it with other hadiths or verses. According to Albani, a person is condemned as an infidel if a Muslim clearly from his tongue and heart admits that the law of Allah SWT is irrelevant, cannot be used and does not believe in his conscience and clearly opposes the law of Allah SWT, with clear words.

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