

AVOIDING HARMFUL COMPANIONSHIP AND GUARDING THE TONGUE; A Sanad Criticism and Social Psychological Analysis of a Hadith

Hikmawati Sultani

Institut Agama Islam Negeri Sultan Amai, Gorontalo, Indonesia

hikmawati@sultaniaingorontalo.ac.id

Nurul Afifah

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

nrlpipi20@gmail.com

Husna Shabrina

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

shabrinaah02@gmail.com

Teguh Arafah Julianto⁴

Universitas Islam Negeri Palopo, Indonesia

Teguh_arafah@uinpalopo.ac.id

Abstract:

This study departs from the complex problem of adolescent social relations in the digital era, characterized by intense social pressure, the diffusion of negative behaviors, and increasing psychological vulnerability. In this context, the hadith encourages individuals to avoid harmful or negative social influences and to be mindful of their speech, emphasizing the importance of guarding one's words and maintaining good character in interactions with others, becomes highly relevant for critical and contextual examination. This research aims to analyze the authenticity of the hadith "*al-waḥdah khayr min jālis al-sū*" through sanad criticism and to explore its relevance from the perspective of contemporary social psychology. Employing a qualitative library-based approach with a descriptive-analytical method, the study utilizes '*ilm al-jarḥ wa al-ta'dīl*' for sanad evaluation, alongside Self-Determination Theory, Social Influence Theory and **Self-Regulation Theory** for interpretive analysis. The findings indicate that the hadith is classified as *ḍa'īf* due to the presence of unknown narrators and weaknesses in transmission precision, although its *matn* aligns with broader Islamic ethical principles. Substantively, the hadith demonstrates strong relevance to modern psychological insights, particularly in highlighting the importance of preserving moral autonomy and maintaining the quality of social relationships amid environmental pressures.

Keywords: *hadith, sanad criticism, social relations, social psychology, adolescents*

Abstrak:

Penelitian ini berangkat dari problem kompleks relasi sosial remaja di era digital yang ditandai oleh kuatnya tekanan sosial, penyebaran perilaku negatif, serta meningkatnya kerentanan psikologis. Dalam konteks ini, hadis tentang anjuran untuk menghindari pergaulan buruk serta menjaga lisan menjadi relevan untuk dikaji secara kritis dan kontekstual. Penelitian ini bertujuan untuk menganalisis kualitas hadis "*al-waḥdah khayr min jālis al-sū*" melalui kritik sanad serta

mengkaji relevansi maknanya dengan perspektif psikologi sosial kontemporer. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan pendekatan deskriptif-analitis, serta memanfaatkan ilmu *jarḥ wa ta'dīl* dalam evaluasi sanad dan teori *Self-Determination*, *Social Influence* dan *Self-Regulation* dalam analisis makna. Hasil penelitian menunjukkan bahwa hadis tersebut berstatus *ḍa'īf* dari segi sanad karena adanya perawi *majhūl* dan kelemahan dalam aspek *dabt*, namun matannya dinilai selaras dengan prinsip-prinsip umum syariat. Secara substantif, hadis ini memiliki relevansi kuat dengan temuan psikologi modern, khususnya dalam menjelaskan pentingnya menjaga otonomi moral dan kualitas relasi sosial dalam menghadapi tekanan lingkungan.

Kata Kunci: hadis, kritik sanad, relasi sosial, psikologi sosial, remaja

INTRODUCTION

The development of information technology has brought fundamental changes in the way humans communicate and interact with their environment, especially among teenagers. Digital technology, especially social media, presents a new social space that transcends the boundaries of traditional physical environments such as home, school, and local communities. With a single touch of a device screen, a teenager can connect with hundreds or even thousands of individuals in a virtual network. This situation opens up vast opportunities for learning, self-expression, and expanding social relationships. However, this reality also creates strong social pressure that pushes individuals to conform to group norms even if such conformity conflicts with their personal values and principles.¹

In Indonesia, official data from government agencies provide a more concrete picture of the dynamics of this influence. The 2024 National Survey on the Life Experiences of Children and Adolescents (SNPHAR) shows that peers are the main actors in emotional abuse, with more than 83% of child and adolescent victims experiencing abuse perpetrated by their peers.² This finding is reinforced

¹ M. Zacky Nauvan dkk., "Dampak Teknologi Digital terhadap Perilaku Sosial Generasi Muda," *TECHSI* 15, no. 2 (2024): 88; Aiska Firanaya Ramadhani dan Dyana Chusnulitta Jatnika, "Dinamika Interaksi Sosial Remaja di Era Digital dan Peran Pekerja Sosial," *Share : Social Work Journal* 14, no. 2 (2025): 150, <https://doi.org/10.24198/share.v14i2.59963>; Solomon E. Asch, "Opinions and Social Pressure," *Scientific American* 193, no. 5 (1955): 34.

² Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia dan Badan Pusat Statistik, "Survei Nasional Pengalaman Hidup Anak dan Remaja (SNPHAR) 2024," *KemenPPPA*, 2024, <https://kemenpppa.go.id/siaran-pers/kemen-pppa-rilis-survei-pengalaman->

by the 2022 Indonesian National Adolescent Mental Health Survey, which revealed that 34.9% of Indonesian adolescents experience mental health problems. Negative coping mechanisms and bullying practices, which often originate from friendship circles, have been identified as major risk factors.³ Overall, the data shows that social pressure and influence, especially from peers, is no longer just an individual phenomenon, but has become a social structure that frames the experiences, psychological vulnerabilities, and even risks faced by adolescents in the digital age.

From a social perspective, this phenomenon can be explained through the Social Contagion theory proposed by Christakis and Fowler.⁴ This theory suggests that individual attitudes, emotions, and behaviors, including negative behaviors, can spread through social networks across several degrees of separation. In addition, Solomon Asch's classic experiment showed that peer pressure can cause individuals to disregard their rational judgment and follow the majority opinion, even if it conflicts with their personal beliefs.⁵ These findings confirm the powerful influence of the social environment in shaping individual behavior.

The World Health Organization (WHO) has even called loneliness a “global epidemic” due to its serious impact on mental health, including increased anxiety, depression, and risk of suicide. Recent reports show that one in six people in the world experience loneliness, with serious health consequences, including approximately 871,000 premature deaths each year. Data in Indonesia also shows an alarming situation where more than a third of adolescents experience mental

hidup-perempuan-nasional-sphpn-dan-survei-nasional-pengalaman-hidup-anak-dan-remaja-snphar-2024.

³ Kementerian Kesehatan Republik Indonesia, “Pentingnya Kesehatan Mental bagi Remaja dan Cara Menghadapinya,” *ayoSEHAT* (Jakarta), 2024, <https://ayosehat.kemkes.go.id/pentingnya-kesehatan-mental-bagi-remaja>.

⁴ Dimitris Xygalatas, “Nickolas A. Christakis and James H. Fowler (2009), Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives, Little, Brown, New York, NY. 353 Pages.,” *Journal of Cognition and Culture* 10, no. 3–4 (2010): 401, <https://doi.org/10.1163/156853710X531267>.

⁵ Edward L. Deci dan Richard M. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior* (New York: Springer Science & Business Media, 2013), 41.

health disorders and the risk of suicide among depressed adolescents is at a very high level.

Within the framework of Self-Determination Theory developed by Edward Deci and Richard Ryan, the need for social connectedness (relatedness) is a basic human need. Neglecting this need has negative implications for psychological well-being.⁶

The issue of the influence of the social environment on human behavior is not new in Islamic thought. From the beginning, Islam has paid great attention to the role of social interaction in shaping an individual's character and morals. The Quran emphasizes the importance of choosing a good social environment, as Allah says in QS al-Kahfi/18 verse 28⁷, which commands us to be patient with those who always remember Allah. This verse shows that being in a religious and moral environment is the main bulwark in the formation of spiritual and moral integrity.

In Sufi literature and Islamic ethics, there is an expression:

الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ، وَالسُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ. (HR al-Hakim).

This expression is widely quoted in works on ethics and Sufism because it contains practical guidelines for dealing with social realities.⁸ Although some hadith scholars consider its chain of transmission to be weak.⁹ Its meaning is considered to be in line with the general principles of Islamic law and is acceptable

⁶ L. Deci dan M. Ryan, 42.

⁷ QS al-Kahfi ayat 28 ;

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ ۖ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow 'only' their desires and whose state is 'total' loss (QS Al-Kahfi/18: 28)

⁸ Abū Hāmid Muḥammad ibn Muḥammad al-Ghazzālī, *Ḥyā' 'Ulūm al-Dīn* (Bayrūt: Dār al-Ma'rifah, t.t.), 120.

⁹ al-'Irāqī, *Takhrij Ahādīth al-Ḥyā' , taḥqīq 'Abd al-Qādir al-Arnā' ūṭ* (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2005), 2:63.

in the context of practical ethics. The expression forms a moral hierarchy that places righteous friendship and verbal devotion at the pinnacle of moral perfection.¹⁰

These hadiths emphasize that the quality of social interactions and verbal control are the main foundations in shaping one's personality and maintaining moral balance. These principles are in line with modern psychological findings, such as Social Proof Theory and Self-Determination Theory, which emphasize the strong influence of groups and the importance of self-regulation in maintaining mental health.¹¹ Recent empirical studies, such as the research by Guven et al. (2022), also show a significant correlation between peer pressure and risky behavior in adolescents, with religiosity acting as a protective factor that can reduce the impact of social pressure.¹²

Previous studies on this hadith (and similar hadiths concerning companionship/*jalīs*) tend to be divided into two paths that rarely intersect. On one hand, studies in Sufism and Islamic ethics frequently cite this hadith as a moral foundation without adequately conducting sanad criticism, even though hadith scholars themselves have assessed its chain of transmission as *ḍaʿīf* (weak). On the other hand, studies in hadith science that evaluate the quality of weak hadiths' chains of transmission generally stop at determining their legal status (*maqbul* / *mardūd*) without exploring the relevance of their content to contemporary social issues.

Meanwhile, the social psychology literature on peer pressure, social contagion (Christakis & Fowler), and loneliness as a "global epidemic" (WHO) has developed rapidly, yet rarely connects these findings to Islamic religious texts, particularly hadiths that are weak in status but substantively relevant. Thus, there

¹⁰ Ibn Ḥajar al Asqalānī, *Talkhīṣ al-Ḥabār* (Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 1998), j. 4, 174.

¹¹ Robert B. Cialdini, *Influence: Science and Practice* (Boston: Pearson Education, 2009), 101; Edward L. Deci dan Richard M. Ryan, *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness* (New York: Guilford Press, 2017), 88.

¹² Cemil Guven, "The Effect of Peer Influence on Risk-Taking Behavior in Adolescents," *Lecture Notes in Education Psychology and Public Media* 22, no. 1 (2023): 110, <https://doi.org/10.54254/2753-7048/22/20230239>.

exists a gap in scholarship that integrates hadith criticism (sanad and matn) with contemporary social psychology theory to position a weak hadith not as a legal proof but as an applicable ethical-psychological guideline for Muslim adolescents amid current digital social pressures. This study offers an interdisciplinary approach that combines the methodology of *takhrij al-hadith* and sanad-matn criticism with social psychology theoretical frameworks to re-examine the relevance of a hadith with weak status within the context of contemporary Muslim adolescents' digital lives, a point of intersection that has not been widely explored in either hadith studies or social psychology separately.

Based on this background, this study aims to analyze the hadith:

الوحدة خير من جليس السوء، والجليس الصالح خير من الوحدة، وإملاء الخير خير من السكوت، والسكوت خير من إملاء الشر.

From the perspective of hadith science through tracing the sanad and critically evaluating its quality. In addition, this study utilizes the perspectives of social psychology to understand the relevance of the hadith's content in the context of Muslim youth life in the contemporary digital environment. The research questions addressed in this article are formulated as follows what is the quality of the *sanad* and *matn* of the hadith when examined from the perspective of hadith criticism (*takhrij al-hadith* and *naqd al-hadith*)? and how is the content of this hadith relevant to the perspective of social psychology?. Thus, this hadith is positioned not only as a normative religious text but also as an applicable ethical and psychological guideline.

METHOD

This study employs a qualitative research design based on documentary sources. Accordingly, it is categorized as library research. In other words, the data and research materials are derived from various scholarly sources, including books, classical ḥadīth compilations along with their commentaries, journals, articles,

historical narratives, and other documents relevant to the ḥadīths on *ḥifẓ al-lisān wa ḥusn al-ṣuḥbah*. The primary sources of this research consist of major ḥadīth collections, while supporting materials include commentaries (*sharḥ*) and other scholarly works related to the interpretation of the ḥadīths on *ḥifẓ al-lisān wa ḥusn al-ṣuḥbah*, particularly those employing psychological perspectives. In analyzing the data, this study applies a descriptive–analytical method. Since the object of this research is the ḥadīths themselves, the principal approach employed is that of ḥadīth studies.

The process of *takhrīj al-ḥadīth* in this study was conducted by tracing the selected traditions through the major ḥadīth collections using both thematic keywords and textual phrases (*alfāẓ al-ḥadīth*). The search was carried out by referring to classical indexing works and digital databases to identify the original sources, parallel transmissions (*mutābi‘āt* and *shawāhid*), and variations in wording. After locating the narrations, each chain of transmission (*sanad*) was reconstructed to identify every transmitter sequentially from the compiler back to the Prophet. Biographical information concerning each narrator was then collected from the principal works of *rijāl al-ḥadīth*, particularly *Tahdhīb al-Kamāl*, *Tahdhīb al-Tahdhīb*, *Taqrīb al-Tahdhīb*, *Mizān al-I‘tidāl*, and *al-Jarḥ wa al-Ta‘dīl*, in order to determine the continuity of the chain (*ittiṣāl al-sanad*) and the reliability of its transmitters.

To examine the validity of the Prophetic reports under investigation, the study utilizes the method of *sanad* criticism through *‘ilm al-jarḥ wa al-ta‘dīl*. This stage constitutes the initial step of the analysis, as determining the quality of the *sanad* provides the basis for deciding whether further examination of the *matan* and its interpretation should be undertaken. The evaluation of the *sanad* follows the criteria established by classical ḥadīth scholarship. A narration is considered acceptable when it fulfills the essential requirements of an authentic (*ṣaḥīḥ*) report, namely: an uninterrupted chain of transmission (*ittiṣāl al-sanad*), transmitters possessing upright moral character (*‘adālah*), accurate retention or transmission (*dabt*), freedom from hidden defects (*‘illah*), and absence of

contradiction with stronger narrations (*shudhūdh*). The assessment of each narrator is based on the principles of *‘ilm al-jarḥ wa al-ta’dīl*, in which evaluative statements of authoritative critics are comparatively examined. Whenever different opinions regarding a narrator are encountered, priority is given to judgments supported by explicit evidence (*jarḥ mufassar*), while considering the scholarly consensus and methodological hierarchy recognized in classical ḥadīth criticism. The results of this sanad analysis provide the methodological basis for determining whether the matn is eligible for further interpretation.

In addition, this research incorporates a psychological perspective in interpreting the ḥadīths, particularly by employing Social Proof Theory as an analytical framework. Following the authentication process, the meanings of the selected traditions are analyzed through a descriptive-analytical approach by integrating contemporary psychological theories relevant to the ethical themes of *ḥifẓ al-lisān* (guarding one's speech) and *ḥusn al-ṣuḥbah* (maintaining good companionship). Rather than replacing the traditional understanding of the ḥadīths, psychological perspectives are employed as analytical tools to explain how the Prophetic teachings correspond with contemporary discussions on self-regulation, interpersonal communication, prosocial behavior, and social learning. The interpretation therefore combines the explanations of classical commentators with empirical insights from psychology to demonstrate the continuing relevance of these traditions in understanding human behavior and social interaction within modern contexts.

FINDING AND DISCUSSION

Hadith Text and Hadith *Takhrij*

The text of the hadith the researcher conducted *takhrij* iom is as follows:

الوحدة خير من جليس السوء، والجليس الصالح خير من الوحدة، وإملاء الخير خير من السكوت، والسكوت خير من إملاء الشر.

"Solitude is better than a bad companion, and a good companion is better than solitude. Dictating good is better than silence, and silence is better than dictating evil." (HR Al-Hakim).

After the researcher surveyed this hadith, found that this hadith is mentioned in several books, including the *kutub al-tis'ah*, with equal and similar wording, except that there is a significant difference between the original and non-original sources in the books. The researcher identified this research in the original source books other than the *kutub al-tis'ah*.

The researcher found four transmission chains (isnāds) of the hadith *al-Waḥdah Khayr min Jalīs al-Sū'* with exactly the same matn (textual wording). They are as follows:

No	<i>Al-Mukharrij</i>	The Name of the Book	<i>Ṣaḥābī</i>	<i>Lafẓ al-Ḥadīṣ</i>
1	Al-Ḥākim (405 H)	<i>al-Mustadrak 'alā al-Ṣaḥīḥayn</i>	<i>Abū Ṣar</i>	حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ سُلَيْمَانَ الْفَقِيه، حَدَّثَنَا مُحَمَّدُ بْنُ الْهَيْثَمِ الْقَاضِي، حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلِ الْأَنْطَاكِي، حَدَّثَنَا شَرِيكُ، عَنْ أَبِي الْمُحَجَّلِ، عَنْ صَدَقَةَ بْنِ أَبِي عِمْرَانَ بْنِ حِطَّانٍ، قَالَ: أَتَيْتُ أَبَا ذَرٍّ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكَسَاءٍ أَسْوَدَ وَحَدَهُ، فَقُلْتُ: يَا أَبَا ذَرٍّ، مَا هَذِهِ الْوَحْدَةُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنْ الْوَحْدَةِ، وَإِمْلَأْ الْخَيْرَ خَيْرًا مِنَ السُّكُوتِ، وَالسُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ
2	Al-Bayhaqī (458 H)	<i>Syu'ab al-Īmān</i>	<i>Abū Ṣar</i>	حدثنا أبو عبد الله الحافظ، حدثنا أبو بكر أحمد بن سلمان الفقيه، حدثنا محمد بن الهيثم القاضي، حدثنا الهيثم بن جميل الأنطاكي، حدثنا شريك، عن أبي المحجل، عن صدقة بن أبي عمران، عن عمران بن حطان قال: لقيت أبا ذر فوجدته في المسجد محتبياً بكساء أسود وحده فقلت: يا أبا ذر ما هذه الوحدة؟ فقال: سمعت رسول الله صلى الله عليه

				وسلم يقول "الوحدة خير من جليس السوء، والجلس الصالح خير من الوحدة، وإملاء الخير خير من السكوت، والسكوت خير من إملاء الشر"
3	Al-Kharā'iṭī (327 H)	<i>Makārim al- Akhlaq wa Ma'āliḥ wa Maḥmūd Ṭarā'iqihā</i>	<i>Abū Zār</i>	حدثنا أبو محمد سعدان بن يزيد البزاز، حدثنا الهيثم بن جميل، حدثنا شريك، عن أبي المحجل، عن معفس بن عمران بن حطان، عن ابن الشنية، قال: رأيت أبا ذر وحده قاعدا في المسجد، محتبيا بكساء صوف، فقال: قال رسول الله صلى الله عليه وسلم: "الْوَحْدَةُ خَيْرٌ مِنَ الْجَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ وَإِمْلَاءِ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ"
4	Al-Dawlābī (310 H)	<i>Al-Kunā wa al- Asmā'</i>	<i>Abū Zār</i>	حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْمُحَجَّلِ، عَنْ مَعْفَسِ بْنِ عِمْرَانَ بْنِ حِطَّانَ، عَنْ ابْنِ الشَّيْبَةِ، قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَهُوَ فِي الْمَسْجِدِ مُحْتَبِئًا بِكِسَاءٍ مِنْ صُوفٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "الْوَحْدَةُ خَيْرٌ مِنَ جَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ، وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ"

Sanad Criticism

Sanad is a chain of narrators who transmit a hadith until it reaches its text (matan).¹³ It can be understood as a historical chain that connects the compiler or narrator of the hadith with its original source: to the Prophet Muhammad in *marfū* ‘

¹³ Mahmud al Tahhan, *Taysīr Muṣṭalah al-Ḥadīth* (al-Iskandariyyah: Markaz al-Hady li al-Dirāsāt, 1415), 18.

hadith, to the Sahabah in *mauqūf* hadith, and to the *tābi‘in* in *maqṭū‘* hadith. Thus, sanad is not merely a list of names, but a transmission structure that records the continuity of authority and the process of knowledge inheritance in the hadith tradition.¹⁴

The position of sanad in the discipline of hadith is fundamental because it is the main instrument in assessing the validity of a narration. The validity of a hadith depends heavily on the credibility and continuity of its narrators. If a report is claimed to originate from the Prophet (PBUH) but is not accompanied by a clear sanad, then the muhaddis reject it and do not recognize it as a hadith. This shows that authenticity in the hadith tradition is built on the principle of strict verification. As emphasized by Abdullah bin al-Mubarak; “Without a sanad, anyone could easily attribute any statement to the Prophet, so the sanad functions as an epistemological mechanism that maintains the integrity and purity of the teachings.”

Sanad criticism is a methodological process for selecting and classifying hadiths based on their level of authenticity, while also assessing the integrity of the narrators in a transmission chain. Through this process, it can be determined whether a narration is sahih or daif, and whether the narrators have a reputation for honesty and accuracy or are despised for their weakness and deceitfulness. The search for weak narrators and even fabricators of hadith is considered a scientific obligation in order to preserve the purity of religious teachings and prevent distortion of the normative sources of Islam.¹⁵

According to Syuhudi Ismail, in practice, some hadith scholars tend to focus on the personal aspects of the narrators in the sanad, such as their credibility and intellectual capacity. In fact, comprehensive sanad criticism covers two equally important elements: first, the evaluation of the character and competence of the narrators in the chain of transmission; second, the analysis of the *sighat* or symbols of transmission used, such as *sami‘tu*, *akhbaranī*, and *‘an*, which indicate

¹⁴ Tahhan, 20

¹⁵ Muḥammad Muṣṭafā al-A‘zamī, *Manhaj al-Naqd ‘inda al-Muḥaddithīn: Manhajuh wa Tārīkhuh* (Riyāḍ: Dār al-Kawthar, 1990), 5–6.

the pattern of transmission whether through direct hearing, notification, or other forms of transmission.¹⁶

a. The Isnād of al-Ḥākim (405 H)

Al-Ḥākim (405 H). He is Muḥammad bin ‘Abdullāh bin Muḥammad bin Ḥamdawayh bin Nu‘aim bin al-Ḥakam al-Ḍabbī al-Ṭahmānī al-Naysābūrī al-Ḥāfiẓ, Abū ‘Abdullāh al-Ḥākim, known as Ibn al-Bay', the author of works on the sciences of hadith. He was born on Monday, the third of Rabi' al-Awwal, in the year three hundred and twenty-one. He sought knowledge from the children through the care of his father and uncle. He first heard about it in the year thirty, and he became a slave to Abu Hatim bin Hibban in the year thirty-four. He left for Iraq in the year forty-one, months after the death of Ismail Al-Saffar. He performed Hajj and traveled to Khorasan and Transoxiana. His sheikhs, about a thousand of whom he heard from in Nishapur alone, and he heard from about a thousand sheikhs in Iraq and other countries. He died in the year 405 AH.¹⁷

It was narrated on the authority of: al-Qāḍī Abū Ṭāhir Muḥammad bin ‘Alī bin Ismā‘īl al-Bukhārī, Abū al-Faḥ, Nāṣir bin Aḥmad bin Muḥammad bin ‘Abdullāh bin Aḥmad bin Abī Iyād bin Khuzaymah bin Ayyūb bin Yazdān Brest, al-‘Ayyādī, al-Sarkhasi. Narrated from him: Abū Ja‘far Muḥammad bin Ṣāliḥ bin Ḥānī, Abū ‘Amr Uṣmān bin al-Sammāk, **Abū Bakr Aḥmad bin Salmān al-Najjād**, Abū Muḥammad ‘Abdullāh bin Ja‘far bin Darastawayh, etc.¹⁸

Al-Ḍahabī said: al-Ḥākim is a truthful Imām, but he corrects invalid hadiths in his Mustadrak. Al-Khaṭīb al-Baghdādī said: He was a man of virtue, knowledge, insight, and memorization. He had several books on the sciences of hadith, and he was trustworthy. Aḥmad bin Salāmah informed me, on the authority of Muḥammad bin Ismā‘īl al-Ṭarsūsī, on the authority of Ibn Ṭāhir: that he asked

¹⁶ Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), 25.

¹⁷ al- Dhahabī, *Tārīkh al-Islām wa Wafāyāt al-Mashāhīr wa al-A‘lām* (Dār al-Gharb al-Islāmī, 2003), j.9. 89-90. al- Marṣafī, *Hidāyat al-Qāri’ ilā Tajwīd Kalām al-Bānī* (al-Madīnah al-Munawwarah: Maktabat Ṭaybah, t.t.), j.2, 713.

¹⁸ Dhahabī, *Tārīkh al-Islām wa Wafāyāt al-Mashāhīr wa al-A‘lām*, j. 9, 91.

Abū Ismā'īl 'Abdullāh bin Muḥammad al-Harawī, on the authority of Abū 'Abdullāh al-Ḥākim, and he said: He is trustworthy in hadith, a malicious Rafidi.

Abū Bakr Aḥmad bin Salmān al-Faqīh (348 AH). Imām, hadith scholar, hafiz, jurist, mufti, Sheikh of Iraq 'Abū Bakr Aḥmad bin Salmān bin al-Ḥasan bin Isrā'īl, al-Baghdādī al-Ḥanbalī al-Najjād. He was born in the year two hundred and fifty-three. Al-Najjād died in Żu al-Ḥijjah 348 AH.

He heard from Abū Dāwud al-Sijistānī and traveled to him, and he was the last of his companions, and **Aḥmad bin Malā'ib, Yaḥyā bin Abī Ṭālib, al-Ḥasan bin Makram, Muḥammad bin Ismā'īl al-Tirmizī, Ja'far bin Abī 'Usmān al-Ṭayālīsī, Muḥammad bin al-Hayṣam bin Ḥammād al-Qāḍī, Bishr bin Mūsā,** etc.¹⁹

Narrated by: Abū Bakr al-Qaṭī'ī, Abū Bakr 'Abd al-'Azīz al-Faqīh, Ibn Ṣāhīn, al-Dāraquṭnī, Ibn Mandah, Abū Bakr Muḥammad bin Yūsuf al-Ruqī, Abū al-Ḥasan bin al-Furāt, Abū Sulaymān al-Khaṭṭābī, **Abū 'Abdullāh al-Ḥākim,** Ibn Rizqawayh, Abū al-Ḥusayn bin Bishrān, and many others.²⁰ According to Abū Bakr al-Khaṭīb, al-Najjād was regarded as *ṣadūq* and recognized for his expertise in the science of hadith.²¹

Muḥammad bin al-Hayṣam al-Qāḍī (279 AH). His name was **Muḥammad bin al-Hayṣam bin Ḥammād bin Wāqid,** Abū 'Abdullāh, a client (*mawlā*) of Ṣaqīf, and he was known as **Abū al-Aḥwaṣ.** He served as the judge (qāḍī) of 'Ukbarā. He traveled in pursuit of ḥadīth to al-Kūfah, al-Baṣrah, al-Shām, and Miṣr. Abū 'Amr 'Usmān bin Aḥmad al-Daqqāq said: "Abū al-Aḥwaṣ Muḥammad bin al-Hayṣam, the judge of 'Ukbarā, died at the end of Jumādā al-Ūlā in the year 279 AH."²²

He heard ḥadīth from **Ibrāhīm bin al-'Alā' al-Zubaydī, Ibrāhīm bin Hishām bin Yaḥyā bin Yaḥyā al-Gassānī, Aṣbagh bin al-Faraj, Ḥāmid bin Yaḥyā al-Balkhī, Ḥajjāj bin Ibrāhīm al-Azraq,** and others. Among those who narrated from him were **Ibn Mājah, Aḥmad bin al-Khalīl al-Barjalānī, Aḥmad bin**

¹⁹ Umar ibn Aḥmad ibn Hibat Allāh ibn Abī Jarādah al Uqaylī, *Bughyat al-Ṭalab fī Tārīkh Ḥalab* (Dār al-Fikr, t.t.), j.2, 766.

²⁰ Shams al-Dīn Dhahabī Muḥammad ibn Aḥmad ibn 'Uthmān al-, *Siyar A'lam al-Nubalā'* (Mu'assasat al-Risālah, 1985), j.15, 503.

²¹ al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* (Bayrūt: Dār al-Gharb al-Islāmī, 2002), j.5, 309.

²² Ibn 'Asākir, *Tārīkh Dimashq* (Dār al-Fikr, t.t.), j. 73, 264.

Salmān al-Najjād, Aḥmad bin ‘Alī bin al-‘Alā’, Aḥmad bin ‘Isā al-Khawwāṣ, Aḥmad bin Muḥammad bin ‘Umar bin Abān, and others.²³ Al-Dāraquṭnī stated that he was among the *thiqqāt ma’mūn*, and the *ḥuffāz*.²⁴ Abū Muḥammad Bin al-Akhdar likewise remarked that he was a virtuous scholar (*fāḍil*), a *ḥāfīz*, and *thiqah*.²⁵

Al-Hayṣam bin Jamīl al-Anṭākī (213 AH). He is **al-Hayṣam bin Jamīl**, Abū Sahl al-Anṭākī, the *ḥāfīz*, the eminent imām, a great and reliable authority. He was originally from Baghdād, but he settled in Anṭākiyah and al-Shām.²⁶ He transmitted ḥadīth from **Ḥammād bin Salamah, al-Layth, Zuhayr bin Mu‘āwiyah, Mālīk bin Anas, Sharīk, Mandal bin ‘Alī**, and others of their generation. Among those who narrated from him were **Aḥmad bin Ḥanbal, Muḥammad bin Yaḥyā al-Dhuhli, Muḥammad bin ‘Awf, Yūsuf bin Muslim**, and others. ‘Abd al-Bāqī bin Qānī’ said that he passed away in the year 213 AH.²⁷

Abū al-Ḥasan al-Dāraquṭnī stated: “al-Hayṣam bin Jamīl is *ṣiqah* and a *ḥāfīz*.”²⁸ Al-‘Ijlī likewise described him as *thiqah* and a proponent of the Sunnah (*ṣāḥib al-sunnah*).²⁹ Meanwhile, Ibn ‘Adī commented that he was not among the *ḥuffāz* and that he occasionally made mistakes when narrating from the *thiqqāt*, similar to errors made by others. Nevertheless, he expressed the hope that al-Haytham did not deliberately fabricate reports.³⁰

Syarīk (178 H). He is **Syarīk bin ‘Abdullāh**, the distinguished scholar, *ḥāfīz*, and judge (*qāḍī*), Abū ‘Abdullāh al-Nakha‘ī. He was regarded as one of the prominent figures of his time, although some leniency was noted in his ḥadīth

²³ ‘Asākir, j. 73, 265-266.

²⁴ Baghdādi, *Tārīkh Baghdād*, j.3, 363.

²⁵ Mughlaṭāy ibn Qilīj ibn ‘Abd Allāh al-Bakjarī al-Miṣrī al-Ḥikrī al-Ḥanafī Abū ‘Abd Alāh ‘Alā’ al-Dīn, *Ikmāl Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* (Cairo: al-Fārūq al-Ḥadīthah li al-Ṭibā‘ah wa al-Nashr, 2001), j. 10, 379.

²⁶ al-Dhahabī, *Siyar A‘lām al-Nubalā’*, j. 10, 396.

²⁷ Baghdādi, *Tārīkh Baghdād*.

²⁸ Baghdādi, j. 14, 57.

²⁹ al-Dhahabī, *Mīzān al-Itidāl fī Naqd al-Rijāl* (Bayrūt: Dār al-Ma‘rifah, t.t.), j.4, 320.

³⁰ Abū Aḥmad Ibn ‘Adī al-Jurjānī, *Al-kāmil fī du‘afā’ al-rijāl*, 1 ed. (Bayrūt: al-Kutub al-‘Ilmiyah, 1997), j. 8, 399.

transmissions. A number of leading scholars refrained from using his solitary reports (*mafrūdāt*) as authoritative proof. Abū Aḥmad al-Ḥākim identified him as **Syarīk bin ‘Abdullāh bin Sinān bin Anas**, while it is also reported that he was **Syarīk bin ‘Abdullāh bin Abī Syarīk bin Mālik bin al-Nakha’**. It is said that his grandfather was among those involved in the killing of al-Ḥusayn (may God be pleased with him). Syarīk lived during the time of ‘Umar bin ‘Abd al-‘Azīz and heard ḥadīth from **Salamah bin Kuhayl**, **Manṣūr bin al-Mu‘tamir**, and **Abū Ishāq**. Among the scholars of ḥadīth, he was not considered firmly reliable (*laysa bi-l-matīn*). He was born in the year 95 AH. It has also been said that he was born in Bukhārā, or that he was later moved to al-Kūfah.

He also narrated from **Abū Ṣakhr Jāmi’ bin Syaddād**, **Ziyād bin ‘Ilāqah**, **Simāk bin Ḥarb**, ‘Abd al-‘Azīz bin Rufay’, ‘Āṣim al-Aḥwal, **Sālim al-Aḥṣas**, **Sulaymān al-A‘masy**, **Rudaynī bin Khālīd**, and others. Among those who transmitted from him were Aḥmad bin Yūnus, ‘Alī bin al-Ja‘d, Abū Bakr bin Abī Syaybah, his brother ‘Usmān, Hannād bin al-Sarī, ‘Abbād bin Ya‘qūb al-Rawājīnī, Ishāq bin Abī Isrā’īl, ‘Alī bin Ḥujr, al-Haysam bin Jamīl al-Baghdādī, and many others. He passed away in the year 177 or 178 AH.³¹

Ibn Ḥajar stated that he was *ṣadūq*, although he frequently made mistakes. His memory reportedly changed after he assumed the position of judge in Kūfah. Nevertheless, he was known to be a just and virtuous individual (*‘ādil, fāḍil*), devoted in worship (*‘ābid*), and firm in his stance against the people of innovation (*ahl al-bida’*).³²

Abū al-Muḥajjal. He is **Rudaynī bin Murrah**, known as **Abū al-Muḥajjal**; this identification was stated by ‘Alī. It is also reported that he was **Ibn Khālīd**. Ja‘far bin ‘Awn said: “Abū Junāb narrated to us, saying: Abū al-Muḥajjal, Rudaynī bin Makhlad al-Bakrī, narrated to us.” Al-Thawrī narrated from **Abū al-Muḥajjal**, from **Ma‘fas**. Abū Junāb also narrated from Rudaynī, from ‘Alqamah, from **Ibn**

³¹ Dhahabī, *Siyar A‘lām al-Nubalā’*, j. 8, 200-203.

³² Ibn Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb, taḥqīq: Muḥammad ‘Awwāmah*, 1 ed. (Jedah: Dār al-Rashīd, 1986), j.1, 436.

Buraydah, that ‘Umar used to do such-and-such when dispatching a military expedition (*sariyyah*). Meanwhile, al-Thawrī, Shu‘bah, and Idrīs al-Awdī narrated the report through a different chain: from ‘Alqamah, from **Sulaymān bin Buraydah**, from his father, from the Prophet (peace and blessings be upon him).³³ It is also said that he was **Rudaynī bin Makhlad**, Abū al-Muḥajjal al-Bakrī. He narrated from **Ma‘fas bin ‘Imrān**, **Sulaymān bin Buraydah**, **Abū Ma‘shar**, and **Ṣadaqah bin Abī ‘Imrān al-Kūfī**. Some scholars stated that he narrated from **‘Alqamah bin Mirthad**, from **Bin Buraydah**. Those who narrated from him include **al-Thawrī**, **Sharīk**, and **Abū Junāb**.³⁴ According to Yahya bin Ma‘in, Abū al-Muḥajjal was regarded as *thiqah*.³⁵

Ṣadaqah bin Abī ‘Imrān. He is **Ṣadaqah bin Abī ‘Imrān**, a Kūfan scholar who served as the judge (qāḍī) of al-Ahwāz. He transmitted ḥadīth from **Abū Ishāq**, **Abū Ya‘fūr**, **Iyād bin Laqīṭ**, **‘Awn Abī Juḥayfah**, **‘Imrān bin Ḥiṭṭān al-Sadūsī**, and a number of other teachers. Among those who narrated from him were **Abū Usāmah**, **Sa‘dān bin Yaḥyā**, **Rudaynī bin Makhlad al-Bakrī**³⁶, and **Muḥammad bin Bakr al-Kūfī**.³⁷ ‘Abd al-Raḥmān narrated: “I heard my father say, while mentioning Ṣadaqah bin Abī ‘Imrān: He is *ṣadūq*, a righteous shaykh, though he is not particularly well known.”³⁸

‘Imrān bin Ḥiṭṭān (84 AH). He is **‘Imrān bin Ḥiṭṭān bin Ḍabyān bin Lawdhān bin ‘Amr bin al-Ḥārith bin Sadūs**. It is also reported as: **‘Imrān bin Ḥiṭṭān bin Ḍabyān bin Mu‘āwiyah bin al-Ḥārīs bin Sadūs**; and it has been said: **‘Imrān bin Ḥiṭṭān bin Qudāmah bin ‘Amr bin Lawdhān bin al-Ḥārith bin Sadūs**; and likewise: **‘Imrān bin Ḥiṭṭān bin Ḍabyān bin Shihāb bin ‘Amr bin al-Qayn bin Lawdhān bin al-Ḥārith bin Sadūs**. He belonged to the tribe of Sadūs and was

³³ al-Imām Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al-Bukhārī, *al-Tārīkh al-Kabīr* (Riyāḍ: al-Mutamayyiz li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 2019), j. 4, 238.

³⁴ <https://hadith.islam-db.com/narrators/17015/> رَدِينِي بْنِ خَالِدٍ رَدِينِي بْنِ خَالِدٍ

³⁵ Ibn Abī Ḥātim, *al-Jarḥ wa al-Ta‘ḍīl* (India, Ḥaydar Ābād al-Dakan: Maṭba‘at Majlis Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1952), j.3, 516.

³⁶ Ḥātim, j. 4, 432.

³⁷ Muḥammad ibn Ḥibbān ibn Aḥmad ibn Ḥibbān ibn Mu‘ādh ibn Ma‘bad al-Tamīmī Ibn Ḥibbān Abū Ḥātim al-Dārimī al-Bustī, *al-Thiqāt*, 1 ed. (Ḥaydar Ābād al-Dakan, al-Hind: Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1973), j. 6, 467.

³⁸ Ḥātim, *al-Jarḥ wa al-Ta‘ḍīl*, j.4, 433.

known as al-Sadūsī. His kunyah is reported variously as **Abū Simāk**, **Abū Shihāb**, **Abū Dalān**, and it is also said **Abū Ma'fas al-Baṣrī al-Khārijī**.³⁹ He was regarded as one of the prominent scholars of his time; however, he was also considered among the leading figures of the Khārijites.⁴⁰ According to the ḥadīth scholar 'Abd al-Bāqī bin Qānī', 'Imrān bin Ḥiṭṭān passed away in the year 84 AH.

He narrated from 'Abdullāh bin 'Abbās, 'Abdullāh bin 'Umar bin al-Khaṭṭāb, Abū Mūsā al-Asy'arī, 'Ā'isyah Umm al-Mu'minīn, and Abū Zār al-Gifārī.⁴¹ Among those who transmitted from him were Ṣāliḥ bin Sarj al-Syanī, Abū al-'Alā' 'Amr bin al-'Alā' al-Yashkurī, whose nickname was Jarn, though it is more accurately reported that Ṣāliḥ bin Sarj stands between them in the chain; as well as Qatādah, Muḥārib bin Dithār, Muḥammad bin Sīrīn, and Yahyā bin Abī Kathīr.⁴²

Abu Dawud stated: "Among the people of *ahl al-ahwā'*, none transmit ḥadīth more accurately than the *Khawārij*."⁴³ Al-'Ijli described him as a Basran (*Baṣrī*), a *tābi'ī*, and *thiqah*. However, Al-Daraqutni considered him *matrūk* due to the corruption of his creed and the reprehensible nature of his doctrinal affiliation.⁴⁴ Nevertheless, Yahya bin Ma'in explicitly declared him trustworthy, classifying him among the *thiqqāt*. This indicates that the criticism directed toward him related primarily to his doctrinal affiliation rather than to the reliability of his transmission. Furthermore, Abu Hatim al-Razi remarked that he was *ṣāliḥ al-ḥadīth* and that his reports could be recorded, while noting that he was associated with the *Khawārij*. This expression suggests a level of acceptance accompanied by scholarly caution. 45. Al-Dhahabi described him as a *Khārijī* poet

³⁹ Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fi Asmā' al-Rijāl*, 1 ed. (Bayrūt: Mu'assasat al-Risālah, 1992), j. 22, 322.

⁴⁰ Dhahabī, *Siyar A'lām al-Nubalā'*, j.4, 214.

⁴¹ <https://hadith.islam-db.com/narrators/6037/> - عمر و حنين - الحارث بن سوس

⁴² al-Mizzī, *Tahdhīb al-Kamāl fi Asmā' al-Rijāl*, j.22, 323.

⁴³ Dhahabī, *Siyar A'lām al-Nubalā'*, j.4, 214.

⁴⁴ Shihāb al-Dīn Abū al-Faḍl Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, 1 ed. (al-Hind: Maṭba'ah Dā'irat al-Ma'ārif al-Niẓāmīyah, 1327), j.3., 317.

⁴⁵ Ḥātim, *al-Jarḥ wa al-Ta'dīl*, j. 6, 296.

and considered him *ṣadūq*.⁴⁶ Likewise, Ibn Hajar al-Asqalani characterized him as *ṣadūq* and a well-known *Khārijī*.⁴⁷

Abū Zarr (32 AH). His name was Jundub bin Junādah bin Sufyān. Abū Zarr was among those who migrated to the Prophet (PBUH) from the tribe of Banū Gifār to Makkah. He later emigrated to Madīnah and took part in the major campaigns. He was a *ṣaḥābī* and regarded as one of the prominent senior companions.⁴⁸ He passed away in al-Rabadhah during the caliphate of ‘Uthmān bin ‘Affān in the year 32 AH.⁴⁹ His name is also reported in various forms: it has been said he was Yazīd bin ‘Abdullāh, or Barbar bin Junādah, or Jundub bin Sakan, or Khalaf bin ‘Abd Allāh. However, the strongest report identifies him as Jundub bin Junādah. He embraced Islam at an early stage in Makkah.⁵⁰

Among those who narrated from him were al-Ḥasan, Ibn Sīrīn, Abū ‘Imrān al-Jawnī, Anas bin Sīrīn, ‘Abd al-Malik bin ‘Umayr, **al-Aswad bin Qays, Salamah bin Kuhayl, Abū al-Sawwār al-‘Adawī**, and others.⁵¹

b. The Isnad of al-Bayhaqī (458 H)

Al-Bayhaqī (458 AH). He is Abū Bakr Aḥmad bin al-Ḥusayn bin ‘Alī bin ‘Abdullāh bin Mūsā al-Bayhaqī al-Khusrawjirdī, the distinguished Shāfi‘ī jurist and eminent ḥadīth master (ḥāfiẓ), widely renowned in his time.⁵² He undertook extensive journeys in pursuit of knowledge, traveling to al-‘Irāq, al-Jibāl, and al-Ḥijāz. In Khurāsān, he studied under the leading scholars of his era, and he likewise heard ḥadīth in other regions he reached during his scholarly travels. He was born in Sha‘bān in the year 384 AH and passed away on the 10th of Jumādā al-Ūlā in 458 AH in Naysābūr.⁵³

⁴⁶ Dhahabī, *Mīzān al-Itidāl fī Naqd al-Rijāl*, j.3., 236.

⁴⁷ ‘Asqalānī, *Taqrīb al-Tahdhīb, taḥqīq: Muḥammad ‘Awwāmah.*, 415.

⁴⁸ al-Ziriklī, *al-A‘lām* (Dār al-‘Ilm li al-Malāyīn, 2002), j.2., 140.

⁴⁹ Ibn Ḥibbān, *Mashāhīr ‘Ulamā’ al-Amṣār wa A‘lām Fuqahā’ al-Aqṭār* (al-Manṣūrah: Dār al-Wafā’, 1991), j.1, 30.

⁵⁰ al-Suyūṭī, *Husn al-Muḥāḍarah fī Tārīkh Miṣr wa al-Qāhirah* (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabiyyah, t.t.), j.1, 245.

⁵¹ Al- Dhahabī, *Siyar A‘lām al-Nubalā’*, j.2, 47.

⁵² Ibn Khallikān, *Wafayāt al-A‘yān wa Anbā’ Abnā’ al-Zamān* (Bayrūt: Dār Ṣādir, t.t.), j.1, 75.

⁵³ Ibn Khallikān, j.1, 76.

Among those from whom he transmitted were Abū ‘Abdullāh Muḥammad bin ‘Abdullāh al-Ḥākim, al-Sayyid Abū al-Ḥasan Muḥammad bin al-Ḥusayn al-‘Alawī, Abū Ṭāhir Muḥammad bin Muḥammad bin Maḥmash al-Ziyādī, Abū Bakr Aḥmad bin al-Ḥasan al-Ḥirī, Abū Sa‘īd Muḥammad bin Mūsā al-Ṣayrafī, and Abū ‘Alī al-Ḥusayn bin Muḥammad al-Rūdbārī.⁵⁴

Those who narrated from him include the ḥadīth master **Abū ‘Alī al-Naysābūrī**, **Abū Bakr bin ‘Alī**, **‘Abd Allāh bin Muḥammad bin Muslim**, **Bishr bin Aḥmad al-Isfarāyīnī**, and a number of other scholars.⁵⁵ Al-Dhahabi stated that he was *thiqah*, a virtuous shaykh (*shaykh fāḍil*), a *faqīh*, and a *muḥaddith*.⁵⁶

c. The Isnad of al-Kharā’iṭī (327 H)

al-Kharā’iṭī (327 H). He is the Imām, ḥāfiẓ, and trustworthy scholar (ṣadūq), **Abū Bakr Muḥammad bin Ja‘far bin Muḥammad bin Sahl bin Shākir al-Sāmīrī al-Kharā’iṭī**, the author of *Makārim al-Akhḷāq*, *Masāwi’ al-Akhḷāq*, *I’tilāl al-Qulūb*, and other works. He studied ḥadīth under **al-Ḥasan bin ‘Arafah**, **‘Alī bin Ḥarb**, **‘Umar bin Shabbah**, **Sa‘dān bin Naṣr**, **Sa‘dān bin Yazīd**, **Ḥumayd bin al-Rabī‘**, **Aḥmad bin Manṣūr al-Ramādī**, **Aḥmad bin Badīl**, **Shu‘ayb bin Ayyūb**, and a number of other teachers.

Among those who narrated from him were Abū Sulaymān bin Zabīr, Abū ‘Alī bin Mihnā al-Darānī, Muḥammad and Aḥmad, the two sons of Mūsā al-Samsār, al-Qāḍī Yūsuf al-Miyānājī, ‘Abd al-Wahhāb al-Kilābī, and Muḥammad bin Aḥmad bin ‘Usmān **bin Abī al-Ḥadīd**, as well as others. He delivered ḥadīth in Dimashq (Damascus) and ‘Asqalān. It is reported that he passed away in Yāfā in Rabī‘ al-Awwal in the year 327 AH.⁵⁷ Al-Dhahabi stated that he was an *imām*, a *ḥāfiẓ*, and *ṣadūq*.⁵⁸

⁵⁴ Ibn Nuqṭah, *al-Taḥf li-Ma‘rifat Ruwāt al-Sunan wa al-Masānīd* (Dār al-Kutub al-‘Ilmiyyah, 1988), j.1, 137.

⁵⁵ Al-Dhahabī, *Tārīkh al-Islām wa Wafāyāt al-Mashāhīr wa al-A‘lām*, j.6, 943.

⁵⁶ al-Ṣarīfīnī, *al-Muntakhab min Kitāb al-Siyāq li Tārīkh Nīsābūr* (Dār al-Fikr, 1414), j.1, 124.

⁵⁷ Al-Dhahabī, *Siyar A‘lām al-Nubalā’*, h. 15, 268-269.

⁵⁸ Dhahabī, h. 15., 268.

Abū Muḥammad Sa‘dān bin Yazīd al-Bazzāz (262 AH). He is **Sa‘dān Abū Muḥammad bin Yazīd al-Baghdādī al-Bazzāz**, a reliable (thiqah) ḥadīth scholar. Originally from Baghdād, he later resided in *Surr man Ra’ā* (Sāmarrā’). He was recognized as a trustworthy transmitter and a respected traditionist of his time. He heard ḥadīth from **Ismā‘īl bin ‘Ulayyah, Ishāq al-Azraq, Yazīd bin Hārūn, Abū Badr al-Sukūnī**, and **al-Haytham bin Jamīl**.⁵⁹

Among those who narrated from him were **Ibn Ṣā‘id, al-Muḥāmīlī, Ibn Makhlad, Abū al-‘Abbās al-Athram, al-Kharā’itī**, and others. He passed away in the month of Rajab in the year 262 AH.⁶⁰ **Ibn Abī Ḥātim said about him with his father, and he is ṣadūq. When my father was asked about him, he replied: ṣadūq.**⁶¹

Ma‘fas bin ‘Imrān. Ma‘affas b. ‘Imrān b. Ḥiṭṭān al-Sadūsī narrated from Umm al-Dardā’, his father, and ‘Abd Allāh b. Shaybah. Those who narrated from him include **Abū al-Muhajjal, Mūsā al-Farrā’**, and **Muḥammad b. ‘Abd al-Raḥmān**. I heard my father say this.⁶² The researcher did not find any statements of *jarḥ wa ta‘ḍīl* concerning him. However, he was mentioned by Ibn Ḥibbān in *al-Thiqāt*.⁶³

Ibn al-Shanniyyah. As for **al-Shanniyyah** (with a fatḥah on the letter *shīn*, a kasrah on the *nūn*, and with the *nūn* doubled), he is known as Ibn al-Shanniyyah. His personal name was not mentioned. He narrated from **Abū Dharr al-Gifārī**, and from him narrated **Ma‘fas bin ‘Imrān bin Ḥiṭṭān**.⁶⁴ The researcher did not find any statements of *jarḥ wa ta‘ḍīl* concerning him; therefore, she concluded that he is *majhūl al-ḥāl*.

d. The Isnad of al-Dūlābī (310 AH)

Al-Dūlābī (310 AH). He was **Muḥammad bin Aḥmad bin Hammād bin Sa‘d bin Muslim**, **Abū Bishr al-Anṣārī** by clientage (*walā’*), **al-Rāzī al-Dūlābī al-**

⁵⁹ Baghdādī, *Tārīkh Baghdād*, j. 10, 281.

⁶⁰ Al-Dhahabī, *Sīyar A‘lām al-Nubalā’*, j. 12, 358-359.

⁶¹ Ḥātim, *al-Jarḥ wa al-Ta‘ḍīl*, j. 4, 290.

⁶² Ḥātim, j.8, 433.

⁶³ Ibn Ḥibbān, *al-Thiqāt*, h.7., 525.

⁶⁴ Ibn Mākūlā, *al-Ikmāl fī Raf‘ al-Irtiyāb ‘an al-Mu’talif wa al-Mukhtalif fī al-Asmā’ wa al-Kunā wa al-Ansāb* (Hind: Dā’irat al-Ma‘ārif al-‘Uthmāniyyah, 1966), h.5, 85.

Warrāq, a historian and a ḥadīth master (ḥāfiẓ). Al-Ḥasan bin Rashīq reported hearing him say: “*I was born in the year 224 AH.*”⁶⁵ He worked as a copyist (*warrāq*) and was originally from Rayy, his nisbah “al-Dūlābī” referring to al-Dūlāb, a district in that region. He traveled widely in pursuit of ḥadīth knowledge, later settling in Egypt. He passed away on his way to perform ḥajj, between Mecca and Medina, at al-‘Arj in the year 320 AH (may God have mercy upon him).⁶⁶ It is reported that he would occasionally lose consciousness (*yuṣ‘aq*). He authored several works, among them *al-Kunā wa al-Asmā*.⁶⁷

He transmitted from: Aḥmad bin Abī Surayj al-Rāzī, Muḥammad bin Manṣūr al-Jawwāz, Mūsā bin ‘Āmir al-Murrī, Bundār, Ziyād bin Ayyūb, Hārūn bin Sa‘īd al-Aylī, and many others in his hometown as well as in Kūfa, Baṣra, Baghdad, Damascus, and the Ḥaramayn.⁶⁸ Among those who narrated from him were: ‘Abd al-Raḥmān bin Abī Ḥātim, Abū al-Qāsim al-Ṭabarānī, Abū al-Ḥasan bin Ḥayyūyah, Abū Bakr bin al-Muqri’, Abū Bakr Aḥmad bin Muḥammad al-Muhandis, Abū Ḥātim bin Ḥibbān, and Hishām bin Muḥammad bin Qurrah.⁶⁹ Bin Yūnus said: Abū Bishr was among the people of the craft (*ahl al-ṣinā‘ah*), but he was considered weak (*yuḍa‘‘af*).⁷⁰

Muḥammad bin ‘Awf al-Ṭā’ī (271 AH). His full name was **Muḥammad bin ‘Awf bin Sufyān**, known as Abū Ja‘far al-Ṭā’ī al-Ḥimṣī. He arrived in Damascus in the year 217 AH.⁷¹ He studied ḥadīth under numerous scholars, including ‘Ubayd Allāh bin Mūsā, Muḥammad bin Yūsuf al-Firyābī, Abū al-Mughīrah al-Khawlānī, Aḥmad bin Khālīd al-Wahbī, Ādam bin Abī Iyās, ‘Alī bin ‘Ayyāsh, and al-Haytham bin Jamīl. He also heard from many others throughout Iraq and Greater Syria (al-Shām).⁷²

⁶⁵ Al-Dhahabī, *Siyar A‘lām al-Nubalā*, j. 14, 309.

⁶⁶ Ibn Khallikān, *Wafayāt al-A‘yān wa Anbā’ Abnā’ al-Zamān*, j.4, 352.

⁶⁷ al-Ziriklī, *al-A‘lām*, j.5, 308.

⁶⁸ Al-Dhahabī, *Tārīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A‘lām*, j.7, 158.

⁶⁹ Al-Dhahabī, *Siyar A‘lām al-Nubalā*, j. 14, 309.

⁷⁰ Dhahabī, j. 14, 309.

⁷¹ Ibnu ‘Asākir, *Tārīkh Dimashq*, j. 55, 47.

⁷² [موسوعة الحديث : محمد بن عوف بن سفيان](#)

Among those who transmitted from him were Abū Dāwūd, Abū Zur‘ah, Abū Ḥātim, al-Nasā‘ī (in *Musnad ‘Aḥ*), Abū Zur‘ah al-Dimashqī, Abū Bishr al-Dūlābī, ‘Abd al-Ghāfir bin Salāmah, Khaythamah al-Aṭrābulusī, and his grandson Ḥasan bin ‘Abd al-Raḥmān, among others. Ibn al-Munādī stated that Ibn ‘Awf passed away in the middle of the year 272 AH.⁷³ Abū Ḥātim said regarding him: He is *ṣaḍūq*.⁷⁴

The Authenticity of Hadith

In the science of hadith, the authenticity (*ṣaḥīḥ*) of a hadith is determined by five principal criteria: (1) the continuity of the *sanad* (*ittiṣāl al-sanad*); (2) the integrity (‘*adl*) of the narrators; (3) the narrators’ *dabt* (precision in memorization and transmission); (4) the absence of *shādh* in the *matn*; and (5) the absence of hidden defects (‘*illah*) in the *matn*.⁷⁵

After examining the chains of transmission of the **ḥadīth** and extracting the relevant information necessary for assessing the sanad in al-Ḥākim’s narration in his book *al-Mustadrak ‘alā al-Ṣaḥīḥayn*, the evaluation of this sanad can be divided into two aspects. In terms of the ‘*adālah* and *dabt* of the narrators, the researcher found that the narrators in this report are *thiqat*, with the exception of four individuals: Abū Bakr Aḥmad b. Salmān al-Faqīh, Ṣadaqah b. Abī ‘Imrān, and ‘Imrān b. Ḥiṭṭān, who are considered *ṣaḍūq*, while Sharīk is *ṣaḍūq sayyi’ al-ḥifẓ*.

Second, the narration of al-Dūlābī in his book *al-Kunā wa al-Asmā’*. The evaluation of this sanad in terms of the ‘*adālah* and *dabt* of the narrators, the researcher found that the narrators in this report are *thiqat*, except for Muḥammad b. ‘Awf al-Ṭā‘ī, who is *ṣaḍūq*, and Sharīk, who is *ṣaḍūq sayyi’ al-ḥifẓ*. In addition, two narrators are *majhūl al-ḥāl*, namely Mu‘affas b. ‘Imrān b. Ḥiṭṭān and Ibn al-Shanniyyah. Third, the narration of al-Kharā‘ī in his book *Makārim al-Akhḥāq wa Ma‘āliḥā wa Maḥmūd Ṭarā’iqihā*. The evaluation of this sanad is as follows in

⁷³ Dhahabī, *Siyar A‘lām al-Nubalā’*, j. 12, 614.

⁷⁴ Ḥātim, *al-Jarḥ wa al-Ta‘ḍīl*, j.8., 53.

⁷⁵ Tahhan, *Taysīr Muṣṭalaḥ al-Ḥadīth*, 44.

terms of the *‘adālah* and *ḍabt* of the narrators, the researcher found that the narrators in this report are *thiqat*, except for two who are *majhūl al-ḥāl*, namely Mu‘affas b. ‘Imrān b. Ḥiṭṭān and Ibn al-Shanniyyah. In addition, two narrators are *ṣadūq*, namely al-Kharā’iṭi and Abū Muḥammad Sa‘dān b. Yazīd. Fourth, the narration of al-Bayhaqī in his book *Syu‘ab al-Īmān*. In terms of the *‘adālah* and *ḍabt* of the narrators, the researcher found that the narrators in this report are *thiqat*, except for four: Abū Bakr Aḥmad b. Salmān al-Faqīh, Ṣadaqah b. Abī ‘Imrān, and ‘Imrān b. Ḥiṭṭān, who are *ṣadūq*, while Sharīk is *ṣadūq sayyi’ al-ḥifẓ*.

A narrator who is described as *thiqah* refers to one who is considered reliable in terms of both *‘adālah* (integrity) and *ḍabt* (precision in transmission). Besides *ṣiqah*, scholars of ḥadīth criticism also employ other evaluative terms such as *ṣadūq*, *laysa bi dhāk*, *lā ba’sa bih*, and *majhūl*, among others. Based on the explanations above, several narrators in the chain receive *jarḥ* (negative critical assessment) from the ḥadīth scholars, namely Abū Bakr Aḥmad b. Salmān al-Faqīh, Ṣadaqah b. Abī ‘Imrān, ‘Imrān b. Ḥiṭṭān, Muḥammad b. ‘Awf al-Ṭā’i, al-Kharā’iṭi and Abū Muḥammad Sa‘dān b. Yazīd are *ṣadūq*. While Sharīk is *ṣadūq sayyi’ al-ḥifẓ*, and two narrators are *majhūl al-ḥāl*, namely Mu‘affas b. ‘Imrān b. Ḥiṭṭān and Ibn al-Shanniyyah. Thus, it can be concluded that the narrators in this chain of transmission are not entirely characterized by *‘adālah* and *ḍabt*, which may consequently affect the overall quality of the ḥadīth.

In the literature of *‘Ulūm al-Ḥadīth*, the concept of a continuous chain of transmission is referred to as *muttaṣil*.⁷⁶ This term is closely associated with the study of the *sanad*, as it serves as an important framework for determining whether a chain of transmission is continuous or interrupted. Through this concept, the relationship between teacher and student within the transmission of a ḥadīth can also be examined more clearly. Within the tradition of ḥadīth transmission, the relationship between teacher and student is not necessarily determined by age

⁷⁶ Ṣubḥī al-Ṣāliḥ, *Ulūm al-Ḥadīṣ wa Muṣṭalahuhu*, 5 ed. (Beirut: Dār al-Ilmi li al-Malāyīn, 1969), 220.

differences; a student is not always younger than the teacher from whom he narrates.

For this reason, ḥadīth scholars have formulated several methodological indicators to assess the continuity of a chain (*ittisāl al-sanad*). Generally, four main indicators are used as the basis of analysis: *Ṣīghat al-Taḥammul wa al-Adā'*, contemporaneity (*mu'āṣarah*) between narrators, similarity or geographical proximity of residence, and the existence of a teacher–student relationship within the network of transmission.⁷⁷ Thus, it can be concluded that this ḥadīth is *muttaṣil* in all of its chains of transmission.

In addition to the analysis of the *sanad*, the quality of a ḥadīth may also be assessed through an examination of its *matan*. In the discipline of ḥadīth studies, an acceptable *matan* must be free from *syudzūdz* (irregularity) and *'illat* (hidden defects).⁷⁸ Based on the analysis of the *matan* of the ḥadīth discussed above, no indication of *syadz* is identified. This suggests that the content of the ḥadīth does not contradict sound reason, nor does it conflict with the Qur'an, other ḥadīths of higher authority, or other established sources of Islamic law.⁷⁹ Furthermore, the substance of the report is consistent with religious practices that have been widely accepted by earlier scholars. Therefore, from the perspective of the *matan*, no *'illat* is found that would undermine the validity of the ḥadīth.

Based on the foregoing analysis, it can be concluded that the ḥadīth concerning *al-taḥdhīr min ṣuḥbat al-sū' wa al-ḥathth 'alā ḥifẓ al-lisān* is *ḍa'īf* in terms of its *sanad* and **does not rise, despite the multiplicity of its transmission routes, to the level of ḥasan**. This is due to the presence of several narrators within its chain who are assessed as *majhūl al-ḥāl* and *ḍa'īf*. Nevertheless, the meaning

⁷⁷ Abd al-'Azīz b. 'Abd Allāh b. Muḥammad al-Shāyī', *Dirāsāt al-Asānīd* (Riyadh: Dār al-Mālikiyyah, 1437), j.1, 218.; Muhammad Anshori, "Kajian Ketersambungan Sanad (Ittisāl Al-Sanad)," *Jurnal Living Hadis* 1, no. 2 (2016): 302, <https://doi.org/10.14421/livinghadis.2016.1123>.

⁷⁸ Aulia Diana Devi, "Studi Kritik Matan Hadits," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 14, no. 2 (2020): 304, <https://doi.org/10.24042/al-dzikra.v14i2.6438>.

⁷⁹ Ali Yasmanto dan Siti Rohmaturosyidah Ratnawati, "Studi Kritik Matan Hadis: Kajian Teoritis dan Aplikatif Untuk Menguji Kesahihan Matan Hadis," *Al-Bukhari: Jurnal Ilmu Hadis* 2, no. 2 (2019): 226, <https://doi.org/http://dx.doi.org/10.32505/al-bukhārī.v2i2.1323>.

conveyed by the report remains sound, as it is supported by other established texts from the Sunnah. It may be utilized in matters of adab and ethical instruction, and is cited in the context of encouraging noble moral conduct.

Interpretation of the Hadith on Social Relations: A Study of Social Psychological Approach

This section examines the hadith *الوحدة خير من جليس السوء* not as an isolated normative statement, but as a text whose internal sequence moving from solitude, to bad companionship, to good companionship, to speech and silence, already maps onto core constructs in social psychology. Rather than presenting theory first and then searching for a point of contact with the hadith, this section reads each clause of the hadith as already carrying a psychological logic, which theory subsequently helps to articulate with greater precision. This approach is important because human behavior, particularly among adolescents, cannot be separated from the social influences surrounding the individual, whether direct through real relationships or indirect through digital and social media.

The Prophetic tradition stating that *الوحدة خير من جليس السوء* conveys an ethical principle that is not only normative within Islamic teachings but also resonates with contemporary psychological insights regarding the influence of social environments on individual behavior. In social psychology, human behavior is not understood as developing in isolation; rather, it is shaped through social relationships that structure individuals' values, attitudes, and patterns of action. Consequently, the decision to distance oneself from a harmful social environment may be interpreted as a psychological mechanism for preserving moral integrity and maintaining psychological well-being.⁸⁰

The hadith's first comparison, that solitude is preferable to a bad companion *الوحدة خير من جليس السوء*, directly addresses a tension that Self-

⁸⁰ Richard M. Ryan dan Edward L. Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," *Contemporary Educational Psychology* 61 (2020): 2–3, <https://doi.org/10.1016/j.cedpsych.2020.101860>.

Determination Theory identifies as central to psychological functioning: the conflict between autonomous functioning and social conformity. Developed by Richard M. Ryan and Edward L. Deci, this theory holds that psychological well-being depends on the fulfillment of three universal needs, autonomy, competence, and relatedness⁸¹ among which autonomy, competence, and relatedness are elaborated as distinct but interacting dimensions of functioning⁸². The hadith's ranking of solitude above bad companionship thus anticipates, in normative language, what Self-Determination Theory frames analytically: that severing a relationship can be the more psychologically adaptive choice when the relationship itself is the source of self-erosion.

Within the framework of modern motivational psychology, this phenomenon can be further explained through *Self-Determination Theory*, developed by Richard M. Ryan and Edward L. Deci. This theory posits that human psychological well-being largely depends on the fulfillment of three fundamental psychological needs: autonomy, competence, and relatedness. These needs are considered universal and serve as the foundation for the development of intrinsic motivation and healthy psychological functioning. When social environments support these needs, individuals tend to experience greater autonomous motivation and higher levels of psychological well-being.

This theory proposes that human psychological well-being depends on the fulfillment of three fundamental and universal needs: Autonomy, which refers to the capacity to make independent choices. Competence, understood as the ability to develop one's potential and act effectively in various situations. And relatedness, namely the need to establish meaningful social relationships with others. The satisfaction of these three needs has been shown to play a crucial role in fostering intrinsic motivation, supporting mental health, and enhancing overall psychological well-being. Conversely, when social environments hinder the

⁸¹Richard M. Ryan dan Edward L. Deci, 4-5.

⁸²L. Deci dan M. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior*, 31–34.

fulfillment of these needs, individuals are more likely to experience psychological strain and a decline in their overall mental well-being.⁸³

The first concept that is particularly relevant to the aforementioned hadith is *autonomy*, defined as the individual's need to experience their actions and decisions as originating from their own volition. Within *Self-Determination Theory*, autonomy is not understood as absolute freedom but rather as the capacity to act in accordance with one's internalized values and beliefs. When individuals are embedded within social environments that exert normative pressure to conform to negative behaviors, the need for autonomy may become compromised, as individuals are compelled to adjust their conduct to group expectations. Therefore, distancing oneself from a morally detrimental social environment can be interpreted as a strategy to safeguard one's moral autonomy and maintain psychological self-regulation.⁸⁴

In this context, the Prophetic saying “الوحدة خير من جليس السوء” (Solitude is better than the company of a bad companion) can be interpreted as a form of protection for individual autonomy from destructive social influence. Social psychology demonstrates that individuals frequently experience **peer pressure**, namely pressure from their social group to conform to prevailing norms and behaviors. Such pressure can influence individual decision-making, even when a person is aware that the expected behavior contradicts their own moral convictions or personal values. Therefore, distancing oneself from a harmful social environment may represent a form of resistance to social pressures that have the potential to undermine an individual's moral integrity.⁸⁵ Importantly, the hadith does not treat this clause and the previous one as contradictory: read together, they

⁸³ L. Deci dan M. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior*, 35.

⁸⁴ Carlos Fernández-Espínola dkk., “Complementing the Self-Determination Theory With the Need for Novelty: Motivation and Intention to Be Physically Active in Physical Education Students,” *Frontiers in Psychology* 11 (2020): 2–3, <https://doi.org/10.3389/fpsyg.2020.01535>.

⁸⁵ Aliya Tiara Fatiha, Frida Fanani Rohma, dan Fitri Ahmad Kurniawan, “The Moderating Effect of Authentic Leadership on Social Pressure and Budgetary Slack Relationship: An Experimental Investigation,” *Journal of Leadership in Organizations* 7, no. 1 (2025): 83, <https://doi.org/10.22146/jlo.97282>.

indicate that the hadith is not an absolute recommendation for social withdrawal, but a statement that the value of a social relationship depends on its moral and psychological quality. This reading corresponds to contemporary findings on the interaction between autonomy and relatedness, which show that individuals who preserve their autonomy within a relationship tend to develop healthier and more stable connections than those whose autonomy is compromised by social pressure. In other words, the hadith's two opening clauses together describe not a binary choice between solitude and company, but a single criterion, whether the relationship sustains or suppresses one's internalized values, that determines which of the two is preferable in a given situation.

In addition to autonomy, *Self-Determination Theory*, also emphasizes the importance of *relatedness*, which refers to the human need to feel connected to others. Psychologically, human beings possess a natural tendency to seek meaningful social relationships as sources of emotional support and social identity. Psychological studies indicate that healthy interpersonal relationships can enhance psychological well-being, strengthen intrinsic motivation, and reduce levels of stress and anxiety. Nevertheless, the quality of social relationships plays a crucial role in determining whether these relationships contribute positively to an individual's development or instead produce negative psychological consequences.⁸⁶

From this perspective, the aforementioned hadith should not be understood as an absolute recommendation for social withdrawal. Rather, it emphasizes that the value of social relationships depends on their moral and psychological quality. When social interactions lead individuals toward harmful or unethical behavior, solitude may become a preferable option for preserving psychological well-being and moral integrity. Conversely, when social relationships provide moral and spiritual support, they can serve as a significant source of strength and personal

⁸⁶ Esther S. Kluwer dkk., "Autonomy in Relatedness: How Need Fulfillment Interacts in Close Relationships," *Personality and Social Psychology Bulletin* 46, no. 4 (2020): 605, <https://doi.org/10.1177/0146167219867964>.

growth. This perspective illustrates that Islamic teachings place considerable emphasis on the quality of social relationships as a crucial factor in the formation of individual character.⁸⁷

Another relevant dimension for understanding this hadith is the concept of Social-Influence in social psychology. Social-Influence refers to the ways in which an individual's attitudes and behaviors are shaped by interactions with others within their social networks. Empirical studies demonstrate that individuals tend to adjust their behavior to group norms through processes such as imitation, conformity, and the internalization of shared values. This perspective helps explain why the presence of negative companions can gradually influence an individual's behavior, often without the individual being fully aware of the process.⁸⁸

Within this framework, “جليس السوء (*a bad companion*)” can be interpreted as a source of negative behavioral modeling that shapes individual conduct through processes of social observation. When individuals are continuously exposed to environments that normalize undesirable behaviors, such behaviors may eventually be perceived as acceptable or even standard. This phenomenon illustrates how social environments can function as a decisive factor in shaping both deviant and prosocial behaviors. Consequently, maintaining distance from a harmful social environment can be understood as a preventive strategy aimed at preserving an individual's moral stability and psychological well-being.⁸⁹

In addition, contemporary psychological research indicates that the interaction between *autonomy* and *relatedness* plays a crucial role in determining the quality of interpersonal relationships. Individuals who are able to maintain their autonomy within social relationships tend to develop healthier and more

⁸⁷ Ryan dan Deci, “Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective, 8.”

⁸⁸ Luca Luceri dkk., “On the Social Influence in Human Behavior: Physical, Homophily, and Social Communities,” arXiv:1801.09465, preprint, arXiv, 2018, <https://doi.org/10.48550/arXiv.1801.09465>.

⁸⁹ Luceri dkk.

stable connections compared to those whose autonomy is compromised by social pressure. This finding suggests that healthy relationships are not those that suppress individual freedom, but rather those that allow individuals to preserve their values and personal identity while remaining socially connected.⁹⁰

Within this framework, a “جلس السوء” may function as a negative behavioral model that gradually normalizes deviant attitudes or actions. Continuous exposure to such models increases the likelihood that individuals internalize and replicate undesirable behaviors. Conversely, a “الجلس الصالح” can serve as a constructive social model, encouraging the development of prosocial conduct and reinforcing positive moral values.⁹¹ Viewed from this perspective, the hadith implicitly highlights the significant role of the social environment in shaping individual character and behavioral tendencies. By emphasizing the comparative value of companionship, the prophetic teaching reflects a profound awareness of the mechanisms through which social interaction influences moral development and personal conduct.

Another crucial dimension highlighted in this hadith concerns the regulation of speech. The statement that,

وإملاء الخير خير من السكوت، والسكوت خير من إملاء الشر .

“Speaking good is better than remaining silent, and remaining silent is better than speaking evil” can be interpreted through the lens of *Self-Regulation Theory* in psychology. This theoretical perspective emphasizes that an individual’s ability to control behavioral impulses, including verbal expression, is a central component of emotional intelligence and psychological stability. Individuals who possess strong self-regulatory capacities are generally better equipped to manage their interactions with others, maintain constructive social

⁹⁰ Kluwer dkk., “Autonomy in Relatedness,” 606.

⁹¹ Annida Husna Pohan dkk., “Peran Modeling dalam Pembentukan Perilaku: Perspektif Sosial Belajar (Albert Bandura),” *Jurnal Kajian Ilmu Psikologi* 8, no. 12 (2024): 52–53.

relationships, and minimize the likelihood of interpersonal conflict.⁹² In this sense, the restraint of speech encouraged in the hadith may be understood as a form of psychological discipline aimed at cultivating self-regulatory competence.

Furthermore, research in the field of communication psychology demonstrates that language and verbal expression play a significant role in shaping both the quality of social relationships and an individual's mental well-being. Positive and constructive communication can strengthen interpersonal bonds and foster a supportive social environment. Conversely, negative forms of speech, such as insults, gossip, or slander, have the potential to damage social relationships and generate psychological tension or conflict.⁹³ From this perspective, the ethical guidance contained in the hadith reflects a profound awareness of the psychological and social consequences of verbal behavior.

From this perspective, the hadith *الوحدة خير من جليس السوء* may be understood as a social ethical principle that resonates with modern psychological findings regarding the dynamics of social relationships. The hadith highlights the importance of maintaining a balance between the human need for social connection and the need to preserve personal moral integrity. In circumstances where social relationships threaten this balance, choosing solitude may represent a rational psychological strategy for protecting both mental well-being and moral stability.

Read as a whole, the hadith's four clauses trace a single psychological logic rather than four separate moral rules: protecting autonomy from harmful modeling, seeking relatedness through constructive modeling, and regulating speech as the mechanism through which both processes operate. The hadith *الوحدة خير من جليس السوء* may accordingly be understood as a social-ethical principle that resonates

⁹² Dini Fassilatul Jannah dkk., "Pengaruh Self-Regulation terhadap Kemampuan Komunikasi Interpersonal Mahasiswa Psikologi Universitas X di Masa Pandemi Covid-19," *Jurnal Kesehatan Mental Indonesia* 2, no. 1 (2023): 41; James J. Gross dan Oliver P. John, "Individual Differences in Two Emotion Regulation Processes: Implications for Affect, Relationships, and Well-Being," *Journal of Personality and Social Psychology* 85, no. 2 (2003): 351, <https://doi.org/10.1037/0022-3514.85.2.348>.

⁹³ I. Kawachi, "Social Ties and Mental Health," *Journal of Urban Health: Bulletin of the New York Academy of Medicine* 78, no. 3 (2001): 460, <https://doi.org/10.1093/jurban/78.3.458>.

with, and in normative form anticipates, the mechanisms that Self-Determination Theory and self-regulation research later described analytically. It highlights the importance of maintaining a balance between the human need for social connection and the need to preserve personal moral integrity, a balance in which choosing solitude, when a relationship threatens that integrity, represents not withdrawal but a rational psychological strategy for protecting both mental well-being and moral stability.

CONCLUSION

This study demonstrates that the hadith concerning the preference for solitude over harmful companionship does not meet the criteria of *ṣaḥīḥ* authenticity in terms of its sanad, due to the presence of several narrators classified as *majhūl al-ḥāl* and certain weaknesses in transmission accuracy. Nevertheless, an examination of the matn reveals that its substance does not contradict the Qur'an or other established authentic hadiths, thereby allowing it to remain normatively acceptable within the domain of ethics and moral cultivation. This finding underscores that, within hadith studies, the authority of meaning is not determined solely by the strength of the sanad, but also by its coherence with the broader principles of Islamic teachings.

Furthermore, this study reveals that the ethical message embedded in the hadith holds significant relevance to contemporary social dynamics, particularly in relation to social pressure and the influence of the environment on adolescent behavior. Through a social psychological perspective, the concept of distancing oneself from negative environments is shown to align with the preservation of individual autonomy, psychological stability, and the quality of social relationships. In this sense, the hadith functions not merely as a source of normative moral guidance, but also as a reflective framework for understanding adaptive strategies employed by individuals in navigating the complexities of social interaction in the digital age.

The implications of this study highlight the importance of developing a multidisciplinary approach in hadith scholarship, particularly through the integration of classical hadith sciences with modern psychological perspectives. Such an approach enables more contextual, applicable, and responsive interpretations of hadith in addressing contemporary social issues, especially in the fields of education, character development, and adolescent mental health. Moreover, these findings encourage the utilization of hadith not only as a source of theological norms but also as an operational framework for formulating social intervention strategies grounded in the integration of religious values and contemporary scientific insights.

BIBLIOGRAPHY

- al-Bayhaqī. *Syū'ab al-Īmān, taḥqīq: 'Abd al-'Alī 'Abd al-Ḥamīd Ḥāmid*. 1 ed. Riyāḍ: Maktabah al-Rushd, 1423.
- al-Ḥākim. *al-Mustadrak*. 4 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, t.t.
- al-'Irāqī. *Takhrij Aḥādīth al-Iḥyā', taḥqīq 'Abd al-Qādir al-Arnā'ūt*. Vol. 2. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2005.
- al-Qushayrī. *al-Risālah al-Qushayriyyah*. Kairo: Dār al-Ma'ārif, t.t.
- al-Ṣarīfīnī. *al-Muntakhab min Kitāb al-Siyāq li Tārīkh Nisābūr*. Dār al-Fikr, 1414.
- al-Suyūṭī. *Ḥusn al-Muḥāḍarah fī Tārīkh Miṣr wa al-Qāhirah*. Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, t.t.
- al-Ziriklī. *al-A'lām*. Dār al-'Ilm li al-Malāyīn, 2002.
- Anshori, Muhammad. "Kajian Ketersambungan Sanad (Ittiṣāl Al-Sanad)." *Jurnal Living Hadis* 1, no. 2 (2016): 294–324. <https://doi.org/https://doi.org/10.14421/livinghadis.2016.1123>.
- Asqalānī, Ibn Ḥajar al. *Talkhīṣ al-Ḥabīr*. 4 vols. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1998.
- A'zamī, Muḥammad Muṣṭafā al-. *Manhaj al-Naqd 'inda al-Muḥaddithīn: Manhajuh wa Tārīkhuh*. Riyāḍ: Dār al-Kawthar, 1990.
- B. Cialdini, Robert. *Influence: Science and Practice*. Boston: Pearson Education, 2009.
- Baghdādī, al-Khaṭīb al. *Tārīkh Baghdād*. Bayrūt: Dār al-Gharb al-Islāmī, 2002.
- Bandura, Albert. *Social Learning Theory*. Englewood Cliffs, N.J: Prentice Hall, 1977.

- Bukhārī, al-Imām Abū ‘Abd Allāh Muḥammad bin Ismā‘īl al-. *al-Tānīkh al-Kabīr*. Riyāḍ: Al-Mutamayyiz li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 2019.
- Devi, Aulia Diana. “Studi Kritik Matan Hadits.” *Al-Dzikra: Jurnal Studi Ilmu al-Qur’an dan al-Hadits* 14, no. 2 (2020): 293–312. <https://doi.org/10.24042/al-dzikra.v14i2.6438>.
- Dhahabī, al-. *Mizān al-I’tidāl fī Naqd al-Rijāl*. Bayrūt: Dār al-Ma‘rifah, t.t.
- . *Tānīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A‘lām*. 9 vols. Dār al-Gharb al-Islāmī, 2003.
- Dhahabī, Shams al-Dīn, Muḥammad bin Aḥmad bin ‘Uthmān al-. *Siyar A‘lām al-Nubalā’*. Mu’assasat al-Risālah, 1985.
- Fatiha, Aliya Tiara, Frida Fanani Rohma, dan Fitri Ahmad Kurniawan. “The Moderating Effect of Authentic Leadership on Social Pressure and Budgetary Slack Relationship: An Experimental Investigation.” *Journal of Leadership in Organizations* 7, no. 1 (2025): 80–97. <https://doi.org/10.22146/jlo.97282>.
- Fernández-Espínola, Carlos, Bartolomé J. Almagro, Javier A. Tamayo-Fajardo, dan Pedro Sáenz-López. “Complementing the Self-Determination Theory With the Need for Novelty: Motivation and Intention to Be Physically Active in Physical Education Students.” *Frontiers in Psychology* 11 (2020): 1–9. <https://doi.org/10.3389/fpsyg.2020.01535>.
- Ghazali, Abū Ḥāmid Muḥammad bin Muḥammad al-. *Iḥyā’ ‘Ulūm al-Dīn*. Vol. 2. Beirut: Dār al-Ma‘rifah, t.t.
- Ghazzālī, Abū Ḥāmid Muḥammad bin Muḥammad al-. *Iḥyā’ ‘Ulūm al-Dīn*. 2 vols. Bayrūt: Dār al-Ma‘rifah, t.t.
- Gross, James J., dan Oliver P. John. “Individual Differences in Two Emotion Regulation Processes: Implications for Affect, Relationships, and Well-Being.” *Journal of Personality and Social Psychology* 85, no. 2 (2003): 348–62. <https://doi.org/10.1037/0022-3514.85.2.348>.
- Guyen, Cemil. “The Effect of Peer Influence on Risk-Taking Behavior in Adolescents.” *Lecture Notes in Education Psychology and Public Media* 22, no. 1 (2023): 108–12. <https://doi.org/10.54254/2753-7048/22/20230239>.
- Ḥātim, Ibn Abī. *al-Jarḥ wa al-Ta‘dīl*. India, Ḥaydar Ābād al-Dakan: Maṭba‘at Majlis Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1952.
- ‘Asqalānī, Ibn Ḥajar al-. *Taqrīb al-Tahdhīb, taḥqīq: Muḥammad ‘Awwāmah*. 1 ed. Jedah: Dār al-Rashīd, 1986.
- ‘Asqalānī, Shihāb al-Dīn Abū al-Faḍl Aḥmad ibn ‘Alī ibn Ḥajar al-. *Tahdhīb al-Tahdhīb*. 1 ed. Al-Hind: Maṭba‘ah Dā‘irat al-Ma‘ārif al-Nizāmīyah, 1327.

- Ibn Hibbān. *Mashāhīr ‘Ulamā’ al-Amṣār wa A‘lām Fuqahā’ al-Aqṭār*. Al-Manṣūrah: Dār al-Wafā’, 1991.
- Ibn Hibbān, Muḥammad ibn Hibbān ibn Aḥmad ibn Hibbān ibn Mu‘ādh ibn Ma‘bad al-Tamīmī, Abū Ḥātim al-Dārimī al-Bustī. *al-Thiqāt*. 1 ed. Ḥaydar Ābād al-Dakan, al-Hind: Dā’irat al-Ma‘ārif al-‘Uthmāniyyah, 1973.
- Ibn ‘Adī al-Jurjānī, Abū Aḥmad. *Al-kāmil fī ḍu‘afā’ al-rijāl*. 1 ed. Bayrūt: Al-Kutub al-‘Ilmiyyah, 1997.
- Ibn Khallikān,. *Wafayāt al-A‘yān wa Anbā’ Abnā’ al-Zamān*. Bayrūt: Dār Ṣādir, t.t.
- Ismail, Syuhudi. *Metodologi Penelitian Hadis Nabi*. Jakarta: Bulan Bintang, 1992.
- Jannah, Dini Fassilatul, Yuzar Biyan, Ayu Dwi Nindyati, dan Jimny Hilda Fauzia. “Pengaruh Self-Regulation terhadap Kemampuan Komunikasi Interpersonal Mahasiswa Psikologi Universitas X di Masa Pandemi Covid-19.” *Jurnal Kesehatan Mental Indonesia* 2, no. 1 (2023): 35–40.
- Kawachi, I. “Social Ties and Mental Health.” *Journal of Urban Health: Bulletin of the New York Academy of Medicine* 78, no. 3 (2001): 458–67. <https://doi.org/10.1093/jurban/78.3.458>.
- Kementerian Kesehatan Republik Indonesia. “Pentingnya Kesehatan Mental bagi Remaja dan Cara Menghadapinya.” *ayoSEHAT* (Jakarta), 2024. <https://ayosehat.kemkes.go.id/pentingnya-kesehatan-mental-bagi-remaja>.
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia dan Badan Pusat Statistik. “Survei Nasional Pengalaman Hidup Anak dan Remaja (SNPHAR) 2024.” *KemenPPPA*, 2024. <https://kemenpppa.go.id/siaran-pers/kemen-pppa-rilis-survei-pengalaman-hidup-perempuan-nasional-sphpn-dan-survei-nasional-pengalaman-hidup-anak-dan-remaja-snpnar-2024>.
- Kluwer, Esther S., Johan C. Karremans, Larisa Riedijk, dan C. Raymond Knee. “Autonomy in Relatedness: How Need Fulfillment Interacts in Close Relationships.” *Personality and Social Psychology Bulletin* 46, no. 4 (2020): 603–16. <https://doi.org/10.1177/0146167219867964>.
- L. Deci, Edward, dan Richard M. Ryan. *Intrinsic Motivation and Self-Determination in Human Behavior*. New York: Springer Science & Business Media, 2013.
- . *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. New York: Guilford Press, 2017.
- Luceri, Luca, Alberto Vancheri, Torsten Braun, dan Silvia Giordano. “On the Social Influence in Human Behavior: Physical, Homophily, and Social Communities.” arXiv:1801.09465. Preprint, arXiv, 2018. <https://doi.org/10.48550/arXiv.1801.09465>.

- Mākūlā, Ibn. *al-Ikmāl fī Raf' al-Irtiyāb 'an al-Mu'talif wa al-Mukhtalif fī al-Asmā' wa al-Kunā wa al-Ansāb*. Hind: Dā'irat al-Ma'ārif al-Uthmāniyyah, 1966.
- Marṣafī, al-. *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bānī*. 2 vols. Al-Madīnah al-Munawwarah: Maktabat Ṭaybah, t.t.
- Mizzī, amāl al-Dīn Abū al-Ḥajjāj Yūsuf al-. *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*. 1 ed. Bayrūt: Mu'assasat al-Risālah, 1992.
- Mubārak, Ibn al-. *al-Zuhd, taḥqīq: Ḥabīb al-Raḥmān al-A'zamī*. Vol. 1. Bayrūt: Dār al-Kutub al-'Ilmiyyah, t.t.
- Nuqṭah, Ibn. *al-Taqyīd li-Ma'rifat Ruwāt al-Sunan wa al-Masānīd*. Dār al-Kutub al-'Ilmiyyah, 1988.
- Pohan, Annida Husna, Intan Jamilah Ulfa, Amirah Diniaty, dan Kurniawaty Asra. "Peran Modeling dalam Pembentukan Perilaku: Perspektif Sosial Belajar (Albert Bandura)." *Jurnal Kajian Ilmu Psikologi* 8, no. 12 (2024): 48–56.
- Ryan, Richard M., dan Edward L. Deci. "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions." *Contemporary Educational Psychology* 61 (2020): 1–11. <https://doi.org/10.1016/j.cedpsych.2020.101860>.
- Ṣāliḥ, Ṣubḥī al-. *Ulūm al-Ḥadīṣ wa Muṣṭalahuhu*. 5 ed. Beirut: Dār al-Ilmi li al-Malāyīn, 1969.
- Shaybah, Ibn Abī. *Muṣannaḥ Ibn Abī Shaybah, taḥqīq: Kamāl Yūsuf al-Ḥūt*. 7 vols. Al-Riyāḍ: Maktabah al-Rushd, 1409.
- Shāyī', Abd al-'Azīz b. 'Abd Allāh b. Muḥammad al-. *Dirāsāt al-Asānīd*. Riyadh: Dār al-Mālikiyyah, 1437.
- Tahhan, Mahmud al. *Taysīr Muṣṭalah al-Ḥadīth*. Al-Iskandariyyah: Markaz al-Hady li al-Dirāsāt, 1415.
- Uqaylī, Umar ibn Aḥmad ibn Hibat Allāh ibn Abī Jarādah al. *Bughyat al-Ṭalab fī Tārīkh Ḥalab*. Dār al-Fikr, t.t.
- Xygalatas, Dimitris. "Nickolas A. Christakis and James H. Fowler (2009), Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives, Little, Brown, New York, NY. 353 Pages." *Journal of Cognition and Culture* 10, no. 3–4 (2010): 401–7. <https://doi.org/10.1163/156853710X531267>.
- Yasmanto, Ali, dan Siti Rohmaturosyidah Ratnawati. "Studi Kritik Matan Hadis: Kajian Teoritis dan Aplikatif Untuk Menguji Kesahihan Matan Hadis." *Al-Bukhari: Jurnal Ilmu Hadis* 2, no. 2 (2019): 209–31. <https://doi.org/http://dx.doi.org/10.32505/al-bukhārī.v2i2.1323>.

‘Alā’ al-Dīn, Mughlaṭāy ibn Qilīj ibn ‘Abd Allāh al-Bakjarī al-Miṣrī al-Ḥikrī al-Ḥanafī Abū ‘Abd Allāh. *Ikṃāl Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*. Cairo: Al-Fārūq al-Ḥadīthah li al-Ṭibā‘ah wa al-Nashr, 2001.

‘Asākir, Ibn. *Tānkh Dimashq*. 73 vols. Dār al-Fikr, t.t.

‘Asqalānī, Ibn Ḥajar al-. *Fath al-Bān*. 11 vols. Bayrūt: Dār al-Ma‘rifah, 1379.