

Tafarrud in Hadith Studies: The Status of Narrations Transmitted by a Single Companion

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Abstract

This study analyzes the status of a single of the Shahabah (*tafarrud ash-shahabi*) in Hadith studies, focusing on the principle of “*laa yadhurru shihhata al-hadith tafarrud shahabi bihi*”. Although hadith classification quantitatively divides narrations into mutawatir (mass-transmitted) and *ahad* (solitary), a qualitative debate persists regarding the evidentiary value (*hujjah*) of a single transmission, particularly concerning creed (*aqidah*) and legal rulings (*ahkam*). This qualitative research utilizes a literature review method (historical-analytical approach) to evaluate classical and contemporary hadith literature, specifically focusing on the critique by Ibn al-Qayyim in *Ighathat al-Lahfan*. The results demonstrate that the majority of *Ahlus Sunnah wal Jama'ah* scholars uphold the concept of collective integrity (*'adalah*) of all *Shahabah*, thereby establishing that a solitary narration by a Companion is not categorized as an anomaly (*shadh*) but remains a valid proof (*hujjah*), provided that the chain of transmission (*sanad*) is contiguous and authentic. These findings reveal that historical rejections raised against *tafarrud* by groups such as the Mu'tazilah, Rafidah, and certain Zahiriyah have been systematically refuted by early jurists, affirming that the quantitative number of narrators is not a prerequisite for authenticity at the level of the *Shahabah*.

Keywords: *Hadith Studies; Hadith Transmission; Tafarrud.*

Abstrak: Penelitian ini mengkaji status periwayatan satu orang sahabat (*tafarrud ash-shahabi*) dalam ilmu hadis, dengan fokus pada kaidah “*la yadhurru shihhata al-hadith tafarruduhu shahabi bihi*”. Meskipun klasifikasi hadis membagi periwayatan secara kuantitatif menjadi mutawatir dan *ahad*, perdebatan kualitas mengenai nilai kehujahan transmisi tunggal, khususnya mengenai akidah dan hukum (*ahkam*). Penelitian kualitatif ini menggunakan metode studi pustaka (analisis-historis) untuk mengevaluasi literatur hadis klasik dan kontemporer, khususnya kritik dari Ibnu al-Qayyim dalam *Ighatsatul Lahfan*. Hasil penelitian menunjukkan bahwa mayoritas ulama *Ahlus Sunnah wal Jamaah* mempertahankan konsep keadilan kolektif (*'adalah*) seluruh sahabat, sehingga menetapkan bahwa periwayatan tunggal seorang sahabat tidak

dikategorikan sebagai kejanggalan (*syadz*) melainkan tetap menjadi *hujjah* yang sah selama sanadnya tersambung dan sahih. Temuan ini mengungkapkan bahwa penolakan historis yang diajukan oleh kelompok seperti *Mu'tazilah*, *Rafidhah*, dan sebagian *Zahiriyah* terhadap *tafarrud* telah dibantah secara sistematis oleh para *fukaha* terdahulu, menegaskan bahwa jumlah kuantitas perawi tidak menjadi syarat kesahihan pada tingkat sahabat.

Kata Kunci: Ilmu Hadis, Transmisi Hadis, Tafarrud

Introduction

Hadith constitutes one of the primary sources for deriving Islamic law, and its authenticity has long been recognized as unquestionable within the Islamic scholarly tradition. As the second principal source of Islamic teachings after the Qur'an, the historical transmission of Hadith developed alongside the dynamic missionary endeavors (*da'wah*) of the Prophet Muhammad's Companions. The Companions represent the most exemplary generation, having attained Allah's pleasure, devoted themselves to the propagation of Islam across diverse regions, and served as the principal transmitters of the Prophet's sayings, actions, and tacit approvals. As Hadith scholarship has evolved, increasing attention has been devoted to the principles of Hadith methodology (*qawā'id al-taḥdīth*), which constitute an essential foundation for advancing academic understanding of the discipline (Al-Qasimi, 2010).

One of the fundamental principles of *qawā'id al-taḥdīth* examined in this study is "*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*"—that is, *the authenticity of a hadith is not undermined merely because it is transmitted by a single Companion*. This principle raises a significant methodological question in Hadith criticism: what is the status of a hadith whose chain of transmission at the Companion level consists of only one narrator? Does such solitary transmission (*tafarrud*) affect the authenticity of the hadith? Given the widely accepted Sunni principle that all Companions are considered upright and trustworthy (*kulluhum 'udūl*) in transmitting Hadith (Faqih, 2020; Imran, 2017), a more comprehensive methodological examination of *āḥād* narrations characterized by *tafarrud* at the Companion level remains necessary (Darussamin, 2023).

Although previous scholarship has extensively examined *āḥād* narrations and the doctrine of the Companions' integrity (*'adālat al-ṣaḥābah*), most studies have concentrated either on the quantitative classification of transmission chains—particularly the distinction between *mutawātir* and *āḥād* reports—or on broader theological and sectarian debates (Imran, 2017). Consequently, a significant research gap remains regarding the methodological distinction between *tafarrud* at the

Companion level and the identification of anomalous (*shādh*) narrations within the framework of *isnād* criticism.

The novelty of this study lies in its epistemological and methodological reconstruction of the principle “*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*” by integrating Ibn al-Qayyim’s historical-critical analysis in *Ighāthat al-Laḥfān* (Ibn al-Qayyim, 2011) with the principle of restricting the frequency of hadith transmission (*taqīl al-riwāyah*) as practiced by the Rightly Guided Caliphs (*al-Khulafā’ al-Rāshidūn*) (Kanus, 2024). Specifically, this study demonstrates that the solitary transmission of a hadith at the Companion level does not diminish its authenticity or render it *shādh*. Rather, such transmission reflects a deliberate practice of scholarly caution (*iḥtiyāt*) and reinforces the authoritative epistemic status of the Companions, whose reliability occupies a foundational position within the epistemology of Islamic law (Al-Qasimi, 2010; Darussamin, 2023; Faqih, 2020).

Method

This study employs a qualitative library research design using a historical analytical approach. Primary and secondary data were obtained from classical and contemporary Hadith literature relevant to the research topic. Data were collected through a comprehensive examination of authoritative works on Hadith methodology, particularly *Qawā’id al-Taḥdīth* by Jamāl al-Dīn al-Qāsimī and Ibn al-Qayyim’s discussion in *Ighāthat al-Laḥfān*. The collected data were subsequently analyzed using the theoretical framework of the doctrine of the Companions’ integrity (*‘adālat al-ṣaḥābah*) together with the methodological principles governing the classification of *āḥād* narrations. This analytical framework was employed to formulate a well-grounded scholarly conclusion regarding the authenticity status of *tafarrud* (solitary transmission) in Hadith.

Results and Discussion

The term *ṣaḥābī* (Companion) is derived from the Arabic word *ṣuḥbah*, meaning companionship or association. Linguistically, the designation is not determined by the length of companionship; rather, it applies to anyone who accompanies another person, whether for a brief or extended period. Thus, a person may be described as having accompanied another for a year, a month, a day, or even a single hour. Consequently, companionship may be either brief or prolonged. In this regard, Abu Bakr al-Bāqillānī (338–403 AH) stated:

“Based on this linguistic definition, the term should apply to anyone who accompanied the Prophet (peace be upon him), even if only for a single hour during the day. This is the original linguistic basis of the term *ṣaḥābah*.” (Al-Baghdadi et al., n.d., p. 51)

According to the terminology of Hadith scholars, a *ṣaḥābī* is a Muslim who met the Messenger of Allah (peace be upon him), even if the meeting was brief, and who did not necessarily narrate any Hadith from

him. Ibn Kathīr identified this definition as representing the consensus of the majority of both the early (*salaf*) and later (*khalaf*) scholars (Syakir, 1979, p. 151).

Other scholarly definitions further characterize a Companion as: (1) a person who met the Prophet Muhammad (peace be upon him) while believing in him and died as a Muslim; (2) a person who accompanied the Prophet for an extended period and met him repeatedly for the purpose of following and learning from him; or (3) a Muslim who either accompanied or merely saw the Prophet Muhammad (peace be upon him). Because the number of the Prophet's Companions was extraordinarily large, it cannot be determined with absolute certainty. Moreover, they embraced Islam at different stages, leading scholars to classify them according to their relative merits and historical precedence. These categories include: (1) those who accepted Islam in Mecca, such as Abu Bakr, 'Umar, and 'Uthmān; (2) those associated with *Dār al-Nadwah*; (3) those who migrated (*Hijrah*) with the Prophet; (4) those who pledged allegiance to the Prophet at the First Pledge of al-'Aqabah (*Bay'at al-'Aqabah al-Ūlā*); (5) those who participated in military campaigns alongside the Prophet, particularly the Battle of Badr; and (6) young men and children who had the opportunity to see the Messenger of Allah (Zuhri, 1997, pp. 41–42).

From the foregoing discussion, it can be concluded that two essential elements define a Companion: personal association with the Prophet Muhammad (peace be upon him) and adherence to Islam. If the Prophetic period refers to the era during which the Prophet was alive—a period characterized by divine revelation and the establishment of the foundations of Islam—then the period of the Companions refers to the era following the Prophet's passing, during which they assumed the responsibility of preserving, transmitting, and disseminating his teachings (Zuhri, 1997, pp. 37–38).

Transmission Through the Companion Level

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According to the terminology of Hadith scholars, a *ṣaḥābī* is a Muslim who met the Messenger of Allah (peace be upon him), even if only briefly, regardless of whether he narrated any Hadith from him. Ibn Kathīr

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Scholars have also defined a Companion as: (1) a person who met the Prophet Muhammad (peace be upon him) while believing in him and died as a Muslim; (2) a person who accompanied the Prophet for an extended period and met him repeatedly to follow and learn from him; or (3) a Muslim who either accompanied or merely saw the Prophet Muhammad (peace be upon him). The number of the Prophet's Companions was so vast that it cannot be determined with certainty. Furthermore, because they embraced Islam at different stages of the Prophet's mission, they have traditionally been classified according to their historical precedence and religious merit. These classifications include: (1) those who embraced Islam in Mecca, such as Abu Bakr, 'Umar, and 'Uthmān; (2) those associated with *Dār al-Nadwah*; (3) those who migrated (*Hijrah*) with the Prophet; (4) those who pledged allegiance to the Prophet at the First Pledge of al-'Aqabah (*Bay'at al-'Aqabah al-Ūlā*); (5) those who participated alongside the Prophet in military campaigns, particularly the Battle of Badr; and (6) young men and children who had the opportunity to see the Messenger of Allah (Zuhri, 1997, pp. 41–42).

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The Concept of *'Adālat al-ṣaḥābah* (The Integrity of the Companions)

The doctrine of the Companions' integrity (*'adālat al-ṣaḥābah*) is firmly grounded in both the Qur'an and the Sunnah, as reflected, among others, in Qur'an 3:110 and Qur'an 2:143. The Qur'an further attributes several distinguished characteristics to the Companions: (1) they are true believers (Qur'an 8:74); (2) they are those whom Allah has guided to the straight path (Qur'an 49:7); (3) they are the successful ones (Qur'an 9:20); (4) they are the truthful (Qur'an 9:119); and (5) they are the God-conscious (*muttaqūn*) (Qur'an 48:26), while also being those whose steadfast faith enrages the disbelievers and who themselves detest disbelief (Qur'an 48:29).

The Prophet Muhammad (peace be upon him) likewise affirmed the integrity of the Companions and of those Muslims who faithfully followed their example. He said:

"The best of people are my generation, then those who come after them, then those who come after them. Thereafter, there will come people whose testimony will precede their oath, and whose oath will

precede their testimony." (Ṣaḥīḥ al-Bukhārī, 4:189; Ṣaḥīḥ Muslim, 7:184–185; Musnad Aḥmad, 1:378, 417, 434, 442)

The Prophet also instructed:

"Let those who are present convey it to those who are absent."

Commenting on this narration, Ibn Ḥibbān stated that it constitutes one of the strongest textual proofs demonstrating that all the Companions are upright (ʿudūl) and that none of them should be regarded as unreliable or deficient in transmitting Hadith (Al-Albani, n.d., p. 469).

These Qur'anic verses and Prophetic traditions clearly indicate that the Companions were honored and praised by both Allah and His Messenger. Their invaluable contributions to the preservation and dissemination of Islam earned them a distinguished status within the Islamic intellectual tradition. Accordingly, Ibn ʿAbd al-Barr (363–463 AH) asserted:

"There is no need to investigate the integrity of the Companions, because the scholars of Ahl al-Ḥaqq, namely Ahl al-Sunnah wa al-Jamāʿah, have reached a consensus that all of them are upright (ʿudūl)." (Al-Andalusī, 1398, p. 9)

Nevertheless, the testimony of Allah and His Messenger concerning the Companions' faith and divine approval does not imply that they were infallible (*ma ʿṣūm*) or entirely free from human error, for they were neither angels nor prophets. Like all human beings, some Companions committed mistakes but sincerely sought forgiveness and repented. The Prophet (peace be upon him) said:

"Every son of Adam commits sins, and the best of those who sin are those who repent." (Musnad Aḥmad, 3:198; Jāmiʿ al-Tirmidhī; Sunan Ibn Mājah; al-Ḥākim, 4:244; Ṣaḥīḥ al-Jāmiʿ al-ṣaḡhīr, no. 4391; Takhrīj al-Mishkāṭ, no. 2431)

In this regard, Abū Bakr Ibn al-ʿArabī maintained that:

"The sins committed by the Companions do not invalidate their integrity (ʿadālah) once they have sincerely repented." (Ibn al-ʿArabī, n.d., p. 94)

Accordingly, the concept of ʿadālah advanced by the scholars of Ahl al-Sunnah wa al-Jamāʿah represents a balanced (*ṭawassuṭ*) position. On the one hand, it does not regard the Companions as infallible; on the other hand, it rejects the view that portrays them as hypocrites, as maintained in certain Shiʿi perspectives. Rather, ʿadālah signifies that the Companions possessed moral integrity, were free from hypocrisy, and were recognized as credible and trustworthy transmitters of religious knowledge (Darussamin, 2023).

Differences concerning the criteria for evaluating the integrity of the Companions have also become one of the principal sources of epistemological divergence between the Sunni and Shiʿi traditions. Whereas Sunni scholarship upholds the collective integrity of all the Companions as the foundational basis of Hadith transmission, Shiʿi scholarship applies a selective evaluation of individual Companions. This

methodological divergence directly influences the criteria by which each tradition determines the authenticity of Hadith (Imran, 2017).

The principle "*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*" ("the authenticity of a Hadith is not impaired merely because it is transmitted by a single Companion") is presented by Jamāl al-Dīn al-Qāsimī al-Dimashqī in his *Qawā'id al-Taḥdīth fī Funūn Muṣṭalaḥ al-Ḥadīth*. Al-Qāsimī formulated this principle based on his analysis of Ibn al-Qayyim's discussion in *Ighāthat al-Lahfān* (Ad-Dimasyqi, 2010, pp. 99–100). He introduces the principle as follows:

لا يضر صحة الحديث تفرد صحابي به -قال الإمام ابن القيم في: "إغائة اللهفان" في مناقشة من طعن في حديث ابن عباس في المطلقة ثلاثاً بأنها كانت واحدة على عهد رسول الله -صلى الله عليه وسلم- وأبي بكر وصدرًا من خلافة عمر ما نصه: وقد رده آخرون بمسلك أضعف من هذا كله فقالوا: هذا حديث لم يروه عن رسول الله -صلى الله عليه وسلم- إلا ابن عباس وحده، ولا عن ابن عباس إلا طاوس وحده قالوا فأين أكابر الصحابة، وحفاظهم عن رواية مثل هذا الأمر العظيم الذي الحاجة إليه شديدة جدًا فكيف خفي هذا على جميع الصحابة وعرفه ابن عباس وحده وخفي على أصحاب ابن عباس كلهم، وعلمه طاوس وحده؟ وهذا أفسد من جميع ما تقدم، ولا ترد أحاديث الصحابة وأحاديث الأئمة الثقات بمثل هذا فكم من حديث تفرد به واحد من الصحابة لم يروه غيره وقبله الأمة كلهم فلم يرد أحد منهم، وكم من حديث تفرد به من هو دون طاوس بكثير، ولم يرد أحد من الأئمة ولا نعلم أحدًا من أهل العلم قديمًا ولا حديثًا قال: "إن الحديث إذا لم يروه إلا صحابي واحد لم يقبل" وإنما يحكى عن أهل البدع ومن تبعهم في ذلك أقوال لا يعرف لها قائل من الفقهاء، وقد تفرد الزهري بنحو ستين سنة لن يروها غيره وعملت بها الأمة، ولم يردوها بتفرد هذا مع أن عكرمة روى عن ابن عباس -رضي الله عنه- حديث ركانه، وهو موافق لحديث طاوس عنه فإن قدح في عكرمة أبطل، وتناقض فإن الناس احتجوا بعكرمة وصحح أئمة الحفاظ حديثه، ولم يلتفتوا إلى قدح من قدح فيه.

فإن قيل: "فهذا هو الحديث الشاذ، وأقل أحواله أن يتوقف فيه، ولا يجوز بصحته عن رسول الله -صلى الله عليه وسلم- الثقات فيما روه، فيشذ عنهم بروايته، عليه وسلم- عليه السلام" قيل: "ليس هذا هو الشاذ، وإنما الشذوذ أن يخالف فأما إذا روى الثقة حديثًا منفردًا به لم يرو الثقات خلافة فإن ذلك لا يسمى شاذًا. وإن اصطلاح على تسميته شاذًا بهذا المعنى لم يكن هذا الاصطلاح موجبًا لرده ولا مسوغًا له قال الشافعي رحمه الله: "وليس الشاذ أن ينفرد الثقة برواية الحديث بل الشاذ أن يروي خلاف ما رواه الثقات" قاله في مناظرته بعض من رد الحديث بتفرد الراوي فيه ثم إن هذا القول لا يمكن أحدًا من أهل العلم، ولا من الأئمة ولا من أتباعهم طرده ولو طردوه لبطل كثير من أقوالهم، وفتاويهم والعجب أن الرادين لهذا الحديث بمثل هذا الكلام قد بنوا كثيرًا من مذاهبهم على أحاديث ضعيفة انفرد بها رواتها لا تعرف عن سواهم وذلك أشهر وأكثر من أن يعد.

Ibn al-Qayyim's explanation firmly establishes that the authenticity of a Hadith is determined by the reliability of its chain of transmission (*isnād*), rather than by the number of Companions who narrated it. In support of this position, he refuted the rejection of the narration transmitted by Ibn 'Abbās concerning the ruling that a triple divorce (*ṭalāq ṭalāth*) pronounced at one time should be counted as a single divorce. He challenged the argument that such a significant legal matter could not have been known exclusively through Ibn 'Abbās and Ṭāwūs. As evidence, Ibn al-Qayyim pointed to numerous Hadiths that constitute foundational sources of Islamic law despite being transmitted through only a single Companion. Among the most notable examples is the Hadith of Intentions (*ḥadīth al-niyyah*), which was narrated solely by 'Umar ibn al-Khaṭṭāb at the Companion level yet has been unanimously accepted by the Muslim scholarly community as authentic.

More importantly, Ibn al-Qayyim clarified the proper definition of a *shādh* (anomalous) Hadith by citing the opinion of Imam al-Shāfi'ī. According to this definition, a Hadith transmitted through a solitary chain (*tafarrud*) is not automatically classified as *shādh*. Rather, a narration is

considered *shādh* only when a reliable narrator transmits a report that contradicts another narration transmitted by a greater number of equally or more reliable narrators. In the absence of such contradiction, a solitary narration transmitted by a Companion remains legally authoritative (*ḥujjah*) and must be accepted as valid evidence in Islamic law (Ibn al-Qayyim, 2011, pp. 517–519).

Based on the foregoing discussion, it can be concluded that the principle "*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*" ("the authenticity of a Hadith is not impaired merely because it is transmitted by a single Companion") has been widely accepted by Hadith scholars. This principle constitutes one of the strongest methodological arguments supporting the doctrine that all Companions possess integrity (*kulluhum 'udūl*), even when a Hadith is transmitted through only one Companion. Consequently, Companions are exempt from the process of narrator criticism (*al-jarḥ wa al-ta'dīl*), as their reliability is presumed and not subject to individual verification.

As a general methodological principle, the integrity of Hadith transmitters must be carefully examined at every level of the chain of transmission (*ṭabaqāt al-ruwāt*) to ensure that no narrator escapes scholarly scrutiny. The only exception to this rule concerns the Companions of the Prophet (peace be upon him). According to most Muslim scholars, their integrity does not require further investigation because all Companions are regarded as upright (*'udūl*). This position is supported by Qur'anic passages, including Qur'an 2:143, Qur'an 3:110, and Qur'an 48:18, 19, and 29, as well as by numerous Prophetic traditions and the scholarly consensus (*ijmā'*) affirming the distinguished status of the Prophet's Companions.

Nevertheless, not all scholars accepted the doctrine of the collective and universal integrity of the Companions. Some argued that the Companions, like other transmitters, should remain subject to critical evaluation regarding their moral integrity. Others maintained that only those Companions who enjoyed a close relationship with the Prophet were exempt from such scrutiny, whereas those involved in the conflict surrounding the assassination of 'Alī should not be regarded as reliable transmitters. Another opinion held that Companions who participated in armed conflicts against fellow Muslims lost their status as trustworthy narrators. According to al-Suyūṭī's assessment, however, these minority opinions cannot be accepted because they lack sufficient evidentiary support. Other scholars adopted a more moderate position, maintaining that all Companions should be presumed upright except in cases where clear evidence demonstrates conduct incompatible with the requirements of *'adālah* (Al-Wahid & Matondang, 2015, p. 10).

M. Suhudi Ismail (1988, as cited in Sulidar, 2010) argued that the arguments advanced by classical scholars to establish the universal integrity of all Companions are not entirely conclusive. Nevertheless, he maintained that the combined testimony of the Qur'an, the Sunnah, and Islamic historical evidence strongly indicates that the overwhelming

majority of the Prophet's Companions possessed moral integrity. Accordingly, any Companions whose integrity might reasonably be questioned constitute only a very small minority. Therefore, the Companions should generally be regarded as upright unless convincing evidence demonstrates conduct inconsistent with the standards of *'adālah*.

Beyond the scriptural evidence provided by the Qur'an and the Sunnah, the integrity of the Companions as Hadith transmitters has also been affirmed through scholarly consensus. Imam Ibn 'Abd al-Barr (d. 463 AH) asserted that there is no need to investigate the identities or integrity of the Companions because Ahl al-Sunnah wa al-Jamā'ah unanimously agree that they all possess the qualities of *'adālah*. Likewise, al-Khaṭīb al-Baghdādī (d. 463 AH) maintained that the doctrine affirming the integrity of all Companions represents the position of all scholars, including both Hadith specialists and jurists. Ibn al-Ṣalāḥ (d. 643 AH) expressed the same view, emphasizing that their integrity remained intact despite the internal conflicts that occurred among some of the Companions (Sulidar, 2010, p. 140).

From a rational perspective, the collective integrity of the Companions is also defensible. As the first generation entrusted with preserving and transmitting the teachings of the Prophet (peace be upon him), they sacrificed their lives and wealth, demonstrated unwavering obedience to the Messenger of Allah, and remained steadfast in defending Islam. These qualities collectively attest to their moral credibility and distinguish them from all subsequent generations.

The critical attitude adopted by a minority of scholars toward the reliability of certain Companions should be understood within the broader methodological concern for preserving the authenticity of Hadith, which constitutes the second principal source of Islamic teachings after the Qur'an. Consequently, ensuring the authenticity of Hadith transmission remains an indispensable scholarly obligation.

For this reason, the integrity of the Companions need not be reexamined when evaluating the Hadiths they transmitted. Their contribution to the preservation and transmission of the Prophetic tradition was indispensable, particularly those Companions who were promised Paradise and those recognized among the senior Companions (*kibār al-ṣaḥābah*). Through their transmission—whether preserved in written *ṣaḥīfahs* or through memorization—the Sunnah of the Prophet continued to be conveyed to subsequent generations after his death (Sulidar, 2010, pp. 140–141).

The doctrine of the collective integrity of the Companions (*'adālat al-ṣaḥābah*) therefore constitutes a fundamental methodological principle for preserving the integrity of Islamic law. As the individuals who directly received revelation and the teachings of the Prophet Muhammad (peace be upon him), the Companions occupy an indispensable position within the transmission of Islam. Questioning their collective integrity would ultimately undermine the very foundations of

Islamic legal authority and contradict the explicit commendation (*tazkiyah*) accorded to them in both the Qur'an and the Sunnah (Faqih, 2020).

Nevertheless, scholarly debate surrounding this doctrine often arises from the dual nature of the Companions' position: on the one hand, they function as transhistorical authorities entrusted with conveying the divine message, while on the other hand they remained historical human beings who inevitably experienced social and political conflicts. To reconcile these two dimensions, contemporary scholars have emphasized a reformulation of the doctrine into "*al-ṣaḥābah kulluhum 'udūl fī al-riwāyah*"—affirming that the collective integrity of the Companions applies absolutely within the specific context of Hadith transmission and narration (Darussamin, 2023). Consequently, the existence of solitary transmission at the Companion level (*tafarrud al-ṣaḥābī*) in no way diminishes the authenticity of a Hadith, provided that its chain of transmission is demonstrably continuous (*muttasil*) and authentic (*ṣaḥīḥ*).

Conclusions

The integrity (*'adālah*) of the Prophet's Companions is explicitly affirmed in both the Qur'an and the Sunnah and has been upheld by most Muslim scholars (*jumhūr al-'ulamā'*). Accordingly, the narrations transmitted by the Companions are accepted as authoritative, even when a Hadith is reported through only a single Companion. At the level of the Companions, the number of transmitters is not a determining criterion for the authenticity of a Hadith. Consequently, a narration transmitted by only one Companion does not diminish its authenticity. The principle "*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*" therefore represents a well-established and methodologically sound maxim within the science of Hadith criticism.

The epistemology of *tafarrud al-ṣaḥābī* further demonstrates that the solitary transmission of a Hadith by a single Companion neither compromises its authenticity nor renders it *shādh* (anomalous). This conclusion is grounded in the scholarly consensus (*ijmā'*) affirming the doctrine of the collective integrity of the Companions (*'adālat al-ṣaḥābah*), which serves as one of the fundamental methodological principles of Sunni Hadith scholarship.

From the perspective of methodological integration and legal implications, the historical objections raised by groups such as the Mu'tazilah, the Rāfiḍah, and certain scholars of the Zāhiri school against *tafarrud* narrations are not supported by established principles of Hadith methodology. The number of transmitters at the Companion level does not constitute an essential condition (*shart al-ṣiḥḥah*) for the authenticity of a Hadith. Rather, authenticity depends upon the continuity of the chain of transmission (*ittiṣāl al-isnād*) and the absence of hidden defects (*'illah*) among transmitters in the generations following the Companions.

The present study contributes theoretically by reconstructing the understanding that the policy of restricting the frequency of Hadith

transmission (*taqlīl al-riwāyah*) practiced by the Rightly Guided Caliphs (*al-Khulafā' al-Rāshidūn*) should not be interpreted as skepticism toward *tafarrud* narrations transmitted by the Companions. Instead, it functioned as a rigorous scholarly mechanism of verification intended to preserve the integrity of divine revelation. Accordingly, the principle "*lā yaḍurru ṣiḥḥata al-ḥadīth tafarrudu al-ṣaḥābī bihi*" stands as a robust methodological safeguard that reaffirms the authoritative status of *āḥād* and *tafarrud* narrations as valid legal evidence (*ḥujjah shar'īyyah*) in both Islamic jurisprudence (*aḥkām*) and matters of Islamic creed (*'aqīdah*).

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