

The Urgency Discourse of *Matan* and *Sanad* Criticism on Hadith

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Abstract: *As part of science, hadith studies need special attention. Therefore, there is a need for the criticism of sanad and matan hadith to be aware of its authenticity and to know the validity of a hadith. The main objective of this hadith research, in terms of both sanad as well as substance is to determine the quality of examined hadith. The quality of hadith is very important in its relation to the validity of hadith. Hadiths whose quality does not qualify cannot be used as a ḥujjah. The fulfillment of the requirement because hadith is the source of Islamic teaching. Unauthorized use of hadith can be in Islamic misplaced teachings.*

Keywords: *Sanad, Matan, Ṣiqāh*

Abstrak: sebagai bagian dari ilmu pengetahuan, studi hadis perlu mendapat perhatian khusus. Oleh karena itu diperlukan adanya kritik *sanad* dan *matan* hadis agar diketahui keotentitasnya dan terlebih untuk mengetahui kesahihan sebuah hadis. Tujuan pokok penelitian hadis, baik dari segi *sanad* maupun *matan*, adalah untuk mengetahui kualitas hadis yang diteliti. Kualitas hadis sangat perlu diketahui dalam hubungannya dengan *ke-ḥujjah-an* hadis yang bersangkutan. Hadis yang kualitasnya tidak memenuhi syarat tidak dapat digunakan sebagai *hujjah*. Pemenuhan syarat itu karena hadis merupakan sumber ajaran Islam. Penggunaan hadis yang tidak memenuhi syarat akan dapat mengakibatkan ajaran Islam tidak sesuai dengan apa yang seharusnya.

Kata Kunci: Sanad, Matan, Ṣiqāh

Introduction

The majority of Muslims agree that the source of Islamic teachings is the Quran and al-Hadith. As the main source of the teachings of Islam both cannot be questioned for its truth, Hadith is all forms of actions, speeches, actions, thoughts and resolutions, and approval of the Messenger of Allah. This later became one of the molds for the prophet Muhammad to perform worship of Allah Almighty. One of the things learned in

the tradition of hadith is the *takhrīj* of hadith, *matan* and *sanad*.¹ The study of hadith of the prophet Muhammad has a very important position, as it is the second source of Islamic law. The present study of hadith is divided into three sections, *first of all*, in relation to the *Mustalāh al-Ḥādīs*, including the defense of the hadith from the attacks of those who rejected hadith and orientalists. *Second*, it deals with the *takhrīj* method as well as criticism of the *sanad* and *matan* hadith. *Third*, a discussion related to the understanding of hadith.²

The authenticity of hadith is not initially explained in the form of the knowledge of hadith, but is understood only from the can or not, accepted by a hadith by the al-Bukhārī priest and the al-Muslim priest. Then Imam an-Nawawi said that hadith is the *sanad* hadith *Muttaṣil* (continued), narrated by people who are fair and *ḍabṭ* do not contain and *syāz* and *'illāt*.

From the terms of authentic hadiths presented by the Imam an-Nawawi, three of them relate to *sanad*, namely *muttaṣil*, fair and *ḍabṭ*, while two relate to *matan* hadith that are avoided from *syāz* and *'illāt*. Thus, to conduct research on a hadith requires the involvement of all hadiths. For that purpose it requires careful research and a long time.

Associated with these problems, the authors try to discuss matters related to the criticism of *matan* and *sanad*. The author will discuss what the meaning, history, object of the *sanad* and *matan* hadith are! What is the purpose and benefits of *matan* and *sanad*! what are the parameters of the *sanad* and *matan* hadith! How to graduation measures validity *sanad* and *matan*? the critique of the *sanad* was done by the clan for what purpose!

The Meaning and Objectives of *Sanad* and *Matan* Hadith Analysis

In the Arabic language dictionary, the criticism study of hadith is popular with the word *naqd al-hadith*. *Naqd* etymologically is analysis, research, and analysis.³ Based on these three fundamentals, the criticism of hadith is an analysis of the quality of hadith, the examination of its *sanad* and *matan*, the examination of hadith in its original source and the distinction between false and authentic hadiths.

¹Arif Wahyudi, *Kritik Matan "Sebuah Upaya dan Meneropong Orisinalitas Hadis"*, *al-Ihkam* IV, 2 (2009), 170.

²Ali Mustafa Ya'qub, *Cara Benar Memahami Hadis* (Jakarta: Pustaka Firdaus, 2014), 1.

³Hans Wehr, *A Dictionary Of Modern Written Arabic* (London: George Allen & Unwin Ltd, 1970), 990.

In the science of hadith, *al-naqd* means:

تميز الاحاديث الصحيحة من الضعيفة والحكم على الرواة توثيقا و تجريا

"separating the *sahih* hadiths from *ḍa'if*, and set the narrator (*rawi*) *tsiqat* and *jarh* (disability)".⁴

The term criticism (*naqad*) by some scholars (*ulama*) of the *mutaqaddimīn* hadith was used around the second *hijriah* century. In a *maṭbū'āt* arabic, there is an expression "*naqada al-Kalām wa naqada al-Syi'ir*" (he has criticized the language and his poetry), as well as the phrase "*naqada al Darāhim*" (he separates good and bad money).⁵ Even in the hadith and Quran are not found the word *al-Naqd* used for the meaning of criticism. However, this does not mean that the concept of analysis is not known in the Quran, but rather that the Quran itself uses the word *yamiz*.⁶ It means that the Quran distinguishes and separates something from something else. Probably from this concept Muslim ibn al-Hajjaj (w.261 H) in the third *hijriah* century triggered the book of *al-Tamyis*.

The word *sanad* comes from the Arabic language, which is which سند – يسند means ركن او اعتماد (backup and handle).⁷ The plural form is *asnad*. In the language of the *matan* also means وأالوندا مار اتفع من الأض ر في قبل الجبال or hilltop.⁸ According to the *sanad* term is understood by the way of communicating it to the narrator (text) of hadith. The *Sanad* is a series of narratives that derive the text of hadith from the first source.⁹

This word is used in terms of hadith science, because of meaning *sanad* in language is considered tantamount to the narrators and scholars of hadith. A narrator (*rāwī*) who intends to recite a hadith, usually relays the *sanad* to the *narrator* on it (his teacher), and so on to the end (summit) of the *sanad*. Also the scholars of the hadith have used the network of *narrator's* hadiths or some of the conditions for assessing the authenticity of hadith.

⁴M. M. 'Azamī, *Manḥāj al Naqd 'inda al-Muhaddisīn: Nasy'atuhu wa Tarikhtuhu* (Riyād: Maktabah al-Kautsar, 1990), 5.

⁵Abd al-Latif, "Kritik Matan Hadis Suatu Metodologis Dalam Hadis", *Jurnal Tajdid* X, 1 (2011), 73.

⁶Al-Quran Surat 3/Āli 'Imrān: 179.

⁷Mannā' al-Qattān, *Pengantar Studi Hadis* (Jakarta: Pustaka Al-Kautsar, 1992), 207.

⁸Ibn Manzūr, *Lisān al-'Arab* (Mesir: Dār al-Mishriyah, t.t), 205.

⁹M. 'Ajjāj Al-Khātib, *Uṣūl al-Ḥadīs: 'Ulūmuhu wa Muṣṭalāḥuhu* (Bairūt: Dār al-Fikr, 1989), 32.

Islamic privileges in the use of the *sanad* system were also acknowledged by Sprenger a German orientalist, as he wrote in the introduction to the *Book of al-Iṣābah fī Tamyīz al-Ṣahābah* by Ibn Ḥajar al-‘Aṣqalānī, Calcutta print (1853-1864): “None of the nations - the first, and also to the nations now work as a result of *Asmā’ al-Rijāl* (Science of biographies of the narrators of hadith) as prepared by the Muslims in this great science. It contains information and *facts* about 500,000 *narrators*”.¹⁰

The objectivity of the study objects in the analysis of hadiths, *sanad* and *matan*. *Sanad* becomes more visible when attention is directed to the narrators who make up the *sanad* itself. Because by researching to determine *sanad* it will be possible whether the genealogy of his journey continues, to the Prophet or not.¹¹ It is also possible to know whether they can be narratives held accountable, which in turn can be ascertained the value of the narrated hadith; whether it is *ṣaḥīḥ*, *ḥasan*, or *ḍa’if* even *mauḍu’*. These urgencies are what Imam al-Syāfi’i stated a person who did not even bother looking for a hadith with *sanad* hislike someone searching for firewood in the evening. He would not know what he was taking; firewood or snake.¹²

History and Development of Matan and Sanad Hadith

When criticism is interpreted only to distinguish right from wrong, the criticism of the hadith has begun since the time of the prophet Muhammad. At that time the companions were able to directly meet the prophet to check the validity of a hadith from history.¹³ In contrast to the time after the death of the prophet, criticism of hadith is not possible by asking the person directly, but by asking the friend who had performed the ritual, hearing that it was from the prophet. Scholars' attention to *sanad* hadith is triggered by the discovery of false hadiths created by the *zindiq* and interest particular people.

The first hadith forgery was discovered during the time of Āli ibn Abī Ṭālib.¹⁴

¹⁰M. ‘Ajjāj Al-Khātib, *al-Sunnah Qabla al-Tadwīn* (Bairūt: Dār al-Fikr, 2001), 157.

¹¹Nasrullah, “*Metodologi Kritik Hadis Studi Kritik Takhrij al-Hadis dan Kritik Sanad*”, *Jurnal Hunafa* 4, 4 (2007), 411.

¹²al-Ṣaqid Basyir Naṣr, *Ḍawābiḥ al-Riwāyah ‘Inda al-Muhaddiṣīn* (T.tp.: Tripoli, 1992), 60.

¹³Bustamin, M. Isa H. A. Salam, *Metodologi Kritik Hadis* (Jakarta: PT. Raja Grafindo Persada, 2004), 7.

¹⁴At that time among Muslims there arose political conflicts between friends. After the *Ṣiffīn* war emerged *Khawārij* group, namely the group that blamed ‘Ali for accepting *Tahkīm* (Arbitration, even though those who advocated this action), and the Syiah group, the group loyal to Ali. The emergence of

False hadiths that appeared at that time were driven by factors that defended interests political, defended the flow of madzhab, defended madzhab fiqh, and corrupted Islam. Among the false hadiths were made by the Shiites in honor of Āli ibn Abī Ṭalib, and the false hadiths made by the Mu'āwiyah people.

According to Ibn Khibban quoted by M.M. Azami that¹⁵ after Āli and 'Umar in Medina in the first century of emigration appeared alongside critics among others; Ibn al Musayyab (w.93 H), al-Qāsim ibn Muḥammad ibn 'Umar (w. 106 H), 'Urwah ibn al-Zubair (w. 94 H), Abū Bakr ibn 'Umar al-Ḥariṣ (w. 94 H). After their disciples appeared in Medina in the second century, three scholars of the hadith were: al-Zuhri, Yaḥyā ibn Said and Ḥiṣam ibn 'Urwah. While in Iraq are Said ibn Jubair, Sya'bi, Ṭawus, Ḥasal al-Basrī and Ibn Sirrīn.

After the end of the Tābi'in period, the activities of the hadith's critique and research entered into an era of expansion in various areas and the scholars of the hadith critique emerged; Malik son of Anas of Medina, Syariah of Wasith, Hamad bin Salamah of Baṣrah, Asya Shaf'i of Egypt. From them were born scholars of the critique of hadiths; Yaḥya ibn Mā'in of Baghdād, Āli ibn al-Madāni of Baṣrah, Ibn Ḥanbāl of Baghdād, Isāk ibn Raḥawaih of Marw and others. Students of them are well-known; al-Bukhāri, Abū Ḥatim al-Rāzī, Muslim ibn al-Ḥajjāj al-Naisabūrī, Aḥmad ibn Syu'aib, and al-Dārimī.

Formal and mass book keeping was performed during the reign of Caliph 'Umar

sectarianism with a political tendency has resulted in differences of opinion and disagreement, not only in the political field, but also in religious provisions.

From that atmosphere arises various forgery of hadith, which is saying something using say Prophet, even though the statement was not from the Prophet. The fabrication of hadith in this period has a political tendency, namely the support of the ruling Caliph (*Umawiyīn*), or the defense of *Ahl al-Bait*, and the *Khawārij*, who reject both. Look: Badri Khaeruman, *Otentisitas Hadis: Studi Kritis Atas Kajian Hadis Kontemporer* (Bandung: PT. Remaja Rosdakarya, 2004), 49.

Compare this to the opinion of Kassim Ahmad, who said that the "boom" of writing hadiths occurred after the biggest political conflict in Islamic history, which led to the formation of parties supporting 'Ali, Mu'āwiyah, and those who did not support - even disbelieve both -, namely the *khawārij*. After that, especially since the beginning of the second century Hijriyah, many false traditions were created to support the conflicting religious political parties.

The chaotic situation of such hadith worries scholars who are concerned about the Prophet's hadith. Then came the group known as *Ahl al-Ḥadīs*, a new group that openly defended the existence of hadith as the second source of Islam and received the support of the ruler (Umar ibn Abdul Aziz) for the effort to collect this hadith. Then came the science of hadith and criticism of hadith, especially after the appearance of Muhammad ibn Sirin (d. 110 H). Kassim Ahmad, *Hadis ditelanjangi: Sebuah Re-evaluasi Mendasar Atas Hadis* (Jakarta: Trotoar, 2006), xxxvii.

¹⁵M.M. 'Azami, *Memahami Ilmu Hadis: Telaah Metodologi dan Literatur Hadis, Terj. Studies In Hadith Methodology and Literature* (Jakarta: Lentera, 2003), 89-91.

ibn 'Abd al-'Āziz (reigns 99-101 H).¹⁶ Muḥammad ibn Muslim ibn 'Ubaidillāh Ibn Syihab al-Zuhri al-Madānī (50-124 A.D.) was the man credited with opening the hadith, he was thought to have been distributing the hadith to the Muslim community through the ages. It is acknowledged by Imam Malik ibn Anas that al-Zuhri was the person though first to recite the hadith, even he had a great deal of hadith collected by al-Zuhri.¹⁷

Critical criticism of the hadith is an attempt to obtain the information true of the Messenger of Allah (may peace be upon him), and to work to ascertain what is true and what is false, which may be due to lack of proficiency in the matter. It is not never discussed and practiced at all, it is simply that Muslims feel that the critique of materialism is that it is far from perfect.

'Umar ibn Khaṭṭāb once rejected a history he considered contrary to the Quran. The refusal was related to Fatima ibn Qais who reported that her husband Abū 'Amr ibn Ḥafṣ went with Āli ibn Abī Ṭālib to Yemen. Once there, her husband sent a messenger to give her a triple, and she asked the family to provide for her, but they said, "You are not entitled to a living, unless you are pregnant." Fatimah also came to the prophet Muhammad, to report it. He hoped the prophet would take care of him but the prophet saw, instead, said, "You have no living allowan."¹⁸

'Umar rejected that history because he thought it was not in accordance with what

¹⁶Bustamin, M. Isa H. A. Salam, *Metodologi Kritik Hadis* (PT. Raja Grafindo Persada: Jakarta, 2004), 7.

¹⁷Badri Khaeruman, *Otentitas Hadis Studi Kritis Atas Kajian Hadis Kontemporer* (Bandung: PT. Remaja Rosdakarya, 2004), 39.

¹⁸Muslim, *Ṣaḥīḥ Muslim* (Bairūt: Dār Iḥyā' al-Qutb al-'Arabiyah, 1985), Kitab: al-Ṭalaq, Bab: al-Muṭallaq Ṣalāṣah lā Nafaqat Laha, Hadis No. 2714, CD Mausū'ah al-Hadis al-Syarif (Kuwait: Global Islamic Software Company, 2000), the second publisher. Original tek said:

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِعَبْدٍ قَالَ أَحْبَبْنَا عَبْدَ الرَّزَّاقِ أَحْبَبْنَا مَعْمَرًا عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيمَةٍ كَانَتْ بَقِيَّتٍ مِنْ طَلَاقِهَا وَأَمَرَهَا الْحَارِثُ بْنُ هِشَامٍ وَعِيَّاشُ بْنُ أَبِي رَيْبَعَةَ بِنَفَقَةٍ فَقَالَا لَهَا وَاللَّهِ مَا لَكَ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ قَوْلَهُمَا فَقَالَ لَا نَفَقَةَ لِكَ فَاسْتَأْذَنَتْهُ فِي الْإِنْتِقَالِ فَأَذِنَ لَهَا فَقَالَتْ أَيْنَ يَا رَسُولَ اللَّهِ فَقَالَ إِلَى ابْنِ أُمِّ مَكْتُومٍ وَكَانَ أَعْمَى تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يَرَاهَا فَلَمَّا مَضَتْ عَدَّتْهَا أَنْكَحَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ فَأَرْسَلَ إِلَيْهَا مَرْوَانَ قَبِيصَةَ بْنَ دُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ فَحَدَّثَتْهُ بِهِ فَقَالَ مَرْوَانُ لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ امْرَأَةٍ سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا فَقَالَتْ فَاطِمَةُ حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ قَبِيصَةَ وَبَيْنَكُمْ الْقُرْآنُ قَالَ اللَّهُ عَزَّ وَجَلَّ { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ } الْآيَةَ قَالَتْ هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ فَكَيْفَ تَقُولُونَ لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا فَعَلَامَ تَحْسِبُونَهَا

describes Quran. 'Umar gives to decide that the three captives were entitled to livelihood and residence. He said, "We will not leave the Quran and the Sunnah only a woman whom we do not know whether she memorizes the history or not."¹⁹

Aisha who had intelligence among her companions she also quoted a hadith narrated by 'Umar ibn Khaṭṭāb that *"the dead were tormented by the tears of his family"*. She said, "May Allah swt. Pardon 'Umar", because of the hadith "a corpse will be tortured for the tears of his family" rather than a believer who dies he will be tortured because his family mourns his death. But he meant that Allah swt would increase the torment of the disbelievers who died and then mourn his death. He even spoke the word of Allah in the letter of al-An'am: 164 that the innocent would not bear the sins of others.²⁰

¹⁹ Muslim, *Ṣaḥīḥ Muslim*, Kitab: al-Ṭalaq, Bab: al-Muṭallaq Ṣalāṣah lā Nafaqat Laha, Hadis No. 2719, CD Mausū'ah al- Hadis al-Syarif (Kuwait: Global Islamic Software Company, 2000), the second publisher. Original tek said:

وحدثنا محمد بن عمرو بن حبله حدثنا أبو أحمد حدثنا عمار بن رزيق عن أبي إسحق قال كنت مع الأسود بن يزيد جالسا في المسجد الأعظم ومعنا الشعبي فحدث الشعبي بحديث فاطمة بنت قيس أن رسول الله ﷺ لم يجعل لها سكنى ولا نفقة ثم أخذ الأسود كفا من حصي فحصبه به فقال ويلك تحدث بمثل هذا قال عمر لا نترك كتاب الله وسنة نبينا ﷺ لقول امرأة لا ندري لعلها حفظت أو نسيت لها السكنى والنفقة قال الله عز وجل لا تخرجوهن من بيوتهن ولا يخرجن إلا أن يأتين بفاحشة مبينة وحدثنا أحمد بن عبدة الضبي حدثنا أبو داود حدثنا سليمان بن معاذ عن أبي إسحق بهذا الإسناد نحو حديث أبي أحمد عن عمار بن رزيق بقصته

²⁰Original teks al-Bukhārī in his book of Ṣaḥīḥ (Bairūt: Dār al- Qalam, 1997), Kitab: al-Janā'iz Bab: Qaul al-Nabi Yu'addzib al-Nabi bi Buka' Ahlah no: 1206, CD Mausū'ah al-Hadis al-Syarif, Kuwait: Global Islamic Software Company, 2000.

أخي عبد الله بن عبيد الله بن أبي مليكة قال توفيت ابنة لعثمان ﷺ بمكة وجئنا لنشهدها وحضرها ابن عمر وابن عباس ﷺ وإني لجالبرنس أو قال جلست إلى أحدهما ثم جاء الآخر فجلس إلى جنبي فقال عبد الله بن عمر رضي الله عنهما لعمر بن عثمان ألا تنهى عن البكاء فإن رسول الله ﷺ قال إن الميت ليعذب ببكاء أهله عليه فقال ابن عباس رضي الله عنهما قد كان عمر ﷺ يقول بعض ذلك ثم حدث قال صدرت مع عمر ﷺ من مكة حتى إذا كنا بالبيداء إذا هو بركب تحت ظل سمرة فقال اذهب فانظر من هؤلاء الركب قال فنظرت فإذا صهيب فأخبرته فقال ادعه لي فرجعت إلى صهيب فقلت ارتحل فالحق أمير المؤمنين فلما أصيب عمر دخل صهيب يبكي يقول وا أخاه وا صاحبا فقال عمر ﷺ يا صهيب أتبكي علي وقد قال رسول الله ﷺ إن الميت يعذب ببكاء أهله عليه قال ابن عباس رضي الله عنهما فلما مات عمر ﷺ ذكرت ذلك لعائشة ﷺ فقالت رحم الله عمر والله ما حدث رسول الله ﷺ إن الله ليعذب المؤمن ببكاء أهله عليه ولكن رسول الله صلى الله ﷺ قال إن الله ليزيد الكافر عذابا ببكاء أهله عليه وقالت حسبكم القرآن ولا تزر وزارة وزر أخرى قال ابن عباس رضي الله عنهما عند ذلك والله هو أضحك وأبكى قال ابن أبي مليكة والله ما قال ابن عمر رضي الله عنهما شيئا

From the above example it can be seen that she not only corrected the history by explaining *the cause of the verse*, but also criticized its contents, by comparing it to the Quran, which she found to be contrary to one of the verses. Although the hadith of the Holy Prophet, it is not possible to contradict the Quran.

On this basis, the Companions conducted a critical review of the hadith by presenting the hadith with the teachings of the Quran. They question even to the point of rejecting a hadith that is considered to be in agreement with the Quran. In addition, they also compare hadiths with other similar ones. They reject the hadith as opposed to other hadiths narrated by more *capable people*. In the days after this monumental critique of friends was perfected, it appeared until the scholars' who had dedicated themselves to discussing the issues of the hadiths of the centuries II, III, and later.

Purpose and Benefits of studying the *Sanad* and *Matan* on the Hadith

The main purpose of the research of the hadith, both in terms of the *sanad* and *matan* are to know the quality of the hadith studied. The quality of the hadith is very important in its relation to the *validity of the* hadith. Hadiths whose quality does not qualify not can be used as a *hujjah*. The fulfillment of the requirement because the hadith is the source of teaching Islamic. Unauthorized use of the hadith can result in Islamic teachings being misplaced.²¹

The *sanad* of hadith is said to have a very important position, because its main point can be seen from both sides, namely: (1) It is seen from the side of the hadith position in the source of Islamic teachings, (2) And seen from the side of the hadith history.²²

Viewed from the side of the first-mentioned, the *sanad* is very important tradition because tradition is one of the teachings of Islam. Now viewing of both sides declared, the *matan* saying is very important because in the history of: (a) at the time of the Prophet were not all written tradition; (b) after the time of the prophetic development of false hadiths; and (c) raising (*tadwīn*) and mass hadith officially occurred after the development of hadith forgeries.

Thus it can be stated, there are four important factors of scholars of hadith the

²¹M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), 28-29.

²²M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1995), 85.

matan research, hadith namely: (1) Hadith as a source of Islamic teachings, (2) The hadith is not entirely written during the time of Prophet Saw, (3) Emergence of counterfeiting hadith, (4) The process of accumulation (*tadwin*) Hadith.

In the background description it has been stated that the hadith under study is a hadith with the status of *ahad*.²³ For the hadiths with the status of *Mutawatir*,²⁴ the ulema consider it unnecessary to carry out further research because the *muthatith* had raised certainty that the hadith came from the Prophet saw.

Validity of *Sanad*

Critics of the *sanad* hadith commonly referred to as *al-Naqd al-Zāhiri* or external criticism. To arrive at the determination of the validity of validity of the *sanad*, beforehand must know the definition of the hadith which is called valid. As an expression of Ibn Salah (d. 643) is a *sahih* hadith, "hadith that continued *sanad* is until the Prophet narrated by (narrators) *‘adil* and *ḍabṭ* until the end of the *sanad*, (in the hadith) there are no irregularities (*syuḏūḏ*) and disabled (*‘illāt*).

From the above understanding can be decomposed elements of Sahih hadith: (1) *Sanad* to be continued, (2) Narrators are fair, (3) Narrators are *ḍabṭ*, (3) Hadiths have no discrepancies (*Ṣyāḏ*), and (4) Hadiths have no defects (*‘illāt*).

Following is a description of the five elements of the validity of the referred *sanad* as required by the hadith scholars:

The first, ittiṣal al-Sanad. The narrators who are in a *sanad* receive the hadith directly from the previous narrator, and so on until the end of the *sanad*. To determine whether or not a continued *sanad* usually hadith scholars to complete the following: (a) record the all brands narrators in the *sanad* studied, (b) studying the life history of each narrator to know *tsiqah* student and teacher relationship, and (c) examines the words of the narrators used by narrators to emphasize the process of transmission of traditions.²⁵ So, a new *sanad* can be stated to be continued if it fulfills the element of connectedness

²³The *ahad* hadith cannot be used as *hujjah* unless it fulfills two conditions, first hadith is narrated by the *tsiqah* (*‘adil* and *ḍabṭ*), the second set of narrations continues to the Prophet. Look! Bustamin, M. Isa H. A. Salam, *Metodologi Kritik Hadis* (Jakarta: PT. Raja Grafindo Persada, 2004), 22.

²⁴The *Mutawatir* Hadith is a hadith in response to the senses narrated by a large number of narrators whom are according to customs are impossible for them to gather and agree on lying. Look! Fathur Rahman, *Ikhtisar Musthalahul Hadits* (Bandung: PT. Al-Maarif, 1985), 59.

²⁵M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan Dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1995), 111.

which is indicated by the existence of inter-narrators (*mu'āsyaarah*) and the relationship between the traditions of traditions in the form of meetings in the delivery of traditions as student-teacher (*liqa'*).

The second, all of the narrators in the *sanad* are fair. From the various differences of opinion that can be collected criteria of fair nature as, namely: muslim, mukallaf, implement religious provisions, maintaining *muru'ah*. Based on the criteria of fair nature that have been stated above, hadith narrated by people who like to lie, likes to do evil, or the like cannot be accepted as *hujjah*. If the history is also accepted as a hadith, then its position is as a *ḍa'īf* hadith (weak) and by some scholars stated as *mauḍū'* hadith (false). To find out whether or not a fairy hadith narrator must be examined first his personal quality with the testimony of the scholars, in this case is the expert scholars of the narrator's critics.

The third, all narrators in *sanad* are *ḍabṭ*. *Ḍabṭ* are several types literally: (a) narrators who are *ḍabṭ* are narrators familiar with the traditions of receipt perfect, and able to deliver well memorized hadith it to others, (b) the narrators are *ḍabṭ* narrators who besides is mentioned in the item first above is also able to understand hadith better memorized it. The first formula is the general criteria formulation, while the second is referred to as *tam ḍabṭ*. *Tam al-ḍabṭ* (*ḍabṭ* plus) especially for narrators who memorize perfectly hadith they received, understand it well and are able to convey it at the same time. But it should be stressed that the existence of this condition of virtue does not mean denying the forgetful or wrong nature of a narrator. If a narrator experiences occasional errors in narration, then he can still be declared a narrator who is *ḍabṭ* and this will not bring down his credibility as a narrator *tsiqah* ('*adil* and *ḍabṭ*). It's just that in cases where mistakes occur, the traditions that he narrated must be rejected and assessed *ḍa'īf*. This is where a scholar of hadith critics must be observant and careful in analyzing by not generalizing all narrators of narrative narcotics as valuable, or vice versa, rejecting all narrations only because of one negligence as the above hadith case.

The fourth, Avoid Syuzūz (irregularities). According to the language of the word *syāz* it can mean; rarely, who is aloof, who is alien, who violates the rules and who violates the people. Maḥmud Ṭahan in the book *Muṣṭalāh Ḥadīṣ* Exegesis mentions: ^{منه} الشذوذ هو مخالفة الثقة لمن هو وأثق (*Syuzūz* is different from the traditions that are immoral or different from those who are more prepared). Scholars differ in their understanding of

Syāz in hadith. Of the various opinions, the most followed is the opinion of Imam al-Syāfi'i. According to him, a hadith is stated to contain *Syāz* if hadith narrated by a narrator *ṣiqah* is contrary to the hadith narrated by many narrators who are also *ṣiqah*. The *Syāz* factor itself can be known after the *muqaranah* method (comparison). This method begins with gathering all hadiths that have the same subject matter, then do *i'tibār* and compare. Here then it will be known whether or not the element of *Syāz* is in a hadith. The next step is to examine the biography and quality of each narrator in the entire *sanad*. If all narrators are *ṣiqah*, but it turns out there is a *sanad* who violates the other *sanad*, then the *sanad* who violates it is called *sanad Syāz* and the *sanad* who called *sanad mahfūz*. In this case what is held is a lot of *sanad* because it is considered stronger and more *ṣiqah*.²⁶

The fifth, Avoid *'illāt* (defect). *'illāt* is a hidden cause that damages the quality of hadith. Its existence causes hadith which at its birth looks to be of high quality to be *sahih*. The way to examine the *'illāt* of a hadith is by comparing all *sanad* the existing to meaningful contents. In the activities of criticism of *sanad*, some problems are often faced by researchers of hadith, for example: (a) The quality of the narrators who were not agreed upon by the critics of hadith, (a) The existence of *sanad* containing the symbols *'anna*, *'an*, and the like, (c) The existence of traditions that have a lot of *sanad*, but all are weak (*ḍa'īf*). Regarding the *sahih* strength, a *sanad* must not contain *Syāz* or contradiction with other hadith.²⁷

These are the five conditions that must be fulfilled by a *sanad* to be declared to be of quality valid and only then will an analysis of the validity test of *matan* (text) of hadith. If one of the five conditions is not fulfilled, then the degree of hadith falls to a lower rank (*ḍa'īf*), and hadith that gets an assessment like this is not acceptable and not be *hujjah*.

The validity parameters of *sanad* that have been stated above are the main reference for research on the quality of hadith. Based on this criterion, the scholars have made a classification of hadith, where the purpose of this classification - in addition to

²⁶M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1995), 122-123.

²⁷Zubaidah, "Metode Kritik dan Sanad Hadis", *Jurnal komunikasi dan pendidikan Islam* 4, 1(2015), 68.

maintaining the originality of the additions of a hadith, is also to make it easier in the identification process.

The hadith scholars named hadith that fulfills all the elements of this criterion as *sahih al-isnad* while the less and or did not meet some or all of the elements of the criterion are called *hasan* and *ḍa'īf* hadith.

Matan's Validity

The first, comparing the hadith with the verses of the Quran, because the Quran is the first guideline that is the basis of the life of the Prophet Muhammad, while hadith as a recording of the Prophet's actualization of the values of the Quran.²⁸ The big theory is that hadith serves to explain the teachings of the Quran. If the Quran is a concept, then the hadith is operational.²⁹ Comparing hadith with the Quran has been carried out since the beginning of Islam by the companions. Example: Aisha's case, which rejects and criticizes hadith narrated by Umar ibn Khattab about the deceased being tortured because of the crying of his family is proof that comparing a hadith with the Quran is something that should have been done since the early generations of Islam.

The second, comparing hadith which is researched with other hadith that are authentic or more valid in general, given that the Apostle's self-actualization is a single entity, so that all his actions and sayings related to the translation of the Quran cannot be separated.³⁰ If there is a tradition that contradicts other traditions, then there are two attitudes that must be taken. First, there is no possibility of combining them and if there is a possibility of combining them without being forced, then there is no need to reject one of them. Second, hadith which is used as the basis for rejecting other traditions that are contradictory must be must worried.³¹

The third, comparing hadith with historical facts, because the actualization of the Prophet Muhammad is bound by time and space.³²

The fourth, Compare it with the ratio and development of science. What is meant

²⁸A. Hasan Asy'ari Ulama'I, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual hingga Digital* (Semarang: RASAIL, 2006), 70.

²⁹Arif wahyudi, *Kritik Matan: Sebuah Upaya Menjaga dan Meneropong Orisinalitas Hadis*, (Al-Ihkam: Vol. IV No. 2 Desember 2009), 180.

³⁰A. Hasan Asy'ari Ulama'I, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual hingga Digital*, 70.

³¹Arif wahyudi, *Kritik Matan: Sebuah Upaya Menjaga dan Meneropong Orisinalitas Hadis*, 182.

³²A. Hasan Asy'ari Ulama'I, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual hingga Digital*, 70.

by science here is the science of health, physics, history, law and the others. Example: A hadith which states:

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ قَالَ أَخْبَرَنِي
عُبَيْدُ بْنُ حُنَيْنٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ
وَالْأُخْرَى شِفَاءٌ

"Has told us Khālid ibn Makhlad told us Sulaimān ibn Bilāl said; has told me 'Utbah ibn Muslim said; has preached to me 'Ubaid ibn Ḥunain said; I heard Abū Hurairah raḍiallāhu 'alaihi wasallam said: "If there is a fly that falls on your drink then sink it and lift it, because on one wing of the disease and the other wing there is a cure." (Narrated by Bukharī 3073). This Hadith does not discuss religious law, but about the reality of world life that often occurs. Therefore, criticizing hadith like this is not overburdened and is easily rejected because it is unreasonable.³³

Matan's study refers to two major methods, namely: Not odd (*ghair syāz*) and not defective (*lā 'illah*). Then developed into minor rules that include: (1) Does not contradict the Quran, (2) Does not conflict with stronger traditions, (3) Does not contradict historical facts, (4) Does not contradict scientific truth.³⁴

Graduation of Research Steps of *Sanad* and *Matan* on Hadith

To find out the value of the two aspects above, then as *the first step* on the research of *sanad* is to collect all *sanad* hadith and then do *i'tibar sanad* by making a scheme of the entire path *sanad*. At least there are 3 (three) objectives of this activity. First, to determine the state of the whole matan of narration of hadith, judging whether or not the good support which serves as a *syahid* or *mutabi'*. Secondly, *i'tibār al-sanad* will also help finding out the full name of the narrators so that it will help the process of searching for biographies and assessing them in the book of *rijāl* and the book of *al-jarḥ*

³³Arif wahyudi, *Kritik Matan: Sebuah Upaya Menjaga dan Meneropong Orisinalitas Hadis*, 182.

³⁴Suryadi, "Rekonstruksi Kritik Sanad dan Matan dalam Studi Hadis", *Esensia* 16, 2 (2015), 180.

wa al-ta'dāl. The objective third is to find out the symbol of the narration used by narrators as a form of initial description of the method of transmission because 'the defect of a *sanad* is often sheltered under these symbols.

The second step involves researching the narrators and the methods of transmission they use. At this stage, all information about the narrators must be collected, either in the form of a life biography or an ulama's evaluation of him. At this stage, the need for *rijāl* and *al-jarḥ wa al-ta'dīl* books is a must since only these books provide adequate information about them. After the data is obtained, an analysis of the quality of the performed narrator is; aspects of ' *adil* and *ḍabṭ*. If the narrator is assessed as *siqah*, then individually the narratives that originate from him can be accepted. Vice versa. It's just noteworthy, sometimes scholars of hadith critics give different assessments to a narrator. In this case, there are 3 (three) alternative settlements provided. First, put the vote *al-Jarḥ* on *ta'dīl* though the *ta'dīl* more. Second, put *ta'dīl* over the *jarḥ* if there are more mentors. Third, act *tawaqquf* until there is another statement that reinforces one of the judgments.³⁵

The third step is research into the continuity of *sanad*. This stage is actually carried out in line with the second step and uses the same data source. It's just after getting information about the biographer of the narrator; when he was born and died, and a list of teachers and students, in this step also an analysis of the symbol of transmission that was used by each narrator as a way to find out their method of transmission. Research on symbol narration is done considering the variation of symbol narration with various meanings, which indicates whether or not there is a direct meeting in terms of the delivery of traditions from one narrator to another narrator. In other words, this effort was taken to ensure there is a teacher-student relationship between narrators in terms of narration of hadith. Therefore, if this step has been carried out, then not only the aspects of *mu'asharah* (contemporaries), but also aspects of *liqā'* (meeting in terms of the delivery of hadith) will be fulfilled.

The fourth step draws conclusions from the results of the research in *Sanad* accordance with the findings in the field. In the formulation, it must be explained how the quality of the *sanad* is *sahih*, *ḥasan*, or *ḍa'īf*. The reasons for the assessment must also be explained, especially if the *sanad* is not of valid quality. This is considering a

³⁵M. 'Ajjāj Al-Khātib, *Uṣūl al-Ḥadīṣ: 'Ulūmuhu wa Muṣṭalatuḥu*, 269-270.

sanad (read: hadith) can change from *ḥasan lizatihi* to *sahih lighairihi*, and from *da'īf* to *ḥasan lighairihi* if there are external factors that support the change in status. Also so that other researchers can assess whether there is an error in the study or even strengthen the results of the assessment of the traditions of hadith studied.

Examples of Sanad and Matan Criticism

In this paper the speaker tries to examine the validity (*sahih*) of hadith about the necessity of seeking knowledge, by examining the continuity of *sanad*, then the quality of narrators, examining the tradition, and *'illāt*, criticism of *matan* and content of *matan*, and this is one of the traditions that explain the need to seek knowledge.

حدثنا هثام بن عمار رثان حفص بن سليمان ثنا كثيرا بك تنظير عن محمد بن سيرين عن
انس ابن مالك قال, قال رسول الله : طلب العلم فريضة علي كل مسلم ومسلمة
وواضع العلم عند غير اهله كماقاد الخنا زيرالجواهر واللو لو والذهب.

Sanad criticism above hadith; (a) Biography of narrators and the continuity of *sanad*, (b) Personal quality and intellectual capacity of narrators;

The first, Ḥisyam ibn 'Ammar some scholars' (including Yaḥyā ibn Mā'in and al-Ajali: *siqah*, al-Darāqūṭni: *ṣaduq kabir al-muḥmal*, Abū Ḥatim from Yaḥyā ibn Mā'in: *kays-kays*, *al-Nasā'i*), assessing that he is classified as a narrator with the title *ta'dīl* (judging fair in terms of its etymology, the intention in this context is to show the good qualities inherent in the narrator's self, such as strong memorization, trustworthiness, accuracy, and people who get such judgments called *ta'dīl*)³⁶ although with varying ranks and do not reach the highest degree, if the term *ta'dīl* is classified in the *ta'dīl* version of al-Ṭahhan, then his position is ranked III, IV, V. Thus his capacity as a transmitter hadith cannot be used as *hujjah* but the narrated hadith can still be written and re-examined (*yukhtab wa yukhbar*).

The second, Hafṣ ibn Sulaiman. Some scholars include Aḥmad ibn Ḥanbāl: *Ṣāliḥ*, 'Uṭman ibn Aḥmad: *ma'bih ba's*, Ali ibn al Madīni: *da'īf al-Ḥadīs*, Abū Qadamah: *laisa bi siqah* 'Umar ibn Muḥammad: *matruk al-Ḥadīs*, al-Bukhārī: *tarakuh*, actually there are still a series of ulama (critics) who give their evaluators, but all agree to give the predicate *jarh* (severe), they consider that he is a *da'īf* narrator fabricator of accused and

³⁶Muh. Zuhri, *Telaah Historis Dan Metodologis* (Yogyakarta: Tiara Wacana Yogya, 2003), 120-121.

even hadith, so hadith is narrated can not be written and used comparisons.

The third, Ibn Kaşir Şinzir. Most kritikus traditions (including ‘Abdullāh from his father, Aḥmad ibn Ḥanbāl and Işāq ibn Mansur, from Yaḥyā ibn Mā'in by votes *Şālih*, ‘Abbās al-Daruri votes *bi laisa bi say'in*, Abū Zahra with the comment: *layyin*), and many other critics of hadith, they consider that the personal capacity in him as a narrator of hadith cannot be used as *hujjah*, but the traditions which he said can still be written as comparative material (*i'tibar*).

The fourth, Muhammad ibn Sirin. Some critics of hadith (including Ibn Mā'in, and Abū Ṭālib with terms *şiqah*, Ibn Sa'ad with terms *şiqah ma'mūn*, *faqih*, *kaşir al-'ilm*, *rafi'*, *imam*, *wara'*, Ibn Ḥibbān say that he is a resident of Basra most *wara'*, *faqih*, *ḥāfiẓ*, and *mutqin*) they judge that in his capacity as a narrator he can be used as *hujjah*.

Furthermore, examining *syāz* and *'illāt* on *sanad*. Referring to the book of dictionary *al-Mu'jām*, and *al-Miftah Kunāz al-Sunnah* are hadith about the motivation to seek knowledge can only be found in one path of *sanad*, namely in the chapter *muqaddimah* from the sunah Ibn Majah book. Adhering to the formulation of the *syāz* al-Syāfi'i version that the possibility of the presence of the *syāz* is on hadith that does not only have one path of *sanad*, then it can be concluded that there is no *syāz* and *'illāt* in hadith because there is no path *sanad* other that can be traced as protective material.

And than, an assessment of the quality of Hadith. Of the four narrator, two were rated as *şiqah*, and two others were judged not *şiqah*, even classified as narrators who *jarḥ* were severely. With reference to the validity of the *sanad* of hadith, the authors conclude that there are some traditions that the validity criteria are not met by the *matan* of narration of this tradition, namely the aspects of justice, and narratos's *dabt*. Therefore, the final assessment of the authors that *sanad* the tradition is relatively weak (*da'if al-Isnad*).

Matan's Criticism of Hadith.

Research on the observance of tradition about motivation to seek knowledge is not done by the author because *sanad* is quality is *da'if*, and also quite heavy. However, regarding the content of the meaning remains revealed since the 'writer' sees that the spirit contained by hadith is not at all contrary to the arguments that are stronger in the Quran and the Sunah. However, the hikes of hadith are not followed as the main source, because the *sanad* of poor quality (*da'if*).

Criticism of Contemporary Thought of *Sanad* and *Matan*

Ali Mustafa Ya'qub in his book "*Kritik Hadis*" says that Ignaz alleges that hadith research conducted by classical scholars cannot be accounted for scientifically, because of the weakness of his method. That is because the scholars use more criticism of *Sanad* and less use the method of criticism *matan*. Therefore, Ignaz then offers a new method of criticism, namely criticism *matan*.³⁷

Ignaz argues that the method of criticism *matan* in question is covering several aspects, such as politics, science, socio-culture and others. He gave an example of a hadith contained in the book *Ṣaḥīḥ al-Bukhārī*, in which he said Imam al-Bukhari only criticized *sanad* and did not criticize *matan*, so that after criticizing *matan* by Ignaz, hadith turned out to be false.³⁸

In his book *Muslim Studies*, he considers that: (1) Hadith is a product of Muslim creations lately. Because the modification of hadith occurred several centuries after the Prophet's death, (2) Hadith about the command to write a hadith more than the prohibition, because it prioritizes memorization, (3) Hadith relying on the Prophet which was collected in a collection of classical hadith is not an authentic report. But it is a reflection of political doctrine since the first two centuries after Muhammad's death. Because it is impossible to filter in such hadith material that is truly original from the Prophet or the generation of early friends, (4) The tradition forbidding the writing of hadith is the adoption of the great ideas of Judaism. But this misconception still has the support of some Muslims themselves even though it contradicts the facts.³⁹

Conclusion

The hadith scholars try to make a methodology to analyze the existence of a hadith. This is done because the hits of hadith have experienced development significant with certain tendencies so that it leads to the mixing of traditions which are sourced directly from the Prophet with traditions originating from certain individuals or groups. Then the speaker concluded criticism *sanad* and *matan* hadith as follows;

³⁷Ali Mustafa Ya'qub, *Kritik Hadits*, 15.

³⁸Ignaz Goldziher, *Muhammadanische Studien*, Translate from the German by C. R. Barber and S. R. Stern *Muslim Studies*, (USA: New York Press, 1971), 183.

³⁹Ignaz Goldziher, *Muhammadanische Studien*, 186.

The first, uama research results are basically inseparable from the results of *ijtihad*. An outcome of *ijtihad* is inseparable from two possibilities, namely right or wrong. So, certain traditions that are declared to be of valid quality by a hadith cleric are still open to the possibility of being found wrong after a more thorough re-examination.

The second, in fact not a few traditions are considered valid by certain scholars, but are considered invalid by certain other scholars.

The third, human knowledge develops from time to time. The development of knowledge should be utilized to look back on the results of research that has long existed.

The fourth, hadith scholars are ordinary people who can not be separated from doing wrong. Therefore it is not impossible if the results of the research they have put forward can still find the location of the error after being examined again.

The fifth, Hadith research includes research *sanad* and *matan*. In research *sanad*, basically what is examined is the personal quality and intellectual capacity of the narrators involved in *sanad*. The difficulty in assessing someone's person is because in a person there are various dimensions that can affect his personality. Therefore it is not surprising if in assessing hadith narrators, it is not uncommon for scholars to disagree.

With some of the reasons above, it can be stated that research on hadith especially *sanad*, still considered to have benefits. Re-research is one of the efforts to not only find out how far the accuracy of the scholars' research on hadiths they examined, also to avoid the use of hadith arguments that do not meet the requirements in *hujjah* aspects.

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