

**ANALYZING HADITH SANAD VALIDITY:  
STEPS TO ASSESS ACCEPTANCE AND AUTHENTICITY****Nuraini**

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: [nuraini.husein@ar-raniry.ac.id](mailto:nuraini.husein@ar-raniry.ac.id)**ABSTRACT**

Hadith does not possess the same textual certainty (qath'i al-wurud) and argument certainty (qath'i al-dalalah) as the Qur'an. Therefore, the discipline of hadith science was developed to ensure the authenticity of hadith through sanad (chain of transmission) and matan (content) criticism. Sanad criticism focuses on tracing the origin of hadith based on its narrators, while matan criticism evaluates the content of the text. This article aims to identify and verify the quality and authenticity of hadith by conducting an in-depth analysis of the sanad and matan. By exploring the characteristics and credibility of the narrators and the integrity of their transmission chain, the study distinguishes between sahih, hasan, and dha'if hadith based on authenticity and content relevance. Through the science of Takhrij al-Hadith, this research demonstrates that the validation of hadith authenticity is an essential and ongoing effort to preserve and understand the authentic teachings of Islam. The study also emphasizes the importance of Jarh wa Ta'dil in determining the fairness and precision of narrators, as well as investigating shudhudh (inconsistencies) and 'illat (hidden defects) in hadith.

**Keywords:** *Hadith, qath'i al-wurud, qath'i al-dalalah, Takhrij al-Hadith***ABSTRAK**

Hadis tidak memiliki kepastian tekstual (qath'i al-wurud) dan kepastian argumentatif (qath'i al-dalalah) seperti Al-Qur'an. Oleh karena itu, disiplin ilmu hadis lahir untuk menjamin keaslian hadis melalui kritik sanad dan matan. Kritik sanad berfokus pada penelusuran asal-usul hadis berdasarkan para perawinya, sementara kritik matan menilai kandungan teks hadis tersebut. Artikel ini bertujuan untuk mengidentifikasi dan memverifikasi kualitas dan keaslian hadis melalui analisis mendalam terhadap sanad dan matan. Dengan mengeksplorasi karakteristik dan kredibilitas para perawi serta integritas rantai transmisi, penelitian ini membedakan antara hadis sahih, hasan, dan dha'if berdasarkan keaslian dan relevansi isinya. Melalui ilmu Takhrij al-Hadith, penelitian ini menunjukkan bahwa validasi keaslian hadis merupakan upaya penting yang harus terus dilakukan untuk melestarikan dan memahami ajaran Islam yang otentik. Penelitian ini juga menekankan pentingnya ilmu Jarh wa Ta'dil dalam menentukan keadilan dan ketepatan para perawi, serta menginvestigasi shudhudh (ketidakkonsistenan) dan 'illat (cacat tersembunyi) dalam hadis. Studi ini memberikan kontribusi signifikan dalam upaya pelestarian warisan hadis dan pengetahuan Islam.

**Kata Kunci:** *Hadis, qath'i al-wurud, qath'i al-dalalah, Takhrij al-Hadith*

**A. INTRODUCTION**

Hadith, in terms of text certainty (qath'i al-wurud) and in terms of argument certainty (qath'i al-dalalah), is not the same as the Qur'an. In the first aspect, not all hadith texts have the guarantee of authenticity that the Qur'an has. This condition gave birth to the hadith discipline, which formulated a concept that could guarantee its authenticity. Without a guarantee of authenticity, no matter how solutive the hadith is, it is not recognized as a hadith text.<sup>1</sup>

The qath'i al-wurud aspect relates to the origin of the hadith, i.e., whether a hadith really came from the Prophet or not. For this purpose, there are two methods of criticism: sanad criticism and matan criticism. Sanad criticism is a careful study of the origin of a hadith based on its narrators, while matan criticism is a careful study based on the text carried by the narrators. The ultimate goal of these two studies is to determine whether a hadith is acceptable or not.<sup>2</sup> While the qath'i al-dalalah aspect relates to the meaning indicated by a hadith that has been declared accepted based on research into its wurud and has known results, this research aims to determine whether a hadith can be practiced or not.<sup>3</sup>

The belief in hadith as a source of Islamic teachings influences Muslims to preserve and save hadith treasures. The preservation and rescue of hadith have been carried out since the time the Prophet Muhammad was alive until now, with different methods and approaches according to the conditions and objectives to be achieved.

The perfection of hadith codification does not mean the cessation of efforts to preserve and save hadith. This is more due to the many studies of hadith carried out by people from various different disciplines with different approaches, not only by people who are engaged in the discipline of hadith.<sup>4</sup> This condition gave birth to diverse works with different qualities. In this condition, the science of Takhrij al-Hadith plays a very important role in efforts to preserve and save hadith.

In the Science of Takhrij al-Hadith, it is taught how a person is able to check the truth of the hadith against its original source, namely the primary books of hadith such as Bukhari, Muslim, Abu Daud, and other primary

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<sup>1</sup> Hasjim Abbas, *Kritik Matan Hadits: Versi Muhaditsin Dan Fuqaha* (Yogyakarta: Teras, 2004).

<sup>2</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadits* (Jakarta: Hikmah, 2009), p. 56.

<sup>3</sup> Salahuddin ibn Ahmad Al-Adlabi, *Metodologi Kritik Matan Hadits*, Terj. Qadirun Nur Dan Ahmad Musyfiq (Jakarta: Gaya Media Pratama, 2004), p. v.

<sup>4</sup> Munawarsyah, 'Sejarah Resmi Kodifikasi Hadits Nabi Muhammad SAW Sebagai Sumber Hukum Islam', *UNIVERSAL GRACE JOURNAL*, 1.1 (2023), 13–20 <<https://ejurnal.ypcb.or.id/index.php/ugc/article/view/8>>.



books.<sup>5</sup> When someone finds a piece of hadith, the pentakhrij will be able to tell which book the hadith comes from or if the hadith does not come from the primary books; in other words, the hadith is fake. One other important thing is that with the science of Takhrij al-Hadith, one is also equipped with the ability to know the quality of certain hadith. Both abilities for the purpose of Takhrij al-Hadith science are certainly very important to be owned by Muslims, especially academics.<sup>6</sup>

This article aims to identify and verify the quality and authenticity of hadith by focusing on criticizing the sanad (chain of transmission) and matan (content of the hadith). Through an in-depth analysis of the sanad, the article explores the characteristics and credibility of the narrators and the integrity of their chain of transmission. In addition, the evaluation of the hadith matan is intended to distinguish between saheeh, hasan, and dha'if hadith based on authenticity and content relevance. As such, this study hopes to provide the reader with greater insight into a reliable and effective method of hadith criticism in contemporary Islamic studies.

## **B. DISCUSSION**

### **1. Definition of Sanad Hadith Criticism**

The historical process of documenting hadith has undergone various significant events that have greatly influenced the development of hadith, particularly regarding its transmission history. Therefore, the object of hadith research or criticism inevitably includes the narrators who transmit the hadith, known as the sanad of the hadith. In addition to sanad criticism, matan or content criticism of the hadith is also crucial in hadith research. Thus, there are two main objects of hadith research: first, the sanad of the hadith, and second, the matan or content of the hadith.<sup>7</sup>

In Arabic literature, the term “naqd” is used for criticism. This term was utilized by some early hadith scholars in the 2nd century.<sup>8</sup> The Arabic phrase “nagad al-kalam wa naqad asy-syi'r” translates to “he separates lawful money from unlawful money.” The primary goal of hadith research, both in terms of

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<sup>5</sup> Nurjannah Ismail and Encang Sarip Hidayat, ‘Takhrij Hadits: Pemahaman, Metode, Dan Tujuan’, *El-Sunan: Journal of Hadith and Religious Studies*, 1.2 (2023), 101–12 <<https://doi.org/10.22373/el-sunan.v1i2.4113>>.

<sup>6</sup> Andi Rahman, ‘Pengenalan Atas Takhrij Hadis’, *Riwayah: Jurnal Studi Hadis*, 2.1 (2017), 146 <<https://doi.org/10.21043/riwayah.v2i1.1617>>.

<sup>7</sup> Irvan Ahmat Khoiruddin, ‘HISTORISITAS SANAD DALAM PERSPEKTIF ILMU HADITS: Otentitas Sanad Di Mata Pendukung Dan Pengkritiknya’, *Jurnal El-Hikam*, 16.2 (2023), 198–222 <<https://ejournal.iainh.ac.id/index.php/elhikam/article/view/388>>.

<sup>8</sup> Wasman Wasman, Mesraini Mesraini, and Suwendi Suwendi, ‘A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith’, *Al-Jami'ah: Journal of Islamic Studies*, 61.1 (2023), 1–17 <<https://doi.org/10.14421/ajis.2023.611.1-17>>.



sanad and matan, is to determine the quality of the hadith being studied. This goal is understood from the definition of al-naqd (research) of hadith proposed by hadith scholars, which is to distinguish sahih (authentic) hadiths from dha'if (weak) ones and to identify commendable narrators from disreputable ones.

In sanad hadith criticism, there are two important aspects. First, the narrators involved in the transmission of the hadith from various perspectives; and second, the symbols of transmission used by each narrator in narrating the hadith. A common weakness in sanad hadith research is focusing solely on the condition of the narrators without paying attention to the symbols used by each narrator. However, the defects of a hadith are often caused by specific symbols used by the narrators.<sup>9</sup>

## **2. Steps in Sanad Hadith Research**

### **1) Conducting the Takhrij al-Hadith**

The initial step in sanad hadith research is to conduct takhrij, which involves seeking out the sanad (chain of transmission) of hadith found in the works of others, distinct from those present in the primary sources. This process can be carried out using hadith books or dictionaries, and computer systems can also facilitate it. Takhrij provides information on multiple narrators of a hadith, enabling scholars to map out the sanad and determine if the hadith is mutawatir (conveyed by many narrators) or ahad (conveyed by a few). If so, further research into the sanad's quality is necessary.

### **2) Creating Sanad Schemes**

After conducting the takhrij process, information about all the narrators who transmitted specific hadith through various sanad (chain of transmission) routes is obtained. The hadith subjected to takhrij may have a single sanad route or multiple ones, depending on whether the hadith is classified as mutawatir or ahad based on its quantity. Once the sanad scheme is created, all the sanad routes of the hadith under study, along with the names of the narrators and the methods of transmission used by each narrator, become clearly visible. The sanad scheme also helps in identifying any supporting narrators who act as muttabi' or shahid.

There are three essential aspects to consider when creating a sanad scheme: first, the entire sanad route; second, the names of the narrators for the entire sanad; and third, the methods or symbols of transmission used by each narrator. This process requires precision and meticulousness, particularly concerning the names of the narrators, as sometimes different

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<sup>9</sup> Muhammad Barnaba Ridho Ilahi and others, 'Hadith Critics Categories in The Selection of Hadith Narrators: A Comparative Analysis', *Jurnal Ilmiah Al-Mu'ashirah*, 20.2 (2023), 266 <<https://doi.org/10.22373/jim.v20i2.16787>>.



sanad routes may include the same names. Additionally, the symbol 'ha' (ح), an abbreviation of tahawwul (تحول), meaning 'shift,' is often used within the sanad to indicate that a hadith transmitted by the last narrator (mukharrij) has two or more sanad routes.

Besides the 'ha' symbol (ح), the 'waw' symbol (و) is also sometimes used. This symbol indicates that the previous narrator had more than one teacher. Care must be taken when citing transmission symbols because they are crucial in determining whether particular hadith is continuous. The names of the narrators and the transmission symbols must be written completely in the sanad scheme from the beginning to the end of the sanad. Once the sanad scheme is complete, the quantitative status of the hadith can be directly determined. However, the quality of the hadith requires further investigation into the personalities of the narrators, the continuity of the sanad, the presence of any 'illah (defects), and whether it is shadh (irregular).

### 3) Analysis of the Quality of Narrators

The explanation above details that the critique of the sanad is conducted to determine the status of a particular hadith. Therefore, the reference used in this critique must adhere to the five conditions required for a hadith to be considered sahih. Consequently, in the examination of the sanad, five conditions must be addressed: First, the continuity of the sanad; second, the fairness of the narrators; third, the precision (dhabit) of the narrators; fourth, the absence of irregularities (shadh); and fifth, the absence of hidden defects ('illah). If these five conditions are met and addressed, the hadith under study can be classified in terms of quality into one of the categories: sahih, hasan, or da'if, depending on the results of the investigation.<sup>10</sup>

Furthermore, the elements of the principles of sanad authenticity can be divided into major and minor components. The major components of the principles of sanad authenticity are: (1) continuity of the sanad; (2) the narrators' fairness; and (3) the narrators' precision. The qualities of fairness and precision can be combined into the category of trustworthiness (thiqah), as trustworthiness itself is a combination of fairness and precision.<sup>11</sup>

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<sup>10</sup> Jabir Sani Maihula and Muhammad Mujtaba Abdulkadir, 'In-Depth Analysis on the Methodology of Sanad and Matan Criticisms: The Perspective of Hadith Scholars', *IAR Journal of Humanities and Social Science*, 3.01 (2022), 55-60 <<https://doi.org/10.47310/iarjhss.2022.v03i01.008>>.

<sup>11</sup> Rizkiyatul Imtyas, Ahmad Hasyim, and Muhammad Helmi, 'Methods of Contemporary Sanad Hadith Criticism: (Study on The Understanding Perspective of Middle Eastern Hadith Scholars)', in *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESIIS 2021, 20-21 October 2021, Jambi* (EAI, 2022) <<https://doi.org/10.4108/eai.20-10-2021.2316330>>.



These three major components of the principles of sanad authenticity fulfill the criteria of comprehensiveness and exclusivity, as defined by the majority of hadith scholars. The terms “free from irregularities (shadh)” and “free from hidden defects ('illah)” are considered minor components because their inclusion in the definition serves as a methodological emphasis and caution. Thus, if a hadith, after careful examination, meets the criteria of continuity of sanad and is narrated by fair and precise (thiqah) narrators, it is also free from irregularities and hidden defects. This indicates that the hadith is sahih in terms of its sanad.

The minor components of the principles of sanad authenticity are: (1) The minor components of sanad continuity include muttasil, marfu', mahfuz, and not mu'allal. (2) The minor components of fair narrators include being Muslim, having a sound mind, practicing the tenets of Islam, and maintaining dignity. (3) The minor components of precise narrators include: accurately memorizing the hadith they narrate; effectively conveying the memorized hadith to others; and being free from irregularities and hidden defects.

The condition of being free from irregularities and hidden defects can be met if the continuity of the sanad or the precision of the narrators is fully achieved. Being free from irregularities and hidden defects in the context of the definition of sahih hadith is methodological and emphasizes the continuity of the sanad and the precision of the narrators. Explicitly, the elements of irregularities and hidden defects are included as minor components of the narrators' precision in the principles of sanad authenticity. Implicitly, they are also mentioned as minor components of the continuity of the sanad, specifically mahfuz for sanad free from irregularities and not mu'allal for sanad free from hidden defects.

#### **a. Tracing the Biographies of Narrators**

In tracing the biographies of hadith narrators, caution and meticulousness are required.<sup>12</sup> Writing Arab names often involves using only their laqab (nickname), and many narrators share the same name. Moreover, in the sanad, the narrators' names are often written very briefly. These three factors pose challenges for hadith researchers in determining which narrator is referred to in the sanad under study. However, these difficulties can be mitigated by examining the teachers and students of the narrator in question. For instance, if the sanad mentions “Abdullah,” to identify which “Abdullah”

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<sup>12</sup> Hamada R H Al-Absi and others, ‘Al-Ahadeeth: A Visualization Tool of the Hadiths’ Chain of Narrators BT - HCI International 2024 Posters’, ed. by Constantine Stephanidis and others (Cham: Springer Nature Switzerland, 2024), pp. 3–8; Zarina Shukur and others, ‘Visualization of the Hadith Chain of Narrators BT - Visual Informatics: Sustaining Research and Innovations’, ed. by Halimah Badioze Zaman and others (Berlin, Heidelberg: Springer Berlin Heidelberg, 2011), pp. 340–47.



is meant, one must look at the teachers and students listed in the same sanad route and cross-check this information with the “Abdullah” mentioned in the books of tarikh ar-ruwah, which usually include the teachers and students of the narrators. After verification, it becomes clear which “Abdullah” is referred to in the sanad.

There are four key aspects that researchers should consider when tracing or recording the biography of narrators: first, the teachers and students of the narrators; second, their birth and death years; third, their domicile or travel (rihlah); and fourth, the symbols or methods of transmission used when receiving the hadith. These four aspects are necessary to predict whether the sanad of the hadith under study is continuous. Analyzing the biographies of the narrators addresses one of the principles of sanad authenticity, determining whether the sanad is continuous.

### **b. Assessing the Quality of Narrators**

Hadith scholars agree that two main aspects must be examined in a hadith narrator to determine whether their narration can be accepted as a valid argument (hujjah) or should be rejected. These aspects are the narrator's fairness (adl) and precision (dhabit). Fairness relates to personal qualities, while precision pertains to intellectual capacity. If a hadith narrator possesses both qualities, they are considered trustworthy (thiqah). The term thiqah combines the qualities of fairness and precision, each with its own criteria.

#### *a) Fairness (Adl)*

The term adil here does not fully correspond to the definition in the Indonesian dictionary, where adil means “impartial or not arbitrary.” In Arabic, adil (‘adl) means moderation, uprightness, or inclination towards truth. Scholars differ in defining adil in hadith terminology. However, four common criteria emerge from their definitions, based on the same intent but expressed differently due to various perspectives. These criteria are: first, being Muslim; second, being legally accountable (mukallaf); third, adhering to religious tenets; and fourth, maintaining dignity (marwah).

Being Muslim is a criterion for narrators when they transmit hadith. However, for receiving hadith, this criterion does not apply. Thus, a narrator may receive a narration while not being Muslim, but they must be Muslim when transmitting it.

Mukallaf, meaning mature and of sound mind, is a criterion for narrators when transmitting hadith. For receiving hadith, the narrator may not yet be mukallaf but must be able to comprehend the conversation and distinguish between things (mumayyiz). Hence, a child receiving a narration and later transmitting it after becoming mukallaf meets one of the criteria for sanad authenticity.



Adherence to religious tenets implies being steadfast in faith, avoiding major sins, innovations (*bid'ah*), and immoral acts, and possessing noble character. All scholars agree that maintaining *marwah*, or personal dignity that ensures moral uprightness, is a criterion for fairness.

Based on these criteria, narrations from people known for lying or immoral behavior are not accepted as valid arguments. According to Ibn Hajar al-Asqalani, as cited by M. Syuhudi Ismail, behaviors that undermine fairness include habitual lying, being accused of lying, committing or speaking about immorality without becoming infidel, lacking a clear identity and state as a hadith narrator, and engaging in innovations leading to immorality but not infidelity.

*b) Precision (Dhabit)*

A narrator's intellectual capacity must meet certain standards for their hadith narration to be considered *sahih*. Narrators meeting these standards are termed *dhabits*. The term *dhabit* has several meanings: firm, strong, accurate, and perfect memory. These literal meanings are integrated into the technical term related to intellectual capacity.

Hadith scholars differ in defining *dhabit*, but these differences can be reconciled with the following definitions:

- A *dhabit* narrator is one who perfectly memorizes the hadith received and can effectively transmit it to others.
- A *dhabit* narrator, besides the first criterion, also comprehends the hadith memorized.

The second definition is more comprehensive, representing perfect precision (*tamm dabit* or *dhabit plus*). Another term, *khafid-dabit*, refers to narrators whose hadith are classified as *hasan*. These three types of precision are termed *dabit sadr* (chest precision). Another type, *dabit kitab*, refers to narrators who understand their written hadith well and recognize errors in the text.

Ibn Hajar al-Asqalani, as cited by M. Syuhudi Ismail, explains five factors that undermine precision:

- More frequent errors than correct narrations;
- Pronounced forgetfulness over memory;
- Strong suspicion of errors in the narration;
- Contradiction with narrations from trustworthy narrators
- Poor memory, despite some correct narrations.

Hadith narrated by individuals with these deficiencies are considered weak (*dha'if*). To assess narrators' fairness and precision, researchers must refer to the books of *Jarh wa Ta'dil*, which list narrators judged as fair or flawed. *Jarh wa Ta'dil* is a distinct field within hadith studies.





#### **4. Jarh wa Ta'dil**

##### **1) Definition of Jarh wa Ta'dil**

In hadith terminology, jarh refers to the qualities in a narrator that impair their fairness and memory. Jarh or tajrih of a narrator involves describing them with qualities that render their narrations weak or rejected. Ta'dil, on the other hand, refers to controlling qualities that may tarnish one's religious adherence. Praising a narrator for their virtues to ensure their narrations are accepted is called ta'dil. The science that discusses the critique of flaws or praise for a narrator's fairness is known as Ilm Jarh wa Ta'dil.

Ilm Jarh wa Ta'dil helps determine whether a narrator's transmission can be accepted or should be rejected. If a narrator is judged as flawed by experts, their narrations are rejected. Conversely, if a narrator is praised for fairness, their narrations are accepted, provided other conditions are met.

Narrator flaws can be categorized into five types:

- Innovations (bid'ah) outside the scope of sharia
- Contradicting narrations from more trustworthy narrators
- Frequent errors in narrations
- Unknown identity (jahalatu'l-hal);
- Strong suspicion of discontinuity in the sanad (da'wa'l-ingitha').

##### **2) Methods for Assessing Narrators' Fairness and Flaws**

There are two methods to assess a narrator's fairness: first, by their reputation among scholars as being fair; second, by explicit praise from someone recognized as fair. Fairness can be established by:

- A fair narrator, irrespective of the number of people validating them, as quantity is not a prerequisite for accepting a narration.
- Anyone whose narrations are accepted, including men, women, and even slaves, provided they understand the reasons for declaring someone fair.

To determine a narrator's flaws, two methods are used:

- By their well-known reputation for flaws, where notorious fasiq or lying narrators are recognized without further questioning.
- Tajrih is a fair narrator who understands the reasons for declaring flaws.

Both ta'dil and tajrih must meet certain conditions:

- Knowledgeable;
- God-fearing (taqwa);
- Pious (wara');
- Honest;
- Free from sectarian bias;
- Understanding the reasons for ta'dil and tajrih.



### 3) Conflict between Jarh and Ta'dil

When there is a conflict between Jarh and Ta'dil for a narrator, scholars differ:

- Jarh takes precedence regardless of the number of mu'addils, as jarh often involves knowledge unknown to mu'addils.
- Ta'dil takes precedence over jarh because a tajrih may not accurately reflect a flaw, especially if driven by bias, whereas ta'dil is not given without justifiable reasons.
- Ta'dil is preferred if the number of mu'addils exceeds the number of jarh, as the quantity strengthens their position.
- The conflict remains unresolved until evidence favors one side.

### 4) Terms (lafadz) Used for Ta'dil and Jarh

According to Ibn Hajar al-Asqalani, six levels of terms are used for ta'dil:

- Terms indicating excessive fairness using superlative forms or similar expressions, e.g., autsaqun nas (most trustworthy), atsbatun nas (most reliable in memory and fairness).
- Strengthening fairness with an additional quality, e.g., tsabtun-tsabtun (very reliable), tsiqutun fauga tsiqah (trustworthy beyond trustworthiness).
- Indicating fairness with a term implying strong memory, e.g., tsabtun (reliable), mutqinun (accurate),
- Indicating fairness and precision without implying strong memory, e.g., shaduuq (truthful), makmuun (trusted), la baksabih (no harm in him).
- Indicating honesty without implying precision, e.g., mahalluhu shidqu (his place is truth), jayyidul hadith (good hadith), muqaribul hadith (approximate hadith).
- Indicating near-deficiency, often using "insha Allah" (God willing), e.g., shaduqun insha Allah (truthful, God willing).

For tajrih, the levels are:

- Extreme flaws using superlative forms, e.g., audha'un nas (most fraudulent), akdzabun nas (most deceitful).
- Severe flaws using intensive forms, e.g., kadzdaabun (liar), wadhaa'un (fabricator).
- Accusations of lying or other flaws, e.g., fulaanun muttahamun bil kadzib (accused of lying), aw muttahimun bil wadh'i (accused of fabrication).
- Severe weakness, e.g., muthrahal hadith (discarded hadith), fulaanun dha'iif (weak person), fulaanun mardud al hadith (rejected hadith).
- Weakness and confusion about memory, e.g., fulaanun la yulitajjubih (not reliable), fulaanun majhual (unknown).



- Descriptions indicating weakness but close to fairness, e.g., dhu'ifa hadithuhu (his hadith is weak), fulaanun maqaalun fi hi (he is questioned).

Narrations from those categorized in levels one to four are not accepted as valid arguments, while those in levels five and six may still be considered for corroborative purposes.

### **5) Books on Ilm Jarh wa Ta'dil**

The following are among the key books used to assess narrators' qualities:

- Ma'rifatur Rijal by Yahya Ibn Ma'in.
- Ad-Dhu'afa' by Imam Muhammad bin Ismail al-Bukhari.
- At-Tsiqat by Abu Hatim bin Hibban al-Busty.
- Al-Jarhu wa Ta'dil by Abdurrahman bin Abi Hatim ar-Razy.
- Mizanul I'tidal by Imam Shamsuddin Muhammad az-Dhahaby.
- Lisanul Mizan by al-Hafidh Ibn Hajar al-Asqalani.

Understanding the fairness and precision of the narrators under study addresses two more principles of hadith authenticity, determining whether the narrators are fair and precise.

### **5. Investigating Shudhudh and 'Illat**

Scholars have differing views on the definition of shudhudh in hadith. Three prominent opinions are:

- A hadith narrated by a trustworthy narrator that contradicts the narrations of many other trustworthy narrators (Imam Shafi'i's view).
- A hadith narrated by a trustworthy narrator not narrated by other trustworthy narrators (al-Hakim an-Naisabury's view).
- A hadith with a single sanad, regardless of whether the narrator is trustworthy or not (Abu Ya'la al-Khalily's view).

The first view, held by Imam Shafi'i, is widely accepted among hadith scholars today. According to Imam Shafi'i, a sanad can be considered shadh if there are multiple sanads for the same hadith. A hadith with only one sanad does not have the possibility of shudhudh. One important step in investigating the potential shudhudh of a sanad is to compare all existing sanads for the same or similar matan. 'Illat in the context of hadith authenticity refers to subtle defects that are not apparent but can be detected through careful investigation. A hadith may appear sahih based on its sanad, but scholars acknowledge that detecting 'illat requires a thorough examination. Ibn Madiny provides steps to investigate 'illat:

- Gather and examine all sanads for the same or similar matan to identify any supporting or corroborating narrators.



- Critically evaluate all narrators in the various sanads based on expert opinions.

After these steps, compare one sanad with another. With advanced knowledge of hadith, researchers can determine whether a sanad contains 'illat. Knowing the shudhudh and 'illat statuses provides comprehensive information about the hadith sanad under study.

### **6. Summarizing Research Findings**

The final step in hadith sanad research is to summarize the findings. The summary should include clear arguments. For mutawatir hadith, it suffices to state that the hadith is mutawatir. For ahad hadith, the conclusion may state whether the hadith is sahih, hasan, or dha'if. If the hadith is dha'if, the reasons for its weakness should be mentioned. This conclusion depends on the research results.

### **C. CONCLUSION**

In hadith studies, the aspects of qath'i al-wurud (textual certainty) and qath'i al-dalalah (interpretative certainty) are crucial in ensuring the authenticity and validity of hadith. Unlike the Qur'an, not all hadith texts are guaranteed to be authentic, necessitating the development of hadith science to evaluate and confirm their authenticity. Sanad (chain of transmission) and matan (content) criticism are the primary methods employed in this process, with sanad criticism focusing on the transmission chain and matan criticism evaluating the content conveyed by the narrators. The science of Takhrij al-Hadith plays a vital role in the preservation and authentication of hadith. Takhrij assists in identifying the original sources of hadith and assessing their quality based on rigorous standards. Through takhrij, it is possible to determine whether a hadith is mutawatir (widely transmitted) or ahad (narrated by a few) and to evaluate the credibility of the narrators and the integrity of the sanad.

Analyzing the narrators involves tracing their biographies, evaluating their qualities, and understanding the principles of fairness (adl) and precision (dhabit). The fairness and precision of narrators are critical criteria for classifying hadith as sahih (authentic), hasan (good), or dha'if (weak). The science of Jarh wa Ta'dil is essential in determining the fairness and precision of narrators by assessing their life histories and reputations according to strict criteria. Investigating shudhudh (inconsistencies) and 'illat (hidden defects) in hadith is a necessary step to ensure the authenticity of the sanad. Thorough and comprehensive research into existing sanads allows scholars to detect subtle defects that might not be immediately apparent. This study indicates that through in-depth sanad and matan criticism, a more accurate



assessment of hadith authenticity and validity can be achieved. This process is not only vital for academics but also for the entire Muslim community in preserving and understanding the authentic teachings of Islam. Therefore, this study significantly contributes to the preservation of hadith heritage and Islamic knowledge.

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