



AUTHORITY AND HADITH RESEARCH METHODOLOGY

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Article Information

Submission date 16-07-2022

Revised date

Accepted date

Keywords:

Authenticity,
Research
methodology Hadith

Abstract

The purpose of examining a hadith and sanad is to determine the authenticity of the hadith. In the rules, a sanad or Mata is distinguished or must be able to include two rules, namely major elements or minor elements in both. A sanad must meet the criteria for authenticity, among which are seen from the major and minor rules, namely the Sanad is continuous, all the narrators in the sanad are dhabit, all narrators in the sanad are fair, the sanad is avoided from shuzu, the sanad is avoided from illa. the biography of the narrator, discusses the justice and inefficiency of the narrator, discusses the muttashilan sanad (continued sanad), discusses syadz and illat. Researching matan by looking at the quality of the sanad, examining the composition of the meaning of the matan, examining the content of the matan. In expeditions to search and collect hadith, the scholars not only aim to collect hadith but also conduct research on the traditions encountered in order to identify and classify fake hadiths. and authentic hadith. Thus making the collection process take a long time to make the hadith into a book, besides that each muhharaj has its own method in compiling their respective books, which makes the emergence of various types of hadith books.

Kata kunci:

Keshahihan
Metodologi penelitian
hadist

Abstrak

Tujuan dari meneliti sebuah matan dan sanad hadis adalah untuk menentukan keshahihan hadist. Dalam kaidah sebuah sanad ataupun matan di bedakan atau harus mampu mencakup dua kaidah yakni unsur mayor ataupun unsur minor dalam keduanya. Sebuah sanad haruslah memenuhi kriteria keshahihan diantaranya dilihat dari kaidah mayor minor ialah Sanadnya tidak terputus, periwayat sanad adalah orang yang dhabit, periwayat dalam sanad adalah orang yang adil, sebuah sanad harus terhindar dari syuzuz, dan sebuah sanad harus terhindar dari illat, Kemudian dalam meneliti sanad dan matan harus mempertimbangkan kaidah mencari biografi perawi, membahas keadilan dan kedlabitan perawi, membahas kemuttashilan sanad (sanad yang bersambung), membahas syadz dan illat. Meneliti matan dengan melihat kualitas sanadnya, meneliti susunan matan semakna, meneliti kandungan matan, Dalam ekspedisi pencarian dan pengumpulan hadis para ulama tidak hanya bertujuan untuk mengumpulkan hadis semataa namun juga mengadakan penelitian terhadap hadis-hadis yang ditemui agar dapat mengetahui serta dapat mengelompokkan hadis yang palsu dan hadis yang asli. Sehingga membuat proses pengumpulan memakan waktu yang cukup lama untuk menjadikan hadis dalam sebuah kitab, selain itu para muhharaj masing-masing memiliki metode tersendiri dalam menyusun kitabnya

masing-masing, yang menjadikan munculnya berbagai jenis kitab hadis



1. Introduction

We all know that not only the Al-Quran is the source of Islamic teachings, but there are also hadiths which are the second source of Islamic teachings. Which has been officially recorded in a book during the reign of caliph Umar bin Abd. Azis, because of that hadith must also be used as a guide in all activities for every Muslim, both as a servant and caliph of Allah on earth. With a fairly long period of time, starting from the death of the Prophet Muhammad until the writing and recording of the above hadith raises the possibility of false hadiths. False hadiths themselves began to develop during the Caliph Ali bin Abi Talib due to political conflicts between Muslims for certain purposes and objectives. That's what makes the scholars agreed to conduct expeditions to the regions to find and collect hadiths.

In the expedition to search and collect hadith, the scholars not only aim to collect hadith but also conduct research on the traditions found in order to identify and classify fake and authentic traditions. Thus making the collection process take quite a long time to make the hadith into a book, besides that each muhharrij has its own method in compiling their respective books, which makes the emergence of various types of hadith books.

Sanad is a collection of narrators who quote the contents of the hadith of the Prophet Muhammad. A narrator is a privilege given by Allah to certain people who are

involved in quoting hadith. However, even so, there are still various criteria that must be met by the narrators in ensuring the truth or validity of a hadith. This is due to the occurrence of political wars and certain interests after the death of 'Usmān bin 'Affān by using the legality of various kinds of words that are considered to have come from the Messenger of Allah. Therefore, accuracy is needed in identifying the chain of hadith in a hadith or popularly known as the critical method of sanad.

In addition to the sanad, in a hadith there must also be a matan. Matan hadith is the content of a hadith. Both, namely sanad and matan, must be criticized with the aim that the weight and quality of the hadith can be known. Correction of this hadith is not to doubt the hadith of the Prophet Muhammad, but aims to correct the quality of a hadith because hadith narrators are also ordinary people who do not escape making mistakes, either intentionally or unintentionally. Scholars in conducting research on hadith are very focused on the sanad and matan of the hadith, which makes the scholars make criteria or rules regarding the sanad and matan as one of the conditions for the acceptance of a hadith. So that a hadith can be said to be valid if it meets the criteria or rules of the sanad and the matn of the hadith. several criteria that must be fulfilled in the rules of hadith validity, namely ittisholnya sanad, quality of the narrators, no syādz and illat. In more detail, the author will explain in the discussion. In this article, the author will

discuss the sanad and matan criticism methods. The data used in this paper comes from books that are relevant to the theme of this article. From the description above, what is the subject of discussion in this article are the rules for the validity of the sanad and the matan of the hadith as well as the approach in developing the rules of the validity of the sanad and the matan of the hadith.

2. Method

After the Prophet Muhammad died, no one doubted the other companions. Tabiun also did not hesitate to accept the hadith spoken by the companions which they received from the Prophet. Later, after the slander attacked the Muslims, a Jew named Abdullah bin Saba appeared and made heinous accusations based on Shi'ism worshipping Saidina Ali RA. He began to infiltrate the Sunnah, and his actions left a mark and escalated on the next generation. Since that incident, the Companions and Tabiens have been more careful in accepting and spreading hadith. They will only accept it if the path and the narrator are clear. Following the name of the narrator, they begin a direct investigation of whether it is clearly credible and fair. In this case there is Sanad's research activity. That is, after the tacrizi activity is completed, all hadith sanad are recorded and compiled to carry out i'tibar. This means a review of things that aim to carry out similar learning. By involving other hadith chains for a particular hadith, you can find out if there is a fair history for the chain of hadith transmission. According to Dr. Mahmoud al-Tahhan, studying the chain of hadith means that it requires five conditions to determine the degree of hadith

a. Find a narrator's career

In this case the hadith scholars have succeeded in editing biographies of narrators in various arrangements (based on the order of letters or articles of law), including general narrators, biographies of tsiqah narrators, or vulnerable ones. Until then, it's a must read for anyone who wants to know the narrator's biography.

b. Discuss the honesty and honesty of the narrator

The second step in studying the hadith chain is to examine the truth and fall of the narrators by reading and studying the opinions of the experts of Jarh and Ta'dil in the middle of the biography of each narrator. Discuss.

c. Kemuttashilan Sanad (Sustainable Sanad)

In this case, all hadith transmission chains must be muttashil or continuous.

d. Discussing Illat Hadith with Syadz

Discussing the hadith syadz and illat is an act that is much more difficult than discussing the truth and fall of the narrators and the Kemuttashilan Sanad. Knowing if there is consensus between several hadith chains and explaining if there is a hadith and irath hadith is only done by many hadith chains and those who have mastered matan (memorization) can do it. Illat hadith can be explained by collecting all the hadith and paying attention to the differences in the narrators of the hadith.

3. Results and Discussion

History shows that the tradition of hadith criticism in general began at the time of the Prophet Muhammad. In other words, criticism in the sense of trying to distinguish right from wrong. When being a prophet, criticism is still a simple form. That is, one of his companions came to the Prophet to see what was thought to be from the Prophet. So that criticism of the Prophet's time is more

integrated, with the aim that Muslims are more confident with the message of the Prophet. This is because re-checking of a message (story) by a friend is not based on suspicion, but to ensure that the message really comes from the Prophet. Therefore, it is not surprising that the criticism of hadith today is still few and its scope is still limited. This phenomenon of criticism at the time of the Prophet became the forerunner to the growth and development of the science of hadith criticism (ilm naqd alhadis hatta, and grew to become one of the 90 branches of Hadith Science that has developed.

The term hadith criticism or naqdalhadis is often referred to as hadith research among modern scholars. In short, hadith criticism is an attempt to distinguish between true (sahih) and false (non-authentic) hadiths. More specifically, according to Tahir al Anweri, more specifically the hadith criticism is wrong by using certain words, using the reasons given by hadith experts, and testing the credibility of the hadith. correct values, establish credibility or material weakness, eliminate suspicion of authentic hadiths that appear to have difficult meanings, and apply deep or accurate criteria.

Based on Tahir al Anweri's definition, criticism of the matan hadith means research activities on the matan matan hadith whose chain is authentic, assessing the credibility or weakness of the hadith, and questioning its meaning. Between eliminating the hadith and eliminating the original hadith using accurate measurements. Therefore, criticisms of the hadith material include: (1) Study the original hadith material to determine its effectiveness and weaknesses. (2) Understanding the meaning of Musical. (3) Removal of Taald between

Matane Matane from some Ahadith in which the chain is genuine.

Hadith must have a sanad

In hadith scholarship, hadith researchers agree that hadith is meaningless unless it contains elements of sanad and matan. Therefore, in this opinion, it is important to examine both. Especially for hadith, before doing hadith research, hadith researchers must first do hadith research. This does not mean that Matane is more important than Sanad, but Matane is interpreted when Sanad's qualities are known. In this case, the lowest quality of the sanad is ha'if, which is not the case, so that when combined with other narrations, the sanad can rise to a higher level. However, according to Maḥmūd Thaḥān, the sanad becomes unacceptable once it falls into the category of maudū' or matruk.

The standard of benchmarking for criticism of Hadith

In determining the standard of authenticity of the matan hadith, Syuhudi Ismail in his book states that there are two main elements that must be explored by hadith researchers, namely the hadith must be avoided from the elements of syadz / obstacles and illat / defects. However, it turns out that the two main elements have a more detailed classification that many hadith experts have put forward in their works.

As for the details of these two elements, the scholars differ in their qualifications, which the author will describe below:

a. In the days of friends:

The meaning is in harmony with the Qur'an, Example: The punishment of the dead bodies about crying families. 'Umar b. Khaṭṭāb once accused Shu'aib of crying too much for one of his deceased family members. Omar b. Khaṭṭāb said: "Shuaibu! Do you continue to

mourn for your family? My ears have heard of Rasulullah (saw), but “corpses are part of that family.” I was really punished because I cried. "Khattab. Regarding the explanation of this hadith it seems that Um al did not mention it, because the Messenger of Allah himself never said whether Allah swt would punish the corpse in memory of his family. But the Messenger of Allah saw it. He said. corporal punishment among the disbelievers. “A sinner will not blame anyone else.” 17 And many other narrations also state that the Prophet Muhammad had shed tears over the death of his son Ibrahim.

Do not conflict with other hadith narrations
The companions of the Prophet Muhammad turned to the Qur'an as a means of verifying the credibility of the hadith, but that does not mean that they rejected the hadith of the prophet himself. In fact, there are several hadiths that serve as benchmarks for proving hadith. It all started when I received a hadith directly from the Prophet Muhammad SAW, but as a general public, some of my colleagues may be worried that if there is a misunderstanding in understanding the Prophet's narration, some people have difficulty in remembering. Therefore, it is justified to seek confirmation through other hadith explanations that are considered more authentic, as seen in the words of the Prophet who wrote: It does not come out. In the narration of 'Ubaidibn Rifā'ahal' Anṣār, he said one day in the ZaidibnŠābit assembly that there was a difference of opinion as to whether Junub Pacsa Jima was required to bathe even when seeds were not present. Finally, after a long debate, they finally decided to ask the Prophet's wife for clarification. First they went to Sayyidah Hafsa to ask her opinion, but unfortunately she did not know the law. Then they finally

came to "Āisyah" and she explained, "when a person has an island, he has to take a bath," with or without sperm. This hadith is also reinforced by other hadiths that explain the same unconventional thing. As an example of hadith, you may be required to wash your hands before putting it in a container. In the narration of Abu Freyler, Allah's Apostle said: This hadith is described as confirmed by Abu Hurairah and Allah. The context of hand washing here is a sunnah, not an obligation. However, if you believe your hands are contaminated, you should wash your hands before putting them in the jar. The opposite is also true.

According to the scholars of hadith, fiqh and uṣūl Broadly speaking, the benchmarks for the criticism of matan put forward by scholars are not uniform, but there are several common benchmarks as follows:

a. Matan hadith must be in harmony with the Qur'an

For example, the hadith of people who are sadaqah will be kept away from calamities and calamities

b. Analysis of the development of the rules for the validity of the sanad and the matan of the hadith

The standardization of the effectiveness of the hadith has been established both in the sanad and the matan, but when examining the quality of the hadith, it is necessary to first examine the sanad before the matan. This is explained by M. Shuhudi Isma'il in the description above. If Sanad's research results have a significant defect category, the research material is free and automatically becomes unnecessary. Therefore, this is in accordance with the history of the hadith which was rejected as a proof. Most of these opinions have been used by former hadith scholars. Unlike today's

hadith scholars, they mainly used new knowledge of research approaches, relationships, contexts, etc. to determine whether hadith conformed to existing rules. Therefore, there are some hadiths that are considered hadith, but are considered "eef" by modern hadith experts. The use of common sense and new knowledge requires some limitations. Modern hadith expert Mustafa Azami said that the use of reason or reason in criticizing hadith is canceled by discussion in the form of true and honest narration witnesses. Like a narration whose entire chain is continuous from beginning to end and all narrators are iqqah, the hadith is judged to be authentic and accepted for a reason.

4. Conclusion

In determining the validity of a hadith, it is necessary to review it through the rules of the sanad and the content of the hadith. In the rules, a sanad or matan is distinguished or must be able to include two rules, namely major elements or minor elements in both. A sanad must meet the criteria for authenticity, among which are seen from the major and minor rules, namely the sanad is continuous, all narrators in the sanad are dhabit, all narrators in the sanad are fair, the sanad is avoided from shuzu, and the sanad is avoided from illat.

To find out the quality of a hadith, it is necessary to do research first on the hadith in terms of sanad and matan. Sanad is a series of hadith narrators starting from the companions who got it from the Prophet to the last narrator. Whereas matan is the content of the hadith itself. These two things are equally important for hadith, cannot be separated from each other. There are five things that must be reviewed to ensure the validity of a hadith, namely, Ittiṣāl al-sanad,

the narrator must be 'adl and ābiṭ, and the eye is free of syāz and 'illat.

Meanwhile, the matn rule is that it does not conflict with common sense, does not conflict with the verses of the Qur'an muhkam, does not conflict with mutawatir hadiths, does not conflict with practices that have been made by salaf scholars, does not contradict with definite arguments. There are four approaches to both namely historical, anthropological, linguistic and sociological. Then in researching the sanad and matan, one must consider the rules of looking for biographies of the narrators, discuss the justice and inefficiency of the narrators, discuss the muttashilan sanad (continued sanad), discuss syadz and illat. Researching matan by looking at the quality of the sanad, examining the composition of the meaning of matan, examining the content of matan.

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