

Methodology of Hadith Research: The Study of Hadith Criticism

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Abstract:

This paper examines the methodology of hadith research, with a specific focus on hadith criticism. The study of hadith criticism is crucial because it helps distinguish authentic, weak (da'if), and fabricated (mauzu') hadiths. Authentic hadiths play an essential role as companions to the Qur'an in Islamic learning. Hadith criticism refers to the methods employed by scholars to assess the authenticity of a hadith and determine its validity. This process, which has been evolving since the time of the Prophet Muhammad (PBUH), remains vital in the study of hadith today. The scope of hadith criticism includes both the *sanad* (chain of narration) and *matn* (content of the text). Given its significance, hadith criticism is regarded as a foundational discipline for determining the authenticity of Islamic traditions.

Keywords: Hadith Research Methodology, Hadith Criticism, Sanad, Matn

INTRODUCTION

Hadith becomes one of essential basic Islam beliefs. As it is very essential, Imam al-Awzâ'i stated that Al-Qur'an needs more as-Sunnah (hadith), more than as-Sunnah needs Al-Qur'an itself. It means that the meaning that carried in al-Qur'an will never be understood properly and wisely without being connected with sunnah Rasul PBUH. at first.

Similar statement stated by Yahya bin Abi Katsir. Yahya stated that sunnah becomes judge for al-Kitab—al-Qur'an.(bin Ali al-Syaukani, 2000, p. 189) Hadith as source of Islam belief can be analysed through two point of views. First, hadith can be seen from structural point of view. In this position, hadith becomes the secondary source of law after al-Qur'an in the dimension of theology, dimension of sharia, dimension of morality and many more. Second, hadith can be seen through functional point of view. From this point of view, hadith has position as the elucidation of any verses in al-Qur'an which is more about general thing, so it needs deeper interpretation.(M Syuhudi Ismail, 1992, p. 1)

Hence, as the systematic option that should be done by scientist to protect the purity of hadith is by applying criticism of hadith. Criticism of hadith is necessary to be applied as the significance of hadith position in Islam beliefs(2011). Based on the mentioned perception, the improvement of study about authentic value of hadith needs to be analysed continually. Not only by Moslems, but also by

everyone who have duty on it—include orientalist. (al-Qaradlawi, 2006, p. 65) Here is the important value of analysing hadith comprehensively. Start from the basic concept, the researcher tries to describe the series of information with the criticism of hadith as hadith research method on its focus.

Literature Review

Historical records and hadith are two things that are interrelated and can not be separated from each other. The author gives this statement because hadith contains a collection of life records of Prophet (PBUH) in the past. The life records are always used as the reference for the current and future adoption of Muslim law. The statement is in line with the sentence stated by Nabia Abbott, “Islamic tradition and history were twin, though not identical, disciplines.” (Afwadzy, 2017, p. 55)

Based on that statement, it requires a rule to test the truth value of a hadith before it is used as one of the foundations of Islamic law. The intended method to hereinafter referred to as the Hadith Research Method. Therefore, the hadith research method is a tool to review certain news to prove that the information referred to really came from the Messenger of Allah (PBUH). (Rahman, 2016, p. 151) Through the use of this method, it is expected to always be exposed to the value of authenticity and truth of hadith.

One of the assessment tools of Hadith Research Method to assess the authenticity and truth of the hadith is criticism of hadith. Hadith criticism is a science that functions to examine the truth of the contents of a hadith and to assess the continuity of the narration of a hadith from narrator to the Prophet. That assessment is needed because the hadith, as one of the references of Islamic law, must be sterile from false doctrines and erroneous results as the influence of narrator of the hadith. (Jufriyadi Sholeh, 2016a, p. 74) In examining the function of Hadith criticism, this knowledge will be specified in two branches. The two referred branches are criticism of matan and criticism of sanad. (Suryadi, 2015a, p. 2).

METHOD

Data that will be described by the researcher in this research is the result of library research. Information that is served contains data collection of criticism of hadith as a method to analyse hadith. Because this research is categorized as library research, the information that served is sourced from primary data and secondary data which are in the form of books, journals, and other documents that included as library data. (2009, p. 329)

The books that become the primary data sources in finishing this research are; First, a book by H. M Syuhudi Ismail entitled *Metodologi Penelitian Hadits* that published by Bulan Bintang in Jakarta, 1992; Second, a book that written by

Muhammad Mustafa Azami which is entitled *Metodologi Kritik Hadits* that published by Pustaka Hidayah in Jakarta, 1992; Third, a book by Miftahul Ansor and Imam Musbikin with title “*Membedah*” *Hadits Nabi SAW. Kaedah dan Sarana Studi Hadits serta Pemahamannya* that published by Jaya Star Nine in Madiun, 2015;

Fourth, a book by Mudasir which is entitled *Ilmu Hadits* that published by Pustaka Setia in Bandung, 1999; Fifth, a book by Umi Sumbulah which is entitled *Kajian Kritis Ilmu Hadits* that published by UIN-Malang Press in Malang, 2008; Sixth, a book that written by Ali Mustafa Yaqub with the title *Kritik Hadits* that published by Pustaka Firdaus in Jakarta, 2008; Seventh, a book by Muhammad Mustafa Azami which is entitled *Studies in Hadits Methodology and Literature* that published by American Trust Publications in Indianapolis, 1977; Eighth, a book by Abu Hatim al-Razi which is entitled *al-Jarh wa al-Ta’dil* that published by Dar al-Kutub al-Ilmiyyah in Beirut, 1988.

Meanwhile, journals that are used as the primary data by the researcher are; First, a work by Tasbih with the title “*Analisis Historis sebagai Instrumen Kritik Matan Hadits*” that published in *Al-Ulum Journal* vol.11 year of 2011; Second, a work by Lalu Heri Afrizal which is entitled “*Selisik atas Metodologi Kritik Matan Ulama Hadis*” that published by *Jurnal Studi Agama dan Pemikiran Islam Kalimah* vol. 14, 2016. Then, for the secondary data, the researcher uses the works which is related with hadith critic as the method of hadith analysis.

RESULT AND DISCUSION

Interpreting Criticism of Hadith

Critic in Arabic language literature is called naqd.(Jufriyadi Sholeh, 2016b, p. 74) The use of naqd in Arabic language literature has meaning “*naqada al kalam wa naqada al syi’r*”. The meaning of that phrase is “he already criticised the language and the poem”. Besides that, phrase, another phrase about naqd is “*naqada al darahim*”. “*Naqada al darahim*” has meaning that “he separates the good money and bad money”.(Mustafa Azami, 1992, p. 81)

Even though the word naqd contains “critic” meaning,(Heri Afrizal, 2016, p. 195) some hadith scholars did not really popularize this word as a word that represent the meaning of critic. They preferred named the study which has collaboration with criticism of hadith with *al Jarh wa al Ta’dil*. *Al Jarh wa al Ta’dil* has meaning as a science that show the invalidation and justice of a hadith.

Based on that statement, it can be said that critic or criticism has meaning as a way that connected to someone through a story that propped up to the Prophet Muhammad PBUH. Of course, that connectedness method is based on the rules and conditions that should be fulfilled. The purpose is surely to make the truth can be believed. In conclusion, criticism of hadith is a sequence of conscious efforts that

done by the hadith experts to reach the validity degree or to reach the truth value of hadith, which means the news that is really refer to Apostle PBUH.

History of Criticism of Hadith

Period of Apostle and The Companions

Historically, criticism of hadith appeared since the period of Apostle PBUH. However, it was still in a simple form. The form of criticism appeared when the companions were hesitating about certain news that really sourced from Apostle PBUH. or not. Then, when the companions of Prophet Muhammad became hesitate with the truth of a news, they directly ask for confirmation to Apostle PBUH.

The proof that there was hesitation about certain news around the companions of Apostle is a story about Abdullah ibn Amr ibn Ash. Abdullah ibn Amr ibn Ash who was a companion or friend that always wrote down all the essential or important think that he heard from Apostle PBUH. Because of that writing activity, some of Quraysh people reprimanded him. The reason why Quraish people reprimanded him was that everything that he heard from Apostle PBUH., can be caused by happiness, madness, sadness, or others. As for the hadith that depicted in the mentioned story is described as follow:

From Abdullah ibn Amr said: First I wrote everything I heard from the Prophet for me to memorize, but Quraysh prohibited me while saying: did you write everything, even though the Prophet was a man who spoke when angry and pleased! I also refrained from writing so that I complained to the Apostle, then he signalled with his finger to his mouth while saying: Write, for the sake of the Essence that soul is in His hands, do not come out of it (the mouth of the Apostle PBUH) except al-haq (something honest and right).(ibn al-Ash'ath al-Sijastani, 1999, p. 181)

As well as when the companions were hesitating with the truth of news that being claimed to be sourced from Apostle PBUH., they would directly ask to the source that told them about the hadith or directly asked for confirmation to Apostle PBUH. That statement is proven by the discovery of the story of Al-Harits and Walid ibn Uqbah.(1999, pp. 76–86) Meanwhile, here is the story of Al Harits and Walid ibn Uqbah:(t.th., p. 238)

Apostle PBUH., at that time sent Walid ibn Uqbah to take the zakat that gathered by Al Harits after he converted to Islam. Because of certain reason, Walid did not take the zakat that already gathered. Besides he did not take the mentioned zakat, he defamed Al Harits as well. Al Harits then came to Apostle to give confirmation directly.(Berg, 2000, p. 9) Then, the pattern of that confirmation becomes the pioneer of criticism of hadith in the period of Apostle PBUH. That confirmation was not caused by the suspicion against the news carrier—that the news was false. However, it was more as the form of carefulness to protect the truth of hadith as the source of Islam law besides al-Quran.(Sumbulah, 2008, p. 183) On the other

side, the purpose that exists is to strengthen our heart in applying hadith that we believe as the truth that sourced from Apostle PBUH. (Mustafa Yaquub, 2008, p. 2)

In this case, the scholars agree that confirmation of hadith in the period of Apostle PBUH is the sprout or pioneer of criticism of hadith. The practice of criticism of hadith with this confirmation pattern automatically stopped when the Apostle passed away. Even though this direct confirmation was stopped at that time, it did not make this study lost its urgency. This study even improved more in the period of after the companions.

Period After Companions of Apostle

Phenomenon after period of Apostle PBUH., and many companions passed away, there were many fake hadith. The purpose that fake hadith were published was to strengthen the certain personal and group interests. That unhealthy period encouraged the scholars of hadith and critics to do more research on hadith. It was also including the condition of the narrator. The activity that was done, in order to review certain hadith, it was by gathering hadith. After the hadith were gathered, the hadith selected and compared to some of them. After the selection and the comparison finished, hopefully they would find the valid hadith or shahih hadith. (Irham, 2013, p. 282)

Criticism of hadith that included sanad and matn is not merely located in one certain city, like in Medina only. However, it was widening and reach to the corners of the Islamic land. Corners of the Islamic land that mentioned are referring to Mecca, Yemen, Iraq, Egypt, Sham, Khurasan, Bukhara, Naisabur, and so on. The positive effect of this effort was the appearance of critics of hadith. Some of the critics of hadith are Syu'bah from Wasith (83-100 H), al-Awza'i from Beirut (88-158 H), Sufyan ats-Tsayru from Kufah (97-161 H), Malik ibn Anas from Madinah (93-179 H), Hammad ibn Salamah from Bashrah (d. 167 H), and al-Laits ibn Sa'd from Egypt (d. 175 H). There were also appear Hammad ibn Zaid from Bashrah (d. 179 H), Ibn 'Uyainah from Mecca (107-198 H), 'Abdullah ibn al-Mubarak from Merv (118-181 H), and Yahya ibn Sa'id al-Qattan from Bashrah (d. 198 H). Then, there were born Waki' ibn Jarrah from Kufah (d. 196 H), 'Abd ar-Rahman ibn Mahdi from Basrah (d. 198 H), and asy-Syafi'i from Egypt (d. 204 H). However, according to Ibn Hibban, the most famous critics were Syu'bah, Yahya ibn Sa'id and Ibn Mahdi. Syu'bah in this fiels is the teacher of Yahya ibn Sa'id.

From those critics, the next generation was inspired to be the expert of hadith as well. Some of the famous critics are Yahya ibn Ma'in from Baghdad (d. 233 H), 'Ali ibn Al-Madini from Bashra (d. 234 H), Ibn Hanbal from Baghdad (d. 241 H), Abu Bakr ibn Abu Syaibah from Wasith (d. 235 H), Ishaq ibn Rawaih from Merv (d. 238 H), 'Ubaidillah ibn 'Umar al-Qawariri from Bashrah (d. 235 H), and Zuhair ibn Harb from Baghdad (d. 234 H). Then, the most famous critic among them are Yahya ibn Ma'in, 'Ali ibn al-Madani, and Ibn Hanbal. (Kuswadi, 2016, p. 184)

Criticism of hadith is growing and become more systematic after the sanad research started to be done separately with matn research. The founder of this

method is Ibnu Abi Hatim. His book which is popular is *al-Jarh wa Ta'dil*. The characteristic of this book is very detail in detecting the validity of hadith from matn aspect and its narrator.

A number of relics from scholars then reviewed in deeper way by mutaakhirin scholar, like al-Mizzi, Dzahabi, Ibn Hajar and many more. They put this criticism topic in certain book specifically and it is not included about sanad. Then, they discussed (*munaqasyah*) the comments from hadith scholars, in order to give final review in certain hadith. (Mustafa Azami, 1977, pp. 232–233).

The Urgency of Criticism of Hadith

The existence of criticism of hadith as a branch of study that examine the validation degree of hadith is very important. Through this study, someone can see the illat and deceitful attempts that be done to certain hadith. Through this criticism study, common people and expert of hadith can get information easily and comprehensively. (Ali, 2016, p. 61)

Criticism of hadith in the aspect of originality of sanad or matn is a branch of study that has divine purpose. This divine purpose is aimed to save the hadith from any falsehood that happen intentionally or not. The falsehood can be caused by negligence, political, or other factors. The effort to save hadith from any falsehood that based on negligence, political or other factors can be sourced from Moslem themselves, or from the orientalis that do not like Islam beliefs. (Arif, 2008, p. 28)

Eventually, the effort of criticism of hadith has its urgency or important value as a study that protect the clarity of certain news that originated from Apostle PBUH., in order to give that certain news the degree of trust as the companion of al-Qur'an. (Abdul Malik, 2016, p. 56) On the other side, the existence of the study of criticism of hadith becomes the proof of caution by Moslem scholars in protecting the source of Islam belief. (Edi Setyawan, 2018, p. 10) Therefore, the existence of criticism of hadith contributes the positive value in order to make Moslems to be surer with the truth of hadith. The reason is because the criticism of hadith becomes the selective medium toward matn or even sanad of hadith.

Scope of Criticism of Hadith Study

Part of hadith that become the objects of criticism of hadith can be specified into two parts. Those two parts are; First, object of study that related with the history of telling hadith or can be called as sanad; Second, object of study from the contents of hadith or usually called as matn hadith. (Qomarullah, 2018, p. 52) Here is the following explanation about those two objects of criticism of hadith above.

Sanad of Hadith

Scholar point of view about sanad

Sanad of hadith is an element that cannot be replaced in the study of criticism of hadith. The researcher has this statement because the position of sanad is included the information about sequence of the narrator that tied the connectedness the narration of hadith to Apostle PBUH. As that is very important of the connectedness value from the narration of hadith, if there is any news that do not has any connectedness degree to Apostle PBUH., that news cannot be categorized as hadith.

In the relation of the degree of sanad's position, it was stated by Muhammad ibn Sirrin that "actually the knowledge of hadith is religion, so that pay attention of any of you that took that religion—value of connectedness as the narrator of hadith". Being told by Abdullah ibn Mubarak (d. 181 H/797 M) that, "sanad is a part of religion. If only sanad of hadith does not exist, undoubtedly everyone will free to state whatever they want". The value of wisdom based on those two statements are; First, on accepting or facing hadith, someone should analyse first the narrators that involved in the connectedness of sanad; Second, a sanad has important meaning as the narration of hadith that can be seen through the degree of the news connectedness up to Apostle PBUH. From that connectedness, the position of certain hadith can be accepted.

Parts of Sanad that Being Reviewed

Sanad of hadith in terms has meaning as a series of narrator that deliver news from Apostle PBUH. There are two important parts that become the objects of the research of sanad. Those two parts cannot be separated one and another. Those two important parts are the narrator of hadith and the symbol of the narration of hadith. The symbol that mentioned before is referring to the narrator as the character of his style on narrating hadith.

Matn of Hadith

The need of research on matn of hadith is not only because of the existence of matn that cannot be separated with the connectedness of sanad. However, it is more because the narrating that happens based on meaning. Even though the hadith scholars already decide the rules of narrating bil makna, there is still any possibility that those rules can be fulfilled properly.(Syuhudi Ismail, 1987, p. 37) With the existence of narrating by meaning, a research of matn of hadith can be purposed to the part of each word from the mentioned matn. It is also can include the contents of the related news. However, if the hadith that being reviewed contain certain learning about certain worship such as shalat,(2013, p. 68) so the research of hadith should be done word by word. This is being done in order to make the essence of the order of worship can be accepted comprehensively and massively.

Validation of Sanad and Matn of Hadith as the Method of Criticism of Hadith

Study of criticism of hadith, according to the outline, is specified into two parts. Those two parts are the rules of criticism on sanad research and rules of criticism on matn research. (2016, pp. 62–63) Rules of criticism of sanad and rules of criticism on matn of hadith can be figured out by the definition of shahih hadith based on scholars of hadith. It is stated by Ibn Sholah (d. 643 H), that shahih hadith is a hadith that connected or has connectedness based on sanad up to Prophet PBUH., the narrated hadith does not have any infelicity (syadz) and does not have any deficiency or illat. (Afwadzi, 2017, p. 60) From that definition, it can be concluded as validity value that a hadith is stated as shahih hadith if it is constructed with connected sanad, fair narrator, and narrator with dhabit character or the hadith does not have any infelicity of deficiency. (Miftahul Ansor dan Imam Musbikin, 2015, p. 66)

Figures in Criticism of Hadith

Study of criticism of hadith firstly appeared in the 2nd century Hijri. 2nd Century of Hijri is the period when Tabi'in became the next generation of Apostle PBUH., and the companions of Apostle. Meanwhile, the classifications of critics of hadith in the period of tabi'in are; first, the period of critics of hadith around the first century after the passing of Apostle PBUH. The critic, for example is 'Ubadah Ibn Shamit who died in 93 H. Ubadah was a critic of hadith that still categorized as the companion of Apostle. Besides 'Ubadah Ibn Shamit, there is Amir Ibn Syarahi al-Sya'bi. 'Amir Ibn Syarahi al-Sya'bi died in 109 H. Then, the next is Muhammad Ibn Sirin who died in 110 H. Sa'id Ibn Jubair, Tawus, and al-Hasan al-Basri who died in 110 H. They were the critics that categorized as ta'biin.

Second, critics of hadith that was from the 2nd century. From those critics that lived in the 2nd century was; Syu'bah Ibn al-Hajjaj, al-Auza'I, Malik Ibnu Anas, Sufyan al-Tsauri, Hammad Ibn Salamah. Syu'bah Ibn al-Hajjaj was a scholar that lived around 82-160 H., al-Auza'i was a scholar that lived around 88-158 H., Malik Ibnu Anas was a scholar that lived around 93-179 H., Sufyan al-Tsauri was a scholar that lived around 97-161 H., Hammad Ibn Salamah was a scholar that passed away in 167 H.

Besides Syu'bah Ibn al-Hajjaj, al-Auza'I, Malik Ibnu Anas, Sufyan al-Tsauri, Hammad Ibn Salamah, there were other critics of hadith that lived in the 2nd century. They are Laits Ibn Sa'd who passed away in 175 H., Sufyan Ibn Uyaynah who lived around 107-198 H., 'Abdullah Ibn al-Mubarak as a critics of hadith who lived around 118-181 H., and Waki' Ibn al-Jarrah as a critic of hadith that passed away in 196 H. Besides them, there were 'Abd al-Rahman Ibn Mahdi as a scholar that lived for hadith criticism around 135-198 H., Yahya Ibn Sa'id al-Qattan who passed away in 198 H., (Hātim al-Razi, 1988, p. 232) and al-Syafi'i as a critic of hadith who passed away in 204 H.

Books That Are Needed in Criticism of Hadith Study

Effort that is done by the critics of hadith to find out the truth degree of sanad hadith is by doing tahrij hadith. The purpose of tahrij hadith is to get the source or the history of the hadith telling that is researched. Beside to know about that, tahrij hadith is also used to know about the existence of syahid or muttabi from the sanad that is researched. The books that can be used as the references of tahrij hadith are listed as follows:

First, it is a book by Abu 'Abdullah Muhammad Ibn Ismail Ibn Ibrahim Ibn Mugirah Barbazbah al Bukhari with his work Jami 'al-Sahih, Sahih Bukhari. Second, a book by Abu Husain Muslim ibn al-Hujaj al-Qusairi al-Naisaburi with his work entitled Jami 'al-Sahih, Sahih Muslim. Third, a book that arranged by Abu Dawud Sulaiman ibn al-Asy'ast al-Sijistam with a book entitled Sunan Abi Dawud. Fourth, it is a book by Abu Isa Muhammad ibn Isa ibn Sawrah al-Tirmidxi with his work which is entitled Sunan al-Tirmidzi.

Fifth, a book entitled Abu 'Abd al-Rahman Ahmad ibn Syu'aib al-Nasa'i wirh his work entitled Sunan al-Nasa'i. Sixth, a book by Abu 'Abdullah Muhammad ibn Yazid al-Quzwini with his work that entitled Sunan Ibn Majah. Seventh, a book by Abu Muhammad 'Abdullah ibn 'Abd al-Rahman al-Darimi with his work entitled Sunan al-Darimi. Eighth, a book by Malik ibn Anas with his work that entitled al-Muwatta. Ninth, a book by Abu 'Abdu'lah ibn Ahmad ibn Hanbal with his work that entitled Musnad al-Imam Ahmad ibn Hanbal.

Important Aspect of Criticism of Hadith

Aspect has meaning as an important part that can be separated. Important aspects as a part of criticism of hadith that can be separated are research of matan and sanad of hadith. Here is the explanation of those two aspects.

Sanad Research

Stated by Mahmud al-Tahhan, to study about sanad of hadith in the form of sanad of hadith research, at least there are five rules that should be fulfilled to reach the validity degree of hadith. The five rules are; first, biography of narrator. Biography of the narrator in sanad hadith research becomes important because the biography is used to figure out the level of fairness, the intelligence of the narrator and the ability of the narrator. In this case, the experts of hadith that success to arrange many levels and contain information about the narrator in general or specific. At these phases the effort to review biography of the narrator as one of the rules that should be done to reach the validity degree of hadith.(Ahmadi Ritonga, Ardiansyah, dan Sulaiman M. Amir, 2017, p. 3)

Second, it is justice and dhabit of the narrator. Analysing the justice and dhabit of the narrator by reading and studying the opinion of experts of jarh wa ta'dil that

can be found in the biography of the narrator. Third, it is discussing the musttashil of the sanad and the connectedness of sanad. Fourth, it is discussing about syadz and illat of hadith. This effort is done to figure out the existence of suitability of some sanad of hadith and explain more whether there is syadz and illat of hadith or not. This ability is only maintained by the critic of hadith that already know many things about sanad and matn of hadith. Illat of hadith can be explained by collecting all the sanad and pay attention to the difference of hadith narrators.

Matn Research

Generally, there are three steps of methodology in matn hadith research. Those three steps are: First, reviewing matn by seeing the quality of its sanad. In reviewing a hadith, a scholar should prioritize sanad research over matn. This is not because sanad is more important than matn. For hadith scholar, both parts of the history of hadith become the components that are equally important, but the matn research will have meaning after the sanad of the hadith is already clear and fulfilled its rules. Therefore, without any sanad, a matn cannot be stated as news that comes from Apostle PBUH. (Suryadi, 2015b, p. 179)

Second, it is reviewing the structure of matn and its meaning. Third, it is reviewing the contents of matn. The important part that cannot be separated from reviewing the contents of matn are; 1) Reviewing the contents of matn that in line or parallel. Reviewing the contents of matn that inline is needed to know the existence of other matn with similar topic and will be needed to do takhrijul hadis bi al-maudhu. If there is another matn with same topic, that certain matn is also needed to be reviewed, especially about its narrator's sanad. If the narrator of the sanad is already fulfilled the rules, then the activity of muqaranah is needed. 2) Comparing the contents of matn that does not in line. If some number of hadith from Apostle PBUH., are not in line, or being contradictive to one and another, it can be concluded that there is aspect that becomes the background of this problem. In this case, it is needed to use the approach that valid and match with the contents of the matn that exist. 3) Concluding the research.

After those steps are finished, as the final step of this matn hadith research is to conclude the result of matn research. The referred conclusion is in the form of making decision do decide whether certain hadith is shahih or dhaif. Shahih hadith or dhaif hadith becomes the degree of the position of certain hadith in the matan hadith research. (M. Noor Sulaiman, 2000, p. 40).

Some Supporting Studies of Criticism of Hadith

There are some studies which become supporting studies toward criticism of hadith, which are; First, Musthalah Hadith study. Study of Musthalah Hadith is a study that concern with basic terms on the study of hadith research. This study is also including about the definition of sanad and matn. Besides about the definition

of sanad and matn, this study is also discussed about the meaning of sahih hadith, hasan hadith and dhaif hadith. Study of Musthalah Hadith elaborates the criteria of certain hadith to be called as sahih, hasan, and dhaif. Therefore, the purpose of this study is to keep the existence of hadith as the source of the law of Islam, especially from people who dislike it.

Second, Study about Takhrij and Dirasah Sanad. Study of Takhrij and Dirasah Sanad is a study that review about ways of analyzing the truth of hadith text— included as hadith or not. Besides that, this study has function to review the validity degree—sahih, hasan, atau dhaif—hadith. The method is by analysed every type of its sanad. By understanding this study, someone can conclude that news or a hadith is sahih because it is connected up to Apostle Muhammad PBUH.

Third, Study of Thurud Fahmil Hadith. Study of Thuruq Fahmil Hadith is a study that discussed about particular rules to understand certain text of hadith. For example, the rules that not all sahih hadith are applicable, rules that not all dhaif hadith are rejected, rules that differentiate the hadith that include syari'at and many more. Besides those three studies, study of nahwu, shorof, balaghoh, logic, ushul fiqh, history, and other studies also can be the supporting studies that help criticism of hadith.

CONCLUSION

Based on the description above, it is concluded that criticism of hadith is a study that has important function in strengthen Islam belief. The researcher came into that conclusion because criticism of hadith is a sequence of conscious efforts that done by someone to reach the validity degree or the truth value of hadith. The referred characteristics are divided into two, which are; First, the sand is connected into Apostle PBUH; Second, matn or the content of hadith, matches with the news that being told by Apostle PBUH.

The existence or the urgency of criticism of hadith is second to none in reviewing the validity of hadith. Through criticism of hadith, someone or a group of people could examine the value of the truth of hadith—avoid tying attempts. Someone or a group of people who want to examine the truth of certain hadith can study on two aspects. The mentioned aspects are sanad and matn of hadith. As the truth value of hadith is very important, this study becomes the belle of hadith research.

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