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, Siqāḥ

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-hujjah-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, Siqāḥ

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 *Muṣṭalāḥ al-Ḥādīš*, 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 *syāż* 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 *syāż* 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.

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1. Arif Wahyudi, *Kritik Matan “Sebuah Upaya dan Meneropong Orisinalitas Hadis”*, al-Ihkam IV, 2 (2009), 170.
2. Ali Mustafā Ya’qūb, *Cara Benar Memahami Hadis* (Jakarta: Pustaka Firdaus, 2014), 1.
3. Hans Wehr, *A Dictionary Of Modern Written Arabic* (London: George Allen & Unwin Ltd, 1970), 990.
In the science of hadith, *al-naqd* means:

"separating the *sahih* hadiths from *daʿīf*, and sette 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 *matbūʿāt* arabic, there is an expression "*naqada al-Kalām wa naqada al-Syīʿīr*" (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 *Qurān* 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 *Qurān*, but rather that the *Qurān* itself uses the word *yamīz*. ⁶ It means that the *Qurān* 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 - يسناد - يسنودPE (backup and handle). ⁷ The plural form is *asnad*. In the language of the *matan* also means *ركن او عتماد* (backup and handle). In the language of the *matan* also means *وأالوندا مار انفع من الأ ض 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.

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⁴M. M. ‘Azamā, *Munḥāj al Naqād ‘inda al-Muhaddiṣīn*: Nasy’atuhu wa Tarikhtuhu (Riyāḍ: Maktabah al-Kautsar, 1990), 5.
⁵Abd al-Latif, “Kritik Mutan Hadis Suatu Metodologis Dalam Hadis”, Jurnal Tajdid X, 1 (2011), 73.
⁶Al-Quran Surat 3/Āli ‘Imrān: 179.
⁷Mānā al-Qaṭṭān, *Pengantar Studi Hadis* (Jakarta: Pustaka Al-Kautsar, 1992), 207.
⁸Ibn Maṣāḥīr, *Lisān al-ʿArab* (Mesir: Dār al-Mishriyah, t.t), 205.
⁹M. ‘Ajjāl Al-Khāṭīb, *Uṣūl al-Ḥadīṣ*: ‘Ulūmahu wa Musṭalāḥahu (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-Riğāl (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”.

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. 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 sahīh, hasan, or daʿīf even maudu’. 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.

**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. 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.
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 Ali ibn Abi Taib, and the false hadiths made by the Mu'awiyah people.

According to Ibn Khibban quoted by M.M. Azami that after Ali and 'Umar in Medina in the first century of emigration appeared alongside critics among others; Ibn al Musayyab (w. 93 H), al-Qasim ibn Mu'ahammad 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, Yahyā ibn Said and Ḥiṣam ibn 'Urwah. While in Iraq are Said ibn Jubair, Sya'bi, Ṭawus, Ḥasal al-Basrī and Ibn Sirrin.

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 Bāṣra, Asya Shaf'i of Egypt. From them were born scholars of the critique of hadiths; Yahya ibn Mā'in of Baghdād, Ālī ibn al-Madāni of Baṣra, Ibn Ḥanbūl of Baghdād, Isāk ibn Raḥawaḥ of Marw and others. Students of them are well-known; al-Bukhārī, Abū Ḥatim al-Rāzī, Muslim ibn al-Ḥajjāj al-Naisabūrī, Aḥmad ibn Syu'aib, and al-Ḍārimī.

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 (Umawiyūn), 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'awiyah, and those who did not support - even disbelieve both -, namely the khawārij. After that, especially since the beginning of the second century Hijrīyah, 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-Ḥadīth, 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.

*M.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-‘Āzīz (reigns 99–101 H).\textsuperscript{16} Muḥammad ibn Muslim ibn ‘Ubaḍīllāḥ 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-Zuhrī was the person though first to recite the hadith, even he had a great deal of hadith collected by al-Zuhrī.\textsuperscript{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 Khattāb 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 Ḥaffūz 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 allowance."\textsuperscript{18}

\textsuperscript{16}Bustamin, M. Isa H. A. Salam, \textit{Metodologi Kritik Hadis} (PT. Raja Grafindo Persada: Jakarta, 2004), 7.

\textsuperscript{17}Badri Khaeruman, \textit{Otentitas Hadis Studi Kritis Atas Kajian Hadis Kontemporer} (Bandung: PT. Remaja Rosdakarya, 2004), 39.

\textsuperscript{18}Muslim, \textit{Ṣaḥīḥ Muslim} (Bairūt: Dār Ḣiyā’ al-Quṭb al-‘Arabiyyah, 1985), Kitab: al-Ṭalaq, Bab: al-Muṭallaq Sālāsah lā Nafaqat Laha, Hadis No. 2714, CD Mausu`ah al-Hadis al-Syarif (Kuwait: Global Islamic Software Company, 2000), the second publisher. Original tek said:
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."

Aisha who had intelligence among her companions she also quoted a hadith narrated by ‘Umar ibn Khattab 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‘ām: 164 that the innocent would not bear the sins of others.

19 Muslim, Ṣaḥīḥ Muslim, Kitab: al-Talaq, Bab: al-Mutaffālaq Šalāsah lā Nafaqat Laha, Hadis No. 2719, CD Mauṣu‘ah al-Hadis al-Syarif (Kuwait: Global Islamic Software Company, 2000), the second publisher. Original tek said:

وحذتنا يحيى بن عمر بن حليمة حدنا أبو أحمد حديثنا عمر بن رضي عن أبي إسحاق قال كنت مع الأسود بن يزيد جالساً في المسجد الأعظم ومعنا الشعبي فحدث الشعبي بحديث فاطمة بنت قيس أن رسول الله ﷺ لم يجعلها وفقة، ولنفقة ثم أخذ الأسود كتاكي من حصى حصبة بعفالة وذلك تحدث مثل هذا قال عمر لا تترك كتاب الله وسنة نبينا ﷺ لقول امرأة لا تdürفع حفظت أو نسيت لها السكنى والنفقة قال الله عز وجل لا تخرجهم من بيوتهم ولا يخرجهم إلا أن يأتيهن بباحشة مبينة وحدثنا أحمد بن عثمان الصميدي حدنا أبو داود حدثنا سليمان بن معاذ عن أبي إسحاق هذا الإسناد نحو حديث أبي أحمد عن عمر بن رضي بقصته.

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

أخي عبد الله بن عبد الله بن عبد الله بن أبّ مليكة قلتموا ابنتا لعثمان رضي الله عنه بمكة وجئنا لنشهدنا وحضرنا ابن عمر وابن عباس رضي الله عنهم وأتي لجبلت أو قال جلست إلَي أحدهما ثم جاء الكرس جلست إلَي جنبه قال عبد الله بن عمر رضي الله عنهما لعمرو بن عمرو أنا ناهي عن البكاء فإن رسول الله ﷺ قال إن الحية يعذب ببكاء أبيه عليه فقال ابن عباس رضي الله عنهما فذف كان عمر ﷺ يقول بعض ذلك ثم حدث قال صدرت مع عمر ﷺ من مكة حتى إذا أنا بالبيضاء إذا هو ترك تحت ظل مرة فقال أذبه فانظر من هؤلاء الكرب قال نفظ وأصبح شبه شرفه قال ادعه لي فرجعت إلى صهيب قلت أرسل فلأحق أمير المؤمنين فلما أصبه عمر وبحم صهيب يبكي يقول وا أخاه وصاحبه قال عمر ﷺ يا صهيب يبكي على وقد قالت رسول الله ﷺ إن الحية يعذب ببعض بكاء أبيه عليه قال ابن عباس رضي الله ﷺ فذف كانت رحم الله ﷺ وله ما حدث رسول الله ﷺ إن الحية يعذب المنامات يبكي أبيه عليه ولكن رسول الله ﷺ قال إن الله ﷺ لزيض الكافرين عذاباً ببكيه يبكيه عليه وقالت حسبكم القرآن ولا تزوروا وزر أخرى قال ابن عباس رضي الله ﷺ فذف أن هذا أيتي قال أيتي قال أيتي ﷺ على أبي مليكة والله ما قال ابن عمر رضي الله ﷺ فذف.
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.\(^\text{21}\)

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.\(^\text{22}\)

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

\(^{21}\)M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), 28-29.
\(^{22}\)M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Teluah 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. For the hadiths with the status of Mutawatir, 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 (ṣyāzūz) 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 (Syāż), 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. So, a new sanad can be stated to be continued if it fulfills the element of connectedness

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which is indicated by the existence of inter-narrators (mu‘āsyarah) 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 ḥujjah. If the history is also accepted as a hadith, then its position is as a da‘īf hadith (weak) and by some scholars stated as mauḍu‘ 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-ḥabṭ (ḥabṭ 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 da‘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 Syuţţūţ (irregularities). According to the language of the word syaţ it can mean; rarely, who is aloof, who is alien, who violates the rules and who violates the people. Maḥmūd Ṭahan in the book Muṣṭalāḥ Ḥadīṣ Exegesis mentions: (Syuţţūţ is different from the traditions that are immoral or different from those who are more prepared). Scholars differ in their understanding of
Syāż 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 Syāż if hadith narrated by a narrator ṣiqah is contrary to the hadith narrated by many narrators who are also ṣiqah. The Syāż 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 Syāż 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 Syāż and the sanad who called sanad mafūẓ. 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 (da’īf). Regarding the saih strength, a sanad must not contain Syāż 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 (da’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-ismad* while the less and or did not meet some or all of the elements of the criterion are called *hasan* and *da`if* 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. 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. 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. 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.

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

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

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28 A. Hasan Asy’ari Ulama’, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual hingga Digital* (Semarang: RASAIL, 2006), 70.
29 Arif wahyudi, *Kritik Matan: Sebuah Upaya Menjaga dan Meneropong Orisinalitas Hadis*, (Al-Ihkam: Vol. IV No. 2 Desember 2009), 180.
30 A. Hasan Asy’ari Ulama’, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual hingga Digital*, 70.
31 Arif wahyudi, *Kritik Matan: Sebuah Upaya Menjaga dan Meneropong Orisinalitas Hadis*, 182.
32 A. Hasan Asy’ari Ulama’, *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 مََْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلََلٍ قَالَ حَدَّثَنِِ عُت ْبَةُ بْنُ مُسْلِمٍ قَالَ أَخْبَرَنِِ عُبَيْدُ بْنُ حُنَّينٍ قَالَ سمَِعْتُ أَبََُّرَيْرَةَ رضِيَ الَُّّ عَنُِْ يَقُولُ قَالَ النَّبِِه صَلَّى الَُّّ عَلَيِِْ وَسَلَّمَ إِذَا وَقَعَ الذهبََبُ فِِ شَرَابِ أَحَدِكُمْ َلْيَغْمِسُِْ ثمَُّ لِيَنْزِعُِْ ََإِنَّ فِِ إِحْدَى جَنَاحَيِِْ دَاءً وَالأُْخْرَى شِفَاء

"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 raḍī allāhu 'anhu said; The Prophet ṣallallāhu '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 Bukhārī 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 syāż) 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, “Rekontruksi Kritik Sanad dan Matan dalam Studi Hadis”, Esensia 16, 2 (2015), 180.
wa al-ta’dīl. 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-jarh 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 šiqāh, 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-Khältib, Uṣūl al-Ḥadīth: Ulūmuhu wa Muṣṭalatuhu, 269-270.
Sanad (read: hadith) can change from ḥasan lizatihi to sahih lighairihi, and from ḥa‘īf to hasan 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 هذام بن عمران رثنا حفص بن سليمان ثنا كثيرا بك ثنظير عن محمد بن سيرين عن أنس ابن مالك قال قال رسول الله: طلب العلم ريبة علي كلي مسلم ومسلمة
وواضع العلم عند غير اّلِ كماقاد الخنا زيلجاوهر واللو 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 Yahyā ibn Mā‘in and al-Ajali: šiqah, al-Darāquṭni: šadq kabir al-muhmal, Abū Ḥatim from Yahyā ibn Mā‘in: kays-kays, al-Nasā‘ī), 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) 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, Hafs ibn Sulaiman. Some scholars include Aḥmad ibn Ḥanbāl: Ṣāliḥ, ‘Uṭman ibn Aḥmad: ma‘bih ba’s, Ali ibn al Madīnī: ḥa‘īf al-Hādiṣ, Abū Qadamah: laisa bi šiqah ‘Umar ibn Muḥammad: matruk al-Hādiṣ, 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 ḥa‘īf narrator fabricator of accused and

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36Muh. Zuhri, Telaah Historis Dan Metodologis (Yogyakarta: Tiara Wacana Yogy, 2003), 120-121.
even hadith, so hadith is narrated cannot be written and used comparisons.

The third, Ibn Kašir Şinzir. Most kritikus traditions (including ‘Abdullāh from his father, Aḥmad ibn Ḥanbāl and Iṣḥaq ibn Mansur, from Yaḥyā ibn Mā’in by votes Ṣāliḥ, ‘Abbās al-Darurivotes bi laisā bi say’in, Abū Zahra with the comment: layyīn), 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 šiqah, Ibn Sa’ad with terms šiqah ma’mūn, faqih, kašir al-‘ilm, rafī’, imam, wara’, Ibn Ḥibbān say that he is a resident of Basra most wara’, faqih, ḥāfiz, 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 šiqah, and two others were judged not šiqah, even classified as narrators who jarh 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 ḍabṭ. Therefore, the final assessment of the authors that sanad the tradition is relatively weak (ḍa‘īf 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 ḍa‘īf, 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 Sunnah. However, the hikes of hadith are not followed as the main source, because the sanad of poor quality (ḍa‘īf).
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 Șâhîh al-Bukhârî, 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;

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\(^{37}\)Ali Mustafa Ya'qub, *Kritik Hadits*, 15.
\(^{38}\)Ignaz Goldziher, *Muhammadanische Studien*, Translate from the German by C. R. Barber and S. R Stern *Muslim Studies*, (USA: New York Press, 1971), 183.
\(^{39}\)Ignaz 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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