

## Research Procedures and Validity Criteria for Sanad Hadith

Dimas Prihambodo

Fakultas Ushuluddin dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga,  
Yogyakarta

Email: [prihambododimas@gmail.com](mailto:prihambododimas@gmail.com)

Received: May 2, 2023 | Accepted: Dec 12, 2023

### Abstract

Islam as *ad-din* and civilization are big themes in this era. This can be seen in the emergence of works that attempt to explain this, written by Indonesian scholars such as Nurcholish Madjid, Syeid Muhammad Naquib al-Attas, Kuntowijoyo, M. Amin Abdullah, and others. This article attempts to revive Islamic studies in the discipline of *'ulum al-hadith* regarding the criteria for the validity of hadith *sanads* and research steps. The results of this writing show that *sanad* is an arrangement in the form of levels of narrators of a hadith. Broadly speaking, the criteria for *rijalu sanad* are fair and careful. Research also found that the steps for researching hadith *sanads* can be formulated into several steps, including *takhrij hadith*, *i'tibar hadith*, research using the *sanad* scheme, researching ar-Ruwat dates and researching *al-jarhu wa at-ta'dil*.

### Abstrak

Islam sebagai *ad-din* dan peradaban menjadi tema besar pada era ini. Hal ini terlihat pada munculnya karya-karya yang berusaha menjelaskan hal tersebut yang ditulis oleh cendekiawan asal Indonesia seperti Nurcholish Madjid, Syeid Muhammad Naquib al-Attas, Kuntowijoyo, M. Amin Abdullah, dan lainnya. Artikel ini berupaya menghidupkan kembali kajian Islam pada disiplin *'ulum al-hadis* tentang kriteria kesahihan *sanad* hadis dan langkah-langkah penelitiannya. Hasil penulisan inimenunjukkan bahwa *sanad*

merupakan susunan yang berupa tingkatan tentang perawi suatu hadis. Kriteria *rijalu sanad* secara garis besar adalah adil dan cermat. Penelitian juga menemukan bahwa langkah-langkah penelitian *sanad* hadis dapat dirumuskan menjadi beberapa langkah, antara lain *takhrij* hadis, *i'tibar* hadis, penelitian dengan skema *sanad*, meneliti *tarikh ar-Ruwat* dan meneliti *al-jarhu wa at-ta'dil*.

**Keywords:** *Sanad, al-rijal*, narrator of hadith, fair, thorough, hadith.

## Introduction

Islam as *ad-din* and *tamaddun* (civilization) is a big theme/topic in this era. This can be seen, for example, in the emergence of a book entitled “Islam: Doktrin dan Peradaban (Studi Kritis tentang Iman, Kemanusiaan dan Modernitas)” written by Nurcholish Madjid. This book attempts to make Islam the basis of a civilization and not just a religion consisting of a collection of doctrines. Islam can be conceptualized as a science that is the principle of a civilization *rahmatan li al-'alamin* (giving grace to all nature). So that in the future it is hoped that it can solve all public and humanitarian problems. This book was written to explain traditional Islamic disciplines that can be conceptualized to build community ethics. The ultimate goal of this writing is to prove the universalism and modernity of Islam.<sup>1</sup> Based on this, it can be seen that the knowledge that emerged from Islamic teachings was an important principle in giving birth to Islamic Civilization.

Another book that is also similar to this effort is “Islam dan Secularisme” written by Syeid Muhammad Naquib al-Attas. This book explains important points in Islam which can be used as a basis for developing Islam as a civilization. This can be seen in his

---

<sup>1</sup> Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Keimanan, Kemanusiaan dan Kemodernan* (Jakarta: PT Gramedia Pustaka Utama, 2019), x.

explanation of the elements of the Islamic religion as moral principles, issues of ummah, human nature, the nature of science, the goals of education the system of Islamic rules and discipline, and so on.<sup>2</sup> Another book explaining the thinking of S.M.N. Al-Attas in this effort is “*Risalah untuk Kaum Muslimin*”. This book explains the problems of Muslims, the nature of Western culture, the meaning of religion, justice, science, culture, and the position of religion, language, reason, etc.<sup>3</sup> Overall, these two books explain that Islamic teachings which have been conceived as science can become the basis of Islamic Civilization.

Another book that is no less important in efforts to make Islam the basis of a civilization. namely “*Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*” written by Kuntowijoyo<sup>4</sup>, and “*Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*” which was written by M. Amin Abdullah.<sup>5</sup> The explanation of these two books will not be presented here because it would be a long explanation. In general, these books try to revive and present Islamic science among other sciences that developed as the basis of Islamic Civilization. This has become a necessity at this time, amid widespread public and humanitarian problems. If we quote Amin Abdullah’s opinion, namely the problem of truth claims and dogmatism in Islamic thought, the dichotomy of Islamic and general knowledge, and the challenges of globalization.<sup>6</sup> Then if you quote the opinion of Al-Attas is the

---

<sup>2</sup> Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme*, terj. Khalif Muammar A. Harris (Kuala Lumpur: RZS-Casis, 2020).

<sup>3</sup> Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001).

<sup>4</sup> Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika* (Yogyakarta: Tiara Wacana, 2007).

<sup>5</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2007).

<sup>6</sup> Alim Roswanto, *Epistemologi Pemikiran Islam: M. Amin Abdullah*, dalam ed. Moch Nur Ichwan & Ahmad Muttaqin, *Islam, Agama-Agama, dan Nilai Kemanusiaan: Festschrift untuk M. Amin Abdullah*, (Yogyakarta: CISForm UIN Sunan Kalijaga, 2013), 7-11.

loss of adab in Islam and the challenge of Western civilization.<sup>7</sup> This is a public and humanitarian problem.

This article is a small effort of what has been done by these Muslim figures/scholars. This writing only seeks to revive Islamic studies on ‘ulum al-hadis regarding “Criteria for the Validity of *Sanad* hadith and Research Steps” amidst the many other sciences currently circulating within Islam itself. The writing scheme is only a summary or simple summary of various writings about this which have been done by many previous and current scholars. However, the author hopes that this is a contribution to seeing the importance of hadith in the scientific process and the principles of Islamic Civilization. This writing is divided into two chapters; namely the criteria for the validity of hadith *sanads* and the research steps.

### **Criteria for the Validity of *Sanad* Hadith**

Before going further into the explanation of the terms/criteria for *Sanad* hadith, it is necessary to first explain its meaning in terms of etymology and terminology. Etymologically, *Sanad* can be interpreted as something that is relied on (*ma yusnadu ilaihi*) or something that depends on it (*ma ya’tamidu ‘alaihi*).<sup>8</sup> According to Ibnu Jama’ah, in terms of terminology it can be interpreted as the story of Matan’s journey (*hikayatu thariqi al-matan*). Another meaning was conveyed by Ibnu Hajar, namely the news about the Matan journey (*al-ikhbaru ‘an thariqi al-matan*). Based on these two definitions, Abi Mu’adz Tariq in his book entitled “*Madkhal ila ‘Ilmi Al-Hadith*”, explains that both have the same meaning. The general meaning that is often used to explain *sanad* is a series/hierarchy consisting of several people who are

---

<sup>7</sup> Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme ...*, 134

<sup>8</sup> محمد أبو الليث الخير آبادي، علوم الحديث: أصيلها و معاصرها، طبعة السابعة (ماليزيا: دار الشاكر، ٢٠١١)، ٢٨.

connected to the hadith matan (*silsilatu al-rijali al-maushilati ila al-matan*).<sup>9</sup>

In the sub-books which discuss hadith epistemology (*ulum al-hadis*), *sanad* has become a branch of science which is usually called riwayat science. For example, there is a book written by Abdul Majid Khon entitled “*Ulumul hadis: Edisi Kedua*” (2012).<sup>10</sup> In hadith Science there are two scientific branches, namely *ulum al-riwayah* and *ulum al-dirayah*.<sup>11</sup> Riwayah science is a science that discusses the transmission process of hadith and news. The aim of this science is to maintain the transmission process so that there is no shift in it.<sup>12</sup> Meanwhile, *ulum al-dirayah* is a science that discusses the meaning and purpose/purpose of a hadith statement which is based on Arabic law, sharia law and in accordance with the circumstances/situation of the Prophet Muhammad. Basing it on these laws is necessary because this science does not try to determine the validity of hadith, but is related to achieving understanding. Determining validity is not the goal of Dirayah Science, but rather the goal of *ulum al-riwayah*. The law of studying these two sciences is *fardhu kifayah*.<sup>13</sup>

The criteria for validity or legitimacy of a hadith are closely related to the criteria for the narrator (*al-rijalu*) of the hadith. This needs to be a serious concern for those who study, practice and convey it. Imam Shafi’i said “*wa la taqumu al-hujjah bikhairi al-khasshati hatta yajma’u agean*”; means “not/don’t accept a hadith until it meets several criteria”. In this case, the word “*al-hujjah*” is a hadith, while “agean” means the criteria of *al-rijalu al-hadis*. Imam Syafi’i explained that the condition for accepting a hadith is if the *al-rijalu al-hadis* is fair. This characteristic can be seen if he is

---

<sup>9</sup> أبي معاذ طارق بن عوض الله بن محمد، المدخل إلى علم الحديث لاغني للطلاب المبتدأ عنه (الرياض: دار  
إبن القيم للنشر و التوزيع، ٢٠٠٣)، ٢٥.

<sup>10</sup> Abdul Majid Khon, *Ulumul hadis: Edisi Kedua* (Jakarta: AMZAH, 2012), 77.

<sup>11</sup> Arbain Nurdin & Ahmad Fajar Shodik, *Studi hadis: Teori dan Aplikasi*, Lembaga Ladang Kata, Yogyakarta: 2019. Hal. 2

<sup>12</sup> همّام عبد الرحيم سعيد، فكر المنهجي عن المحدثين (المحاكم الشرعية و الشؤون الدينية بدولة قطر،  
١٤٠٨ هـ)، ٦٣.

<sup>13</sup> محمد أبو الليث الخير آبادي، علوم الحديث: أصيلها و معاصرها...، ١٣.

trustworthy in his religion and honest in his words. Furthermore, Hammam ‘Abdu ar-Rahim Sa’id in his book “*Fikru al-Manhaji ‘an al-Muhadditsina*” expanded the fair criteria into several criteria, including; Muslim, sensible, already mature, free from the nature of wickedness and protected from the causes of a fall in honor.<sup>14</sup>

Meanwhile, according to Mahmud Thahan in his book entitled “*Taisiru Mushthalahu al-Hadisi*” mentions two main criteria which will be broken down into several criteria, namely; can be fair and thorough/careful. The narrator of the hadith can be said to be fair in his delivery if he is Muslim, has reached puberty, has good sense, is protected from being fasiq and is protected from loss of honor. Meanwhile, a hadith narrator can be said to be thorough/careful in his delivery if he is trustworthy, his memorization is not broken, he does not make excessive mistakes, he is not negligent and he does not fantasize/illusion/make up a lot.<sup>15</sup> In line with these criteria, Abi Mu’adz Tariq in his book “*al-Madkhal ila ‘Ilmi al-hadis*” explains two criteria, namely a) being fair and b) being thorough, having a strong memory and understanding the hadith. According to him, infidelity and fasiq can disqualify someone from being a narrator. In terms of fasiq, a narrator must be free from all major sins (*kabairu ad-dzunub*). In terms of accuracy/accuracy, it can be divided into two; namely being careful in memorizing it (*dhabtu as-shadru*) and being careful in writing (*dhabtu al-kitab*).<sup>16</sup> This second part exists because several narrators record or write their memorization on a sheet or book.<sup>17</sup>

In this case, it is also necessary to explain the possibility of narrating hadiths in the form of memorizing *al-rijalu al-hadis* apart from using writing. Muhammad Abu al-Laits al-Khairi al-Abadi in his book “*Ulumu al-hadis: Ushilaha wa Ma’ashiraha*”

<sup>14</sup> همام عبد الرحيم سعيد، فكر المنهجي عن المحدثين...، ٨١-٨٧.

<sup>15</sup> محمود الطحان، تيسير مصطلح الحديث (الرياض: مكتبة المعارف للنشر و التوزيع، ١٤٣٠ هـ)، ١٨٢.

<sup>16</sup> أبي معاذ طارق بن عوض الله بن محمد، المدخل إلى علم الحديث لاغني للطالب المبتدأ عنه...، ١٢٧-١٢٩.

<sup>17</sup> عمرو عبد المنعم سليم، تيسير دراسة الأسانيد للمبتدئين مع أمثلة تعين الطالب علي تحقيق الأسانيد (طنطاط: دار الضياء)، ٧٢.

explains that the Arabs were a people who could not read and count, so knowledge was transmitted by rote method. This is what makes Arabs have a strong memorization. This statement is reinforced by a verse from the Koran which means; “It was He who sent to the illiterate people a Messenger among them... ”<sup>18</sup> Apart from that, the Prophet Muhammad also said, “Indeed, we are an illiterate nation, unable to count and unable to read.”<sup>19</sup>

However, there are several Companions of the Prophet Muhammad who wrote hadith on pages to protect them from loss and forgetting. This can be proven by the words of ‘Abdullah bin ‘Amru bin al-’Ash who said “Indeed, I wrote down everything that I heard from Prophet Muhammad, I want to keep it,...”<sup>20</sup> For example, friends who wrote hadiths when Prophet Muhammad was still alive, including; Samrah bin Jundub (D. 54 AH), ‘Abdullah bin ‘Umaru bin al-’Ash (D. 65. AH), ‘Abdullah bin ‘Abbas (D. 68 AH), Jabir bin ‘Abdullah (D. 78 AH) and others.<sup>21</sup> Based on this, it can be understood that the narration of hadith is carried out in two forms which have been explained in the previous paragraph. Apart from that, this statement explains that checking the validity of a hadith is carried out by tracing the hadith in these two forms of narration.

### ***Sanad* Hadith Research Steps**

The *sanad* research step is needed in order to distinguish between authentic hadith and fake hadith. False hadith in scientific terms hadith has many terms, including; The hadiths are false, *saqith*, *la ashla lahu*, *matruk*, *la isنادa lahu wa maudhu*.<sup>22</sup> In this case, scholars have formulated several conditions to determine that the hadith is authentic and not fake, including; continuation of the *sanad* of a matan (*itshalu as-sanad*), the

<sup>18</sup> الجمعة: ٢.

<sup>19</sup> رواه أحمد في مسنده.

<sup>20</sup> رواه أبو داود في سننه

<sup>21</sup> محمد أبو الليث الخير آبادي، علوم الحديث: أصيلها و معاصرها...، ٥٧-٥٨.

<sup>22</sup> أبي معاذ طارق بن عوض الله بن محمد، المدخل إلى علم الحديث لاغني للطلاب المبتدأ عنه...، ٢٠٣-٢٠٤.

narrator of the matan must be fair (*'adalatu ar-ruwwah*), the narrator of the matan must be careful (*tamamu dhabthi ar-ruwwah*), the *sanad* and matan are protected from defects (*salamatu as-sanad wa al-matan min as-syudud*) and protect both of them from other causes of damage (*salamatu minhuma min al-illati al-qadihati*).<sup>23</sup> These conditions are general requirements which include a discussion of the validity of a *sanad* and matan at the same time. Specific conditions regarding the validity of *sanads* have been explained in the previous chapter on the criteria for the validity of hadith *sanads*.

The steps for researching hadith *sanads* can be formulated into several steps, including; takhrij hadith, *i'tibar* hadis, research using the *sanad* scheme, researching the ar-Ruwat date and researching *al-jarhu wa at-ta'dil*.<sup>24</sup> *Tarjih hadith is a method of selecting two or more contradictory hadiths to find a superior hadith*.<sup>25</sup> *Takhrij hadith* can also be interpreted as an effort to search for hadith by paying attention to the narrator (*al-rijalu*) of the hadith, theme/topic, form of pronunciation and certain characteristics of the *sanad* and *matan*. In this step five points of discussion need to be considered, including; a) narrators from the Companions of the Prophet Muhammad, the first lafadz of the hadith matan, hadith lafadz which are rarely paid attention to, knowing the theme/topic of a hadith, the condition of the hadith based on the *sanad* and matan. These five points of discussion can be used as a basis for grouping hadiths.<sup>26</sup> According to Imam Syafi'i, tarjih is carried out if several hadiths are found that cannot be reconciled using the *al-jam'u wa an-naskh* methods. This is because it is unreasonable to reject a hadith if no strong reason is found for its rejection.<sup>27</sup>

---

<sup>23</sup> محمد أبو الليث الخیر آبادی، علوم الحديث: أصيلها و معاصرها...، ٢٨٧.

<sup>24</sup> Esa Agung Gumelar, *Memerangi atau Diperangi: hadis-Hadis Peperangan Sebelum Hari Kiamat* (Bogor: Guepedia.com, 2015), 31-32.

<sup>25</sup> Muhammad Yusuf, *Relasi Teks dan Konteks: Memahami hadis-Hadis Kontradiktif Melalui Manhaj Imam Syafi'i* (Yogyakarta: Indie Book Corner, 2020), 112.

<sup>26</sup> Juhana Nasrudin & Dewi Royani, *Kaidah-Kaidah Ilmu hadis Praktis* (Yogyakarta: Deepublish, 2017), 167-168.

<sup>27</sup> Muhammad Yusuf, *Relasi Teks dan Konteks ...*, 112.

In line with the five points discussed above, Sana Sunarsa in her book “*Penelusuran Kualitas dan Kuantitas Sanad Qira’at Sab’: Kajian Takhrij Sanad*” explains the method of carrying out tarjih. These methods include; a) introduce the Matan hadith at the beginning of the lafadz (*at-tarjih bi mathala’i al-hadis*); b) introduce lafadz or words that are part of the hadith matan (*at-Tarjih bi al-Fadz al-hadis*); c) introduce the name of the first narrator, either companions of the Prophet Muhammad or tabi’in (*at-tarjih bi washithati ar-rawi al-a’la*); d) carry out an introduction to the topics contained in Matan hadith (*at-tarjih* under the guidance of ‘*ala maudhu’ al-hadith*); e) introduce the nature of hadith. In tracing this step, you can help with a hadith dictionary such as Miftah Kunuz as-Sunnah written by A.J. Wensik et al.<sup>28</sup> Based on this, it can be formulated that this step is a step that attempts to group or collect hadith. Even though the focus of the research steps is on hadith *sanads*, it can be done by collecting hadiths based on points other than those related to hadith *sanads*. This is in accordance with the needs of hadith researchers.

The next step is i’tibar which can be interpreted as examination, study and review to determine the similarities and differences in the elements that are the object of study. In this case, the element in question is the *rijalu sanad* in a hadith.<sup>29</sup> After grouping the hadiths in the previous step, we continue with a study of the *rijalu sanad*. Abi Mu’adz Thariq explained that the aim of this step is *li ma’riti in kana ar-rawi tafarradu aw lam yatafarradu khalafa aw lam yakhalifu*. Based on this, it can be seen that this step tries to sort out the *rijalu sanad* in one hadith, then is faced with the *rijalu sanad* from another hadith. So that we can know the difference between one or more of the *rijalu sanads* of one hadith and the *rijalu sanads* of another hadith.<sup>30</sup>

The next step is to create a *sanad* scheme. This step is a continuation of the previous step which attempted to compile the

<sup>28</sup> Sasa Sunarsa, *Penelusuran Kualitas & Kuantitas Sanad Qiraat Sab: Kajian Takhrij Sanad Qiraat Sab* (Wonosobo: CV. Mangku Bumi Media, 2020), 159-164.

<sup>29</sup> Ahmad Izzan, *Studi Takhrij hadis* (Bandung: Tafakur 2012), 138.

<sup>30</sup> أبي معاذ طارق بن عوض الله بن محمد، المدخل إلى علم الحديث لاغني للطلاب المبتدأ عنه...، ١٤٤.

*rijalu sanad* based on each name, *nisbat*, *kauniyah*, and *laqab*. This preparation can be done by referring to the *rijal al-hadis* book, such as the book *Tahdib at-Tahdib*.<sup>31</sup> Sana Sunarsa has formulated the steps for preparing the scheme, including; a) compiling *rijalu sanad* from *mukharrij* to Prophet Muhammad; b) each arrangement is given a sign (code); c) the preparation of the *rijalu sanad* is carried out separately for one hadith from another hadith, then combined; d) using the *sanad* line to explain the *sanad* path; e) writing the names of *rijalu sanad* must be careful so that you can see the difference from other names; f) *shigat tahammul wa ada' al-hadis* which contains an explanation of the code is placed next to the line; g) double check the preparation of this scheme.<sup>32</sup>

What needs to be paid great attention to when creating this scheme is the *shigat tahammul wa ada' al-hadis* which is the code for each *rijalu sanad*. This is related to the method of transmitting and receiving hadith from one *rijalu* to another *rijalu sanad*. If a *sheikh* conveys a hadith, either by memorizing it or writing it down, then a student listens to it and then memorizes it or notes it down, then when the student wants to convey the hadith he uses *sighat* (code); *hadatsani* (tell me) or *akhbarani* (report me). However, if the *sheikh* does not intend to convey it and the student accidentally hears it, then he must use *sighat* (code); *hadatsa* (telling) or *akhbara* (reporting), without “*ya mutakallim*” which means I.<sup>33</sup>

The next step is to research the ar-Ruwat date. This research attempts to look at the condition of teachers and students starting from the year of birth to the year of death. The aim is to see the continuity and connection of a hadith or not.<sup>34</sup> This can be helped by looking at books that discuss the ar-Ruwat date, including; *at-Thabaqat al-Kubra* written by Muhammad bin Sa'ad, *Thabaqat ar-Ruwat* written by Khalifah bin Khiyath al-

<sup>31</sup> Esa Agung Gumelar, *Memerangi atau Diperangi ...*, 31.

<sup>32</sup> Sasa Sunarsa, *Penelusuran Kualitas & Kuantitas Sanad Qiraat Sab ...*, 159-163.

<sup>33</sup> Muhammad Afiq Zahara, *Bayan al-Fushul: Keterangan al-Waragat* (Yogyakarta: Penerbit Pacu Media, 2017), 235.

<sup>34</sup> Esa Agung Gumelar, *Memerangi atau Diperangi ...*, 32.

'Asfarii, *Tarikh al-Kabir* written by Imam Muhammad bin Ismail al-Bukhari, *Tahdzibur Tahdzib* written by al-Hafidz Syihabu ad-Din Abi al-Fadl Ahmad bin Ali al-'Asqalani, *al-Kamal fi Asma' ar-Rijal* written by al-Mizzi, *Tarikh Naisaaburi* written by Imam Muhammad bin Abdullah al-Hakim an-Naisaburi and *Date of Baghdad* written by Abi Bakar Ahmad bin Ali al-Baghdadi.<sup>35</sup>

The final step is to carry out *al-jarhu wa at-ta'dil* research on the hadith *sanad*. In the language, *al-jarhu* can be interpreted as injury or disability, while *at-ta'dil* can be interpreted to judge, purify or equalize.<sup>36</sup> In language it can be interpreted as science, steps or methods that try to find fair and flawed *rijalu sanad*.<sup>37</sup> According to Manna' al-Qaththan, *al-jarh* is a science that tries to find defects in *rijalu sanad* in order to bring down its just nature. Meanwhile, according to ash-Shiddieqy, *at-ta'dil* is characterizing the narrator with fair qualities which are the basis for accepting a hadith.<sup>38</sup> This step in the research is closely related to the criteria for the validity of the *rijalu sanad* which were explained in the previous chapter. Research on the fair nature of a narrator can be done by looking at his fame/fame in a society. Apart from that, you can also carry out direct criticism based on the results of a researcher's vision of *Rijalu Sanad*. Meanwhile, the nature of accuracy can be seen in the suitability of the hadith of the previous *rijalu sanad* and the *rijalu sanad* after it.<sup>39</sup>

This step has been carried out by many previous scholars. In the first generation of ulama for example; Sa'id bin Jubair (d. 95 H), Sa'id bin al-Musayyib (d 94 H), 'Amir ash-Sya'bi (d. 103 H) and Muhammad bin Sirin (d 110 H). In the second generation, for example; Ma'mar bin Rasyid (d 153 AH), Hisyam ad-Dustawa'i (d 153 AH), Abdurrahman bin 'Amru al-Auza'i (d 157 AH), Syu'bah bin al-Hajjaj (d 160 AH), Sufyan at-Tsaury (d 161 AH), Abdul Aziz bin al-Majisun (d 164 AH), Hammad bin

<sup>35</sup> Arbain Nurdin & Ahmad Fajar Shodik, *Studi hadis ...*, 66.

<sup>36</sup> Sasa Sunarsa, *Penelusuran Kualitas & Kuantitas Sanad Qiraat Sab ...*, 169.

<sup>37</sup> محمود الطحان، تيسير مصطلح الحديث...، ١٨٧.

<sup>38</sup> Sasa Sunarsa, *Penelusuran Kualitas & Kuantitas Sanad Qiraat Sab ...*, 169.

<sup>39</sup> همام عبد الرحيم سعيد، فكر المنهجي عن المحدثين...، ٩٢-٩٦.

Salamah (d 167 AH), Hammad bin Zaid (d 179 AH), Malik bin Anas (d 179 AH), Abdullah bin al-Mubarak (d 181 AH), Hasyim bin Basyir (d 183 AH), Abu Ishaq al-Fazari (d 188 AH), Abdurrahmad bin Mahdi (d 198 AH) and Yahya bin Sa'id al-Qaththan (d 198 H). Third-generation ulama, among others; Abdullah bin az-Zubari al-Humaidi (d 219 AH), Abu al-Walid ath-Thayalisi (d 227 AH), Yahya bin Ma'in (d 233 AH), Ali bin Abdillah al-Madini (d 234 AH), Imam Ahmad bin Hanbal (d 241 H), In the next generation, other scholars emerged, including; Imam Muhammad bin Ismail al-Bukhari (d 256 AH), Abu Zur'ah Ubaidillah bin Abdul Karim ar-Razi (d 277 AH) and Abu Hatim Muhammad bin Idris ar-Razi (d 277 AH).<sup>40</sup>

Based on the descriptions of the names of scholars above, it can be seen that this step/method has been developing for quite a long time. However, its composition only occurred in the third generation, namely the third and fourth centuries by Yahya bin Ma'in (w 233 H), Ali bin Abdillah al-Madini (d 234 H), Imam Ahmad bin Hanbal (w 241 H). More extensive and diligent preparation was carried out by subsequent scholars. The preparation of *rijalu sanad* based on the *al-jarhu wa at-ta'dil* method can be classified into three, including; a) preparation that only writes defective *rijalu sanad*; b) preparation that only writes fair *rijalu sanad*; c) preparation that includes both. Most of the *rijalu sanad* writings are arranged by sorting them based on the order of the letters, these books include; The Book of *Ma'rifat Ar-rijal* by Yahya bin Ma'in, the Book of *adh-Dhu'afa al-Kabir* and *adh-Dhu'afa ash-Shaghir* by Imam Muhammad bin Isma'il al-Bukhari, the Book of *ats-Tsiqat* by Abu al-Hasan Ahmad bin Abdillah bin Shalih al-'Ijily, Book *adh-Dhu'afa wa al-Matrukin* by Imam Ahmad bin Ali an-Nasa'i, and others.<sup>41</sup>

---

<sup>40</sup> Syaikh Manna' al-Qaththan, *Pengantar Studi hadis*, terj. Mifdhal Abdurrahman (Jakarta Timur: Pustaka al-Kautsar, 2005), 86-87.

<sup>41</sup> Syaikh Manna' al-Qaththan, *Pengantar Studi hadis*, terj. 91.

## Conclusion

Based on the long description in this article, the author concludes several things, including; first, *sanad* is an arrangement in the form of levels of *rijalu*/narrators in a hadith; secondly, the criteria for *rijalu sanad* in general are fair and thorough/careful; third, the steps for researching hadith *sanads* can be formulated into several steps, including *takhrij hadith*, *i'tibar hadith*, research using the *sanad* scheme, researching ar-Ruwat dates and researching *al-jarhu wa at-ta'dil*; and fourth, in this research, researchers can refer to books that have been formulated by previous scholars at each step.

---

**Acknowledgements:** Gratitude is extended to my esteemed colleagues whose generous sharing, insightful discussions, and invaluable feedback have been instrumental in elevating the scholarly merit of this manuscript.

**Conflict of Interests:** The author declares no conflicts of interest and affirms that this submission is original and not currently under consideration by any other publisher.

**Ethical Considerations:** All sources used in this research, including articles, books, research papers, and scientific forum proceedings, have been diligently reviewed to ensure they are free of copyright violations.

**Disclaimer:** The opinions and assumptions articulated in this article represent the author's perspectives and do not necessarily align with the official policies or positions of any associated institution or agency.

## REFERENCES

أبي معاذ طارق بن عوض الله بن محمد، المدخل إلى علم الحديث لاغني للطالب  
المبتدأ عنه، الرياض: دار ابن القيم للنشر و التوزيع، ٢٠٠٣.

عمرو عبد المنعم سليم، تسيير دراسة الأسانيد للمبتدئين مع أمثلة تعين الطالب علي تحقيق الأسانيد، طنططات: دار الضياء.

محمد أبو الليث الخير آبادي، علوم الحديث: أصيلها و معاصرها، طبعة السابعة، ماليزيا: دار الشاكر، ٢٠١١.

محمود الطحان، تيسير مصطلح الحديث، الرياض: مكتبة المعارف للنشر و التوزيع، ١٤٣٠ هـ.

همّام عبد الرحيم سعيد، فكر المنهجي عن المحدثين، المحاكم الشرعية و الشؤون الدينية بدولة قطر، ١٤٠٨ هـ.

Abdul Majid Khon, *Ulumul hadis: Edisi Kedua*, Jakarta: AMZAH, 2012.

Ahmad Izzan, *Studi Takhrij hadis*, Bandung: Tafakur, 2012.

Alim Roswanto, *Epistemologi Pemikiran Islam: M. Amin Abdullah*, dalam ed. Moch Nur Ichwan & Ahmad Muttaqin, *Islam, Agama-Agama, dan Nilai Kemanusiaan: Festschrift untuk M. Amin Abdullah*, Yogyakarta: CISForm UIN Sunan Kalijaga, 2013.

Arbain Nurdin & Ahmad Fajar Shodik, *Studi hadis: Teori dan Aplikasi*, Yogyakarta: Lembaga Ladang Kata, 2019.

Esa Agung Gumelar, *Memerangi atau Diperangi: hadis-Hadis Peperangan Sebelum Hari Kiamat*, Bogor: Guepedia.com, 2015.

Juhana Nasrudin & Dewi Royani, *Kaidah-Kaidah Ilmu hadis Praktis*, Yogyakarta: Deepublish, 2017.

Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi dan Etika*, Yogyakarta: Tiara Wacana, 2007.

M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, Yogyakarta: Pustaka Pelajar, 2007.

Muhammad Afiq Zahara, *Bayan al-Fushul (Keterangan al-Waragat)*, Yogyakarta: Penerbit Pacu Media, 2017.

- Muhammad Yusuf, *Relasi Teks dan Konteks: Memahami hadis-Hadis Kontradiktif Melalui Manhaj Imam Syafi'i*, Yogyakarta: Indie Book Corner, 2020.
- Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Keimanan, Kemanusiaan dan Kemodernan*, Jakarta: PT Gramedia Pustaka Utama, 2019.
- Sasa Sunarsa, *Penelusuran Kualitas & Kuantitas Sanad Qiraat Sab: Kajian Takhrij Sanad Qiraat Sab*, Wonosobo: CV. Mangku Bumi Media, 2020.
- Syaikh Manna' al-Qaththan, *Pengantar Studi hadis*, terj. Mifdhal Abdurrahman, Jakarta Timur: Pustaka al-Kautsar, 2005.
- Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme*, terj. Khalif Muammar A. Harris. Kuala Lumpur: RZS-Casis, 2020.
- Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum Muslimin*, Kuala Lumpur: ISTAC, 2001.