

Periodization of Hadith Sanad Criticism: Historical and Methodological Approaches from the Prophetic Period to the Modern Era

¹ Romlah Abubakar Askar, ²Karoma Barlian, ³Yuslaini, ⁴Samia Novera
Islamic Education Study Program UIN Syarif Hidayatullah Jakarta^{1,4}, Islamic
Education Study Program of UIN Raden Fatah Palembang², Islamic Education
Study Program of Muhammadiyah³
E- mail: romlah.askar@yahoo.com¹, karoma_uin@radenfatah.ac.id²,
yuslainikaroma@gmail.com³, samianovera1011@gmail.com⁴

Abstract

This study discusses the development of hadith criticism from the time of the Prophet Muhammad to the modern era. At the time of the Prophet, hadith criticism was carried out through confirmation and clarification directly from the primary source, namely the Prophet Muhammad. Companions also verified the credibility of narrators through testimonies and testing. Hadith criticism during the Companions' period was more preventive in nature to maintain the accuracy and authenticity of the narration. The methods of criticism at that time included clarifying the source, presenting witnesses, and testing the character of the narrator. In the modern era, hadith criticism developed in response to challenges from Orientalists and missionaries who doubted the validity of hadith. The method used in this research is literature research, where researchers collect information from various sources such as books, history, facts, and many more that are used as sources of information. The results of this study also highlight the main requirements in examining the hadith's sanad and motto, including the integrity of the narrators, the continuity of the sanad, and the analysis of the suitability and content of the motto. With this scientific work, it is hoped that it can help all those who need it and also add insight for everyone regarding how to criticize hadith correctly, its requirements, history, and much more that is discussed together in this scientific work. This hadith criticism is an integral part of scientific efforts to maintain the purity of Islamic teachings.

Keywords: Hadith Criticism; Sanad; Motto; Authenticity; Hadith Methodology; Islamic Religious Knowledge.

Abstrak

Penelitian ini membahas perkembangan kritik hadis dari masa Nabi Muhammad SAW hingga era modern. Pada masa Nabi, kritik hadis dilakukan melalui konfirmasi dan klarifikasi langsung dari sumber primer, yaitu Rasulullah SAW. Sahabat juga melakukan verifikasi melalui testimoni dan pengujian kredibilitas perawi. Kritik hadis pada masa sahabat lebih bersifat preventif untuk menjaga akurasi dan otentisitas riwayat. Metode kritik pada masa tersebut mencakup klarifikasi terhadap sumber, menghadirkan saksi, dan menguji karakter perawi. Memasuki era modern, kritik hadis berkembang sebagai respons terhadap tantangan dari kaum orientalis dan misionaris yang meragukan validitas hadis. Metode yang digunakan pada penelitian ini yaitu Penelitian Kepustakaan, Dimana peneliti mengumpulkan data-data informasi dari berbagai sumber yang da seperti Buku-Buku, Sejarah, Fakta, dan masih banyak lagi yang digunakan sebagai sumber informasi tersebut. Hasil Penelitian ini juga menyoroti syarat-syarat utama dalam meneliti sanad dan motto hadis, termasuk integritas perawi, kesinambungan sanad, serta analisis terhadap kesesuaian dan kandungan motto. Dengan adanya karya ilmiah ini diharapkan dapat membantu semua orang yang membutuhkan dan juga menambah wawasan bagi semua orang mengenai bagaimana cara mengkritik hadis yang benar, syaratnya, sejarahnya dan masih banyak lagi yang dikupas menjadi satu dalam karya ilmiah ini. Dengan demikian, kritik hadis merupakan bagian integral dari upaya ilmiah untuk menjaga kemurnian ajaran Islam.

Keywords: Kritik Hadist; Sanad; Motto; Autentik; Metodologi Hadist; Pengetahuan Agama Islam.

Introduction

The study of hadith criticism (naqd al-hadist) is not a new study in the Islamic tradition. The study of science has existed since the time of the Prophet Muhammad and his companions. Then after that it was formulated more systematically and methodologically in the last century. Broadly speaking, the study of hadith criticism is divided into two parts: sanad criticism (naqd al-Hadist), and motto criticism (naqd al-matan). If in the early phase we only found criticism of hadith criticism, both sanad and motto at the application level, but not yet theoretically. And the problems faced by the companions were not as complicated as the problems faced by the scholars of the last century. And because at the time of the companions the Prophet Muhammad was still alive so that if there was a little question or argument, it could be asked directly to him. That is why in that phase, there was no need for a standard for the acceptance of hadith. But even so, it did not make the companions uncritical in thinking and not taking for granted everything that was conveyed in the name of the Apostle, both words (Qauliyah), actions (fi'iliyah), and decrees (taqririyya). Therefore, on this occasion, *this paper aims to explain the principles and methods of sanad criticism and provide examples in a historical and methodological context.* We, as presenters, will discuss together about Periodization of Hadith Sanad Criticism: Historical and Methodological Approaches from the Prophetic Period to the Modern Era".

Research Methods

This research uses the Library research method or also known as library

research (Indonesia n.d.). Library research is a study that uses information collection from various sources such as documents, books, magazines, historical stories, and many more (Sari 2021). Library research is also said to be research that studies various books as a source of reference, as well as the results of previous similar research, to be useful for making a theoretical basis for something that will be researched (James Danandjaja 1997). So the library research method is a research method that utilizes books, documents, and history as a reference source to collect information so that it can be used in this study.

Review of Articles

Definition of Sanad and Motto Hadith Criticism

1. Definition of Hadith Sanad Criticism

Criticism in Arabic is called "Naqd" which means criticism. The word "naqd" in Arabic has several meanings, namely research, analysis, checking, and distinction (Qomarullah). Meanwhile, in Indonesian, the word "criticism" is defined as a response, analysis, consideration, or assessment of something in depth (*Kamus Besar Bahasa Indonesia Edisi Baru | Perpustakaan Mahkamah Konstitusi*). From these two definitions, it can be concluded that criticism is an effort made by a person or group of people to emphasize something, and can also be used as a differentiator between two or more things.

Etymologically, sanad means al-Mu'tamad (a place to lean on), this is because the hadith is leaned on it, the sanad is also used as a reference by hadith experts to justify the quality of saheeh, maudhu' and dhaif hadith (Qomarullah).

In terminology, a sanad is defined as a sequence of narrators that then continues to

the matan (KBBI). Or it can also be referred to as a chain of narrators who narrate hadith from one to another until it reaches its source.

To make it easier to recognize the sanad of the hadith, a hadith that is complete from the sanad, matan, and rawy will be presented as follows:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سَفْيَانَ عَكْرَمَةَ
بْنِ خَالِدٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ
عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ، أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
وَالْحَجِّ وَصَوْمِ رَمَضَانَ.

Meaning: Ubaidillah ibn Musa said: Handzalah ibn Abi Sufyan from Ikrimah ibn Khalid from Ibn Umar (may Allah be pleased with him) said: "The Messenger of Allah (saw) said: Islam is built on five foundations: the creed that there is no God but Allah, and Muhammad is the messenger of Allah, establishing prayer, paying zakat, performing hajj, and fasting in the month of Ramadan." (H.R. Sahih Bukhari.7). (H.R. Sahih Bukhari.7) ("Islam Dibangun di atas Lima Dasar"). Sehingga fenomena *childfree* menimbulkan pro dan kontra di kalangan masyarakat Indonesia yang notabene mayoritas menganut agama Islam.

"From the above hadith, the sanad is

from *ابن عمر رضي الله عنهما* to *عبيد الله بن موسى*

From this explanation, it can be concluded that sanad criticism (naqd al-sanad) is an attempt by hadith experts to be able to assess the transmission of hadith, both in terms of the credibility of the narrator and the continuity of the hadith chain from one narrator to another.

Sanad in hadith is very important

because with sanad we can find out whether the hadith contained in the book or what we hear comes from the prophet or not. Keep in mind that the term criticism (al-pnaqd) here does not connote negative, destructive, exposing defects, let alone cornering certain parties. But the sanad is used as an effort to complete the hadith so that it can help us know which hadiths are saheeh and dhaif and can also determine the credibility of the rawi whether tsiqqah or not (Ramadhan).

2. Definition of Hadith Matan Criticism

Etymologically, the word matan or al-matn (land that rises)⁶. Whereas, terminologically, is something from from the sentence after the end of the sanad ("Ilmu Hadis - Munzier Suparta").

Motto Hadist is also the material content of the news (lafadz / text) of the hadith in the form of words, actions, and also recognition, both attributed to the Prophet, companions and tabi'in which is located in a hadith at the end of the sanad or after the sanad (Umar).

To make it easier to recognize the motto of the hadith, a hadith that is complete from the sanad, matan, and rawy will be presented as follows:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سَفْيَانَ عَكْرَمَةَ
بْنِ خَالِدٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ، أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ إِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ.

Meaning: Told us Ubaidillah ibn Musa said: told us Handzalah ibn Abi Sufyan from Ikrimah ibn Khalid from Ibn Umar ra. said the Messenger of Allah said: Islam is built on five foundations: the creed that there is no God but Allah, and Muhammad is the messenger of Allah, establishing prayer, paying zakat, hajj, and

fasting in the month of Ramadan. (H.R. Sahih Bukhari.7)(Umar).

From the hadith above, what is included in the matan is from رَمَضَانَ
الإسلام.

History of the Development of Hadith Criticism

1. Hadith Criticism in the Era of the Prophet Muhammad. Still Alive

In the era of the Prophet, hadith criticism activities were still fairly easy, this was because if the companions and others wanted to know the clarity and truth of a hadith, then they simply went and met the Prophet, who was still there and present side by side with them. At this time the hadith scholars explained that the characteristic of hadith criticism at the time of the Prophet was to use a form of confirmation (Arfian).

2. Hadith Criticism in the Age of the Companions (1st Century)

Hadith criticism during the Companions period experienced a development from the previous period, this was due to the increase in the area of Islamic propagation and also the emergence of irresponsible people in narrating hadith, so it was not uncommon for the hadith heard in someone else to not come from the Prophet Muhammad, so for this reason the Companions paid special attention to this matter, the Companions included: Abu Bakr al-Shiddiq, Umar bin al-Khattab, Ali bin Abi Talib and also other companions.

During the time of the Companions, he gave a special

provision to determine whether a hadith was acceptable or not, one of which was by showing the testimony of other Companions.

Some researchers also suggested another way of criticizing hadith in the Companion period was by looking at whether the hadith contradicted the Qur'an or whether the hadith contradicted hadith whose authenticity was not in doubt or by comparing one Companion's history with another, and also used the method of reasoning (Suryadi and Suryadilaga).

3. Hadith Criticism in the Era of the Tabi'in and Atba al-Tabi'in Until the Codification of Hadith (2nd-III Century)

With the social and political conflicts that occurred within the Muslim community at the end of the Companions' generation, the sanctity and purity of the hadith were compromised. This period saw the emergence of many hadith forgers based on several factors, both individual and group. In addition, some forms of false hadiths circulated during the time of slander or political turmoil include hadiths that discuss the merits of the caliphs, party leaders berating other parties outside the group and many more. The hadith falsification activities carried out at that time were not only carried out by Muslim parties, but also by outsiders with the aim of dividing Muslims and shaking faith (Afandi).

The standardization of hadith acceptance in this period that has been put forward by scholars includes the following:

- a. Not taking hadiths from people who are ambitious (negative) lusting for themselves
- b. Not taking hadith from ignorant people, who often lie in the name of the Prophet.
- c. Not taking hadith from a righteous person but the hadith he narrates is not known.
- d. The period not only focused on the motto of the hadith but also focused on the perawynya.

4. Hadith Criticism in the Era After Hadith Codification (IV-VII Centuries)

In this period, many hadith books have sprung up, but in them it is not uncommon, in the content of the hadith, it is still mixed between the words that came from the Prophet and the companions or scholars, or can be called marfu hadith, mauquf and maqtu'¹³. With the mixture of hadiths, some people experience confusion, which ones are really the words of the Prophet and which ones are the words of the companions and scholars (tabi'in).

From the above problems, it can be concluded that the emergence of new hadith problems is due to the large number of false hadiths and the mixing of hadiths and the tabi'in scholars' histories in one book. So the scholars must pay close attention to which hadiths really come from Rasulullah and which are not from him.

In addition, in this century, the circulation of false hadith increased, this was marked by the emergence of the zindics (poets who spoke in the name of the Prophet to attract people to

them).

Therefore, in this century, scholars have not only focused on the selection of hadith shohih and dha'if, the originality of hadith, false hadith and hadith narrators. The scholars also paid attention to the compilation and research of existing books. The study of hadith that characterizes this period is the presence of hadith madrasas. So this period is also referred to as a period of refinement of what has been done by previous scholars.

5. Modern Period (XIII century to present)

In this century, many hadith books were circulated that contained hadith studies/criticism both in terms of Riwayat or dirayah. But at this time, scholars did a collaboration between hadith criticism and hadith understanding or poetry.

With this understanding, many hadith syarh books were born, not only containing an assessment of the quality/side of the motto and rawi/sanad, but also accompanied by an understanding and intention of a hadith editorial. This means that even though it is called a century of development, what the scholars did in the previous period is still maintained (Afandi).

From what ulama hadith has fought for in this period, several books of hadith syarh were born that did not exist in the previous century. In addition, the books of takhrij hadith were also born, namely an effort to criticize the hadith contained in a book, one example of a takhrij book is the book of ihya al-Ulumuddin by Imam

al-Ghazali. In addition, the development of hadith studies is the birth of books that contain studies based on specific religious themes, such as the book of Bulug al-Maram, a book that contains hadiths and talks about Fiqh law (Afandi).

Elements of Major and Minor Rules of Sanad and Matan Criticism

The rules for criticizing the sanad and matan of hadith can be known from the definition of the term shohih hadith according to hadith scholars, from Ibn Sholah (w.643 H) who stated that shohih hadith is a hadith whose sanad is connected (up to the Prophet Muhammad Saw) narrated by fair and dhabit narrators to the end of the sanad, and in the hadith there are no irregularities (syadz) and defects (illat) (Hafiz B).

So from the definition of the term, it is known that the elements of a shahi hadith consist of a continuous sanad (1), the narrator is fair (2), the narrator is dhabit (3), and there are no irregularities (4) or defects (5). The three elements mentioned above are related to the sanad, and the other two are related to the motto (Hafiz B). The general requirements just now are also called major rules, and from these general requirements there are special requirements in it which are also called minor rules. The five elements contained in the major rules for the above sanad can be condensed into three elements, namely avoiding shudzuz and illah, are included in the first and third elements. The compaction of these elements does not interfere with the substance of the rule because it is only ethomological in order to avoid overlapping elements, especially in

minor rules.

The contents of the elements of the major rules that are included with the minor rules of sanad are as follows:

1. The first major element of the rule, the connected sanad, contains the elements of the minor rule, namely: (a) muttashil, (b) marfu', (c) mahfudzh), and (d) not mu'allal.
2. The second major rule element is that the narrator is fair, this contains the elements of the minor rule, namely: (a) being Muslim, (b) mukalaf, (c) implementing the provisions of Islam, and (d) maintaining muruah.
3. The third major element of the rule is that the narrator is dhabith or adhibath, this contains the elements of the minor rule, namely: (a) a good memorization of the hadith he narrates, (b) a good ability to convey the history of the hadith he memorized to others, (c) avoidance of shudzudz, and (4) avoidance of 'illat (Haris).

As for the major and minor rules of hadith motto, as already mentioned, there are two kinds of major rules for matan, namely "avoiding shudzudz" and "avoiding 'illah". in proposing a classification of the elements of the minor rules of matan there are some difficulties. This is because, in use, hadith scholars usually take the road directly without gradually according to the stages of the elements of the major rules; for example, by comparing the matan hadith studied with certain naqli arguments that are stronger and relevant. So the research activities of these scholars are not classified, another example such as; when examining the

retrieval of the first step, the possibility of shudzudz with elements of minor rules, then the next step examines the possibility of 'illah with elements of minor rules as well.

As for the benchmarks of motto research (ma'yir naqd al-matan) that have been stated by scholars are not uniform, Al-Khattib al-Baghadadi (d. 463 = 1072 AD) explained that the matan of the hadith that is maqbul (accepted as a proof of research) must meet the following conditions: (1) it does not contradict common sense; (2) it does not contradict the Qur'anic rulings that are muhkam; (3) it does not contradict mutawatir hadith; (4) it does not contradict practices that have become the consensus of past scholars (salaf scholars); (5) it does not contradict definite arguments; (6) it does not contradict ahad hadith whose quality of authenticity is stronger (Kitab Kifayah), and also benchmarks regarding language structure and historical facts.

Meanwhile, according to the scholar Shalah al-Din al-Adhlabi, the main benchmarks for researching the validity of motto are four kinds, namely: (1) does not conflict with the instructions of the Qur'an; (2) does not conflict with hadith of a stronger quality; (3) does not conflict with common sense, Senses, and History; (4) the structure of the statement shows the characteristics of the prophetic word (al ADLABI). The benchmarks that have been mentioned are still global and are still very likely to be developed into more specific ones.

Some of the benchmarks mentioned above can be said to be the rules of matan validity.

Methodology of Sanad and Motto Hadith Criticism

1. Hadith Sanad Criticism Methodology

In this discussion, the author will describe methods or ways of conducting research on sanad and motto hadith criticism. This method is obtained from various criteria that have been initiated by hadith scholars. The methodology of sanad hadith criticism is as follows:

a. First step,

This is by compiling all the sanads of the hadith and then performing sanadic i'tibār using a scheme of all the sanadic sequences.

b. Step two,

By examining the narrator and the method of narration used. In this step, all the data about the narrator's information about biography, jarh wa ta'dil in the books of ṭabaqāt, siyār and others. The next step is to examine the quality of the narrator in terms of his "trustworthiness and trustworthiness". If after analysis it is found that the narrator is ṣiqqah, then the narration is accepted.

c. Step three,

This is to examine the data that has been obtained in order to find out whether a rawi and his students and teachers have met, contemporaries and whether they have a teacher and student relationship. So that it can be known whether the chain of transmitters is Ittiṣāl/ connected or not.

d. Step four

The first step is to conclude from the results of the sanad research. The conclusions include the ruling on the quality of the sanad: whether it *ṣaḥīḥ*, *hasan* or *ʿif*, and the quantity of the sanad: whether it is *mutawattir*, *masyhūr* or *āḥād*.

2. **Hadith Quality Determined by the Results of Sanad and Motto Criticism**

In the previous discussion, we discussed the various levels of hadith quality. This time we will discuss the quality of Hadith determined by the results of Snad and Motto criticism. As we know in the research of a hadith study, sanad criticism activities precede matan criticism activities. The results criticism determine whether matan criticism needs to be done or not.

If matan criticism is done for the quality of the sanad as well, then the possible results of the hadith quality research are as follows:

- The sanad is *saheeh* and the matan is *saheeh*.
- The sanad is *saheeh* and the matan is *dhaif*.
- The sanad is *dha'if* and the matan is *saheeh*.
- Its sanad is *dhaif* and its matan is *dhaif*.

With the above possibilities, what can be called a **sahih hadith** is a hadith whose sanad is *sahih* and its matan is also *sahih*. While the so-called **dhaif hadith** is a hadith whose sanad is *dhaif*, and its matan is also *dhaif*. However, if a hadith has a *saheeh* chain of transmission but a *saheeh* motto, or a

saheeh chain of transmission and a *saheeh* motto, then this hadith is not called a *saheeh* hadith or a *saheeh* hadith, but it is called "**isnaduhu shahih wa matnuhu dha'if** or **isnaduhu dha'if wa matnuhu shahih**" (Suryadi and Suryadilaga).

It should be noted that a hadith declared as *dha'if* does not necessarily mean that it is not from the Prophet (*Ushul Fiqih / Muhammad Abu Zahrah | Perpustakaan Universitas Islam Negeri Sultan Syarif Kasim Riau*). However, to declare that the hadith is from the Prophet, the evidence needed to support the requirement is lacking, or non-existent. Therefore, for this reason, it is possible that a hadith that is *dha'if* but not severely *dha'if* can be upgraded to hadith *hasan li ghairihi* because of the support of other strong evidence.

3. **Some Examples of Sanad and Motto Hadith Criticisms.**

a. Hadith Criticism in the Age of the Companions

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَثْمَانَ
بْنِ إِسْحَاقَ بْنِ خُرْشَةَ عَنْ قَبِيصَةَ بْنِ ذَوْيٍّ، وَبِأَنَّهُ
قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ، وَالصَّدِيقُ، تَسْأَلُهُ
مِرَاتِنَهَا؟ فَقَالَ: مَالِكٌ فِي كِتَابِ اللَّهِ تَعَالَى شَيْءٌ، وَمَا
عَلِمْتُ لَكَ فِي سَنَةِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
شَيْعًا، فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ، فَسَأَلَ النَّاسَ، فَقَالَ
الْمَغِيرَةُ بْنُ شُعْبَةَ، حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَعْطَاها السَّدَسَ، فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَغَيْرُكَ؟ فَقَامَ
مُحَمَّدٌ بِمِ مَسْلَمَةٍ، فَقَالَ: مِثْلُ مَا قَالَ الْمَغِيرَةُ بْنُ شُعْبَةَ،
فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ ثُمَّ جَاءَتِ الْجَدَّةُ الْآخَرَى إِلَى عَمْرِ بْنِ

الخطاب رضي الله عنه تسأله ميراثها، فقال: ما لك في كتاب الله تعالى شيء، وما كان القضاء الذي قضى به إلا لغيرك، وما أنا بزاعد في الفراعض، ولكن هو ذلك السدس، فإن اجتمعتما فيه فهو بينكما، وأيتكما خلت به فهو لها

Meaning:

"Al-Qa'nabi narrated to us from Malik, from Ibn Shihab, from Uthman ibn Ishaq ibn Kharashah, from Qabisah ibn Dhuaib, who said: A grandmother came to Abu Bakr Ash Shiddiq and asked him about her inheritance. He said: You have not found anything in the Book of , and I do not know of anything for you in the Sunnah of the Prophet (peace and blessings of Allaah be upon him). I went back until I asked the people, then Abu Bakr asked the people, then Al Mughirah ibn Shu'bah said: I saw that the Messenger of Allah (peace and blessings of Allah be upon him) had given him one-sixth. Then Abu Bakr said: is there anyone other than you? Then Muhammad bin Maslamah stood up and said what Al Mughirah bin Shu'bah said. Then Abu Bakr applied it and said: you did not find anything in the book of Allah, and the decision that has been decided is for other than you and I will not add in the case of faraidl, but it is one- sixth. if both of you are in the one-sixth, then the one-sixth is divided between the two of you. Whichever of you gives it up, the sixth is his." (H.R. Abu Daud)

From the hadith above, we find one form of Abu Bakr Ash-Shiddiq's caution in accepting and narrating a hadith. He did not

accept it directly even though he was very familiar with the friend who narrated the hadith. In addition, what he did above was not to determine the truth of a hadith, but to close the gap of irresponsible people speaking in the name of the Prophet Muhammad. As stated by Umar bin al-Khattab. This proves that the companions understood the science of hadith criticism sanad, motto, even up to the hadith narrators.

Conclusion

Hadith criticism has started since the time of the Prophet in the form of confirmation, clarification, and attempts to obtain testimonies to test the validity of the news. Hadith criticism during the time of the Companions could be said to have not been too much of a problem because at that time they still maintained vigilance over the accuracy of the news.

At the time of the companions, hadith criticism was aimed at testing whether the Prophet actually conveyed the hadith or not. The methods used by the companions in sanad criticism are as follows: clarification of the primary source (the Prophet), presenting witnesses and three, testing the credibility of the rawi. Meanwhile, during the modern era, hadith criticism continues, in order to answer the negative accusations of missionaries or orientalist who intend to bring down Islam.

In examining the sanad, at least five conditions are required, namely: a) looking for the biographies of the narrators, b) discussing the fairness and reliability of the narrators, c) discussing the kemuttashilan

sanad (connected sanad), d) discussing shadz and, looking at the quality of the sanad, b) examining the composition of the motto which is similar, and c) examining the content of the motto.

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