

Methodology of Hadith Research Critical Study of the Tradition of Criticism of Sanad and Matan Hadith

Muhyidin¹, Nashihin²

^{1,2}Institut Pesantren Sunan Drajat Lamongan, Indonesia

***Corresponding author**

muhyidin059@gmail.com

Submitted: 25 March

Accepted: 27 March

Published: 10 March

Abstract

The Hadith of the Prophet is both the basis and the second reference for Muslims, after the Qur'an. In contrast to the Quran which is textually-editorially believed to be true of Allah, this is not the case with hadith. Only the hadiths that are mutawatir are truly believed to be certainty from the Prophet, and this is also a small number. Meanwhile, other Hadiths, which are not mutawatir, which are much larger in number, still need to be studied and researched whether they are really from the Prophet or not. It is in this context that the study of criticism of the Hadith is important. If the substance of the Qur'an lies in the text or its editors alone, then in the Hadith the substance lies in the text or editor (matan) and the series of people who proclaim the text or editorial (sanad). Hadith scholars have made rules to judge a Hadith shahih (authentic) or not. On sanad for example: sanadnya must be continued, periwayat is fair, strong rote memorization, no gaffe (syadz), and no defect (illat). Whereas in matan for example: not contradicting the Quran, not contradicting other stronger Hadiths, not contradicting common sense, and historical facts. Those are the methodological steps to determine the authenticity of a Hadith. In addition, the hermeneutics approach can also be used to study hadith, as a perfection of the classical model of Hadith studies.

Keywords: Teaching Hadits, Criticism, Sanad, Matan, hermeneutic



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INTRODUCTION

The Hadith is the source of Islamic teachings after the Quran. Textually-editorially, the Quran is believed to be certain from Allah, because all the narrations of its verses take place *mutawatir*. This is not the case with Hadith, some of the narrations are *mutawatir*, and most of them are on *ahad*. Textually-editorially, the Quran does not need research, what needs to be researched from it is the content of its meaning or interpretation. In contrast to the Hadith, there are two important things that need to be researched and studied; that is, a series of narrators who bring the Hadith (sanad) and the editorial of the Hadith (matan).

Many books of Hadith that are circulated in the community and used as a guideline in religion, do not guarantee that the Hadiths are really from the Prophet Saw. Thus, to find out whether a Hadith is really from the Prophet or not, in-depth research is needed. Research on Hadith is not only related to the editorial (matan), but also related to the narrator who brings the editorial (sanad). In the study of Hadith, the study of matan is called *naqd al-dakhili* (internal criticism), while the sanad is called *naqd al-khariji* (external criticism).

In the context of the study of matan and sanad of Hadith, since the beginning the scholars of Hadith have formulated various methodological steps, as a way of researching and studying matan and sanad of Hadith. Thus, it can be known which Hadith is acceptable and which is rejected. However, all these procedures and methodological steps are not final, in the sense that they can still be reviewed and even need to be reviewed, in order to make the study and research of Hadith more contextual. In this case, understanding the Hadith using the approach of contemporary sciences is also a necessity.

Just as the Quran, whose substance of study is text, which is bound by context, so it is with Hadith. If lately there have been many studies of the Quran using the scalpel of hermeneutics, then the same can be done to the Hadith. Namely studying the Hadith with a hermeneutic approach, as well as an effort to understand the Hadith so that it can be more up to date. In this study, these things will be described.

METHOD

This research uses a qualitative method with a descriptive-analytical-critical approach. This research aims to describe and analyze the tradition of sanad and matan hadith criticism and provide an in-depth understanding of its application. Various sources and literature related to the research object will be presented here to be studied, researched, and concluded.

RESULT AND DISCUSSION

A. The Urgency of Hadith Research

There are several factors that make the Hadith important to study and scrutinize. This is not to doubt the Hadith, but as a way to purify it, so that it is clear which is truly from the Prophet Saw. and what is not (Ismail, 2014:5). The following are some of the factors:

1. Hadith as a source of Islamic teachings

The Hadith is an interpretation of the Quran in the practice or application of Islamic teachings factually and ideally. This is considering that the person of the Prophet is the embodiment of the Quran which is interpreted for humans, as well as the teachings of Islam which are described in daily life (Qardhawi, 1995:17).

Therefore, for anyone who wants to know about the manhaj (methodology) of Islamic practice with all its characteristics and main teachings, then it can be studied in detail and actualized in the Sunnah of the Nabawiyah, namely the sayings, deeds, and approval of the Prophet Saw (Ismail, 2001:7-8).

2. Not all Hadiths were written during the time of the Prophet Saw

There are several companions who have indeed written and collected the Hadiths from the beginning; Abdullah bin Amr bin Ash, Abdullah bin Abbas, Ali bin Abi Talib, Samurah bin Jundab, Jabir bin Abdullah, and Abdullah bin Aufa (Ismail, 2001:11). What was written was only for personal collection and of course only revolved around the Hadiths that they heard and knew. which of course is very limited.

3. There are many falsifications of Hadith

According to most Hadith scholars, during the time of the Prophet there was no falsification of Hadith (Ismail, 2001:103-105). However, from the beginning the Prophet had given a stern warning, as well as a threat to anyone who spoke on his behalf even though he was not, with the threat of hell. Hadith scholars note that falsification of Hadith began to occur during the time of Ali bin Abi Talib as Caliph, especially in the early days of the Umayyah dynasty.

4. The process of bookkeeping Hadith that takes a long time

The process of officially bookkeeping Hadith only began during the time of Caliph Umar bin Abdul Aziz, in 99 H (Ismail, 2001:114-122). With such a long time gap, of course the process of collecting Hadith was very difficult, requiring extraordinarily heavy hard work, especially since Muslims at that time were already spread to various parts of the territory that were already under Islamic rule.

5. There are many books of Hadith with different arrangements

After the Hadith is officially booked, various kinds of Hadith books appear with the character of the content or content according to the author's taste. This is understandable, because the bookkeeping orientation at that time was to avoid the Hadith from being lost. Therefore, Hadith scholars in the future made assessment criteria for the quality of the Hadith books; *al-Kutub al-Khamsah*, *al-Kutub al-Sittah*, and *al-Kutub al-Sab'ah* (Yuslem, 2001:349-350).

6. The existence of the narration of the Hadith in a meaningful way

There are many companions of the Prophet who allow the narration of Hadith meaningfully, including: Ali bin Abi Talib, Abdullah bin Abbas, Abdullah bin Mas'ud, Anas bin Malik, Aisyah bin Abu Bakr, and others. But there are also those who do not allow such things, among others: Umar bin Khattab, Abdullah bin Umar, and Zaid bin Arqam (Khatib, 1963:126-132).

B. Methodology of Hadith Sanad Criticism

Scholars of Hadith agree on the importance of the position of sanad in the Hadith. Because of the importance of the position of the sanad, if a news is declared as a Hadith by a person, but it turns out that it does not have a sanad at all, then the news cannot be called a Hadith. So important is the position of the sanad, that Ibn Sirin said: "Indeed, the knowledge of the Hadith is a religion, so pay attention to who you take your religion from." Also Abdullah bin al-Mubarak, who stated that the sanad of Hadith is part of religion. If the sanad of the Hadith does not exist, surely anyone will be free to express what he wants (Ismail, 2001:22).

Linguistically, *sanad* or *al-isnad* is derived from the word *sanada-yasnudu-sanadan*, which means *mu'tamad* (a backing, a place to lean on, a

place to hold, the trusted, the legitimate). It is said that this is because the Hadith is based on it and is held to be true (Thahhan, tth:15). While in terms of terms, sanad is the genealogy of several people (who convey the Hadith) who connect it to the matan Hadith. What is meant by the genealogy of several people is the arrangement or series of several people who convey the Hadith, from the first one (the person who wrote the Hadith or rawi) to the Prophet Saw.

In the study of Hadith, to determine the authenticity of a Hadith, it is generally based on five criteria:

1. Continued sanad (*ittishal al-sanad*)

That each rawi of the Hadith in question actually receives it from the rawi that is above it, and so on to the first bearer (Itr, 1994:123).

2. Rawi is just ('*adalah al(rawi)*)

There are various interpretations of the concept of fairness here. And the conclusion about the criteria for fair nurses is Muslim, mukalaf, implementing religious provisions, and maintaining muru'ah (Ismail, 2001:133-139).

3. Rawi is *dhabith* (strong memorization)

Rawi who is *dhabith* is one who has a strong memorization, does not forget, does not have much doubt and is wrong, so that he can remember perfectly the Hadiths that he receives and narrates. In terms of the strength of memorization, Hadith scholars divide *dhabitan* into two: *dhabith shadr* or *dhabith fuadi* and *dhabith kitabi* (Sya'roni, 2019:36).

4. There is no awkwardness ('*adam al-syudzudz*)

In the language of syadz it means odd, alienated, unusual, or deviant. So a Hadith that is *shadz* in language means a Hadith that is deviant, odd, or Hadith that violates the rules. According to Imam Shafi'i, a Hadith is declared

syadz if the Hadith is narrated by a tsiqah, but it is contrary to the Hadith narrated by many tsiqah, while there is no other rawi narrated it

5. There is no illat (*'adam al-'illah*)

In illat language it means disease, cause, reason, or obstacle. So the expression no illat means no disease, no excuse, no obstacle. Meanwhile, the meaning of illat according to the science of Hadith, as Ibn Shalah said, means a hidden cause that damages the quality of the Hadith. Its existence causes the Hadith that at birth seems saheeh to be not saheeh (Shalah, 1989:43).

C. Methodology of Criticism of Matan Hadith

Some critics of Hadith think that the validity of a Hadith that only relies on the sanad, does not guarantee that the Hadith is really from the Prophet (peace be upon him). This is based on the fact that: (1) the judgment of the good or bad of a narrator can only be based on an "assumption", (2) a narrator who is considered tsiqah by the scholar of the same Hadith, at the same time it can be considered the opposite by other scholars of Hadith, (3) it is very possible that a narrator who is tsiqah made a mistake (Amin, 2009:55-57).

Some methodological steps in the study of Hadith are basically based on two major methods, namely; There is no awkwardness (*'Adam al-Syudzudz*) and there is no illat (*'Adam al-'Illah*). From these two major methods, then the methodological steps of the study of the criticism of the Hadith were developed, with the following steps:

1. Comparing Hadith with the Quran

In this case, what is being studied is the compatibility between the Hadith and the Quran. If the Hadith is contrary to the Quran, and the two cannot be compromised, nor can the chronology of its arrival be known, such

as which comes first and which comes later, so that it can be used as a basis in determining nash, and both do not contain *ta'wil*, then the Hadith cannot be accepted and declared as invalid Hadith (Damini, 1984: 117). Examples; A hadith narrated by Abu Dawud, from Abu Shalih, from Abu Hurairah, he said, the Prophet Saw said:

ولد الزنا شر الثلاثة

"Adultery is one of the three evils."

Also the narration of Abu Na'im, from Mujahid, from Abu Hurairah, in which Marfu' stated:

لا يدخل الجنة ولد زنية

"Will not enter the paradise of the son of zian."

Both narrations are rejected, because they are contrary to the content of the Qur'an surah al-An'am verse 164:

ولا تكسب كل نفس الا عليها ولا تزر وازرة اخري

"And everyone who commits his sin is nothing but returning to himself; and a sinner will not bear the sins of others."

This verse explains that the sinner does not bear the sins of others. An adulterous child is not a sin, the one who sins is his parents. Why is it forbidden to enter heaven? This shows that the above hadith is false or invalid because it contradicts the Quran (Muhsin, 2017:72).

2. Comparing several Hadiths

The trick is to compare several different narrations about a Hadith. In this way, a researcher of Hadith will know several things, namely:

- a. There is *idraj*, the pronunciation of Hadith that is not from the Prophet, but inserted by one of the narrators.

- b. There is an *idhthirab*, a contradiction between two narrations that are equally strong and do not allow to be tarjih (determine the stronger one).
- c. The existence of *al-qalb*, the distortion of the eyes of Hadith. This happens because one of the narrators has a lack of familiarity with the matan he has memorized, so he precedes or ends the recitation which should not be so.
- d. There is *ziyadah al-tsiquat*, the addition of lafadz to some of the narrations.

Departing from the findings above, then then determine its status whether it is valid or not (Damini, 1984:133-159).

3. Comparing between two Hadiths

What distinguishes this rule from the previous one is that it compares several Hadiths, namely more than two Hadiths, while this rule only compares between two Hadiths.

There is a rule that has been agreed upon by Hadith scholars, namely that a Hadith is not accepted if it contradicts another Hadith that has a fixed and clear status (*al-shariyah al-tsabitah*) (Damini, 1984:163).

In rejecting a narration that is relied upon by the Prophet Saw. because the narration is contrary to other narrations, the following conditions must first be met, namely (Adabi, 1983:273): *First*, that the two narrations cannot be compromised. If the two narrations can be reasonably compromised, without appearing forced, then there is no reason to accept one and reject the other. If it cannot be compromised, then the next step is to do tarjih, which is to research things that can strengthen one of the two, so that it is found which is rajih (stronger), and which is marjuh (weaker).

Second, that one of the contradictory Hadiths has the status of mutawatir, so that it can reject other Hadiths that contradict it, whose status is not mutawatir. Hadith that is mutawatir has a definite status (*qath'i al-tsubut*), while hadith that is not mutawatir is relative (*zhanni al-tsubut*). Thus, those with status must definitely come first.

4. Comparing Hadith with common sense and historical facts

The scholars of Hadith agree that the Hadith of the Prophet cannot be contrary to common sense. However, since human intelligence is not the same, what is meant by common sense here is the intellect that has been illuminated by the light of the Quran and al-Sunnah, and not merely reason (Yuslem, 2001:371).

The examples of Hadith that are contrary to common sense is the Hadith from Abu Hurairah, he said, the Prophet Saw said:

لَا يَدْخُلُ الْفَقْرُ بَيْتًا فِيهِ إِسْمِي

"Poverty will not enter the house in which my name is written"

Also a Hadith narrated by Tirmidhi from Ibn Abbas, in which the Prophet Saw. said:

الحجر الأسود من الجنة، وهو أشد بياضا من اللين، فسوته خطايا بنى آدم....

"Descend al-Hajar al-Aswad from heaven. And the color is whiter than snow. So what makes him black is the fault (sin) of the son of Adam..."

Both Hadiths are contrary to human reason. Poverty is not determined by the presence or absence of Muhammad's name in the house, but rather by one's work ethic. Also about the black color of al-Hajar al-Aswad, not because of the sins of the son of Adam. From the beginning, the stone was indeed black.

As for examples of Hadith that contradict historical facts, for example the Hadith narrated by al-Hakim in the book al-Mustadrak, from Ali, he said:

عبدت الله مع رسول الله صلى الله عليه وسلم سبع سنين قبل أن يعبده أحد من هذه الأمة

"I worshipped Allah together with the Messenger of Allah (saw) for seven years, before any of this people worshipped Him"

The scholars reject the hadith because it is not in accordance with historical facts, where shortly after the Prophet (saw) received the revelation in addition to conveying it to his family members (including Ali) as well as to other close companions; Abu Bakar, Zaid bin Haritsah, Bilal bin Rabah.

5. Criticism of Hadith that does not resemble the words of the Prophet

Sometimes there is a narration that is explicitly not contradictory to the Quran and other Hadiths of higher status, nor is it contrary to reason or historical facts. However, if you look closely, the narration is not like the Hadith of the Prophet. Regarding such narrations, Hadith scholars usually reject it (Yuslem, 2001:376).

The following criteria are used as a benchmark to determine that a narration does not resemble the words of the Prophet, namely: *First*, the narration is too speculative, there is no measure and consideration (*mujazafah*). An example of a hadith narrated by Ibn Majah, from Abu Hurairah, that the Prophet Saw. said (Yuslem, 2001:377): *"Riba contains 70 kinds of sins, and the lightest of these sins is the same as the sin of a man marrying his own mother."*

Second, the narration is irregular in the order of sentences (*rakakah*), for example the following narration:

ارحموا عزيز قوم ذل، وغنيٌّ قومٌ افتقر، وعالماً يتلاعب به الصبيان

"Love the noble among the despised, the rich among the poor, and the knowledgeable among the children"

Third, the narration uses terms that are not in accordance with the context of the Prophet Saw, the context can be too backward or too contemporary.

6. Criticism of Hadith that is contrary to the principles of the Shariah and the established and standard religious rules.

Among the foundations of the Shari'ah that has been established in Islam based on the guidance of the many nash-nash found in the Qur'an and Sunnah is man's responsibility towards himself and there is no reckoning and responsibility for the deeds done by others (Adabi, 1983:381). Therefore, a person will not be punished for the mistakes of others. Among the examples of Hadith that are contrary to the basis of the Shari'ah are:

لا يدخل الجنة ولد زنى ولا والد ولا ولد والد

"An adulterous child, his father, and his grandson will not enter heaven"

Other examples:

من قال لا إله إلا الله خلق الله من تلك الكلمة طائرًا له سبعون ألف لسان، لكل لسان سبعون ألف لغة يستغفرون الله له...

"Whoever utters the sentence la ilaha illa Allah then Allah will create from that sentence a bird with 70 thousand tongues, each tongue with 70 thousand tongues, asking Allah for forgiveness for him...."

7. Criticism of Hadith that contains things that are unreasonable or impossible

What is meant by unclean is something that is impossible to come out of the Prophet Saw or other prophets, because their faith in Allah forbids anything that is impossible to come out of them (Damini, 1984:221). While

what is meant by something impossible is something that is impossible according to the measure of man, although it is not impossible according to the power of Allah. Among the examples of narrations that contain something impossible are:

قيل يا رسول الله مما رينا؟ قال : لا من الأرض ولا من السماء، خلق خيلا فأخبرها
فخلق نفسه من ذلك العرق فعرفت

"The Apostle was asked by someone, where does our Lord come from? The Messenger replied, (our Lord) does not come from the earth nor from the heavens. He created a horse, and He ran it so that it sweated, and He made Himself out of it."

The above hadith is impossible, because it says that the Khaliq created Himself. This is contrary to al-ushul al-syar'iyah which forbids asking about His creation, and who created Him. Just asking is wrong, let alone answering it. Because this is an insult and considers Khaliq to be a creature of horse sweat that He created himself (Damini, 1984:222).

D. Hermeneutics as an Offer for Hadith Study

Hermeneutics is a set of methodologies in interpreting symbols, both in the form of texts and meta-texts (Palmer, 2005:14). The essence of hermeneutics is "to understand" (*verstegen/* to understand) itself. That is why, it cannot stand alone, but requires a set of other approaches and methods such as philosophy, theology, anthropology, sociology, semantics, linguistics, philology, phenomenology, psychology, discourse analysis, and others. Thus, hermeneutics is like a "basket" that contains various theories.

With regard to the interpretation of the Hadith, the hermeneutic pressure points here can be categorized into 3 (three) domains of interpretation, namely:

1. Meaning within the text

The main goal of this "from within" interpretation is to find meaning objectively as desired by the author of the text. The interpretation of this model is often referred to as theoretical hermeneutics or romantic hermeneutics. The steps include; historical-objective reconstruction and historical-subjective reconstruction (Fanani, 2004:86).

Historical-objective reconstruction seeks to discuss a statement in relation to language as a whole (text analysis with a linguistic approach). Meanwhile, historical-subjective reconstruction intends to discuss the beginning of the entry of statements in a person's mind (analysis of initiating psychology). Thus, the text will remain alive if it cares about the context of its birth, and will find "understanding subtlety" and "explanation subtlety". In relation to the Hadith, the interpretation "from within" of this text is mainly aimed at finding the objective meaning as desired by the initiator of the Hadith text (author), namely the Prophet Muhammad Saw.

Historical-objective reconstruction, which is trying to discuss a statement of the Hadith in relation to language as a whole (analysis of the text of the hadith with a linguistic approach). The approach of criticism of the Hadith can be used here. Criticism of matan Hadith relies on the test of the accuracy of ratios (associations), matan expressions, tests of the validity of the composition and structure of the introductory language, and tests of the level of coherence of the teaching concepts contained in the matan Hadith formula.

Historical-subjective reconstruction, which intends to discuss the psychological situation of the Prophet when stating something (analysis of the initiator's psychology). Considering that a statement is a series of actions of the initiator in sequence; experience, understanding, and expressive

statements (Hardiman, 2004:184), then the life experience of the Prophet (initiator) is a structural description of a Hadith text in which it is stated. The text of the hadith is thus an expression of the history of its time.

2. Meaning behind the text

The interpretation carried out is no longer focused on the correct and objective meaning of the text, but rather on how the "action" perceives itself. The psychology of the reader or interpreter becomes the object of reading in this interpretation. This approach of meaning behind the text rejects theoretical hermeneutics that seeks to find objective meaning. Hans Georg Gadamer, for example, considered it impossible to obtain an objective understanding of a text. According to him, it is impossible for the interpreter to position himself in the position of the author or to know the exact original meaning, because after all, the interpreter always grasps the subjective meaning (King, 2001:138).

The meaning behind the text approach, if applied in interpreting the Hadith, which is included in the categories of readers or interpreters are *rijal al-hadith*, *mukharrij al-hadith*, and *mufassir al-hadith*. This interpretation of the model develops suspicion of their "importance", since it is impossible to obtain an objective understanding of a text. However, the interpreter always grasps its subjective meaning through the "pre-understanding" factor (*schemata*) and the confines of tradition.

In the meaning behind the text, the science of Hadith recognizes the tradition of criticism of the sanad of Hadith. Sanad serves to "prove" the historical process of the occurrence of Hadith. The quality of the sanad of Hadith is measured from the level of intellect, habits, hobbies and others individually. The individual test itself includes aspects of religious integrity, daily behavior, religious perception, aqidah and political beliefs adhered to,

in addition to the test of memory resilience and the level of intelligence in the process of narrating the Hadith (Abbas, 2004:52)

3. Meaning in front of the text

This level of interpretation deliberately seeks to uncover the content of the importance behind the text. By questioning the relationship between micro texts and macro social contexts. This interpretation combines the tradition of textual interpretation, which always sees texts in closed spaces, with the broader context of society. The greatest point of concern of this interpretation is to see the text as a practice of power, which carries a certain ideological value (Eriyanto, 2006:285). Language, socially and historically, is a "form of action" in the dialectical relationship between the text and the social structure. Therefore, meaning must be centered on how texts are formed and shaped from certain social relations and social contexts.

Hermeneutics allows researchers to see how messages are organized, used, and understood. This includes how symbolic processes are used especially in relation to power, ideology, and symbols of language (Jorgensen, 2007:171). Implicitly, Hadith is positioned as the act of "power" of the Prophet (which was later continued in rijal al-Hadith and the mufassir) to make changes, because language is a powerful "form of action" in shaping the desired social structure. Therefore, the meaning must be centered on how the text is formed and formed from certain social relations and social contexts, from the time of the Prophet to the time of interpretation.

With this interpretation, the Hadith is not only seen as a textual arrangement, but also tries to dive into the content of its literal meaning, from the cultural context and the interpretation of transcendence. Hermeneutics seeks to explore meaning by considering the horizons that surround a Hadith text, namely the linguistic horizon of the text (linguistic and social), the

initiator (the capacity of the Prophet), and the reader (mukharrij al-Hadith and mufassir).

The contextualization of the Hadith does feel complicated because of the long time gap between the time of the Prophet and the compilers of the Hadith, and also the differences in the pattern and content of the schools (Luthfi, 2006:267). Therefore, the contextualization of the hadith needs to be directed at the criticism of historical sources with the goal of seeking certainty about the truth of the information recorded, especially the study of the situation when the hadith was "presented", both in the context of the causes of the arrival of the hadith (*asbāb al-wurūd*). The emergence of hadith texts and their sanad (*takhrij al-hadīs*), codification of hadith (*tadwīn al-hadīs*), and interpretation of hadith. In other words, the historical approach needs to be prioritized in the meaning stage in front of the tex considering that the emergence of hadith is always attached to the historical setting, starting from the process of "production", "distribution", to "consumption" of Hadith.

CONCLUSION

Hadith serves as a second source or reference for Muslims after the Qur'an. Therefore, Hadith is important to be researched, studied, and even criticized. There are several reasons why Hadith is important to research and study; The Hadith of the Prophet as one of the sources of Islamic teachings, not all Hadith have been written during the time of the Prophet, there are many falsifications of Hadiths, the process of bookkeeping of Hadith takes a long time, there are many books of Hadith with different methods and arrangements, and the existence of meaningful narrations of Hadiths.

The methods used to assess the quality of the sanad of the Hadith include; Sanad is continuous (*ittishal al-sanad*), rawi is just (*'adalah al-rawi*), rawi is dhabith (strong memorization), there is no irregularity (*'adam al-syudzudz*), and there is no illat (*'adam al-'illah*).

The methods used to assess the authenticity of the Hadith include; Comparing Hadith with the verses of the Quran, comparing several narrations about a Hadith, comparing between two Hadiths, comparing Hadith with common sense and historical facts, criticism of Hadith that does not resemble the words of the Prophet, criticism of Hadith that is contrary to the foundations of sharia and established and standard religious rules, and Criticism of Hadith that contains things that are unreasonable or impossible.

In addition to the methodology that has been standardized above, the hermeneutic approach can also be used to understand the Hadith, which includes; (1) meaning within the text; (2) meaning behind the text; (3) meaning in front of the text. These three layers of interpretation have focuses, goals, and methods that complement each other.

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