

## **SANAD AND MATAN CRITICISM IN THE FRAMEWORK OF HADITH STUDIES**

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### **ABSTRACT**

Sanad and matan criticism in the study of hadith science is a basic concept that needs to be understood and analyzed to strengthen belief in the quality and quantity of the hadith of the Prophet Muhammad. Sanad is a series of hadith narrators starting from friends who got it from Rasulullah to the last narrator. Meanwhile, matan is the content of the hadith itself. In particular, this research is expected to provide an understanding of sanad and matan criticism within the frame of hadith study, to determine the validity of hadith. Using a qualitative approach through library research, the author focuses on the object of the hadiths of the Prophet Muhammad. which have been collected in hadith books or books. The literature study in this research is based on various references, both in the form of books, journals, and articles that are relevant to the theme of the writing. The results of this study indicate that the criticism

of sanad and matan within the framework of hadith science is a science that examines the origins of the hadith transmission, the entire narration in a hadith with the existing characteristics and forms, as well as the matan to determine the quality and quantity of hadith which in turn will determine whether a hadith can be accepted or rejected as evidence in Islamic law.

Keywords: Sanad criticism, matan criticism, hadith studies

### **ABSTRAK**

*Kritik sanad dan matan dalam kajian ilmu hadits merupakan konsep dasar yang perlu dipahami dan dianalisis untuk memperkuat keyakinan terhadap kualitas dan kuantitas hadits Nabi Muhammad SAW. Sanad merupakan rangkaian perawi hadits mulai dari para sahabat yang mendapatkannya dari Rasulullah hingga perawi terakhir. Sedangkan matan adalah isi dari hadits itu sendiri. Secara khusus, penelitian ini diharapkan dapat memberikan pemahaman tentang kritik sanad dan matan dalam kerangka kajian hadits, untuk mengetahui keabsahan hadits. Dengan menggunakan pendekatan kualitatif melalui studi kepustakaan, penulis memfokuskan pada objek hadits-hadits Nabi Muhammad SAW yang telah terkumpul dalam kitab-kitab atau kitab-kitab hadits. Studi pustaka dalam penelitian ini didasarkan pada berbagai referensi, baik berupa buku, jurnal, maupun artikel yang relevan dengan tema penulisan. Hasil penelitian ini menunjukkan bahwa kritik sanad dan matan dalam kerangka ilmu hadits adalah ilmu yang mengkaji asal-usul periwatan hadits, keseluruhan riwayat dalam sebuah hadits dengan ciri dan bentuk yang ada, serta matan sampai menentukan kualitas dan kuantitas hadits yang pada gilirannya akan menentukan diterima atau tidaknya sebuah hadits sebagai hujjah dalam hukum Islam.*

*Kata Kunci: Kritik sanad, kritik matan, kajian hadits*

### **INTRODUCTION**

After the Koran, one of the main sources of Islamic law is the hadith of the Prophet Muhammad. However, because not all hadiths were recorded at the time of the Prophet Muhammad, the process of compiling them took a long time, and the hadith books were also quite large, it is important to study, study, and research these hadiths to be sure of their truth (Rasyid et al., 2021). Most Muslims agree that the Koran and hadith are the primary sources of Islamic law. When trying to reveal the true nature of Islam, these two rules need not be questioned. Thought and study of hadith have not developed in such a way as the Qur'an. In the field of hadith, the existing developments of thought are not in line with the number of hadiths of the Prophet himself, which are hundreds of times greater than the number of verses in the Qur'an. This condition is very understandable, because the hadith as the second source of Islamic teachings, in many differs from the Qur'an.

Sanad is a group of narrators who quote the contents of the hadith from the main source, namely the Prophet Muhammad (Fauziah, 2018; Ismail et al., 2014; Lukman, 2020; Sahab, 2018). Allah SWT has given privileges to the narrators so that they can quote the contents of the hadith. However, there

may be specific requirements that must be met by narrators to guarantee the accuracy or legitimacy of a hadith. This is a result of the rise of conflict and political interests after the death of Usman bin Affan by asking for the authority of various sayings associated with the Prophet Muhammad. As a result, caution must be used when determining the links in a hadith chain, which is often known as the sanad criticism approach. Apart from the sanad, a hadith must also contain a matan (Damanhuri, 2016; Sahab, 2018; Siswanto, 2020). Matan hadith is the content/message of the hadith itself. These two elements, namely sanad, and matan, must be examined/criticized so that a hadith can be known for its quality. Examining these hadiths does not mean that the hadiths of the Prophet Muhammad are forgeries; rather evaluate the legitimacy of these hadiths because the people who narrated them were still ordinary people who occasionally made mistakes, whether intentional or unintentional. Sanad criticism (external criticism) and matan criticism (internal criticism) are the two main topics of hadith research. Both techniques are used to select and classify hadiths that can be maintained until the Prophet Muhammad SAW. and which ones cannot be accounted for or are simply doubtful of the many hadiths scattered in various canonical and non-canonical hadith books.

Matan of hadith is a term used in Islamic scholarship to refer to the actual text or content of a hadith, which is a report or narration about the sayings, actions, or approvals of the Prophet Muhammad or his companions. The matan of hadith is an essential aspect of Islamic scholarship, as it forms the basis of many aspects of Islamic law and theology (Damanhuri, 2016; Ismail et al., 2014; Yahya & Zainuddin, 2021). The importance of the matan of hadith lies in the fact that it serves as a source of guidance for Muslims seeking to understand the teachings and practices of the Prophet Muhammad. Islamic scholars have devoted significant time and effort to studying the matan of hadith in order to determine its authenticity and reliability, as well as to derive legal and theological rulings from it.

In order to understand the matan of hadith, it is important to first understand the concept of isnad, which is the chain of transmission through which a particular hadith has been passed down. The isnad is considered an essential part of the hadith, as it serves as a means of verifying the authenticity and reliability of the narration. By examining the reliability of the narrators in the isnad, scholars can determine the likelihood that the hadith is authentic and accurately reflects the teachings of the Prophet Muhammad. Once the authenticity of the hadith has been established, scholars turn their attention to the matan of the hadith, which is the content of the narration itself. The matan

of hadith can vary in length from a single sentence to several paragraphs, and can cover a wide range of topics related to Islamic law, theology, and morality.

One of the key aspects of studying the matan of hadith is understanding the context in which the narration was made. This includes the historical and cultural context of the time in which the Prophet Muhammad lived, as well as the specific circumstances surrounding the narration itself. By understanding the context in which a particular hadith was narrated, scholars can gain a deeper understanding of its meaning and significance. Another important aspect of studying the matan of hadith is examining the various interpretations and applications of the narration. Islamic scholars have developed a wide range of interpretive methodologies, known as *usul al-fiqh*, which are used to derive legal and theological rulings from the matan of hadith. These methodologies can vary depending on the school of Islamic thought or the specific scholar, and can involve a complex process of analyzing the language, structure, and context of the narration.

The study of the matan of hadith is an ongoing process that has been undertaken by Islamic scholars for centuries. This process involves not only the examination of individual narrations, but also the broader study of the science of hadith, which includes the examination of the reliability of the narrators, the classification of narrations, and the development of interpretive methodologies. In conclusion, the matan of hadith is an essential aspect of Islamic scholarship, providing a rich source of guidance and knowledge for Muslims seeking to understand the teachings and practices of the Prophet Muhammad. Through the examination of the context, meaning, and interpretation of individual narrations, scholars have developed a deep understanding of the principles and values that underpin Islamic law and theology. While the study of the matan of hadith is a complex and ongoing process, it is essential for the continued development of Islamic scholarship and the guidance of Muslims around the world.

The study of sanad and matan from the perspective of hadith science is a basic concept need to be understood and analyzed to strengthen belief in the quality and quantity of the hadith of the Prophet Muhammad. In short, there are several criteria for the validity of hadith, namely *Muttashil* (connection of sanad), *Adil*, *Dhabith* (intellectual of the narrator, no *syadz* and *illat*). In more detail, the author will explain in the discussion. This article specifically examines the method of criticizing sanad and matan within the framework of Hadith study to find out the criticism of sanad and matan so that the quality of a hadith can be known as evidence. in Islamic law. This article uses a qualitative approach through a literature study sourced from books, journals, and articles that are relevant to the theme of writing.

## METHOD

The traditions of the Prophet Muhammad which have been compiled in hadith books or other publications are the center of this research method, which uses qualitative research techniques through library research. It was considered to be used because library research can be an invaluable tool for individuals seeking to gain knowledge and understanding about a particular topic (Gauchi Risso, 2016; Hasanah & Rachman, 2021; Tenopir et al., 2019). Firstly, library research offers access to a wide range of resources. Libraries are often stocked with books, academic journals, and other materials that can provide a deep understanding of a particular subject. This breadth of resources allows individuals to develop a comprehensive understanding of a topic, beyond what they might find through a simple online search. Secondly, library research offers a level of credibility and accuracy that can be difficult to find through other means. Librarians are trained to evaluate sources and ensure that the materials they stock are reliable and accurate. This means that individuals can trust the information they find in a library, and can use it with confidence in their work or research. Thirdly, library research can help individuals develop critical thinking skills. By reading a variety of materials on a particular topic, individuals can develop a deeper understanding of the subject matter and begin to form their own opinions and ideas. This process of critical thinking can be essential for success in academic or professional settings. In summary, library research offers a wealth of benefits for those seeking to gain knowledge and understanding about a particular subject. From access to a wide range of resources, to the credibility and accuracy of the materials, to the development of critical thinking skills, library research is an essential tool for individuals looking to expand their understanding of the world. In addition, in the literature study of this article, systematic efforts were made to answer research problems that had been mapped using various references, including books, journals and articles related to writing materials.

## RESULTS AND DISCUSSION

In the study of hadith, broadly speaking, the study of hadith is divided into two, namely science related to sanad and science related to matan. One must know these two important elements, namely sanad and matan as determinants of the existence and quality of hadith, because these two elements of hadith are important and are closely related to each other, so that if one of them is not present it will affect the validity of the hadith, and can even damage it. existence and quality of a Hadith.

### Sanad's Criticism

The correctness of the hadith sanad depends on how it was passed down from one generation to the next by the narrators. In the Science of Tarikh al-Ruwah and the Science of Jarh wa al-Ta'dil, the narrators in the chain of sanad The aim is to look up the data, assess jarh and ta'dil and whether or not the treatment is accepted.

Although in the end, this activity has a strong influence in determining the authenticity of hadith – from sanad and matan – as one of the normative sources of Islamic teachings, what must be understood is the nature of naqd al-râwî does not depart from research activities that involve humans as subjects (critics/evaluators) as well as objects (the narrators being assessed).

Sanad, as defined by the language, is the support we can rely on and denotes anything that can be attached to or believed in. Sanad, on the other hand, are the successive narrators of hadith, starting with the Companions who received them from the Prophet and ending with the last narrator, according to hadith study nomenclature. The term "sanad" can also refer to the route that leads to the Hadith of Matan .

With this understanding, the sanad in the history of hadith is very important, because news that is declared as a hadith of the Prophet by someone, but the news does not have a sanad, then the news by hadith scholars cannot be called a hadith. If the news is still declared as a hadith by certain people, then the news is declared by the scholars of hadith as a fake hadith or hadith maudhu'.

Syuhudi Ismail quoted one of the hadith experts who formulated the rules of validity of hadith, namely Abu Umr Usman ibn Abd al-Rahman Ibn al- Şalah . He explained that "the hadith of ş ahih is a hadith whose sanad is connected, which is conveyed by a person who is just and *ḍ* *abi* *ṭ* to someone who is 'adl and *ḍ* *abi* *ṭ* another and so on, and does not contain syaḥ and 'illah".

Sanad criticism in hadith studies aims to determine the veracity of a hadith, including whether it comes from the Prophet Muhammad, whether it is uncertain, and whether it is even a false saying attributed only to the Prophet Muhammad.

One can first confirm the truth of the hadith he studied from the perspective of the sanad. More specifically, it can be claimed that the correctness of the isnad is essential for a full understanding of the hadith. Most hadith scholars agree with this point of view. the muhaddisin agree that evaluating the validity of a hadith can be done through a critique of the sanad traced through 5 criteria, namely:

### **1. Muttashil (the chain continues)**

This means that each narrator in the sanad receives it directly from another narrator who conveys it. Al-Khathib al-Baghdadi calls it musnad ,

which is not just muttashil but also marfû (relying on the Prophet Muhammad).

## **2. Adil (narrated by fair narrators)**

All narrators in their sanad are narrators who have the credibility of piety with indications of being consistent in piety and avoiding various sins and being able to maintain muru'ah. To find out the fairness of the narrator is to look at the testimony of current scholars or judgments of critics regarding the narrator in question.

Ibn Hibbān states that a just narrator is a narrator whose behavior during his lifetime shows obedience to Allah in the majority. Therefore, fair rawi at least fulfills the following 5 conditions:

- a. Islam
- b. Preface
- c. Abandon wicked deeds
- d. Leaving the traits that undermine the authority
- e. Not a forgetful person.

## **3. Dhabith (intellectual narrator)**

This means that each narrator in the sanad (including narrators from friends) has intellectual credibility, strong memory, and understanding, so that he can accept the narration conveyed to him, understand and memorize it, and can convey it to others as he has received it.

## **4. Ghair syadz (no irregularities)**

This means that the hadith does not contain syudzudz, irregularities. That is, it was narrated by a narrator who is triqah, and not narrated by another narrator who is triqah or narrated by a narrator who is triqah who differs or contradicts the narration of several other narrators who are also triqah.

## **5. Ghair illat (no defects)**

There are no hidden flaws, which makes hadith texts that are outward of authentic quality turn out to be not of authentic quality. Illat here is not a defect in the hadith that researchers can find out easily, called ṭ'a'n or jarh, for example, a lying narrator, but a hidden defect (illat qadihah) that requires the researcher's carefulness.

The first three criteria apply to a sanad from a particular hadith, while the last two criteria apply to a combination of several sanad paths. One more thing that is usually put forward, namely that narrators from among friends must be considered fair and accepted for their transmission without going

through a research process on their personality based on the dictum "kullu shahabah udul."

Research on the validity of the sanad can be determined through two elements, namely the quality of the rawi and the connection of the sanad. The first element is used to identify the ke - š iqqaḥ's in the narrators in each series of ṭabaqāt sanad, which is aimed at the elements of ke-'adl- an and ḍābi ṭ 's of a narrator. The second element is used to find out the relationship between narrators in terms of whether it is one era, the possibility of meeting, and the relationship between teacher and student.

To examine the conditions of the narrators who were directly involved in the process of transmitting hadith, Rijāl al-Hadīts is a scientific tool that is commonly used. In the study of hadith, this science has two branches, namely Tarikh al-Ruwāḥ and Jarḥ wa al-Ta'dīl. The first branch of science is defined as "the science that deals with the narrators, from aspects related to their narration of hadith. Therefore, the main focus of Tarikh al-Ruwāḥ Science is on the life history of hadith transmitters. Meanwhile, the second branch of knowledge is explained by "the science that discusses the condition of the hadith narrators in terms of whether their transmission is accepted or rejected, which gives the understanding that the main focus is to justify the personal and intellectual qualities of the narrator.

### **Matan's Criticism**

Hadith researchers in carrying out verification whether a hadith originates from the Prophet Muhammad. or not, it turns out not only researching the sanad, but also the mata. Since its inception, the critique of matan has received special attention from the critics of hadith, even in the era of the Companions. As did Aisyah and Umar bin Khattab. At that time, Aisyah criticized Umar bin Khattab for narrating a hadith that she felt contradicted the Koran. This then becomes one of the indications that since the time of the Companions, criticism has been made.

According to its etymology, matan means anything that has a hard peak. This term is arguably Mutun or Mitān in the plural. The part of the surface that is visible from it, as well as the part of the earth that looks conspicuous and solid, is a part of everything that is called matan.

Meanwhile, from a terminological point of view, matan is an editorial of hadith which is a supporting element for its meaning. Such naming is probably based on the reason that this part is the visible part and is the main target of the hadith. Therefore, the naming of matan to represent the hadith editor comes from its etymological meaning.

Concerning the condition of a hadith, classical scholars argue that for an authentic sanad, it is certain that the matan is also valid, so there is no need



for further understanding or re-interpretation. For them, an authentic sanad, then the mata is just practice. This belief is different from modern scholars, who state that an authentic sanad does not necessarily mean that the mata is valid. The implication of this is that hadith research must not stop at the aspect of the sanad, but must also examine the matan critically.

Matan criticism method can be done in several ways:

### **1. Examining the matan by analyzing the quality of the sanad**

All hadith matans must have a sanad. In the study of the science of hadith, that hadith has no meaning if it does not have the elements of sanad and matan. Thus, the two elements are equally important to study, especially on the hadith matan, before researching the matan, the hadith reviewers must first research the hadith sanad. This does not mean that the matan is better or more important than the isnad, but that the matan is only meaningful if the quality of the sanad is known. In this case, the minimum quality of the isnad is dhaif and does not include maudhu' so if it is combined with other narrations, there is a possibility that the sanad will go to a higher level. However, if it has entered the category of maudhu' or maruk then the sanad cannot be tolerated anymore.

### **2. Matan validity rules**

Two main elements must be considered by hadith reviewers, namely, the hadith must avoid the elements of syadz, obscurity and illat or defects as standardization of the validity of a matan.

### **3. The method of criticizing the hadith matan if there is a difference in pronunciation**

#### *a. Using the Muqaranah Method*

This method is used as a way out if in a history of hadith there are several meanings or in one theme. With the muqaranah method, it can be seen that differences in words or meanings in a sanad or hadith can be tolerated or rejected.

#### *b. Using the Ziyadah and Idraj Methods*

Ziyadah is interpreted as an addition in the form of pronunciation or arrangement of sentences from the narrator in the hadith. Meanwhile, according to the terminology of the science of hadith, idraj is inserting or adding a statement originating from the words of the narrator into a hadith, giving rise to a statement that these words come from the Prophet Muhammad because there is no explanation from the matan.

first glance, ziyadah, and idraj have in common, namely additions in the history of the hadith matans. The difference is that idraj comes from the narrator himself, while ziyadah (which fulfills the requirements) is an integral part of the prophet's hadith. This method serves as a solution if there are many narrations on one topic. The muqaranah method can also be used to identify the possibility of ziyadah and idraj, both of which affect the quality of the hadith matan to be examined, especially in terms of whether or not the hadith is used as evidence.

#### **4. Books about research on sanad and matan hadith**

To simply provide general information, the following are some of the types of books needed, although the elements used as a standard for a critique of the Matan Hadith are varied.

- a. The book about Syarh hadith and interpretation of the Qur'an
- b. The book that explains garib al-hadith, asbab al-wurud al hadith , mukhtalif al-hadith, fiqh al-hadith, and mustalah al-hadith
- c. The book about the proposal of fiqh and fiqh
- d. The book about sira h nabawiyah and Islamic history in general.
- e. Books about the science of kalam (Islamic theology)
- f. Arabic mu'jam or Arabic dictionaries.

### **CONCLUSION**

Sanad and matan have an important role in determining the quality and quantity of hadith. If a hadith has a weak sanad (backup), then the hadith cannot be used as argument in Islamic law. Sanad is a series of hadith narrators starting from friends who got it from Rasulullah to the last narrator. While matan is the contents of the hadith itself. In researching the sanad, at least five conditions are needed, namely: Muttashil (the chain is continuous), Fair (narrated by fair narrators), Dhabith (intellectual narrator), Ghair syadz (no irregularities), and Ghair illat (no defects). Furthermore, in researching the matan, what must be considered are: a) examining the matan by looking at the quality of the sanad, b) the validity of the matan, and c) examining the contents of the matan hadith if there are differences in pronunciation.

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