

Methods of Critiquing *Ḍa'īf* and *Mawḍū'* Hadith: Concepts, Methodology, and Its Application in Qur'anic Exegesis

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Abstrak

Penelitian ini bertujuan mengkaji metode kritik hadis terhadap hadis *Ḍa'īf* dan *mawḍū'* dalam tafsir Al-Qur'an serta merumuskan model integratif yang sistematis dalam menyeleksi riwayat hadis dalam penafsiran. Permasalahan utama adalah masih ditemukannya penggunaan hadis lemah dan palsu dalam tafsir yang berpotensi menimbulkan distorsi makna Al-Qur'an, sementara belum ada model metodologis yang secara komprehensif mengintegrasikan kritik sanad, matan, dan konteks penafsiran. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*), melalui pengumpulan data dari sumber primer dan sekunder, kemudian dianalisis menggunakan teknik analisis isi (*content analysis*) dan analisis komparatif. Hasil penelitian menunjukkan bahwa kritik hadis dalam tafsir meliputi kritik sanad dan kritik matan, namun belum diterapkan secara sistematis. Aplikasi konkret ditemukan dalam *Tafsir Ibnu Katsir* dan *Tafsir al-Manar*, yang membuktikan bahwa hadis-hadis *Ḍa'īf* dan *mawḍū'* dapat diidentifikasi melalui analisis rantai perawi dan uji isi. Oleh karena itu, penelitian ini menawarkan model integratif yang menggabungkan analisis sanad, matan, dan konteks tafsir secara simultan. Model ini dinilai lebih komprehensif dalam menjaga validitas penafsiran Al-Qur'an dan memberikan kontribusi metodologis bagi pengembangan kajian tafsir berbasis kritik hadis yang kritis dan kontekstual.

Kata Kunci: Kritik hadis, Hadis *Ḍa'īf*, Hadis *mawḍū'*, Tafsir Al-Qur'an

Abstract

This study aims to examine the methods of hadith criticism applied to *Ḍa'īf* (weak) and *mawḍū'* (fabricated) hadiths in Qur'anic exegesis, as well as to formulate a systematic integrative model for selecting hadith narrations in interpretation. The main problem lies in the continued use of weak and fabricated hadiths in tafsir, which has the potential to distort the meaning of the Qur'an, while no comprehensive methodological model has yet been developed to integrate *isnād* (chain of transmission), *matn* (content), and the interpretive context. This research employs a qualitative approach with a library research design, collecting data from primary and secondary sources, which are then analyzed using content analysis and comparative analysis techniques. The findings reveal that hadith criticism in tafsir encompasses both *isnād* criticism and *matn* criticism; however, these approaches have not been implemented systematically. Concrete applications are found in *Tafsir Ibn Kathir* and *Tafsir al-Manar*, demonstrating that *Ḍa'īf* and *mawḍū'* hadiths can be identified through analysis of the chain of narrators and examination of the content. Therefore, this study proposes an integrative model that simultaneously combines *isnād* analysis, *matn* analysis, and the contextual

framework of tafsir. This model is considered more comprehensive in safeguarding the validity of Qur'anic interpretation and contributes methodologically to the development of tafsir studies grounded in critical and contextual hadith criticism.

Keywords: *Hadith criticism, ḍa'īf hadith, mawḍū' hadith, Qur'anic exegesis*

INTRODUCTION

The Qur'an, as the primary source of Islamic teachings, possesses universal and comprehensive characteristics; however, not all of its verses can be understood textually without additional explanation. In this regard, the Prophet's hadith functions as an explanation (*bayān*) of the Qur'an (QS. an-Nahl: 44). This verse indicates that Prophet Muhammad (peace be upon him) was tasked with explaining the Book of Allah, and these explanations are classified as hadith. The Qur'an is general and universal (*kullī* and *'āmm*), while detailed and specific aspects are found in hadith. The function of *bayān* serves as clarification, making it necessary to understand the Qur'an comprehensively, whether through explaining general meanings (*mujmal*), specifying limitations (*taqyīd*), or establishing rulings not explicitly stated in the Qur'an. Therefore, hadith holds a highly strategic position in the tradition of Qur'anic exegesis, particularly in *tafsīr bi al-ma'thūr*.¹

In the practice of interpretation, hadith is often used as a primary reference by *mufassirūn*. However, issues arise when not all hadith employed are of authentic quality. In the history of hadith transmission, there have been instances of fabricated hadith (*mawḍū'*) and weak hadith (*ḍa'īf*), influenced by political, ideological, and group interests.² This condition has led to the inclusion of invalid narrations in tafsir literature, potentially obscuring the meaning of the Qur'an. Based on this, some individuals have attempted to exploit hadith for personal gain by falsely attributing statements to the Prophet (peace be upon him) through the creation of fabricated hadith (*mawḍū'*).³

Several recent studies reveal that the use of weak (*ḍa'īf*) and fabricated (*mawḍū'*) hadiths in tafsir remains a serious problem in contemporary Islamic studies. A study by Bela Indahsariputri identifies the phenomenon of *ad-dakhīl* (infiltration) in Qur'anic exegesis discourse, focusing on the presence of *mawḍū'* hadiths in *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān* by al-Tabari. This work is widely known as *Umm al-Tafāsīr*, yet it is not free from scholarly criticism, as it contains narrations

¹ Ola Alifiyanti Zahra Purnama, Farhan Daffa Amrulloh, and Azis Arifin, "Fungsi Hadist Terhadap Al-Qur'an," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024): 226.

² Moh Fatkur Rohman, "Historicity of Hadith Studies: Paradigm of Understanding, Transmission, and Contemporary Hadith Studies," *Al-Mujtama: Journal of Social Sciences* 1, no. 2 (2025): 88-102. <http://dx.doi.org/10.30829/al-mujtama.v1i2.24373>.

³ Faisol Nshar Bin Madi M, *Studi Ulum Al-Hadis*, (Jember: STAIN Jember Press, 2019), 105-16.

considered unreliable in terms of *sanad*.⁴ Research by Said Agil Husin Al-Munawar emphasizes that weak hadith criticism in tafsir may lead to inaccurate religious understanding that tends to be normative without a strong methodological foundation. His findings show that earlier scholars had already developed three methods of hadith criticism since the time of the Prophet, which continued to evolve after the generation of the Companions, with scholars demonstrating rigor and precision in hadith criticism.⁵

In the tradition of hadith scholarship, scholars have developed methods of hadith criticism (*naqd al-ḥadīth*) encompassing two main aspects: *sanad* criticism and *matn* criticism.⁶ *Sanad* criticism focuses on the continuity of transmission and the credibility of narrators, while *matn* criticism emphasizes the conformity of hadith content with the Qur'an, authentic hadith, as well as rationality and historical facts.⁷ Among the many branches of *ʿulūm al-ḥadīth*, it must be acknowledged that the study of *tawārīkh al-mutūn* has received relatively little attention from hadith scholars. In fact, this method can strengthen *matn* criticism through historical analysis (*tawārīkh al-mutūn*), aiming to understand the context of hadith emergence more comprehensively.⁸

Although the methodology of hadith criticism has developed significantly, its application in Qur'anic exegesis has not yet been carried out systematically. Most previous studies discuss hadith criticism within the general framework of hadith sciences without specifically linking it to interpretive practices. In classical tafsir works such as *Tafsīr al-Qur'ān al-Adzīm* by Ibn Kathir, the use of hadith is highly dominant and requires strict verification to avoid distortion of meaning.⁹ In addition, contemporary hadith studies indicate a paradigm shift from a normative approach toward an integrative and multidisciplinary approach. Research by Ade Pahrudin shows that modern hadith studies have developed toward integration with various disciplines, such as hermeneutics, anthropology, and social studies.

⁴ Bela Indasaputri, "Ad-Dakhil Fii At-Tafsir ; Hadis Mawḍū' Dalam Kitab Tafsir At-Thabari," *Jurnal Kajian Agama Dan Dakwah* 18, no. 2 (2026): 1–6.

⁵ Said Agil Husin Al-Munawar, "Penggunaan Dan Penyalahgunaan Hadis Dalam Kehidupan (Pengamalan Hadis Daif Dalam Ritual Keagamaan)," *Ushuluna: Jurnal Ilmu Ushuluddin* 3, no. 2 (2020): 222–237

⁶ Hedhri Nadhiran, "Tela'ah Metodologis", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 15, no. 1 (April 16, 2016): 91–109. <https://doi.org/10.19109/jia.v15i1.482>.

⁷ Muhammad Musthafa Al-'Azhimy, *Manhaj Al-Naqd Inda Al-Muhaddisin, Nasy'atun Wa Tarikuhu* (Riyad: Maktabat al-Kausar, 1990).

⁸ Ubaidillah, et al., *Studi Pemikiran Hadis Di Indonesia* (Tulungagung: Akademia Pustaka, 2021), 103–6.

⁹ Dhea Cahyani and Kharis Nugroho, "An Analytical Study of the Concept of Time in the Qur'an, Surah Al-Ashr: Ibn Kathir's Tafsir," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2024, 2340–41, <https://doi.org/10.23917/iseth.5148>.

However, this integration has not been optimally applied in tafsir studies, particularly in the context of criticizing weak (*ḍa'īf*) and fabricated (*mawḍū'*) hadith.¹⁰

Based on a review of previous studies, several significant research gaps can be identified. *First*, the study by Bela Indahsari Putri focuses specifically on the phenomenon of *ad-dakhīl* in *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān* without formulating a generalizable methodological model.¹¹ *Second*, the research of Said Agil Husin Al-Munawar emphasizes the impact of weak hadith usage in religious rituals rather than tafsir methodology.¹² *Third*, the study by Ade Pahrudin on the typology of contemporary hadith studies is descriptive-classificatory and does not address the operational application of hadith criticism in tafsir.¹³ *Fourth*, studies on *sanad* criticism and *matn* criticism^{14,15} remain partial and are not integrated within the context of Qur'anic exegesis.^{16,17}

The distinction of this research from previous studies lies in its focus on integrating three dimensions of criticism simultaneously: *sanad* criticism, *matn* criticism, and contextual analysis of interpretation, supported by concrete applications in selected tafsir works. Thus, this study fills a gap not addressed by earlier scholarship. This research proposes a model of hadith criticism in tafsir that systematically combines analysis of *sanad*, *matn*, and interpretive context. This model is expected to provide theoretical contributions to the development of tafsir methodology, as well as practical contributions for scholars in producing more critical, valid, and academically accountable tafsir studies.

RESEARCH METHOD

This study employs a qualitative approach with a library research design. This approach is chosen because the object of study consists of concepts, theories,

¹⁰ Ade Pahrudin, "Tipologi Studi Hadis Kontemporer Di Indonesia (Studi Terhadap Artikel Jurnal Terindeks Moraref Tahun 2017-2021)," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 593–603.

¹¹ Indasaputri, "Ad-Dakhil Fii At-Tafsir ; Hadis Mawḍū' Dalam Kitab Tafsir At-Thabari," 1–6.

¹² Al-Munawar, "Penggunaan Dan Penyalahgunaan Hadis Dalam Kehidupan (Pengamalan Hadis Daif Dalam Ritual Keagamaan)," 27–49.

¹³ Pahrudin, "Tipologi Studi Hadis Kontemporer Di Indonesia (Studi Terhadap Artikel Jurnal Terindeks Moraref Tahun 2017-2021)," 593–603.

¹⁴ Ayu Karina, Rio Kurniawan, and Mus'īdul Millah, "Penelitian Hadis Dhaif Melalui Perspektif Tāriḥ Al-Ruwāh: Analisis Kritis Terhadap Validitas Perwayatan," *Jurnal Sosial Teknologi* 5, no. 6 (2025): 1779–90, <https://doi.org/10.59188/journalsostech.v5i6.32230>.

¹⁵ Im Rahman and elda putri Ssb.Maya Fitri Sulastri, "Metodologi Penelitian Hadis : Antara Kritik Sanad," *Jurnal Al Qur'an Dan Hadis* 2, no. 2 (2025): 233–46, Hadith, Criticism, Sanad, Matan, Validity.

¹⁶ Nur Alim, Zidny Irfanal Haqq, and Subehan Khalik. "Kritik Matan Hadis: Validitas Epistemologi Klasik dan Modern." *El-Mizzi: Jurnal Ilmu Hadis* 4, no. 1 (2025): 51-73.

¹⁷ Nur Aisyah and Ahmad Saleh Rambe, "Metodologi Penelitian Hadis (Teknik , Syarat Penelitian Hadist Periode Klasik-Kontemporer)" 6, no. 1 (2026): 4778–83.

and practices of hadith criticism in Qur'anic exegesis derived from written sources, both classical and contemporary. Library research enables an in-depth analysis of relevant scholarly literature related to the research theme.¹⁸

Data collection is carried out in four stages. *First*, identification of primary sources, namely classical hadith collections (*Kutub al-Tis'ah*), tafsir works (*Tafsir Ibn Kathir*, *Tafsir al-Manar*, *Tafsir al-Tabari*), and *'ulūm al-ḥadīth* works such as *Taysir Muṣṭalah al-Ḥadīth* and *Manhaj al-Naqd*. *Second*, exploration of secondary sources in the form of national and international journals, conference proceedings, and contemporary academic books relevant to hadith criticism and tafsir methodology. *Third*, selection and verification of sources based on relevance, authoritativeness, and publication quality. *Fourth*, documentation and categorization of data according to thematic focus.

The data analysis techniques used in this study are: (1) content analysis, namely an in-depth examination of textual content from primary and secondary sources to identify concepts, methods, and practices of hadith criticism in tafsir; (2) comparative analysis, namely comparing the views of various scholars and researchers regarding hadith criticism methods and their application in different tafsir works; and (3) critical analysis, namely evaluating the strengths and weaknesses of existing approaches and formulating a more comprehensive integrative model.

The operational steps of analysis are as follows: *first*, data are collected and classified based on themes (concepts of *ḍa'īf/mawḍū'* hadith, *sanad* criticism methods, *matn* criticism methods, and application in tafsir); *second*, each theme is analyzed in depth using a content analysis approach; *third*, the results are compared across sources to identify patterns, similarities, and differences; *fourth*, based on the synthesis of the analysis results, an integrative model of hadith criticism in tafsir is formulated.

RESULTS AND DISCUSSION

Concept of *ḍa'īf* and *Mawḍū'* Hadith in Qur'anic Exegesis

1. *ḍa'īf* hadith

The term *ḍa'īf* linguistically means "weak," as the opposite of *qawī* (strong).¹⁹ Thus, a *ḍa'īf* hadith, in its linguistic sense, refers to a weak or unreliable narration. In terminological usage, a *ḍa'īf* hadith is a narration that does not meet the requirements of acceptance (*qabūl*) as found in *ṣaḥīḥ* or *ḥasan* hadiths, either in whole

¹⁸ Nabilah Rohadatul Aisyah, "Rekonstruksi Model Penelitian Tafsir: Metode Dan Pendekatan Dalam Memahami Makna Al-Qur'an", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (April 21, 2025): 320–348. <https://doi.org/10.19109/jsq.v5i1.25815>.

¹⁹ Mahmud Thahan, *Taysir Mushthalahul Hadis* (Beirut: Dār al-Fikr, 1977), 52.

or in part. This includes deficiencies in the continuity of the chain of transmission (*ittiṣāl al-sanad*), the integrity and precision of narrators (*‘adālah* and *ḍabṭ*), or the presence of hidden defects (*‘illah*) or irregularities (*shādh*).

The degree of weakness varies depending on the severity of the deficiency in the narrators. A mildly weak hadith may gain strength when supported by other narrations through different chains. The weakness of a sanad is related to all narrators except the Companions (*ṣaḥābah*), since all Companions are considered *‘udūl*. *‘Adālah* refers to consistency and integrity in religious commitment and practice, honesty in transmitting from the Prophet (peace be upon him), noble character, and avoidance of actions that damage personal integrity, although they are not infallible from mistakes, forgetfulness, or sin, but such matters do not negate their overall reliability.²⁰

In terminological terms, Imām al-Nawawī defines a *ḍa‘īf* hadith as:

مَا لَمْ يَجْمَعْ صِفَةَ الصَّحِيحِ، أَوْ الْحَسَنِ، بِفَقْدِ شَرْطٍ مِنْ شُرُوطِهِمَا أَوْ أَكْثَرَ

“Hadith that lacks one or more of the conditions of a *ṣaḥīḥ* or *ḥasan* hadith”.²¹

Meanwhile, Muḥammad ‘Ajjāj al-Khaṭīb defines a *ḍa‘īf* hadith as:

كُلُّ حَدِيثٍ لَمْ يَجْتَمِعْ فِيهِ صِفَاتُ الْحَدِيثِ الْمَقْبُولِ

“Any hadith in which the qualities of an acceptable (*maqbul*) hadith are not fulfilled.”²²

Other scholars define a *ḍa‘īf* hadith as:

مَا فَقَدَ شَرْطًا مِنْ شُرُوطِ الْحَدِيثِ الْمَقْبُولِ

“Hadith that loses one of its conditions as an acceptable (*maqbul*) hadith.”²³

Based on the various definitions presented above, it can be concluded that a *ḍa‘īf* hadith is a weak narration in which the conditions of an acceptable hadith are not fulfilled, whether those required for a *ṣaḥīḥ* or *ḥasan* hadith. This weakness occurs due to the discontinuity of the chain of transmission (*sanad*) or defects in the narrators.²⁴ The causes of weakness in hadith can be classified into three main factors: *first*, weakness due to a defective or interrupted *sanad*; *second*, weakness due to the lack of integrity (*‘adālah*) or precision (*ḍabṭ*) of the narrators; and *third*, weakness due to irregularity (*shudhūdh*) or hidden defects (*‘illah*).

²⁰ Nur ad-Din ‘Itr, *Manhaj An-Naqd Fi ‘Ulum Al-Hadith* (Beirut: Dār al-Fikr, 2016), 247.

²¹ Fatchur Rahman, *Ikhtishar Mushthalahul Hadits* (Banjarmasin: PT Alma‘arif, 1974), 166.

²² Rahman, *Ikhtishar Mushthalahul Hadits*.

²³ Nuruddin ‘Itr, *Ulumul Hadis* (Bandung: Rosda, 2012), 51.

²⁴ Khansa Nazem Jassim, and Abdul Sattar Ibrahim Saleh, "Examples of Conflicted Narrators in the Book Tahdheeb Al-Tahdheeb by Al-Hafiz Ibn Hajar: A Comparative Study," *Journal of Posthumanism* 5, no. 5 (2025): 399-411.

Thus, a *ḍa'īf* hadith is a narration that does not meet the requirements of *ṣaḥīḥ* and *ḥasan* hadiths. A *ḍa'īf* hadith is not the same as a *mawḍū'* (fabricated) hadith. A *ḍa'īf* hadith is indeed attributed to the Prophet Muhammad (peace be upon him), but its narrators have weak memory or credibility, or there is a break in its chain of transmission. Meanwhile, a *mawḍū'* hadith is information falsely attributed to the Prophet Muhammad (peace be upon him), whereas in reality it is not his statement. Scholars agree that acting upon a *ḍa'īf* hadith is permissible, as long as it does not relate to legal rulings of halal and haram or matters of creed (*'aqīdah*), and is limited to *faḍā'il al-a'māl*, namely virtuous deeds.

2. *Mawḍū'* hadith

The word *mawḍū'* derives from the root *waḍa'a*, *yaḍa'u*, *waḍ'an fa huwa mawḍū'*, which carries the meanings of *al-isqāṭ* (to put down or place), *al-iftirā' wa al-ikhtilāq* (fabrication or invention), and *al-tark* (abandonment). In the terminology of hadith scholars, a *mawḍū'* hadith is defined as: "Something falsely attributed to the Prophet (peace be upon him) in the form of fabrication and lies, meaning that he neither said it, did it, nor approved it."²⁵ A *mawḍū'* hadith is therefore a narration that has been invented or falsely ascribed to the Prophet.²⁶

The difficulty in directly identifying *mawḍū'* hadiths highlights the importance of hadith criticism methods. Scholars have identified several indicators, including unreliable narrators, fabricated or broken chains of transmission (*sanad*), and content that contradicts the Qur'an, authentic hadiths, sound reason, or historical facts. In addition, exaggerated promises of reward or punishment, as well as narrations that support particular political or sectarian interests, are also important signs of fabrication.

Characteristics of *ḍa'īf* and *Mawḍū'* Hadith in Qur'anic Exegesis

1. Characteristics of *ḍa'īf* Hadith in Tafsir

A *ḍa'īf* hadith is a narration that does not meet the criteria of an acceptable (*maqbul*) hadith, whether due to weaknesses in its *sanad* or *matn*. In the context of Qur'anic exegesis (*tafsir al-Qur'an*), *ḍa'īf* hadiths have distinct characteristics, as they are often used as supporting material in interpretation, particularly in non-legal aspects such as narratives, moral encouragement, and *faḍā'il al-a'māl*.

In general, the main characteristic of a *ḍa'īf* hadith lies in the incompleteness of the conditions of authenticity, such as discontinuity in the chain of transmission (*sanad*), weak credibility of narrators, or the presence of hidden defects (*'illah*) in

²⁵ Ajaj Al-Khatib, *Ushul al-Hadist As-Sunnah Qabla At-Tadwin*, (Kairo: Maktabah Wahbah 1981), 415.

²⁶ Mahmud Abu Rayah, *Adlwa' 'Ala Sunnah al-Muhammadiyah*, (Mesir: Dar al-Ma'arif, t.th), 119.

transmission. A *ḍaʿīf* hadith is not entirely rejected, but it also cannot serve as a primary legal proof (*ḥujjah*) in Islamic law.²⁷ In tafsir, the first characteristic of *ḍaʿīf* hadith is its limited and selective use. Some studies show that *ḍaʿīf* hadiths are still used by *mufassirūn* to support the explanation of verses, as long as they do not contradict the Qurʾan and authentic hadiths. This aligns with findings that *ḍaʿīf* hadiths are commonly used in the domain of *faḍāʾil al-aʿmāl*, rather than in legal rulings or matters of creed (*ʿaqīdah*).²⁸

The second characteristic is the dominance of *ḍaʿīf* hadiths in narrative-based tafsir. In several classical exegesis works, *ḍaʿīf* narrations frequently appear in the interpretation of Qurʾanic stories (*qāṣaṣ al-Qurʾan*) and *isrāʾīliyyāt*. This occurs because *mufassirūn* often require supplementary illustrations for verses, even if the narrations used do not always possess strong chains of transmission.²⁹ The third characteristic is its connection to weaknesses in narrators and chains of transmission. Recent studies indicate that one of the main causes of weakness lies in the biographical conditions of narrators (*tārīkh al-ruwāt*), such as weak memory or unclear identity.³⁰

However, research also shows that the use of *ḍaʿīf* hadith in tafsir carries methodological risks, particularly the potential distortion of Qurʾanic meaning if applied without proper criticism. Therefore, a rigorous hadith criticism approach is required to prevent misuse in interpretation. The fourth characteristic is the potential improvement of *ḍaʿīf* hadiths. In some cases, a *ḍaʿīf* hadith may be elevated in status when supported by other stronger narrations (*ḥasan li-ghayrih*). This indicates that *ḍaʿīf* hadiths are not always static but may gain strength through comparative analysis of their chains of transmission.³¹

2. Characteristics of *Mawḍūʿ* Hadith in Qurʾanic Exegesis

A *mawḍūʿ* hadith is a fabricated narration that does not originate from the Prophet Muhammad (peace be upon him). Therefore, in Qurʾanic exegesis (*tafsir al-Qurʾan*), its existence must be rejected absolutely. The main characteristic of a *mawḍūʿ* hadith is its fabricated nature (*fabricative*), meaning it is intentionally invented for specific purposes such as political interests, ideological agendas, or

²⁷ Sekar Harum Pratiwi et al., "Klasifikasi Hadits Berdasarkan Kualitas: Kajian Tentang Sahih, Hasan, Dan Dhaif," *Jurnal Media Ilmu* 3, no. 2 (2024): 186–89.

²⁸ A. Khodijah Nur Tsalis, dkk, "Perspektif Ulama Hadis Dan Fikih Terhadap Hadis Dhaif: Analisis Hadis Dhaif Dalam Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia" 32, no. June (2025): 530–55.

²⁹ Wardatun Nadhiroh, "Memahami Narasi Kisah Al-Qurʾan Dengan Narrative Criticism (Studi Atas Kajian A.H. Johns)," *Jurnal Ilmiah Ilmu Ushuluddin* 12, no. 2 (2016): 213–238.

³⁰ Karina, Kurniawan, and Millah, "Penelitian Hadis Dhaif Melalui Perspektif Tārīkh Al-Ruwāh: Analisis Kritis Terhadap Validitas Perwayatan," 1779–1792.

³¹ Sekar Harum Pratiwi et al., "Klasifikasi Hadits Berdasarkan Kualitas: Kajian Tentang Sahih, Hasan, Dan Dhaif," 183–89.

religious legitimization.³² In addition, *mawḍūʿ* hadiths generally contradict the Qurʾan, authentic hadiths, sound reason, and historical facts. Another prominent feature is an invalid chain of transmission (*sanad*), either stemming from unreliable narrators or, in some cases, having no chain of transmission at all.

In the context of tafsir, *mawḍūʿ* hadiths are often found in narrative-based exegesis related to stories (*isrāʾīliyyāt*) that are exaggerated and imaginative. This indicates that the need to elaborate narrative explanations in tafsir often creates an entry point for inauthentic reports to be included.³³

Method of Hadith Criticism in Qurʾanic Exegesis

Hadith criticism among hadith scholars is known as *naqd al-ḥadīth*. The term *al-naqd*, in its linguistic sense, means to criticize, to evaluate, and to distinguish between what is good and what is bad. In the context of hadith studies, criticism refers more to the activity of scholarly examination rather than condemnation of the hadith itself. To explain hadith criticism (*naqd al-ḥadīth*) as mentioned above, scholars have divided it into two forms: (1) *naqd al-khārijī* (sanad criticism) and (2) *naqd al-dākhilī* (matn criticism).³⁴

Sanad criticism in tafsir refers to the scientific process of verifying the authenticity of hadith narrations used by *mufasssīrūn*, including tracing the continuity of transmitters, their integrity (*ʿadālah*), and precision (*dabt*) to ensure the purity of Qurʾanic meaning from fabricated or weak hadiths. Methodologically, sanad criticism includes: (1) collecting all versions of hadith used in tafsir from primary sources; (2) examining the biographies of narrators (*ʿilm al-rijāl*) to verify their integrity and reliability; (3) ensuring there is no break in the chain of transmission (*inqiṭāʿ*); and (4) checking that the hadith does not contradict the Qurʾan, mutawātir hadith, or sound reason.³⁵

Meanwhile, matn criticism includes: (a) conformity with the Qurʾan, meaning the hadith must not contradict clear (*ṣariḥ*) verses of the Qurʾan; (b) conformity with mutawātir or authentic hadiths, meaning it must not oppose higher-level narrations; (c) conformity with reason and historical facts, meaning it must not contain logical impossibilities or historically inaccurate claims; and (d) linguistic standards, meaning it must not contain flawed Arabic expression (*rakākah al-lafẓ*) that could not

³² Fikri Jayyid and Isa Anshory, "Hadits Mawḍūʿ (Palsu): Studi Sejarah, Ciri, Dan Upaya Ulama Dalam Menjaga Keaslian Sunnah," 138–41.

³³ Nur Afrizal, "Kontribusi Dan Peran Ulama Mencegah Hadits Maudhuʿ," *An Nida* 38, no. 2 (2013): 69–76.

³⁴ Alfiah Fitriadi Sujai, *Studi Ilmu Hadis* (Jakarta: Kreasi Edukasi, 2006), 177.

³⁵ Misbahuddin Asaad, "Kritik Hadis Berdasarkan Metodologi Hadis," *Farabi* 16, no. 1 (2019): 19–33, <https://doi.org/10.30603/jf.v16i1.1032>.

reasonably be attributed to the Prophet (peace be upon him).³⁶ Recent research shows that hadith criticism methods should not focus solely on *sanad*, but require an integrated and proportional combination of both *sanad* and *matn* criticism.³⁷

Application of Hadith Criticism in Qur'anic Exegesis

The application of hadith criticism in Qur'anic exegesis represents the practical implementation of *sanad* and *matn* criticism methods in evaluating narrations used by *mufasssirūn*. In practice, hadith criticism is not merely theoretical, but is directly applied in selecting, clarifying, and evaluating hadiths within interpretation.³⁸

1. Application of hadith criticism in *Tafsīr Ibn Kathīr*

Ibn Kathir is known as a *mufasssir* who applied hadith criticism very rigorously. One concrete example can be found in his interpretation of QS. Al-Baqarah [2]: 102 concerning the story of Hārūt and Mārūt. In interpreting this verse, Ibn Kathīr cites a hadith narrated through the chain of Ibn 'Abbās, but later criticizes its *sanad* because it contains narrators considered *ḍa'īf* by scholars of *rijāl*.³⁹

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ
كَانُوا يَعْلَمُونَ

"And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. Yet they did not teach anyone until they said, 'We are only a trial, so do not disbelieve.' And people learned from them that by which they caused separation between a man and his wife. But they could not harm anyone through it except by permission of Allah. And they learned what harmed them and did not benefit them. And they certainly knew that whoever purchased it would have no share in the Hereafter. Miserable indeed was that for which they sold themselves, if only they knew." (QS. al-Baqarah [2]: 102).

³⁶ Jalāl al-Dīn 'Abd al-Rahmān ibn Abi Bakr al-Suyūṭī, *Tadrīb Al-Rāwī Fi Sharḥ Taqrīb Al-Nawawī*, n.d.

³⁷ Nur Alim, Zidny Irfanal Haqq, and Subehan Khalik. "Kritik Matan Hadis: Validitas Epistemologi Klasik dan Modern." *El-Mizzi: Jurnal Ilmu Hadis* 4, no. 1 (2025): 51-73.

³⁸ Rahman and Sulastrī, "Metodologi Penelitian Hadis : Antara Kritik Sanad, *Jurnal Al-Qur'an dan Hadis* 2, no. 2 (2025), 233-46.

³⁹ Ibnu Katsir, *Tafsīr Al-Qur'an Al-Azhim* (Beirut: Dār al-Fikr, n.d.).

Another more specific example is the hadith concerning the virtues of reciting certain surahs, which are narrated at the end of several tafsir works. Ibn Kathir firmly rejected such narrations, including the hadith stating:

مَنْ قَرَأَ سُورَةَ الْبَقَرَةِ أُلِيَ تَأْجِلاً فِي الْجَنَّةِ

“Whoever recites Surah al-Baqarah will be granted a crown in Paradise...”

Ibn Kathir considered this hadith *mawḍū‘* because its *sanad* contains a narrator named Wahb ibn Wahb Abū al-Bakhtarī, whom hadith scholars (*muhaddithūn*) identified as a fabricator (*kadhhdhāb*). From the perspective of *matn* criticism, the hadith also contains *rakākah* (linguistic irregularity) and excessively exaggerated promises of reward that are inconsistent with the rhetorical style of the Prophet (peace be upon him).⁴⁰

The *sanad* analysis of this fabricated hadith concerning the virtues of Surah al-Baqarah includes: (1) the narrator Wahb ibn Wahb was declared *matruk* (abandoned) by Ahmad ibn Hanbal, Yahya ibn Ma'in, and Al-Bukhari; (2) there is *inqiṭā‘* (discontinuity) between Jābir al-Ju‘fī and Abī al-Ṭufayl; and (3) from the perspective of *matn*, the narration contradicts the Qur’anic principle that reward cannot be attained merely through recitation without understanding. Therefore, the hadith is classified as *mawḍū‘* and cannot be used as a basis for interpretation.⁴¹

2. Application of hadith criticism in *Tafsīr al-Manār*

Rashid Rida, in *Tafsīr al-Manār*, was highly critical of *ḍa‘īf* hadiths incorporated into Qur’anic interpretation, particularly those related to superstition and unfounded beliefs. A concrete example of his application of hadith criticism can be found in his interpretation of QS. Al-Fātiḥah [1]: 1-7.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rashid Riḍā criticized several narrations cited by earlier *mufasssirūn* regarding the excessive virtues of the *basmalah*, including a hadith claiming that the *basmalah* possesses merits equivalent to the entire Qur’an.⁴²

He applied *matn* criticism by arguing that such claims contradict the principles of the Qur’an itself. From the perspective of *sanad* criticism, he referred to the assessments of hadith scholars who considered the chain of transmission to be *mursal* (disconnected) and containing narrators classified as *majhūl* (unknown). Therefore, he rejected the hadith and interpreted the *basmalah* based on its linguistic

⁴⁰ Ibnu Katsir, *Tafsir Al-Qur’an Al-Azhim* Juz 1 (Beirut: Dār al-Fikr, n.d.) 214–15.

⁴¹ Ahmad ibn Hanbal, *Musnad Ahmad*, Hadis No. 14110; lihat juga Al-Albani, *Silsilah al-Ahadis al-Dha‘ifah wa al-Mawḍū‘ah*, No. 4

⁴² Ibnu Katsir, *Tafsir Al-Qur’an Al-Azhim* Juz 2 (Beirut: Dār al-Fikr, n.d.) 87.

meaning and the contextual relevance of Qur'anic verses, without relying on invalid narrations.⁴³

3. Application of hadith criticism in the tafsir of *Āyāt al-Aḥkām*

In the tafsir of legal verses (*āyāt al-aḥkām*), the standards of hadith criticism are applied most rigorously. *Da'if* hadiths cannot be used as the basis for *istinbāt* (legal deduction). A concrete example can be found in the interpretation of QS. Al-Baqarah [2]: 228 concerning the waiting period (*'iddah*) of divorced women.⁴⁴

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"Divorced women shall wait by themselves for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have a better right to take them back during that period if they desire reconciliation. Women have rights similar to those against them according to what is reasonable, but men have a degree over them. And Allah is Almighty, All-Wise." (QS. al-Baqarah [2]: 228).

There is a *da'if* hadith stating that the *'iddah* of a divorced pregnant woman ends immediately upon childbirth, even if delivery occurs only one hour after divorce. Mufasssirūn who applied strict hadith criticism, such as Ibn Kathir and Rashid Rida, rejected the use of this weak narration as a legal basis and instead prioritized authentic narrations from al-Bukhari and Muslim ibn al-Hajjaj, which affirm that the *'iddah* of a pregnant woman lasts until childbirth. From the perspective of *sanad* criticism, the weak narration contains a narrator categorized as *layyinu al-ḥadīth* (weak in hadith transmission), thus failing to meet the requirements to serve as a legal proof (*hujjah*) in deriving rulings.⁴⁵

Furthermore, contemporary studies indicate that the application of hadith criticism does not stop at evaluating authenticity alone, but also includes contextual analysis, such as considering the historical and social background of a hadith. This approach strengthens the accuracy of interpretation and prevents overly literal and disproportionate understandings.⁴⁶

⁴³ Rasyid Ridha, *Tafsir Al-Manar, Juz I* (Kairo: Dar al-Manar, 1947), 9.

⁴⁴ Muhammad Nasiruddin al-Albani, *Silsilah Al-Aḥadīṣ Al-Dḥa'ifah Wa Al-Mawḍū'ah, Juz I* (Beirut: al-Maktab al-Islami, 1992), 55–57.

⁴⁵ M. Rizki Syahrul Ramadhan, "Metode Kritik Hadis Ali Mustafa Yaqub; Antara Teori Dan Aplikasi," *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020), 35.

⁴⁶ R. M. Rizki Syahrul Ramadhan, "Metode Kritik Hadis Ali Mustafa Yaqub; Antara Teori Dan Aplikasi," *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020), 23–44.

Integrative Model of Hadith Criticism in Tafsir

This study finds that hadith criticism in Qur'anic exegesis has generally been conducted partially, focusing only on either *sanad* criticism or *matn* criticism. Therefore, this research proposes an integrative model of hadith criticism, namely an approach that simultaneously combines *sanad* criticism, *matn* criticism, and contextual analysis of tafsir.

This integrative model consists of five systematic operational stages:

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|---------|--|
| Stage 1 | Hadith Identification: The <i>mufassir</i> identifies all hadiths used in interpreting a verse, whether cited directly or indirectly. |
| Stage 2 | Hadith <i>Takhrīj</i> : Tracing the original sources of hadiths in primary hadith collections (<i>Kutub al-Tis'ah</i>) to verify their existence and chains of transmission. |
| Stage 3 | <i>Sanad</i> Criticism: Analyzing the chain of narrators (<i>rijāl</i>) through <i>Ilm al-Rijāl</i> and <i>al-Jarḥ wa al-Ta'dīl</i> ; examining the continuity, integrity, and precision of each narrator; and determining the status of the hadith (<i>ṣaḥīḥ</i> , <i>ḥasan</i> , <i>ḍa'īf</i> , or <i>mawḍū'</i>). |
| Stage 4 | <i>Matn</i> Criticism: Examining the conformity of hadith content with the Qur'an, <i>mutawātir/ṣaḥīḥ</i> hadiths, sound reason, historical facts, and the principles of Arabic eloquence (<i>fuṣāḥah al-lughah</i>). |
| Stage 5 | Contextual Analysis of Tafsir: Considering the historical, social, and thematic relevance of the hadith within the context of the interpreted verse; determining whether the hadith is appropriate to be used as a <i>ḥujjah</i> (authoritative proof) in interpretation or merely as a <i>mu'ayyid</i> (supporting evidence). |

The integration of these five stages is important because the validity of a hadith is not determined solely by its *sanad*, but also by the suitability of its meaning and its relevance within tafsir. This finding is consistent with studies emphasizing that the integration of classical and modern epistemologies in hadith criticism can preserve both the authenticity of narrations and the relevance of their meanings in contemporary contexts.⁴⁷

The findings of this study have several important implications supported by the data analysis conducted. *First*, this study confirms the classical theory that *sanad* and *matn* criticism constitute the primary foundation for evaluating hadiths. Concrete evidence of this implication can be seen in *Tafsīr Ibn Kathīr* and *Tafsīr al-Manār*, which demonstrate that the rigorous application of *sanad* and *matn* criticism

⁴⁷ Nur Alim, et al, "Kritik Matan Hadis: Validitas Epistemologi Klasik Dan Modern," 51-73.

is effective in filtering *ḍaʿīf* and *mawḍūʿ* hadiths from interpretation. *Second*, this study modifies classical theory by adding the contextual dimension of tafsir as part of hadith criticism. The data supporting this implication can be seen in the finding that Rashid Rida, in *Tafsīr al-Manār*, not only evaluated the quality of *sanad* and *matn*, but also considered the contextual relevance of hadiths in relation to modern understanding and the needs of contemporary Muslims. This demonstrates that the contextual dimension is an inseparable component of hadith criticism in tafsir. *Third*, this study contributes a new methodological framework in the form of an integrative model combining textual and contextual approaches. This approach is in line with the study of Agung Redho Subarkah and Muh Amirudin, which emphasizes that the standards of hadith criticism should encompass both validity and relevance simultaneously.⁴⁸

CONCLUSIONS

This study demonstrates that the use of hadith in Qurʿanic exegesis plays an important role, yet it is not free from problems related to the quality of narrations, particularly *ḍaʿīf* and *mawḍūʿ* hadiths. Based on the analysis of Tafsīr Ibn Kathīr, Tafsīr al-Manār, and studies on the tafsir of *āyāt al-aḥkām*, it is evident that *ḍaʿīf* and *mawḍūʿ* hadiths can be concretely identified through *sanad* and *matn* analysis. *ḍaʿīf* hadiths are still used in a limited manner within tafsir, particularly in non-legal aspects such as *faḍāʾil al-aʿmāl* and narratives, whereas *mawḍūʿ* hadiths, such as the fabricated narration concerning the virtues of Surah al-Baqarah containing the fabricator (*kadhhab*) Wahb ibn Wahb in its *sanad*, must be rejected absolutely because they may undermine the validity of interpretation.

The methods of hadith criticism in tafsir include *sanad* criticism and *matn* criticism, which function to evaluate narrations based on the quality of transmission and the conformity of hadith content with the Qurʿan and the principles of Islamic scholarship. The analysis shows that mufasssīrūn such as Ibn Kathir and Rashid Rida applied these methods concretely in their works, although their approaches were not yet fully integrated and systematic.

Therefore, this study proposes an integrative model of hadith criticism in tafsir consisting of five stages: hadith identification, *takhrīj*, *sanad* criticism, *matn* criticism, and contextual analysis of interpretation. The validity of this model is supported by concrete data from the three tafsir works analyzed. This model constitutes the main contribution of the study in strengthening a more comprehensive, critical, and contextual methodology of tafsir. Thus, this research

⁴⁸ Agung Redho Subarkah, and Muh Amiruddin, "Klarifikasi Distingui Antara Autentisitas Dan Otoritas Hadis: Studi Komparatif Perspektif Muslim Dan Barat," *Riwayah: Jurnal Studi Hadis* 6, no. 2 (2020): 275.

not only confirms classical theories in hadith studies but also offers methodological developments relevant to contemporary tafsir scholarship, particularly in preserving the authenticity and validity of Qur'anic exegesis.

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