

The Conditions And Principles Of Hadith Criticism

Idri

Sunan Ampel State Islamic University, Surabaya Indonesia

e-mail: idri_idr@yahoo.co.id



Abstract – This article aims to clarify the principles of *hadith* criticism in terms of *isnad* (chains of transmitters) and *matn* (the *hadith* text). As a source of Islamic teachings, the *hadith* must be truly authentic from the Prophet. For that, the *hadith* scholars had established principles and rules to know the authenticity of the *hadith*. In terms of *isnad*, criticism was directed to the *hadith* narrators. They should meet certain conditions of either subjective or objective requirements. Similarly, a *hadith* is declared authentic when it meets certain conditions regarding the its texts and contents. *Hadith* scholars have mentioned the conditions and principles that can be used as a benchmark in doing the *hadith* criticism.

The most prominent objects implemented in *isnad* system concerning with *hadith* critique is biographical problems and the evaluation to it's narrators that is the time chronology, biography, evaluation to the quality and capacity of it's narrators, the ranks of narrators, the aspects of their life which could support to identify their identity, truthfulness, and validity, the evidences of their narrations as well as the commentary of *hadith* critics, and the method in transmitting and receiving it. The critique from the perspective of *matn* deals with text and the meaning of its contains indicating that it doesn't involve in telling lies to the Prophet's speaking or his doing.

Keywords – *hadith*, *isnad*, *matn*, principle, criticism, probativeness

I. INTRODUCTION

It is said in the Qur'an that Allah preserved and guarded it from any corruptions. In surat 15 : 9, Allah said: *We have, without doubt, sent down the message and we will assuredly guard it (from corruption)*. The promise made by Allah in this verse is obviously fulfilled in the undisputed purity of the Qur'anic text throughout the fourteen centuries since its revelation. Every Muslim believes that the Qur'an consists of the word of God revealed in Arabic by God to the Prophet Muhammad over a twenty-two year period. He received the first revelation in the year 610 CE while engaging in a contemplative retreat in the cave of Hira located on the Mountain of Light (*Jabal al-Nur*), which is in the outskirts of Mecca.

Eventhough in accordance with its content and substance, the Qur'an is distinct from *hadith*, which are the sayings of Muhammad and it is agreed that Muhammad clearly distinguished between his own utterances (*hadith*) and God's words (the Qur'an) (Rahman, 2006: 150), so the Qur'an is always claimed as *al-wahy al-matlu*, which is the read revelation because its text and essences came from Allah altogether and the *hadith* is claimed as *al-wahy ghayr al-matlu*, that is the unread revelation because its essences came from Allah and the text from the Prophet Muhammad, it is believed among Muslims that both of them are the main sources of Islamic teaching.

The divine promise mentioned in the verse above also includes, by necessity, the *hadith* of the Prophet Muhammad, because it is the practical example of the implementation of the Qur'anic guidance, the wisdom taught to the Prophet along with the scripture, and neither the Qur'an nor the *hadith* can be understood correctly without the other. On the other hand, Muslims and most Western scholars of Islam believe that the Arabic Qur'an that exists today contains substantially the same Arabic that was transmitted by the Prophet Muhammad. The text of the Qur'an was written, memorized, and collected since it was at the time of the Prophet. Therefore, every Muslim believes that all contents of the Qur'an are valid because they were transmitted in the way of *mutawatir* which was reported by such a large number of people that they could not agree upon a lie, all of them together.

On the contrary, it is not every *hadith* was written during the time of Prophet Muhammad. It is a historical fact, accepted by Muslims and non-Muslims alike, that the writing of it was done by Muslims is not for all. Just a view of it that had substantially written. The Prophet sometime ordered his Companions to write *hadith* and some of them did it. In other words, some *hadiths* had been written down during the life of the Prophet, while others had been passed on orally and collected later. The Muslim scholars study the Prophetic Traditions and their chains of oral transmission to determine which are valid or authoritative. No *hadith* is held true or cited as a proof unless it can be authentically attributed to the Prophet.

This is, may be, the way Allah to preserve the *hadith* by enabling the Companions and those after them to memorize, write down and pass on the statements of the Prophet, and the descriptions of his way, as well as to continue the blessings of practicing it. But, in other time the Prophet also prohibited Muslims to write it. Many reasons supposed to be the hindrance of writing, such as they were afraid if it's writing texts can not be separated from the Qur'an. The upshot of this is the vast majority of Muslim scholars rest assured that not every *hadith* is authentic from the Prophet, some of them is fabricated especially since Ali Ibn Abi Talib periode (al-Khatib, 1997: 128, al-Siba'i, 2005: 75, al-Salih, 2003: 266, and Abu Zahw, 1989: 114).

To face such condition, as purity of knowledge of the *hadith* became threatened, the Muslim scholars with exceptional memory skills and analytical expertise, traveled tirelessly to collect thousands of narrations and distinguished the true words of prophetic wisdom from those corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the large number of *ulama'* (scholars), the Companions and those who followed their way. All of this was achieved through precise attention to the words narrated, and detailed familiarity with the biographies of the thousands of reporters (narrators) of *hadith*. What they were doing is in accordance with the keeping of it's originality through the implementation of the critique of it's transmission.

The methodology of the expert scholars of *hadith* in assessing the narrations and sorting out the genuine from the mistaken and fabricated, for the subject matter of the science of *hadith*. Therefore, in this article a brief explanation is given of the significance of criticism to its validity and probativeness. Through the explanation, it is hoped that we can understand the meanings and conditions of *hadith* criticism as well as the significance of criticism principles, and it's validity.

II. THE MEANING AND CONDITIONS OF HADITH CRITICISM

A *hadith* is a saying of Muhammad or a report about some-thing he did. It also means a report about a saying (*qawl*), doing (*fi'l*), or agreement (*taqrir*) of the Prophet (al-Salih, 2003: 66). In other word, the term *hadith* refers to reports about the statements or actions of the prophet or about his tacit approval of something said or done in his presence. *Hadith* might be a report of what the Prophet said, did, or what he approved or disapproved of. Azami formally defines that according to *muhaddithun* (scholars of *hadith*), the *hadith* stands for what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his features, meaning his physical appearance. However, physical appearance of the Prophet is not included in the definition used by the jurists. Thus *hadith* literature means the literature which consists of the narrations of the life of the Prophet and the things approved by him. However, the term was used sometimes in much broader sense to cover the narrations about the Companions of the Prophet and Successors as well (Azami, 1997: 17).

The *hadith* regulates the life of a Muslim. The Qur'an contains scant details of many of the duties of the Muslim, and the *hadith* filled in the gap by providing the details. For example, the prayer (*salat*) is described detailly in it and not in the Qur'an. But, unfortunately, over time, during the first few centuries of Islam, it became obvious that many so-called *hadith* were in fact spurious sayings that had been fabricated for various motives, at best to encourage believers to act righteously and at worse to corrupt believers' understanding of Islam and to lead them astray (al-Siba'i, 2005: 79, al-Adlabi, 2007: 30, al-Khatib, 1997: 189, and Burton, 2009: 108). Since Islamic legal scholars were utilizing it as an adjunct to the Qur'an in their development of the Islamic legal system, it became critically important to have reliable collections of it. While the early collections of it often contained *hadith* that were of questionable origin, gradually collections of authenticated *hadith* called *sahih* were compiled.

Such collections were made possible by the development of the science of *hadith* criticism, a science at the basis of which was a critical analysis of the chain of (oral) transmission (*al-isnad*) of the *hadith* going all the way back to Muhammad. The two most highly respected collections of it are the authenticated collections of *Sahih al-Bukhari* and *Sahih Muslim*. To know the accuracy and validity of *hadith*, it is needed to understand about the science of it criticism which literally means '*The Science of Hadith Critique*'.

The word criticism derived from criticize which means to make judgments about the good and bad points of, and to judge with disapproval. Therefore, a critic (*al-naqid*) is a person who gives judgments about the good and bad qualities of something, and a person who dislikes and expresses strong disapproval of something or someone (Longman, 1998: 243). It is also a person with a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person.

In Arabic language, criticism literally means *al-naqd* such as '*naqada al-kalam wa naqada al-shi'r*' (Lane, 1997: 283). In Arabic, *hadith* criticism is known as *naqd al-hadith*. The meaning of *naqd* or *naqada* is to research, to analyze, to check, and to differentiate (Wehr, 2000: 990). Depends on this four meanings, *hadith* criticism indicates quality of its research, critical analysis of the chain of transmission (*al-isnad*) and material aspect (*al-matn*) of it, and differentiation between authentic (*sahih*), weak (*da'if*) and even false one (*mawdu'*).

The purpose of *hadith* criticism is not to reject its authenticity and its role in the Muslim society. This is different from the doctrine of *Inkar al-Sunnah* group who have rejected *hadith* or *sunnah* as a source of Islamic teachings after the Qur'an. Therefore, the criticism can not reject the authentic *hadith* to be unauthentic, as what had been done by some of Western scholars (Orientalists) such as Goldziher, Joseph Schacht, and others. The probable *hadith* can be accommodated with the authentic one and the Qur'an by many devices: abrogation, particularization, exception, restriction, interpretation, etc. In this case, *hadith* criticism is one thing and its rejection is something else. Ancient and modern scholars criticized it in order to purify it from the unauthentic narratives. No one, Shi'ite or Sunni, rejected it as a second source of law.

The critique to its narrators needs special treatment by which they can assume the rules that should be noticed to do. The ancient and modern *hadith* scholars (*mutaqqaddimun* and *mutaakhirun*) had sufficiently given conditions which have to be fulfilled by its narrator critics (*jarh wa mu'addil*). Only one who has fulfilled such conditions can his saying be recognized. Generally, the conditions could be classified into two groups. Firstly, the conditions in accordance with personal attitude, namely: should be fair in the term of *hadith* studies or the fairness of narrators (*'adalah al-ruwah*), having no fanatic attitude to the belief acknowledged, having no prejudice and dislike performance to the different narrators in belief and school of law or theology, being honest, being afraid to God (*taqwa*), and keeping self from any unsuggested things (*wara'*). Secondly, the conditions in accordance with the fulfillment of knowledge, namely the width and depth of understanding in Islamic teachings, Arabic language, *hadith* and its sciences, the man whom he criticizes, and the customs (*'urf*) as well as the goodness and badness causes of the narrator (al-Asqalani, 1996: 67, al-Qari, 2008: 236, 'Itr, 2008: 93, al-Laknawi, 2005: 67).

Besides the subjective conditions mentioned above, there are some critical norms which have to be followed by the critics of narrators (*nuqad al-ruwah*). Those norms had been determined by *hadith* scholars in order to keep the objectivity of judgment and to keep honorable ethics in its critique. Clearly speaking, the critics of narrators who had fulfilled subjective conditions also should fulfill the objective norms to make their judgment accurate and valid. Those norms are:

1. In criticizing and scrutinizing the narrators, the critics (*nuqad*) not only express the negative and bad characters of them (*jarh*) but also the positive and honorable ones (*ta'dil*). This means that to make 'equilibrium' or *al-wust* of judgments, one should consider whether his narration can be accepted or not.
2. The explanation of positive and honorable characters (*ta'dil*) occupied by *hadith* critics must not be detail and specific, one by one but it can be in general and in broad spectrum. The words of the critics can be accepted with general utterances such as *thiqah* (believable) to denote the typeset of the '*'adalah*' of narrators dealing with their personal capacity and their *dabt* aheading of intellectual quality. The term *thiqah* indicates specific terms such as being muslim, having devotion (*taqwa*), keeping *murua'h*, strengthening religious doctrine implementation, being accurate, et cetera.
3. In exposing the negative characters of narrators, an excessive treatment is not allowed. The expression used should also be clear in accordance with the aspects criticized whether personal capacity, intellectual quality, or both of them ('Itr, 2008: 95, al-Khatib, 1997: 266, Ibn al-Salah, 1992: 96, al-Subki, 2004: 23, and al-Asqalani, 1996: 68).

On the light of ethical code above, some *hadith* scholars assumed that the critique text should imply moral norms. Al-Sakhawi (w. 902 H./1496 M.), quoted by al-Laknawi (d. 1304 H./1886 M.), said that if it is possible the negative critique (*jarh*) must be undertaken by using the most polite words. Al-Shafi'i (d. 206 H./820 M.) also suggested that the critics of narrators should widen and improve their utterance and not said 'a liar' instead of 'his *hadith* is okay' (al-Laknawi, 2003: 57). Even, to the narrator who has been examined as a fabricator so his/her *hadith* supposed as false, al-Bukhari said that he/she is just a *munkar hadith* (Fallatah, 2001: 214). But, it does not mean that in certain condition, the fabricated one will become *sahih* (valid) if an

ulama says that it is authentic. Actually, the authenticity of *hadith* does not depend on the argumentation of its scholars but depends on the data acquired from the past. The Scholars only had duty to analyze and give comment to the data. Therefore, the quality of a *hadith* will be as it be unless there are some data indicates the opposite term.

III. THE PRINCIPLES OF HADITH CRITICISM

When early Muslim scholars collected the *hadith*, they used two methods. The first method weighed authenticity by testing the chain of the story's transmitters (*al-isnad*). Scholars would analyze how far back in time it was possible to trace the transmission, and whether the transmitters were reported to be honest people, etc. The other method testing the text of *hadith* (*matn*) either by checking its contents or its text. The more a content or text indicates validity, the more reliable they were considered to be. The accuracy of Muhammad's sayings was confirmed by his his Companions. Some Muslims regard all of the *hadith* as being valid, but the other not. The last needs its criticism.

The *hadith* criticism can be undertaken internally, according to the same rules put forward by ancient scholars applying its rules to scrutinize the narratives of its contents. For example, the condition of the multilateral report, *mutawatir*, is sufficient to guarantee the concordance of the report with reason and sensory evidence, called by the logic, history and science. The *hadith* scholars could have readjusted the old rules of criticism making them more rigorous rather than rejecting it. No critics were more scrupulous than the ancient scholars. What they offered in criticism is much less than what the ancient scholars created in laying the ground for modern criticism.

If one tries to apply the rules of the *hadith* whether to scrutinize the narrative or to guarantee the report with reason and sensory evidence, he will find that its science has many aspects and rules which can be used as methodological approach to differ between the authentic and the false. We can look for and then analyze the chain of narrators (*isnad*) as well as its contents (*matn*) through research to the 'historical actors' who had involved in transforming it to their next generations. We can also analyze its contents with reason and sensory evidence relating to science, logic, the law of nature, environmental cases, and of course, moreover, the utterances of the Qur'an, the *hadith* it self as well as the consensus of *ulama*.

The *hadith* scholars had been developed the basic principles of its critique (*dirayah al-hadith*) which can be classified into two categories: the critique relating to the *isnad* system, and the critique concerning with the text. The most prominent objects implemented in *isnad* system concerning with *hadith* literatures is biographical problems and the evaluation to its narrators namely the time chronology, biography, evaluation to the quality and capacity of its narrators, the ranks of narrators (*tabaqat*), the aspects of their life which could support to identify their identity, truthfulness, and validity, the evidences of their narrations as well as the commentary of *hadith* critics, and the method in transmitting and receiving it (*tahammul wa ada' al-hadith*).

The evaluation of *isnad* system, its original, and its implementation to *hadith*, the origin and development of biographic literatures, the qualification of its narrators et cetera, become the object of *hadith* studies through *isnad* perspective. The *hadith* scholars tend to recognize the *isnad* as external parts as well as the proof of its authenticity. As a chain of narrators who connect to the text of *hadith* (al-Tahhan, 2005: 16), or the way to *matn* (al-Khatib, 1999: 32), *isnad* has important role in providing the validity and authenticity of *matn* because by it the *hadith* historically can be provided as long as the research and evaluation done.

In general, the principles of *isnad* criticism can be explained as follows: Firstly, every *hadith* should be able to be connected from the first to the end of *isnad* clearly identity, unquestionable character, the best intelligence quality, and highly established 'adalah (justice). Secondly, every *hadith* which records an accident with many people should be transformed as what be from many reporters (Siddiqy, 2006: 95). Thirdly, every *hadith* should free from any verbatim which can destroy its validity whether that is 'illat (defective) or *shadh* (irregular) on it that is known through a deep research and investigation.

Basically, the object of *matn* study deals with two aspects, namely the form of *hadith* text and its contents. The critique from the perspective of *matn* deals with text or the meaning of its contents which indicates that it doesn't involve in telling lies to the Prophet's speaking or his doing (Fallatah, 2001: 300). Despite of *isnad* criticism, the application of *matn* critique is more difficult because the *isnad* appraisal depends on the five criteria of authentic *hadith*. Therefore, to know the validity and authenticity of the *matn* of *hadith*, according to Ibn al-Qayyim al-Jawziyah (d. 751/1350), one should have the following qualifications: understanding the biography of the Prophet, understanding the teaching of the Prophet, understanding every commandment or prohibition of the Prophet, understanding everything loved or hated by the Prophet, and understanding every *shariah* thought by

the Prophet as if he were living with him for along time like his companions (al-Jawziyah, 2008: 37). According to Ismail, someone who wants to be a critic of *hadith* texts ought to have the following qualifications; having connoisseur in *hadith* discipline, having deep and wide knowledge about Islamic teachings, having been undertaken a seriously and deeply analysis, having clever thinking, and having high tradition of knowledge capacity (Ismail, 1992: 130).

Due to the above qualifications in addition to the knowledge of *hadith* texts critique principles, a critic (*naqid al-ruwah*) can analyze the validity and accuracy of *hadith* texts. Generally speaking, according to Salah al-Din ibn Ahmad al-Adlabi, the principles of *matn* critique are as follows: Firstly, the *hadith* doesn't contradict with the Qur'an. Secondly, it doesn't oppose to the valid one. Thirdly, it corresponds to the *sirah nabawiyyah*. Fourthly, it doesn't disagree with the reason. Fifthly, it doesn't contradict with the senses. Sixthly, it doesn't oppose to the history. Seventhly, the *hadith* indicates the saying of the Prophet. Eighthly, it does not contain some indecisive. Ninthly, it does not enclose meaningless texts. The last, it is not more likely the words of *khalaf* scholars (al-Idlibi, 2007: 197-228).

According to Muhammad Zubayr Siddiqy, *hadith* otenticity can be known through the aplication of *matn* critique standards: Firstly, it should not contradict with other *hadith* in the same case, acknowledged as an authentic by other competent narrators. It also should not disagree with the Qur'anic texts or the Islamic theaching principles. Secondly, it doesn't oppose to the reason, law of nature, and human experiences. Thirdly, the *hadith* which explains highly and unproportionally rewards to a good doing or heavy and unpropor-tionally punishments to an ordinary mistake also should be rejected. Fourthly, the *hadith* which contains extraordinary values of the Qur'anic chapters should not be accepted in general. Fifthly, the *hadith* that expresses positiveness and greatness of certain person, tribe or place should be rejected. Sixthly, it is also not accepted the *hadith* containing prediction of any accident in the future. The last, it is also should be rejected the *hadith* of Prophet expressions (speakings, doings, or agreements) that can be hinderance of his prophetic position or every expressions that are not relevant with him (Siddiqy, 2006: 96).

Through the principles of *hadith* criticism, we can decide it's validity and than differ between the true (valid) and the false one. We use a valid *hadith* (*al-hadith al-sahih*) as proof for either doctrine or legal rulings. At least, we need two conditions for this: Firstly, establishment of the principle that the *hadith* is one of the proofs and foundations of legislation (*tashri'*). Secondly, establishment that such a *hadith* actually issued from the Prophet through a reliable narrative chain. Therefore, to say that the *hadith* is no proof is no different from a denial of an integral part of the Islamic religion and an attempt to undermine the basis of the religion. There are two types of *hadith* that are the proofs and foundations of legislation (*tashri'*). The first is the consensus transmitted from the masses to the masses (*mutawatir*). This is one of the proofs that leave no excuse for denial and there is no disagreement concerning them. Whoever rejects this consensus has rejected one of Allah's textual stipulations and committed apostasy. The second type of *hadith* consists in the reports of established, trustworthy lone narrators with uninterrupted chains. The congregation of the ulama have said that this second type makes practice obligatory. Some of them said that it makes both knowledge and practice obligatory. Consequently, while the *hadith* as the proofs and foundations of Islamic teachings, every Muslim should except and practice it and no one is allowed to deny the probativeness of every valid *hadith*, especially the *mutawatir* one. The probativeness of the last is the same with that of the Qur'an.

IV. CONCLUSION

The *hadith* scholars had established conditions and principles to know the authenticity of a *hadith*. Generally, the conditions could be classified into several groups. Firstly, the conditions in accordance with personal attitude, namely should be fair in the term of *hadith* studies or the fairness of narrators, having no fanatic attitude to the belief acknowledged, having no prejudice and dislike performance to the different narrators in belief and school of law or theology, being honest, being afraid to God (*taqwa*), and keeping self from any unsuggested things (*wara'*). Secondly, the conditions in accordance with the fulfillment of knowledge, namely the width and depth of understanding in Islamic teachings, Arabic language, *hadith* and it's sciences, the man whom he criticizes, and the customs (*'urf*) as well as the goodness and badness causes of the narrator. Thirdly, the critics (*nuqad*) not only express the negative and bad characters of narrators but also the positive and honourable ones. Fourthly, the explanation of positive and honourable characters (*ta'dil*) occupied by *hadith* critics must not be detail and specific, but it can be in general and in broad spectrum. Fifthly, in exposing the negative characters of narrators, an excessive treatment is not allowed.

In terms of *isnad*, criticism was directed to the *hadith* narrators.

While the principles of hadith criticism can be grouped into two categories; *isnad* and *matn* critique. The *isnad* criticism deals with the following aspects. Firstly, every *hadith* should be able to be connected from the first to the end of *isnad* clearly identity, unquestionable character, the best intelligence quality, and highly established '*adalah* (justice). Secondly, every *hadith* which records an accident with many people should be transformed as what be from many reporters. Thirdly, every *hadith* should free from any verbatim which can destroy its validity whether that is '*illat* (defective) or *shadh* (irregular) on it that is known through a deep research and investigation. The *matn* critique principles concern with: Firstly, the *hadith* doesn't contradict with the Qur'an. Secondly, it doesn't oppose to the valid one. Thirdly, it corresponds to the *sirah nabawiyyah*. Fourthly, it doesn't disagree with the reason. Fifthly, it doesn't contradict with the senses. Sixthly, it doesn't oppose to the history. Seventhly, the *hadith* indicates the saying of the Prophet. Eighthly, it does not contain some indecisive. Ninthly, it does not enclose meaningless texts. The last, it is not more likely the words of *khalaf* scholars.

REFERENCES

- [1] 'Asqlani (al-), Ahmad ibn 'Ali ibn Hajar. 1996. *Nuzhah al-Nazar Sharh Nukhbah al-Fikar*. Semarang. Maktabah al-Munawwar
- [2] 'Itr, Nur al-Din. 2008. *Manhaj al-Naqd fi 'Ulum al-Hadith*. Damascus. Dar al-Fikr
- [3] Abu Zahw, Muhammad Muhammad. 1989. *al-Hadith wa al-Muhaddithun*. Beirut. Dar al-Kutub al-'Arabi
- [4] Azami, Muhammad Mustafa. 1997. *Studies in Hadits Methodology and Literature*. Indianapolis. American Trust Publications
- [5] Burton, John. 2009. *An Introduction to the Hadith*. Edinburgh. Edinburgh University Press
- [6] Fallatah, 'Umar ibn Hasan 'Uthman. 2001. *al-Wad'u fi al-Hadith*. vol. II. Beirut. Muassasah Manahil al-'Irfan
- [7] Ibn al-Salah, Abu 'Amr 'Uthman ibn 'Abd al-Rahman. 1992. '*Ulum al-Hadith*. al-Medinah al-Munawwarah. al-Maktabah al-'Ilmiyyah
- [8] Ibn al-Subki, Taj al-Din 'Abd al-Wahhab ibn 'Ali. 2004. *al-Qaidah fi al-Jarh wa al-Ta'dil wa al-Qaidah fi al-Mua'arrikhin*. Cairo. Maktab al-Matba'ah al-Islamiyyah
- [9] Idlibi (al-), Salah al-Din ibn Ahmad. 2007. *Manhaj Naqd al-Matn 'Ind 'Ulama' al-Hadith al-Nabawi*. Beirut. Dar al-Aflaq al-Jadidah
- [10] Ismail, M. Syuhudi. 1992. *Metodologi Penelitian Hadis Nabi*. Jakarta. Bulan Bintang
- [11] Jawziyyah (al-), Ibn al-Qayyim. 2008. *al-Manar al-Munif fi al-Sahih wa al-Da'if* (Beirut: Dar al-Kutub al-'Ilmiyyah
- [12] Khatib (al-), Muhammad 'Ajjaj. 1997. *al-Sunnah qabl al-Tadwim*. Beirut. Dar al-Fikr
- [13] Khatib (al-), Muhammad 'Ajjaj. 1999. *Usul al-Hadith 'Ulu'uh wa Mustalahuh*. Beirut. Dar al-Fikr
- [14] Laknawi (al-), Muhammad 'Abd al-Hayy. 2003. *al-Ajwibah al-Fadilah li al-As-ilah al-'Asharah al-Kamilah*. Beirut. Maktabah al-Matbu'at al-Islamiyyah
- [15] Laknawi (al-), Muhammad 'Abd al-Hayy. 2005. *al-Raf'u wa al-Takmil fi al-Jarh wa al-Ta'dil*. Halb. Maktab al-Matbu'ah al-Islamiyyah
- [16] Lane, E.W. 1997. *Arabic English Lexicon*. vol. 8. Edinburgh
- [17] Longman, *Dictionary of Contemporary English* (Oxford: Oxford University Press, 1998), 243
- [18] Qari (al-), 'Ali ibn Sultan al-Harawi. 2008. *Sharh Nukhbah al-Fikar*. Beirut. Dar al-Kutub al-'Ilmiyyah
- [19] Rahman, Fazlur. 2006. "The Living Sunnah and al-Sunnah wa al-Jama'ah", in P. K. Hoya (ed.), *Hadith and Sunnah: Ideals and Realities*. Kuala Lumpur. Islamic Book Trust
- [20] Salih (al-), Subhi. 2003. '*Ulum al-Hadith wa Mustalahuh*. Beirut. Dar al-'Ilm li al-Malayin
- [21] Siba'i (al-), Mustafa. 2005. *al-Sunnah wa Makanatuha fi al-Tashri' al-Islami*. Beirut. al-Maktab al-Islami

- [22] Siddiqi, Muhammad Zubayr. 2006. "The Sciences and Critique of *Hadith*", in P.K. Koya (ed.), *Hadith and Sunnah: Ideals and Realities*. Kuala Lumpur. Islamic Boook Trust
- [23] Tahhan (al-), Mahmud. 2005. *Taysir Mustalah al-Hadith*. Beirut. Dar al-Qur'an al-Karim
- [24] Wehr, Hans. 2000. *A Dictionary of Modern Written Arabic*. London. George Allen & Unwin Ltd.