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THE METHODOLOGY OF HAMMAD B. SALAMAH IN HADITH PRESERVATION DURING THE ERA OF THE *TABI' AL-TABI'IN*

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Abstract

The methodology employed by Ḥammād ibn Salamah in preserving hadith during the *tābi' al-tābi'in* era emerged in response to a critical period marked by the proliferation of fabricated hadith, driven by intense political conflict and sectarian rivalry within the early Muslim community. This situation raised serious concerns about the integrity of Islamic teachings, particularly the authenticity of prophetic traditions. This study aims to examine and analyze the specific methodological strategies undertaken by Ḥammād ibn Salamah to ensure the preservation and authenticity of hadith during this volatile period. Utilizing a qualitative approach through literature-based research, the findings reveal that Ḥammād ibn Salamah applied a rigorous and systematic

methodology in both receiving and transmitting hadith. His approach was characterized by strict scrutiny of narrators' credibility, careful assessment of their memorization accuracy, and mastery in the auxiliary sciences of hadith such as *rijāl al-ḥadīth*, *tadlīs al-ḥadīth*, *asmā' al-rijāl*, *sanad* criticism, and textual analysis. These findings underscore the pivotal role of Ḥammād ibn Salamah in safeguarding the prophetic legacy against the infiltration of spurious and weak narrations. This research contributes to contemporary hadith scholarship by highlighting the methodological integrity of early Muslim scholars (*salaf*) and their enduring relevance in addressing issues of authenticity and transmission in hadith studies today.

Keywords: Authenticity, Methodology, Preserve.

Abstrak

Metodologi yang diterapkan oleh Ḥammād ibn Salamah dalam menjaga keotentikan hadis pada masa *tābi' al-tābi'in* muncul sebagai respons terhadap situasi kritis yang ditandai oleh maraknya pemalsuan hadis, yang dipicu oleh konflik politik dan pertentangan antar kelompok dalam komunitas Muslim awal. Kondisi ini menimbulkan kekhawatiran serius terhadap integritas ajaran Islam, khususnya dalam hal keaslian tradisi kenabian. Penelitian ini bertujuan untuk mengkaji dan menganalisis secara mendalam strategi metodologis yang ditempuh oleh Ḥammād ibn Salamah dalam memastikan pelestarian dan keotentikan hadis di tengah situasi yang penuh gejolak tersebut. Dengan menggunakan pendekatan kualitatif berbasis studi pustaka, temuan penelitian menunjukkan bahwa Ḥammād ibn Salamah menerapkan metode yang ketat dan sistematis dalam proses penerimaan dan periwayatan hadis. Pendekatannya ditandai dengan ketelitian tinggi dalam menilai kredibilitas perawi, pengujian kekuatan hafalan mereka, serta penguasaan dalam ilmu bantu hadis seperti *rijāl al-ḥadīth*, *tadlīs al-ḥadīth*, *asmā' al-rijāl*, kritik *sanad*, dan analisis matan hadis. Temuan ini menegaskan peran penting Ḥammād ibn Salamah dalam menjaga kemurnian warisan kenabian dari infiltrasi hadis palsu dan lemah. Penelitian ini diharapkan dapat memberikan kontribusi bagi pengembangan studi hadis kontemporer dengan menyoroti integritas metodologis para ulama salaf dan relevansinya dalam menjawab persoalan otentisitas dan transmisi hadis di era modern.

Kata kunci: Keautentikan, Metodologi, Menjaga.

Introduction

Hadith is anything attributed to the Prophet Muhammad in terms of his words (*qauli*), actions (*fi'li*), silence (*taqriri*), and attributes (Thahan Mahmud, 1998, p. 13). In Islamic teachings, the hadith ranks as the second source of law after the Qur'an, serving as an explanation, interpreter, and complement to the divine revelation. The history of the compilation of hadith has been longer than that of the Qur'an, which is only 15 years. The collection of traditions and their codification took approximately three centuries. The phases that were traveled and experienced were from the time of the Prophet until the birth of the famous books today, such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidzi, Sunan Al-Nasa'i, Sunan Ibn Majah, and so on.

Tabi' al-tabi'in are those who have met a *tabi'in*, or they are the third generation after the Prophet. This period marks an important chapter in the history of hadith development. As the territory of Islam expanded, the need for hadith preservation became more urgent. The *tabi' al-tabi'in* assumed an important role in preserving this legacy. They began to record traditions and collect reports from their teachers through long journeys, or *rihlah*, in order to obtain a hadith as well as organizing knowledge assemblies as a means of disseminating the traditions. Their efforts laid the foundation for the development of the science of hadith. Attention to the *sanad* began to increase, marking the first step in the development of the science of *rijal al-hadits* and the science of *rijal al-hadits*. This was done to ensure the authenticity and truthfulness of the traditions conveyed. This period was also characterized by the emergence of concerns about hadith forgery, encouraging the *abi' al-tabi'in* to be more selective and critical in accepting reports (Yuslem, 1998, p. 328).

The emergence of false traditions is a very troubling phenomenon in the history of Islamic development. A false or *maudhu'* hadith is a narration attributed to the Prophet Muhammad that he never uttered. The factors behind the emergence of false traditions are diverse, ranging from political disputes and group fanaticism to the efforts of the enemies of Islam to undermine the teachings of the religion with a certain historical background and factors that influence its development. Dr. 'Umar Fallatah, in his book *al-Wadh'u fi al-Hadits*, explains that history does not record exactly when

hadith forgery first occurred. However, he mentions that this phenomenon began to emerge in the last third of the first century Hijri, especially after the great fitnah following the assassination of Caliph Utsman b. Affan. At this time, Muslims were divided into various groups, and each group tried to legitimize their position by attributing their words or actions to the Prophet Muhammad. This led to the emergence of false traditions that spread among the Muslims (Al-Siba'i, 1996, p. 77).

The scholars collected and wrote down the traditions; they provided conditions for the transmission of a hadith. The majority of scholars provided conditions and criteria for the transmission of a hadith in order to avoid forgery so that the authenticity of a hadith can be known, whether it is fake or not (Ismail Syuhudi, n.d., p. 109). Over time, the authenticity of hadith has become a significant challenge, especially with the emergence of many reports that cannot be confirmed. In order to maintain the authenticity of Islamic teachings, the scholars of hadith in the past verified each hadith report. Some of the figures in the second century A.H. who collected and wrote down the hadith were Abd al-Malik ibn Abd al-Aziz Ibn Juraij al Bashri (80-150 A.H.), Malik ibn Anas (93-179 A.H.), Muhammad ibn Ishaq, Al-Rabi' ibn Shabih (d. 160 H), Sa'id ibn Abi A'rubah (d. 156 H), and Hammad ibn Salamah (d. 167 H). They are among the figures known to have played an important role in maintaining the transmission of a hadith (Yuslem, 1998, p. 180).

Hammad ibn Salamah was an expert in *qira'at*, *hadith*, *fiqh*, and *nahwu*. He was a role model for his contemporaries. Hammad ibn Salamah is a person who is able to keep himself in check, and his mouth is not used to hurt others so that no one mentions that he has bad manners. In his life he was also known as a person who was diligent and earnest in worship. Musa b. Isma'il said, "If I told you that I never saw Hammad laugh, I would be right. He was busy reciting the Qur'an, narrating traditions, saying *taubah*, or praying. He divided the day in such a way" (Al-Syarif, 2008, p. 432). Hammad ibn Salamah's earnestness in seeking knowledge can be used as an example in his journey, which is characterized by extraordinary perseverance and dedication. Since a young age, Hammad ibn Salamah has shown great interest in religious knowledge, especially hadith. He was willing to travel long distances to meet with prominent scholars and learn hadith from them. Yahya b. Ma'in praised the credibility of his hadith narration in the thoroughness with which he narrated the traditions as reflected in his cautious

attitude towards the authorities and his selective choice of fair narrators (Irham & Taman, 2006, p. 232).

Dedicated to teaching knowledge, he did not focus on seeking knowledge alone but also on spreading it by holding knowledge assemblies and teaching hadith to his students so that it could be passed on to the next generation. His simple life makes it evident that in his life he focused on seeking and teaching knowledge. This study aims to explore the methods and approaches used by Hammad ibn Salamah in maintaining the authenticity of hadith and their impact on the understanding and practice of hadith scholarship among scholars.

The results of the search conducted by the author are that so far no research has been found that discusses the methodology of Hammad ibn Salamah in maintaining the authenticity of the hadith, but there are several findings that are close to this research. Among them are the writings by Noviyanti with the title "Assessment of *Ikhtilat* on *Rawi Tsiqah*: A Study of Hammad ibn Salamah", which discusses the history of Hammad ibn Salamah, who was exposed to *ikhtilat* (Noviyanti Elsa, 2024, p. 1). Melia Novera's work entitled "Problems surrounding Hadith *Maudhu*" explores the impact of the spread of false traditions and the law of narrating them (Novera, 2022, p. 145-161). The paper entitled "Efforts to Safeguard Hadith from Forgery: The Perspective of Abi al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Iraqq al-Kinani" examines the role of scholars in trying to safeguard hadith from various actions, such as giving warnings to liars and testing the truth of a hadith with other lines of history (Rani Zaindina et al., 2025, p. 409-434). The work of Tohir and Lutfianto entitled "The *Ulama* Method of Eradicating False Hadiths." This study discusses the scholars treating hadiths by selecting in various ways both the *sanad* and editorial series of the hadith (Lutfianto & Tohir, 2023, p. 74-85). The work of Syaifuddin and Holil entitled "Methods of the Prophet and Companions in Conveying and Maintaining." This paper discusses how the prophet conveyed and maintained the hadith in various ways, such as conveying in the assembly of knowledge, speaking specifically to his wife relating to sensitive matters, and spraking to the companions (Syafiuddin & Holil, 2025, p. 106-125).

This study differs from previous studies, which generally focus on the issue of false hadith and the efforts of scholars in protecting the authenticity of hadith. The

fundamental difference lies in the focus of an in-depth exploration of the methodology applied by Hammad ibn Salamah in the context of hadith verification. Hammad ibn Salamah is one of the trusted narrators (*tsiqah*) who has a high reputation for thoroughness and integrity in selecting and verifying hadith, so it has not been comprehensively studied. This study is an attempt to fill this gap in the scholarship of hadith, especially in the study of narrator figures who play an important role in the formation of the *sanad* and *matan* criticism system. By comparing the results of this study with previous studies that have emphasized more the general aspects of hadith preservation, this study is thus important because it not only fills a void in the biographical-methodological study of Hammad ibn Salamah but also enriches the literature on early generation hadith criticism methods.

This research uses qualitative and historical approaches. The qualitative approach is used to obtain descriptive data in the form of written words from relevant literature, as well as observable behavior in the context of hadith history. Meanwhile, the historical approach aims to systematically and objectively reconstruct events or occurrences that took place in the past, especially related to the process of collecting and codifying hadith in the 2nd century Hijriyah (Abdussamad, 2021, p. 30). The primary data source in this research is *Siyar A'lam al-Nubala'*, a literary book that discusses the biographies of hadith scholars and hadith narrators. Other supporting sources such as classical books, trusted books, and scientific articles that discuss related topics, both in Arabic and Indonesian. Data collection techniques were conducted through library research, with the following steps: first, source identification by determining and identifying sources relevant to the research topic; second, data collection by collecting data from sources that have been identified; and third, data classification by organizing data based on relevant themes or categories (Nasution, 2023, p. 38). Data analysis is carried out by reconstructing historical events related to Hammad ibn Salamah's statement from the data obtained.

Discussion

History of Hadith Collection and Codification

The historical journey of hadith writing in Islam is one of the important aspects in the transmission and preservation of the sunnah of the Prophet Muhammad. During the prophetic period, the traditions were transmitted directly by the Prophet to the Companions through the oral method. Although there was no systematic codification at this stage, limited writing was done, as shown in *Sahifah 'Ali* and the personal records of some companions, although the Prophet had forbidden the writing of traditions in the early days due to the fear of mixing them with the Qur'an. During the time of Caliph Umar b. Khattab, the territory of Islam expanded. The companions at that time were scattered in various parts of the region to spread the teachings of Islam, one of which was the hadith. Until the study centers appeared in various Islamic regions. After Umar b. Khattab died, the policy of spreading the teachings of Islam was continued by Caliph Utsman b. Affan and Ali b. Abi Talib. At that time, to obtain and master the hadith was not easy; one had to travel far from one place to another to meet the companions in order to obtain the hadith. The areas that became the centers of hadith at that time were Medina, Mecca, Kufa, Basra, Sham, and Egypt (Idri et al., 2021, pp. 102–103).

Entering the *tabi'in* period, the need to document the hadith became more urgent. This was triggered by the expansion of Islam and the death of the generation of companions who were the main link with the Prophet. In this situation, the seeds of hadith recording began to appear through the personal records (*suhuf*) compiled by the *tabi'in*. Although individualized and unsystematic, these collections became the initial foundation for a more structured codification of hadith in the second century H. The peak came during the time of the *tabi'in*, when traditions began to be written down and compiled in systematic works such as *al-Muwatta'* by Imam Malik and other works. This period also saw the birth of hadith narrators who became important milestones in the transmission of the sunnah, one of whom was Hammad ibn Salamah (Ismail Syuhudi, 1991, p. 104).

Codification officially began during the reign of Caliph Umar b. Abd al-Aziz. He ordered Abu Bakar Muhammad ibn Amr ibn Hazm (d. 117 AH), at the time he was governor of Medina, and the scholars of Medina to collect the traditions from the personal records and memorization of the Companions and the *tabi'in*, which were still scattered (Al-Baghdadi, 1963, p. 326). The same order was addressed to a great scholar in Sham and Hijaz, namely Muhammad ibn Shihab al-Zuhri (d. 124), who knew many

traditions (Al-Baghdadi, 1989, p. 187). The positive response by the Muslims at the time, on the orders of Umar ibn Abdul Aziz, resulted in the collection of hadith records. The results of the collection carried out by Ibn Hazm and al-Zuhri have different results. According to the scholars, al-Zuhri's notes are more complete than Ibn Hazm, but the works of the two scholars are not found until now. In addition to these two figures, there were several other scholars who also took part in the collection of hadith ; one of them was Hammad ibn Salamah.

Hammad ibn Salamah was one of the influential figures in the history of the development of hadith during the time of the *tabi' al-tabi'in* . He is known as one of the early narrators who not only collected traditions from the generation of the *tabi'in* but also established a systematic pattern of transmission through the practice of *talaqqi* and *sima'i*. Hammad showed great concern for the authenticity of the narration characterized by selectivity in accepting traditions and caution in narrating them. These measures not only strengthened the validity of the *sanad* but also became part of the initial process of standardizing a more scientific method of hadith transmission. Hammad's role becomes even more significant when examined in the context of the Basrah hadith madrasa, which, in the second century AH, became one of the most influential centers of hadith scholarship in the Islamic world. Through intensive training of students like Abd al-Razzaq al-Shan'ani and Yunus b. Habib, he not only transmitted the *matan* but also established the methodological foundation of hadith studies. As the most powerful narrator of the *tabi'in* generation, he emphasized his position as the guardian of the credibility of the narration. Hammad ibn Salamah thus emerged not merely as an intergenerational link but as an epistemological pillar in the early construction of the hadith discipline (Adz-Dzahabi, 1990, p. 144).

Caliph Umar b. Abd al-Aziz's policy of collecting and codifying hadith was motivated by several important factors. Firstly, the Qur'an had been recorded and widely disseminated so that there was no longer any fear of mixing revelation with hadith (Yuslem, 1998, p. 126). Secondly, the scholars of hadith had dispersed to different regions, and it was feared that the traditions they carried would be lost with their death. Thirdly, the emergence of hadith falsification by certain groups aimed at supporting their ideologies, such as the Khawarij, Syiah, and other groups. This situation raised concerns about the purity of Islamic teachings. As a preventive measure,

Caliph Umar b. Abdul Aziz ordered the collection and codification of hadith to maintain the authenticity of Islamic teachings and prevent the spread of false hadith (Idri, 2013, p. 47).

Biographical History of Hammad ibn Salamah

To understand more about Hammad ibn Salamah's contribution to the science of hadith, it is important to trace his life journey and scientific background. Among them are:

1. Self and Family Biography

Hammad ibn Salamah b. Dinar, better known as the model imam of Shaykh al-Islam Abu Salamah al-Bashri al-Nahwi, al-Bazar al-Khiraqi al-Bartha He was an important figure in the history of hadith narrators. Hammad ibn Salamah was a *maula* of Himyar b. Kurathah from Banu Tamim; there is also a mention that he was a *maula* of Quraysh (Al-Syarif, 2008, p. 44).

Hammad ibn Salamah was born in 91 AH and died in 167 AH. He is thought to have been born in the city of Basrah because of his relationship with his father in that city. There is a difference of opinion regarding the age of death of Hammad ibn Salamah. Musa b. Ismail noted that he died at the age of 107 years (Jazari & Athir, 1997, p. 672). While Abu Bahir al-Bashri stated that his age of death was 76 years (Syibani, 2010, p. 10). Despite these differences, some scholars argue that Hammad ibn Salamah died on the night of Tuesday the 11th of Dhulhijjah. At that time he was praying in the mosque; Ishaq b. Sulaiman is mentioned as the one who led his funeral prayer (Irham & Taman 2006, p. 238).

Information regarding the family tree of Hammad ibn Salamah is very limited. However, some clues can be found from the available sources. It is known that his father being a *maula*, Hammad ibn Salamah's love for hadith was immense. On the other hand, the role of his mother sheds more light on the intellectual environment in which he grew up. His mother was the sister of Humaid al-Thawil, a prominent scholar and jurist in Basrah (Hatim, 1953, p. 159). The presence of Humaid al-Thawil in this family is not only a kinship relationship but also a strong indication of the intellectual influences that shaped Hammad ibn Salamah's character and thinking. The environment of Basrah at

that time was known as a center of knowledge, and the presence of a prominent scholar like Humaid al-Thawil certainly provided access for Hammad ibn Salamah to grow up in an atmosphere rich in religious knowledge.

2. Factors Affecting the Person and His Thinking

Hammad ibn Salamah grew up in Basrah, which in his time was the leading scholarly center in Iraq, a gathering place for scholars, and a center of knowledge with mosques and schools that were always crowded. He lived during the transition period between the end of Umayyad rule and the beginning of Abbasid rule. He opposed the practices of heresy amidst the political turmoil of the time. His environment and family fostered his interest in science from a young age. After studying the Qur'an, he focused on Arabic, learning from al-Hasan al-Bashri at Basrah's main mosque. Subsequently, he studied hadith and *atsar* from several prominent scholars, including his uncle, Humaid al-Thawil, as well as Ayub al-Sakhtiyani, Tsabit al-Bunani, Qatadah, Ali b. Zaid, and others (Mizzi, 1992, p. 254).

Besides being known for his moral goodness and breadth of knowledge, Hammad ibn Salamah is also famous for his adherence to the belief in *ahl al-sunnah wa al-jama'ah*. He was firm in defending the correct religious teachings and fighting *bid'ah* and deviant thinking. As an adherent of the Sunnah, Hammad ibn Salamah was recognized by scholars. Ibn al-Mubarak stated that he had never found anyone more faithful to following the footsteps of the salaf than Hammad ibn Salamah in Basrah (Jazari & Athir, 1997, p. 670). Ibn Hibban also gave high appreciation to Hammad ibn Salamah, saying that there was no one equal to him in Basrah in various aspects, including religion, his adherence to the sunnah, and his opposition to *bid'ah* in religion (Ma'bad, 1973, p. 216). In fact, during his lifetime, no one dared to oppose him except those who were uncivilized or proponents of the *Jahmiyah* heresy. This praise was also voiced by other scholars such as Ahmad, Ibn Ma'in, and Ibn Madini, who emphasized that anyone who denigrated Hammad ibn Salamah was actually denigrating Islam itself (Mizzi, 1992, p. 263). This marks how crucial the role of Hammad ibn Salamah was in maintaining the purity of Islam and rejecting all forms of harmful *bid'ah*.

Hammad ibn Salamah is one of the *Abdal*, a highly respected person in Islamic tradition. *Abdal* are seen as the guardians of Allah who have a high level of spirituality

and who are believed to play an important role in maintaining the balance of the world, especially in terms of climate. One of the characteristics of Allah's guardians is having the nature of *wara'*, the nature of caution in avoiding *syubhat* for the sake of piety. This trait is to achieve piety, encourage staying away from doubtful things, maintain inner purity, and strengthen spiritual relationships. Hence, they are given the breadth of knowledge and the power to spread it. Its characteristics include careful action and speech, sensitivity of heart, and rejection of doubtful worldly pleasures. In daily life, *wara'* is reflected in the selection of halal and haram food, truthful speech, and guarding the tongue and gaze. The level varies from avoiding the unlawful to avoiding other than Allah. Practicing *wara'* aims to protect oneself from sin, increase piety, and achieve divine pleasure (Jazari & al-Athir, 1997, p. 507).

3. Character and Behavior

Hammad ibn Salamah was widely known for the excellence of his good character. His extraordinary dedication in seeking knowledge was characteristic of him. He held the principle that a seeker of knowledge must be purely for the sake of Allah; he emphasized the importance of sincere intentions in acquiring knowledge. This reflects his sincerity and earnestness in the pursuit of knowledge. Furthermore, Hammad ibn Salamah was respected as a *zuhud* and pious figure. He lived a life of diligent worship, utilizing his free time to read the Qur'an, dhikr, and prayer. Every moment of his life was filled with devotion to Allah, showing his love for Allah and his desire to get closer to Him. He also showed a blend of fear of Allah and hope for His mercy. Although he was aware of sin and the Hereafter, he still believed in Allah's mercy, which was reflected in his attitude of respect and adherence to religious teachings. Finally, Hammad ibn Salamah lived with gratitude for all that he was given, rejecting greed and living a simple life, appreciating the sufficiency that Allah bestowed. This gratitude reflects his awareness of Allah's blessings and favors that always suffice him (Adz-Dzahabi, 2006, p. 250).

Hammad ibn Salamah had an extraordinary *wara'* attitude reflected in his rejection of gifts and his recommendation to recite the verse of monotheism when invited by the ruler. This action shows his prudence in guarding himself from things that were not right for him, as well as his firmness and integrity as a scholar. The story

of his rejection of a gift from a Chinese man confirms his principle of maintaining the purity of hadith knowledge, where he did not want it to be tainted by worldly interests towards the ruler. The testimony of Abdullah b. Mubarak, who stated that Hammad was the most similar figure to the generation of companions in Bashrah, as well as his pearly words about sincere intentions in seeking knowledge, further strengthened Hammad's image as a figure who upheld religious and scientific values (Farid, 2005, p. 231).

4. Rihlah in Search of Knowledge

Hammad ibn Salamah has several teachers who teach him in various fields of science, among the teachers of Hammad ibn Salamah are: Abu Zubair Al-Makki, Abdul Aziz b. Shahib, Tsabit Al-Bunani, Humaid al-Thawil, Ishaq B. Abdilllah b. Abi Talhah, Abdul Malik b. Umair, Amr b. Dinar, Abu Imran Al-Juni, Anas B. Sirin, Qatadah, Sammak b. Harb, Khalid Al-Hidza', Sulaiman Al-Taimi, Dawud b. Abi Hind, Yahya b. Said Al-Anshari, Hisham b. 'Urwah, Hisham b. Zaid b. Anas, Ayyub Al-Sakhiyani, Jabr b. Habib, Jablah b. Athiyyah, Hajjaj b. Arta'ah, Hamzalah b. Abi Hamzah, Khalid Al-Hadha', Salamah b. Dinar, Sa'id b. Jumhan, Salamah b. Kuhayl, Suhaly b. Abi Salih, Hakim Al-Athram, Habib Al-Mu'allim, Asim b. Bahdalah, 'Abbad b. Mansur, and others.

Hammad ibn Salamah's students included Ats Tsauri, Shu'bah, Ibn Juraij, Ibn Mahdi, Ibn Al-Mubarak, Al-Qaththan, Ubaidilah Al-'Isyi, Hudbah b. Khalid, Abu Nasr Al-Tamar, Sulaiman b. Harb, Shaiban b. Furukh, Bahs b. Asad, Basyr b. Al-Sirri, Assad b. Amir Shadzan, Al-Ushayib, Adam b. Abi Iyyas, Abu Salamah Al-Tabudzaki, Abu Dawud, Asad b. Musa, Bishr b. Al-Sari, Muslim b. Ibrahim, Musa b. Dawud Al-Sabi, 'Amar b. Marzuq, Ghasan b. Al-Rabi', Qabsah b. 'Uqbah, Quraysh b. Anas, Muhammad b. Ishaq b. Yasar, and so on (Mizzi, 1992, pp. 254–256).

Contributions in the Field of Hadith

Hammad ibn Salamah's contribution to the search for knowledge in the field of hadith was great; he was known as a trustworthy person and was recognized for his knowledge by the scholars of the era. In playing some aspects such as the diversity of history, Hammad ibn Salamah narrated thousands of *hasan* traditions from several prominent narrators. Yahya b. Ma'in and Hajaj Al-Manhal said that Hammad ibn

Salamah was a trustworthy person; he was also a great scholar at that time who narrated many traditions of the Prophet Muhammad. Hammad ibn Salamah had many teachers in narrating the traditions, as he directly narrated the traditions from Qatadah, Amr b. Dinar, and many other *sanad* in his line of narration. The large number of narrations obtained marks Hammad ibn Salamah's involvement in transmitting the traditions and the number of prominent scholars who narrated the traditions from him (Farid, 2005, p. 232).

His contribution to the transmission and dissemination of hadith, according to Al-Ajluni's view, that Hammad ibn Salamah was believed to have thousands of *hasan* traditions and the testimony of 'Ali b. Al-Madini that Yahya b. 'Amr Al-Razi narrated approximately ten thousand traditions from Hammad ibn Salamah, as well as 'Affan, who had thousands of traditions recorded from Hammad ibn Salamah. Such statements indicate the breadth of contributions in the field of hadith. This huge number of narrations not only reflects Hammad ibn Salamah's productivity as a *muhaddits* but also indicates the high confidence of the scholars in his scholarship and credibility. More than just quantity, the number of scholars who narrated traditions from Hammad ibn Salamah emphasizes his important role in the transmission of traditions during the time of the *tabi' al-tabi'in*. This shows that his narrations were widespread and became an important reference for later generations of scholars. The scholars' trust in Hammad ibn Salamah's narration is also reflected in the fact that his narration is included in the major hadith books such as Sahih Muslim and Sunan Abu Dawud. (Hatim, 1953, p. 141).

Hammad ibn Salamah made a significant contribution to the field of hadith, beyond mere narration. He was known as a *hafiz al-hadits* with a high degree of precision in accepting hadith, reflecting his caution and accuracy in preserving the authenticity of the narration. Additionally, his profound contribution lies in his expertise in the science of *rijal al-hadits*, demonstrating a comprehensive mastery of the narrators of hadith, which is a crucial aspect in assessing the validity of a hadith. Thus, Hammad ibn Salamah's contributions not only enrich the hadith tradition but also provide a strong foundation for the scientific study and understanding of hadith (Irham & Taman, 2006, p. 233).

In narrating hadith and his deep knowledge of the narrators, he became one of the important figures in preserving the authenticity of hadith. Thus, the large number of scholars who narrated hadith from Hammad ibn Salamah is not just a mere number but clear evidence of his contribution and dedication in preserving and spreading the hadith of the Prophet Muhammad. This highlights the significance of Hammad ibn Salamah's role in hadith literature and the Islamic scholarly tradition.

Hammad ibn Salamah's Methodology in Preserving Hadith

The *tabi' al-tabi'in* era was the generation after the *tabi'in*. This era saw rapid development in the history of hadith collection and codification. Amidst the widespread transmission of hadith, there emerged scholars who were highly dedicated to preserving the authenticity and purity of the hadith of the Prophet Muhammad. One of the prominent figures in this effort was Hammad ibn Salamah.

The role of Hammad ibn Salamah was extremely important in filtering and preserving hadith, particularly in his efforts to maintain the authenticity of hadith, the criteria he applied in accepting and narrating hadith, and his influence on the development of hadith science during his time. By understanding Hammad ibn Salamah's role, one can appreciate the immense contributions of scholars during the *tabi' al-tabi'in* era in preserving the valuable legacy of the Prophet Muhammad (peace be upon him). There are several efforts made by Hammad ibn Salamah to maintain the authenticity of hadith that can be analyzed from the statements he once made, among which are:

1. Criticism of Hadith *Sanad*

Statement by Hammad ibn Salamah:

وقال حماد بن سلمة: كنت أسمع أن القصاص لا يحفظون الحديث فكنت أقلب الأحاديث
على ثابت، أجعل أنسا لابن أبي ليلى وأجعل ابن أبي ليلى لأنس أشوشها عليه، فيجيء بها
على الاستواء

“Hammad ibn Salamah said, “I heard that the storytellers did not memorize the hadith correctly. So I deliberately reversed the chain of narration when I conveyed it to Tsabit [al-Bunani]- I changed the order between Anas [b. Malik]

and Ibn Abi Laila- I confused them. Then Tsabit corrected it with the correct chain of narration.” (Jurjani, 1997, p. 208).

The technique used by Hammad can be referred to as a “reverse sanad test,” a strategy for verifying the memorization of *sanad* by deliberately changing the order of the *sanad*, in this case reversing the order between Anas b. Malik and Abdurrahman b. Abi Laila. This phenomenon is a form of testing the critical thinking and scientific acumen of the person being tested. Tsabit al-Bunani, one of the great *tabi’in* from Basrah known for his strong memory, successfully passed the test. He immediately corrected the error made by Hammad, demonstrating the depth and clarity of his understanding and memory of the *sanad*.

Hammad's acknowledgment has profound implications for the development of the science of *rijal*, a discipline that focuses on the biographies and credibility of hadith narrators. His actions indirectly established standards regarding the trustworthiness (*tsiqah*) and memorization (*dabit*) of a narrator, where the ability to distinguish between authentic and fabricated chains of transmission (*sanad*), as well as vigilance against tampering with the chain of transmission (*tahrif al-sanad*), became important indicators. Thus, this recognition serves as a form of criticism within the early Islamic scholarly tradition, prompting scholars to be more cautious and selective in accepting and transmitting hadith.

This story contains relevant contemporary lessons. For modern hadith researchers, Hammad's acknowledgment emphasizes the importance of conducting “stress tests” on hadith chains of transmission and valuing the *peer review* process that has been practiced in classical Islamic tradition. The active learning method of exchanging chains of transmission practiced by Hammad can serve as inspiration for fostering critical analysis of chains of transmission from an early stage among students of hadith studies. This story offers a valuable lesson about the importance of being vigilant toward religious narratives that lack clear and accountable chains of transmission. Thus, Hammad ibn Salamah's acknowledgment is not merely a historical record but also a valuable methodological legacy in preserving the authenticity of Islamic teachings.

2. The Science of *Rijal al-Hadits*

قال حماد بن سلمة قدمت مكة سنة مات عطاء سنة ١١٤

“Hammad ibn Salamah said: I came to Mecca in the year of Atha's death (that is, 114 AH).” (Al-Bukhari, 1407, p. 126).

In the science of *rijal*, this statement is an important basis for determining the year of death of Atha' b. Abi Rabah, a mufti of Mecca and an influential senior *tabi'in* figure. The year 114 AH marks the transition of the *tabi'in* generation, which directly influenced the transmission of hadith. Hammad's visit in that year also indicates the intensity of scientific *rihlah* (journeys in search of knowledge) among hadith scholars.

The chronological accuracy of Hammad's statements has significant primary reference value in determining Atha's lifetime and compiling a timeline of the development of hadith in Hijaz. The *tarikh mu'jam* dating method (dating based on important events) reflected in his acknowledgment, combined with personal testimony (“I came”), provides a high level of confidence in this information.

In the science of *rijal*, this statement helps establish the *thabaqat* (generational hierarchy) of Atha' and opens up the possibility of a direct meeting between Hammad and Atha', which has implications for the validity of the *sanad* chain. The consistency of Atha's year of death (114 AH) in classical historical sources such as *Tarikh Baghdad* and *Tahdzib al-Tahdzib* further reinforces the validity of this chronology, with Hammad's statement standing out as direct testimony.

Hammad ibn Salamah's statement about his arrival in Mecca in the year of Atha's death is a major contribution to the provision of accurate chronological data and is very useful in the science of *rijal* to this day. His account demonstrates the distinctive method of historical documentation among hadith scholars and serves as an essential reference for researchers studying the biographies of classical scholars and the development of hadith science during the early period of Islam. Despite potential limitations in terms of temporal details and personal interactions, the information he provides remains irreplaceable in building a more comprehensive understanding of the history of hadith transmission.

3. *Tadlis al-Hadits*

Hammad's statement:

قال أبو داود قال حماد بن سلمة: عامة ما يروي حميد عن أنس لم يسمع منه إنما عامتها
سمعه من ثابت

“Abu Dawud said: Hammad ibn Salamah stated: “Most of what Humaid (al-Thawil) narrated from Anas (b. Malik) was not actually heard directly from him, but rather he heard it through Tsabit al-Bunani” (Hasan, 1987, p. 847).

An important statement by Hammad ibn Salamah stating that most of the hadith narrated by Humaid al-Thawil from Anas b. Malik were not actually heard directly from Anas, but through the intermediary of Tsabit al-Bunani. This is an important note in the world of hadith science because it touches on the aspect of authenticity of the chain of narration, which has long been considered direct.

Humaid al-Thawil is known as a student of Anas b. Malik, but in many narrations, he uses general wording such as “an Anas” without mentioning Tsabit al-Bunani as the intermediary. This indicates the practice of *tadlis*, which is hiding the narrator in the chain of transmission. On the surface, the chain of transmission appears short (Humaid → Anas), but in reality it is longer (Humaid → Tsabit → Anas). The use of the word “عامة” (from) in Hammad’s statement suggests that this is not an isolated case but a recurring phenomenon. This criticism is reinforced by data from the science of *rijal*. Ibn Hajar in *Tahdzib al-Tahdzib* notes that out of 387 hadiths narrated by Humaid from Anas, only 17 are confirmed to have been heard directly. The comparison of hadith narrations about the Prophet's supplication in *Musnad Ahmad* and *Sunan al-Tirmidzi* serves as a concrete example of the differences in these transmission chains.

The implications are significant. If Humaid did indeed narrate through Tsabit, then the hadith is no longer considered *musnad* (traceable back to the Prophet) but rather *mursal tabi'i*. Therefore, every narration of Humaid from Anas needs to be re-examined (*tahqiq*). Hammad's criticism also serves as a model for scientific methodology: it is not enough to simply accept the chain of transmission (*sanad*), but it must be analyzed to detect hidden narrators.

From the perspective of transmission history, this case demonstrates the complexity of oral traditions in the 2nd century AH. Such criticism proves that early generations of hadith scholars were very meticulous in preserving the authenticity of *sanad*. Interestingly, Hammad's method of analyzing transmission chains remains relevant today and can even be applied in digital research and systematic mapping of hadith networks.

Hammad ibn Salamah's statement reveals the hidden reality in the structure of *sanad*, emphasizing the importance of transparency and scrutiny in the validation of hadith. This criticism shows that hadith scholarship is not only based on memorization but also on the integrity of scientific methodology.

4. *Asma' al-Rijal*

ووکیع بن عدس أبو مصعب وقال حماد بن سلمة وکیع بن حدس

"Waki' b. 'Adas, Abu Mush'ab. And Hammad ibn Salamah mentioned: Waki' b. Hadas" (Muslim, 1988, p. 166).

This difference may seem minor -just one letter (ح & ع)- but it has a significant impact in the field of hadith studies, particularly in the science of *rijal*. The difference of a single letter demonstrates Hammad's extraordinary sensitivity to linguistic nuances in the pronunciation of narrators' names. This may be because Hammad received the hadith directly from his teacher with a different spelling or pronunciation. His ability to recognize even minor variations in names indicates his deep mastery of the science of *asma' al-rijal*, not merely relying on general memorization.

By mentioning different names, Hammad may have been making an implied scientific observation. He may have been pointing out the possibility of a clerical error (*tashhif*) in another account or simply reminding us that there are two versions that need to be verified. This opens up further analysis as to whether Waki' b. 'Adas and Waki' b. Hadas are two different people or just one person with a difference in spelling. This indicates that Hammad's observations are considered valid and scientifically valuable. Hammad's reputation as a *hafiz* and hadith critic also supports the credibility of his statements, as mentioned in *Tahdzib al-Tahdzib*.

Hammad's precision demonstrates his keen ability to recognize even the slightest differences in the names of narrators. In the science of *rijal*, such contributions are essential to ensure the accuracy of the *sanad* and the identity of the narrators. An important lesson in the study of hadith is that even a single letter can change the status of a narration, which is why documentation and verification must be carried out with the utmost precision.

5. Criticism of Hadith *Matan*

The incident between Hammad ibn Salamah and Sibawaih, narrated by Ubaidullah b. Mu'adz, who said:

جاء سيبويه إلى حماد فقال: أحدثك هشام عن أبيه، في رجل رعف في الصلاة فانصرف فقال له: لخت يا سيبويه لا تقل رعف إنما هو رعف

“Sibawaih came to Hammad and said, “I will tell you a hadith from Hisyam from his father, about a man who had a nosebleed during prayer and turned away.” Then Hammad said to him, “You are wrong, Sibawaih. Do not say *ru'ifa*, but the correct word is *ra'afa* (with a fathah on the 'ain).” (Syarif, 1408, p. 93; Tanukhi, n.d., p. 62).

Hammad's reaction encouraged Sibawaih to deepen his knowledge of *nahwu* until he eventually became one of the most influential figures in the field (Al-Baghdadi, 463 C.E., p. 67). Hammad likened it to: “A person who seeks knowledge of hadith without understanding *nahwu* is like a donkey carrying an empty bag.” This analogy emphasizes that without an understanding of grammar, the science of hadith risks losing its meaning and leading to misinterpretation (I'raqi, 2002, p. 512).

The importance of *nahwu* in maintaining the authenticity of hadith. One of the most fundamental aspects of hadith studies is the ability to understand Arabic deeply, especially in the field of *nahwu*. This science not only functions as a linguistic tool but also serves as the main pillar of accuracy in religious texts, especially hadith. Hammad emphasized, “Whoever makes a grammatical error in my hadith has lied in my name.” (Al-Ansari & Al-Anbari, 1985, p. 42). This statement not only reflects Hammad's personal meticulousness but also illustrates the high standards he set for scholarly rigor and linguistic accuracy in the transmission of hadith.

The context of the event, there are several methods of narrating a hadith from teacher to student. Among them are *al-sama'* (hearing directly from the teacher's mouth) and *al-qira'ah* (reading a text in front of the teacher). When studying hadith science, it is advisable to study Arabic grammar and language to avoid mistakes in reading and *tashhif* (changes in letters/words that distort the meaning) (Thahan, 1998, p. 201). Therefore, the scholars of the past stated that seekers of knowledge should not take the Qur'an from a *mushhafi* (someone who learns the Qur'an solely from written texts without a teacher), nor should they take hadith from a *shahafi* (someone who learns hadith solely from written texts and does not receive it from a teacher) (Al-Suyuti, n.d., p. 106).

Nahwu plays an important role in preserving the authenticity of hadith. *Nahwu* serves as a tool to ensure that the meaning of the text remains accurate and free from misinterpretation. Careful understanding of the rules of *nahwu* can also be seen as a form of obedience to religious textual authority, given that the Qur'an and hadith are the main sources of Islamic teachings. Therefore, preserving the language in both is part of preserving the teachings themselves.

From an interdisciplinary perspective, *nahwu* also has close ties to modern linguistic studies, hermeneutics, and the philosophy of language. As explained in structural linguistics, even minor changes in language structure can lead to shifts in overall meaning. This aligns with the attention scholars of hadith pay to the accuracy of *i'rab* in hadith texts, as even the slightest error in language structure has the potential to alter the meaning of a hadith and may lead to misunderstandings in religious interpretation.

Hammad's reaction reflects the strict standards in maintaining the purity of hadith. Not only memorizing the text but also ensuring that the language structure used remains intact and in accordance with the rules. In the Islamic scholarly tradition, such linguistic precision is part of the methodology for validating *riwayat*.

Hammad ibn Salamah's statement about a valley:

حدثنا علي بن عبد العزيز، ثنا حجاج بن المنهال، ثنا حماد بن سلمة، عن داود بن أبي هند،
عن رفيع أبي العالية، عن ابن عباس أن رسول الله: أتى على وادي ابن الأزرق، فقال: ما

هذا الوادي؟ قالوا: وادي ابن الأزرق قال: كأني أنظر إلى موسى منهبطا، وله حوار إلى ربه بالتلبية ثم أتى على ثنية، فقال: ما هذه الثنية؟ قيل: ثنية كذا وكذا قال: كأني أنظر إلى يونس بن متى على ناقه حمراء جعدة خطامها ليف عليه جبة من صوف، وهو يلبي قال أبو القاسم: قال حماد بن سلمة بن الأزرق: وإنما هو الأزرق.

"It means: Ali b. Abdul Aziz narrated to us, Hajjaj b. Al-Minhal narrated to us, Hammad ibn Salamah narrated to us, from Dawud b. Abi Hind, from Rufai' Abu Al-'Aliyah, from Ibn Abbas that the Messenger of Allah said: "He came to the valley of Ibn Al-Azraq, then asked: 'What valley is this' They replied, 'The valley of Ibn Al-Azraq.' He said, 'It is as though I see Moses descending from the mountain with longing for his Lord while reciting the talbiyah.' Then he came to a hill and asked, 'What hill is this?' They replied, 'The hill of Fulan and Fulan.' He said, 'It is as though I see Jonah b. Matta on a red camel with thick fur and a rope bridle made of fiber, wearing a woolen cloak while reciting the talbiyah.' Abu Al-Qasim said, 'Hammad ibn Salamah said, "The correct name is Al-Azraq (not Ibn Al-Azraq)" (Al-Thabarani, 1994, p. 159).

Hammad's explanation seems simple, merely removing the word "Ibnu," but it actually shows great attention to the accuracy of the history. According to Hammad, the name "Wadi Ibnu Al-Azraq" is a mistake; it should only be "Wadi Al-Azraq." This correction is not merely an editorial change but part of an effort to correct history and validate Arabic toponymy accurately.

The accuracy of his criticism of the text reflects the uniqueness of Hammad's approach. He focuses not only on the chain of transmission but also on the content of the hadith, including place names and Arabic genealogies. This shows that Hammad had a deep understanding of the geography of the Arabian Peninsula. With great care, he was able to identify possible additions that did not correspond to historical reality.

This information is very important in the context of hadith science. Such corrections help researchers confirm the validity of the historical locations mentioned in the Prophet's sayings. Furthermore, Hammad exemplified the ideal method of hadith criticism, which is to accept the narration, analyze its content, and then make corrections if any inconsistencies are found, even in details as small as the name of a place.

Hammad ibn Salamah's correction is a clear example that the science of hadith is not only about narrators but also about the accuracy of the text and the detailed preservation of Islamic history. His meticulousness in responding to a single word shows the importance of caution in documentation. In the present day, this serves as an important lesson for researchers of the Prophet's history that a single term can alter understanding and that meticulous text criticism is the key to preserving the authenticity of Islamic scholarly heritage.

Conclusion

The *tabi' al-tabi'in* era was a crucial phase in Islamic history, marked by widespread political conflicts and growing concerns over hadith falsification, which prompted scholars to take serious measures to protect the authenticity of prophetic traditions. In this context, Hammad ibn Salamah emerged as a prominent figure known for his piety, intellectual depth, and strong adherence to *ahl al-sunnah wa al-jama'ah*. This study explores his meticulous methodology in preserving and transmitting hadith, which reflected a high standard of scholarly rigor. He was known for testing the memory of narrators by reversing the order of the *sanad*, ensuring the reliability of their transmission. His expertise in *rijal al-hadits* allowed him to establish important historical timelines, while his careful detection of *tadlis al-hadits* and attention to details in *asma' al-rijal* strengthened the accuracy of the *isnad*. Furthermore, his *matan* criticism included grammatical and historical corrections, such as identifying errors in place names, demonstrating his comprehensive approach. These findings highlight Hammad's significant role in upholding the integrity of hadith in a period vulnerable to distortion, and show how his legacy continues to offer valuable insights for contemporary hadith scholarship, particularly in emphasizing the importance of precision, verification, and scholarly ethics in religious transmission.

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