A Genealogy of *'Ilal Al-Hadîth* Study
(Tracing the Historical Root Gene of Existence and Development The Study of *'Ilal Al-Hadith*)

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Abstract

As a branch of the Hadith's discipline, the study of 'Ilal al-Hadîth must have a historical root gene that cannot separate from the figure's intellection and ideas. The author will examine the emergence and development of that knowledge through this article, together with the paradigm shift in numbers seen from the practice of ta'lîl. In terms of tracking and analysis, the authors use genealogical theory. The results showed that the science of 'Ilal al-Hadîth was the formulation of rules extracted from the practice of ta'lîl that existed during the companions of the Prophet. This practice documented in the second and third centuries of Hijriyah, then formulated as a scientific discipline in the fourth century to the new century. From the development of this knowledge, it can be illustrated by a pattern of shifting perspectives towards 'illah, from defects that are general and evident, to special notes, which are not clear and found in the Hadith that seem authentic.

Keywords: Genealogy, Faucault, History, *'Ilal Al-Hadîth*

Abstrak

Sebagai cabang dari disiplin ilmu Hadis, ilmu 'Ilal al-Hadîth tentu memiliki akar sejarah yang tidak terlepas dari pemikiran para tokohnya. Melalui artikel ini, penulis akan mengkaji kemunculan dan perkembangan ilmu tersebut berikut pergeseran paradigma para tokoh dilihat dari praktik ta'lîl yang dilakukan. Dalam hal pelacakan dan analisis, penulis menggunakan teori genealogi. Hasil penelitian menunjukkan bahwa ilmu 'Ilal Ilal al-Hadîth merupakan formulasi dari kaidah-kaidah yang digali dari praktik ta'lîl yang sudah ada pada masa Rasulullah. Praktik tersebut kemudian didokumentasikan pada abad kedua and ketiga Hijriah, selanjutnya dirumuskan sebagai disiplin ilmu pada abad keempat sampai abad modern. Dari perkembangan ilmu tersebut, dapat digambarkan pola pergeseran cara pandang terhadap 'illah, dari kecacatan yang bersifat umum dan nyata, menjadi kecatatan yang bersifat khusus, samar dan ditemukan pada hadis-hadis yang tampak ṣahih.

Kata Kunci: Genealogi, Faucault, Sejarah, *'Ilal al-Hadîth*

Introduction

The scholar's efforts to check the quality of the authenticity of the hadith continue from generation to generation. This effort is a form of their attention to the hadith itself, which is the second source of Islamic teachings after the Qur'an. The sustainability can be seen from the emergence of several hadith disciplines with various research approaches. This effort aims to examine the authenticity of the hadith and its authority as evidence (*hujjah*).

The authenticity's issue of the Hadith is the primary concern and study of the adith scholars, even since the time of the Prophet *ṣallâ Allâh 'alayh wa sallama* and his companions. They do not need to receive news, information, or statements related to the Prophet *ṣallâ Allâh 'alayh wa sallama*, but after going through a relatively rigorous and selective verification process. They start from the assumption that not all the hadith narrated fulfill the existing elements, *'adâlah, ḍabṭ* and can be accepted, not only because they doubt their existence as a hadith, but there are more related to who and how people narrate it. Besides, in the process of narrating and transmitting the hadith, it is not impossible that human error will occur, whether intentional or unintentional, causing editorial changes and its meaning.

Therefore, several hadith scientific instruments are compiled and recorded for this purpose, both related to the circumstance *(ahwâl)*, also related to the narration of the hadith, so that the level of authenticity of each hadith can be known. Some scientific tools such as *al-Jarh wa al-Ta'dîl, Ma'rifah al-Ṣahâbah, Târîkh ar-Ruwâh* (narrators' history), *Ma'rifah al-Asmâ 'wa al-Kunâ wa al-Alqâb, Ta'wîl Mushkil al-Hadîth, Ma'rifah Gharîb al-Hadîth,* is no exception to the study of *'ilal al-Hadîth.*[1] Among the various branches of this knowledge, the final category of the Hadith, namely *'ilal al-Hadîth,* is the branch that examines various matters relating to *'illah* in the hadith and its effect on the authenticity and - as a consequence about the truth of the hadith. The researchers of the hadith rarely involve to this branch of knowledge. It is because not only because of the high level of complexity, but also the limited number of people who have an in-depth knowledge of *'illah.*

As a particular term that later became a scientific discipline, *'ilal al-Hadîth* certainly has an their own early history and development. However, the lack of literature that deals specifically with history are a particular obstacle for the researcher of this knowledge to keep track it. However, that is not enough to be used as an argument to mention the impossibility of tracing the history of its emergence and its development. Although there is no specific theory that discusses the history of the emergence and development of the *'ilal al-Hadîth,* there are works from the Islamic figures that discuss *'ilal* and other information about the activities of *ta'lîl* which presented in the book of *'Ilal,* that can be a source additional information about its history.

Therefore, in order to trace the historical root of the study of *'Ilal al-Hadîth,* the author utilize Geneology Faucalut theory. Described by the descriptive analytical method refer to the history of hadith scholars with their work and thought in the field of the study *'Ilal* which is differed from the practice of *ta'lîl h*adith scholars have been conducted. The author group the century with the purpose of mapping the development and the emergence pattern of the historical root of the study *'Ilal al-Hadîth.* Through this research, the following research question will be answered; (1) how the beginning of the study *'Ilal al-Hadîth*? (2) how is the history of its development viewed from the thoughts of the hadith scholar contained in his works? And (3) how is the pattern of paradigm shift *ta'lîl al-Hadîth* associated with that history?

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[1] See a more complete description related to these branches of study in Ahmad Umar Hashim's book, *Qawâ'id Uṣûl al-Hadîth* (Beirût: D*ar* al-Fikr, n.d), 28-34; Tahir ibnu Salih ibnu Ahmad al-Jaza'iri al-Dimasyqi, *Taujîh Al-Naẓar ila Uṣûl al-Aṣar* (Medina: al-Maktabah al-IIlmiyyah), 19-20.

2

Ibnu Hajar Ansori, Rahman, Zikri Darussamin: A Genealogy of 'Ilal Al-Hadîth Study
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According to the previous studies, no research discusses the historical root of the study. However, there is only few works containing the discussion of history, although it is not totally spesifically explained. In 2015, a dissertation entitled "*Telaah Kritis atas 'Ilal al-Ḥadîth dalam Kaidah Kesahihan Hadis (Sebuah Rekonstruksi Metodologis)*". by Abdul Ghaffar reveals that the hadith figures who studied '*Illah* only in the 1st Century till 10th Century[2].

In 2017, a thesis by Sofyan Nur with the title *"Manhaj Imam Ibnu Rajab dalam Kitab Syarah 'Ilal al-Ṣaghîr Karya Imam al-Tirmidhi (Rekonstruksi Kritik 'Ilal al-Ḥadîth)*. In this thesis, Ibn Rajab's method of writing the book of *syaraḥ* is diccused. Although it does not explain the history of the study of '*ilal,* the writing is a valuable addition to the information related to the thought of Ibn Rajab in *ta'lîl al-Ḥadîth*. This can be seen from the classification of '*illah* in two categories: general and specific.[3]

In 2019, an article by Dewi Putri entitled *"Ziyâdah dalam Manhaj Zawî al-Naẓar: Melacak Independensi Mahfuz Termas terhadap al-Suyuthi."* The article does not discuss the history of the study of '*illal*. However, it explains the twenty additional stanzas added by Shaykh Mahfuz Termas to al-Suyuthi's Alfiah. The addition is to complete the number of stanzas which were originally 980 to 1000. Of the 20 stanzas, 14 of them explained about '*illah*. It also became additional information related to figures and works in the field of study, especially from Indonesia[4]

According to this study, three points will be achieved to be *state of the art*. The first point is the revilitilazion of the study '*Ilal al-Ḥadîth* which is actually an embryo of all studies of Hadith. The second point is to discover the science of '*ilal* through the practice of *ta'lîl* (disclosing the existence of '*illah*) and the works of scholars about the study. The last but not least is to find patterns of shifting and/or paradigm differences regarding '*ilal al-Ḥadîth* which can affect differences in determining the quality of the hadith.

The Definitons Of '*Illah Ḥadîth*

'*Illah* linguistically has several meanings, including Pain, cradling someone with something, and begging repeatedly.[5] This meaning is in line with the meaning put forward by Ibn Faris that the word '*illah* can be used in three senses. First, '*illah* means *takarrur* or *takrîr* (repetition). For example the sentence شــربت الإبـل عــلا (camels drink many times).[6] This meaning is in line with Ibn al-Manzur's explanation in *Lisân al-'Arab*.[7] Second, '*illah* means '*âqa-ya'ûq*, which are events that keep people busy. Third, '*illah* means *ḍa'îf fî al-shay'* (weakness in something) or can be interpreted as *al-maraḍ* (disease).

Whereas in terms of etymology, '*illah* is used by experts in Hadith (*al-Muḥadditsûn*) in a number of the following sense. *First*, the dominant ideas are latent and indistinctive (*ghâmiḍ*), which influence the hadith, then it can question its authenticity, even though in *zâhir*, the hadith looks authentic and pure.[8] *Second*, the factors that disarm the Hadith as a result of accusations of being defective against one narrator, including accusations of lying, ignorance, worsening

[2]See, *Telaah Kritis atas 'Ilal al-Ḥadîth dalam Kaidah Kesahihan Hadis (Sebuah Rekonstruksi Metodologis)* (Dissertation, UIN Alauddin Makassar, 2015), 58-78.

[3]See, Sofyan Nur, *Manhaj Imam Ibnu Rajab dalam Kitab Syarah 'Ilal al-Ṣaghîr Karya Imam al-Tirmidhi (Rekonstruksi Kritik 'Ilal al-Ḥadîth)*, (Thesis, Univeritas Islam Negeri Alauddin Makassar, 2017).

[4]See, Dewi Putri, "Ziyâdah dalam Manhaj Zawî al-Naẓar: Melacak Independensi Mahfuz Termas terhadap al-Suyuthi," *Mashdar: The Journal of the Study Al-Qur'an and Hadith* 1, no. 1 (2019).

[5]Hamzah Abdullah al-Malibari, *al-Ḥadîth al-Ma'lul: Qawâ'id wa Ḍawâbiṭ* (Beirût: Dâr Bin Ḥazm and Makkah, 1996), 9.

[6]See, Abi Al-Husayn Ahmad ibn Faris ibn Zakariya, *Mu'jam Maqâyis al-Lughah* (Beirût: Dâr al-Fikr, n.d.), 4/12.

[7]See, Ibn Al-Manzur, *Lisân Al-'Arab* (Kairo: Dâr al-Ma'ârif, 1119), 3078.

[8]Most of Hadith scholar choose this definition, including Ibn al-Salaḥ. See Muhammad Ajjaj al-Khatib, *Uṣûl al-Ḥadîth,* trans. M. Qodirun Nur and Ahmad Musyafiq (Jakarta: Gaya Media Pratama, 2007), 263.

of memorization, and etc. From this case, the supporters of this understanding state that the hadith is *Ma'lûl* because of the Fulan. *Third, 'illah* is the reason that prevents the application of the hadith. This definition was put forward by al-Tirmizi. *Fourth,* al-Malibari put forward a more complete terminology, that *'illah* is "a latent cause that indicates the narrator's *wahm* (error), whether the narrator is *thiqah* or *ḍaif,* whether related to *sanad* or *matan.*"[9] *Fifth,* the term *'illah* is also sometimes used to refer to the narrator's lies, negligence, lousy memorization, and other obvious minor causes.

In this case, the author tends to the first definition, referring to the opinion of the majority of hadith scholars, including al-Asqalani[10] by defining the definition that *'illah* is a hidden cause (*sabab ghâmid*) which results in questions of the authenticity's quality of the hadith, although *zahir* seems to spare from it. Referring to the definition, *'illah* in the hadith of *Ma'lûl* is not a flaw *zahir,* which makes the narrator go *majrûh,* such as weakness in memorization or any lies. However, it is a defect that is considered as a *khafi* (latent).[11] From this definition, it is no exaggeration if Ma'shum Zen calls this science an independent science[12]

In general terms, all who injure the hadith can be called *'illah,* because the language meaning *'illah* means a defect, both on *sanad* and *matan,* both visible and unclear. If agreed within these limits, it can be agreed that the background for criticizing tradition and observance of the hadith is *'illah.* Nuruddin 'Itr argues that the knowledge of *'illah* represented the first knowledge that emerged in the study of hadith and from this knowledge grew and developed various branches of hadith.[13]

Nevertheless, in a special way, the term *'illah* is used to refer to a defect found in a hadith that has passed authenticity verification or to a hadith whose the *zahir* looks authentic or valid.[14] Al-Ghauri in *Mausû'ah* also expressed opinions that fit into this definition.[15] Likewise al-Asqalani, as quoted by Zainuddin al-Ansari in *Fath al-Bâqî,* asserted that the hadith that has *'illah* is a hadith whose its zahir looks authentic, but was found to be defective after further research.[16] Therefore, then emerged the discipline of research that discusses explicitly *'illah,* starting now referred to as *'Ilal al-Hadîth.*

Regarding the mention of the hadith that contains *'illah,* at least three terms are used[17]. *First, mu'all* (الْمُعَلّ); the form of isim *maf'ûl* from "أَعَـلَّ يُعِلُّ". The figure of a modern hadith expert who uses this term is Ahmad 'Umar Hasyim.[18] *Second, mu'allal* (المعلَّل); is isim *maf'ûl* from "عَلَّل يُعَلّلُ تَعْلِيْل". The word means to let someone with something. Among the scholars of modern hadith who use this term are Mahmud al-Tahhan,[19] al-Sakhawi,[20] and al-Iraqi.[21] *Third, ma'lûl* (المعلول); Is isim *maf'ûl* from the base word "عَلّ يعلّ". This term is well-known among the hadith scholars and

[9]See Al-Malibari, *Al-Hadîth al-Ma'lul,* 10.

[10]See Al-Asqalani, *Nuzhah al-Nazar Sharh Nukhbah al-Fikar* (Semarang: Maktabah al-Munawwar, n.d), 86.

[11]See Subhi al-Salih, *Ulûm al-Hadîth wa Muṣṭalaḥuhu* (Beirût: Dâr al-'Ilm li al-Malâyîn, 1977), 185.

[12]M. Ma'shum Zein, *Ilmu Memahami Hadits Nabi: Cara Praktis Menguasai Ilmu Mushtalah Hadits* (Yogyakarta: Pustaka Pesantren, 2016), 96.

[13]Nuruddin 'Itr, *Lamaḥât Mûjizah fî Uṣûl 'ilal al-Hadîth* (Kairo: Darussalam, 2013), 19.

[14]'Itr, *Lamaḥât,* 20

[15]Sayyid Abdul Majid al-Ghauri, *Mausû'ah 'Ulûm al-Hadîth wa Funûnuhu,* volume 3, first edition (Beirût: Dar Ibn Kathîr, 2007), 490.

[16]Zainuddin Abu Yahya Zakarya bin Muhammad bin Zakariya al-Anshari, *Fath al-Bâqî bi Ṣarḥ Alfiyyah al-'Irâqî,* Tahqiq and Takhrij Abdul Latif Hamim and Mahir Yasin Fahl, first edition, juz I (Beirût: Darul Kutub al-Ilmiah, 2002), 263

[17]Tahir bin Salih bin Ahmad al-Jaza'iri al-Dimashqi, *Taujîh al-Naẓar ila Uṣûl al-Athâr* (Madinah: al-Maktabah al-'Ilmiyyah, n.d.), 264-267.

[18]Ahmad 'Umar Hashim, *Qawâ'id Uṣûl al-Hadîth* (Beirût: Dâr al-Fikr, n.d.), 132.

[19]Mahmud al-Tahhan, *Taisîr Muṣṭalaḥ al-Hadîth,* eds. VII (Riyâd: Maktabah al-Ma'ârif li al-Nashr wa al-Tauzî', 1985), 83

[20]See Syamsuddin Abi al-Khair Muhammad bin Abdirrahman al-Sakhawi, *Fath al-Mughîṣ bi Syarḥ Alfiyah al-Hadîth,* tahqiq Abdul Karim bin Abdillah bin Abdirrahman al-Khudair and Muhammad Abdullah Fuhaid (Riyaḍ: Maktabah al-Minhaj, 1426 H), 47.

[21]See Zainuddin Abdurrahim bin al-Husain al-Iraqi, *al-Taqyîd wa al-Iḍaḥ Syarḥ Muqaddimah Ibn Ṣalâh* (Beirût: Dar al-Hadis, 1984), 96.

is used among others by al-Bukhari, al-Tirmizi, al-Daruqutni, Ibn' Adi, al-Hakim, and Abu Ya'la al-Khalili. Linguistically, although some looked down on him,[22] Ibn Sayyidihi and Abu Ishaq, even Sibawaih and al-Jauhari justified the use of this term linguistically. The modern hadith scholar who uses this term is Hamzah' Abdullah al-Malibari.[23]

The General Review Of Genealogical Theories

Lately, the term genealogy[24] has been quite popular since philosopher Foucault[25] introduced

it. This term is used by researchers from various social backgrounds, ranging from politics, economics, social, philosophy, including religion. It has caught the attention of researchers because it is considered a term that is quite critical in understanding aspects of history, origins, and developments related to what things are learned.

Genealogy is a language expression that means the origin of something. If the word is juxtaposed with the word "human", the meaning is human bloodlines. When juxtaposed with character thinking, it is identical with the roots of thought and originality, which then develops with the research methodology.[26] This development can be influenced by many things, such as the scientific background and the conditions experienced. That is the historical concept of an idea, and it is unique to distinguish someone's thoughts from others.[27]

In Arabic, the term genealogy is called *'ilm al-ansab* or also called genealogy *ilm al-silsilah,* is the study of one's lineage/origin, including family history.[28] Along with the pedigree, a group

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[22]Most of these are represented by Ibn al-Shalah dalam *Muqaddimah.* See Zainuddin Abdurrahim bin al-Husain al-Iraqi, *al-Taqyîd wa al-Iḍaḥ*, 96

[23]Hamzah 'Abdullah al-Malibari, *al-Ḥadîth al-Ma'lul: Qawâ'id wa Ḍawâbiṭ* (Beirût: Dâr Bin Ḥazm and Makkah: al-Maktabah al-Makkiyyah, 1996),*p* 9-10.

[24]The genealogical theory initiated by Foucault is a kind of history that illustrates the formation of various kinds of knowledge in it, both on the subject and object, this history does not look for meaning based on causal continuity that leads to a telecommunications but the genealogy in Foucault's perspective is a continuation (rupture) of historical continuity, which Gadamer called *Wirkungs geschichte* (effective history) or history in the present

[25]His full name is Paul Michel Foucault born in Poitiers, October 15, 1926 and died in Paris, June 25, 1984 at the age of 57 years. Better known as Michel Foucault is a French philosopher, historian of ideas, social theorist, linguist and literary critic. His theories discuss the relationship between power and knowledge and how they are used to shape social control through social institutions, especially prisons and hospitals. Although often referred to as post-structuralist and post-modernist thinkers, Foucault rejects these labels and prefers to present his thinking as a critical history of modernity. His thinking has been very influential for both academic groups and activists including when giving birth to genealogical theories. Born in Poitiers, France into a middle-class family, Foucault studied at the Lycée Henri-IV and later the École Normale Supérieure, where he developed an interest in philosophy and was under the influence of his tutors Jean Hyppolite and Louis Althusser. After several years working as a cultural diplomat abroad, he returned to France and published his first famous book, Madness and Civilization: A History of Insanity in the Age of Reason (Madness and Irrationality: History in the Classical Period). After getting a job between 1960 and 1966 at the University of Clermont-Ferrand, he produced two significant publications, The Birth of the Clinic and 'The Order of Things', which featured an increased involvement with structuralism, the movement theoretical in social anthropology which he then distanced himself. These three histories are examples of Foucault's developing historiographic techniques which he calls "archeology". At the age of 25, Foucault received Aggregation and in 1952 obtained a Diploma in psychology. In 1950 he worked at the Mental Hospital and in 1955 taught at Uppsala University, Sweden. From 1966 to 1968, Foucault continued his studies at the University of Tunis, Tunisia before returning to France. His first work, entitled Madness and

Irreasonability: History in the Classical Period, was presented to pursue his doctorate in 1959 under the guidance of Georges Canguilhem. The work was later published in 1961. In 1970, he was appointed as a lecturer in the History of the Thought System at the Collège de France, France. He later became head of the philosophy department at the new experimental university Université Paris VIII. He also became active in a number of left-wing groups involved in anti-racist campaigns, anti-human rights violations movements, and struggles for penal reform. He went on to publish The Archeology of Knowledge, Discipline and Punish, and The History of Sexuality. In these books, he developed archeological and genealogical methods to express the existence and relationship between knowledge and power in society. Foucault died in Paris due to a neurological problem and was made worse by HIV/AIDS. He was the first public figure in France to die of AIDS. After Foucault's death, his partner, Daniel Defert, founded a charitable foundation to help AIDS sufferers in memory of Foucault. See https://en. wikipedia. org/wiki/ Michel_Foucault, accessed 28 January 2020.

[26]See, Abdul Fatah Idris, *Hadis-Hadis Prediktif and Teknis: Studi Pemikiran Fazlur Rahman* (Semarang: Pustaka Rizki Putra, 2012), 249.

[27]See, Michel Faucault, *Arkeologi Pengetahuan* (Jogjakarta: IRCiSoD, 2012), 25-26

[28]As is known, each family has a very unique family name structure in which one family and another will never be the same. Not only one family with another, even each family branch is different from other family branches. Sometimes in 4 generations the name is the same, but the next generation will be different. Even though their names are the same, their names will be different from their siblings, siblings, grandparents, from

of people can trace family history to hundreds of years and up to thousands of years. In the beginning, the genealogy study was a study of a family and investigation. This term referred to as biological genealogy. Lineage experts use word of mouth, historical records, genetic analysis, and other records to get information about the family and show the kinship and genealogy of its members. The results are often displayed in chart form or written in narrative form.[29]

Some experts then differentiate between genealogy and family history and limit the genealogy term only to kinship relations, while "family history" refers to providing additional details about the life and the context of family history. Genealogy, which is part of biology, then entered into the study of sociology, anthropology, and historiography, after which it was discussed thoroughly philosophically by Michel Foucault (1926-1984).[30]

The genealogists appeared in the early era of Islam development, which was spearheaded by the companions of the Prophet SAW. Those genealogists are including Abû Bakar Ash-Siddîq, Umar bin al-Khattâb, Aisyâh, Ibn Abbâs, Mu'âwiyah bin Abî Sufyân, Zubeir bin Muth'îm, Hassân bin Tsâbit, Hâkim bin Hizâm, Huwaithîb bin Abdul Uzzâ, Makhramâh bin Naufâl Az-Zuhri, Daghfâl bin Hanzhâlah and so on. Umar bin al-Khattab's policy as caliph by registering the names of soldiers based on his tribe in the Diwân system preserved and strengthened genealogy among the Arabs. It is just that knowledge at that time was still not written and well documented, let alone codified neatly. At that time, this knowledge was transmitted and passed on by word of mouth.

The pioneer who first tried to write and document this knowledge was Ibn As-Sâib al-Kalbî (died 204 AH). He wrote five books in this field namely "*Al-Manzil*", "*Jawharatu An-Nasab*", "*Al-Wajîz*", "*Al-Farîd*" and "*Al-Mulûk*". After that came another genealogy, his son, Ibn Haitsam (d. 213 AH), the famous writer *As-Sirah An-Nabawiyyah* with his book; "*Ansâbu Himyâr wa Mulûkiha*", then Ibn Sa'âd (d. 231H) appears with his book; "*Ath-Thabâqat Al-Kubrâ*", Abû Ja'fâr An-Nahwî (d. 245 H) with his book; "*Ansâbu Asy'-Syu'âra*", Zubair bin Bakkar (d. 256 H) with his book; "*Ansâb Quraîsh*", Al-Balâdzurî (d. 279 H) with books; "*Ansâbu Al-Asyrâf*", Al-Hamâdâni (d. 334 H) with his book; "*Al-Iklîl*", Ibn Hazm (d. 456 AH), with his book; "*Jamhâratu Ansâ bi Al-'Arâb*", As-Sam'âni (d. 562 H) with his work; "*Al-Ansâb*", An-Najjâr (w. 643 H) with his work; "*Ansâb al-Muhadditsîn*", and others.

Then came the genealogists who wrote about the history of the Prophet's verses, such as Syarîf Abinizâm Mu'âyiddîn Ubaidillâh al-Asytâri al-Huseini with his book "*al-Thabat al-Musân*", Sharif Muhammad bin Ahmad al-Amîdi in his book *al-Musajjâr al-Kasyaf Li Ushul al-Saadah al-Asyraf*, Sayyid Amiduddîn bin Ali al-Huseini, Syarif Abu al-Hariths Muhammad bin Muhammad al-Wasîthi al-Huseini, Sayyid Ja'fâr bin Muhammad with his book *al-Sirâth al-Ablâj*, as well as the book *al-Anwâr al-Mudhî'ah Wa Nafhâh al-Anbâriah Fi Ansâb Khair al-Barrîyah* and *Bahr al-Ansâb* by Sayyid Hasan al-Buraqi al-Najafi, the book of *Durar al-Ma'âli Fi Dzurriyah Abi al-Ma'âli* and the book of *al-Gusûn Fi Musajjârah al-Yasin* by Husein bin Ahmad, the book of *Sabâik al-Zhahâb Fi Syabkî al-Nasâb* by Tajuddin Ibnu Majjah, and the book *Umdah al-Thâlib al-Sughrâ* by Sayyid Ahmad bin Anbah al-Huseini, the book *Tuhfah al-Thâlib, al-Mujdi*, and *Tuhfah al-Azhâr Fi Ansâb Aali Nabiy al-Mukhtâr* by Sayyid Dhamin bin Sadqam and others. It shows that genealogists already exist as part of the disclosure of historical and critical

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their area of origin and current residence and place, date, year of birth and death. This is a fundamental reason why it is important to learn and get to know people.

[29] See Rakhmad Zailani Kiki, *Genealogi Intelektual Ulama Betawi (Melacak Jaringan Ulama Betawi dari awal Abad ke-19 Sampai Abad ke-21)* (Jak a rta: Pusat Pengkajian and Pengembangan Islam, 2011), 19

[30] Ibid.,

6

Ibnu Hajar Ansori, Rahman, Zikri Darussamin: A Genealogy of 'Ilal Al-Hadîth Study (Tracing the Historical Root Gene of Existence and Development The Study of 'Ilal Al-Hadith)

facts.

From the description, it appears that using the theory of geneology to explore the science of *'Ilal al-Hadîth* is needed. This theory is used as a tool to reveal the truth of the origin of the term *'Ilal al-Hadîth* which cannot be separated from the intellectual history of the hadith scholars. With this genology, we will also elaborate on the intellectual history of the very typical study of the hadith. It is related to the work and practice of disclosing *'illah* (*ta'lîl*) critically from the aspect of historicity.

The Genealogical Concepts Of *'Ilal Al-Hadîth* Study

The appearance of the name *'Ilal al-Hadîth* to refer to one branch of the hadith, is not something that suddenly exists. However, after reviewing the practice of *ta'lîl* (suggesting the existence of *'illah*) the existing hadith. This exercise has been around since childhood. The difference, *ta'lîl* at that time, was more emphasized on the revelation of *wahm* (doubt or error) of the Companions in understanding or interpreting the intentions of the Prophet's words. In this case, Ahmad bin Hanbal recommended the book *al-Ijâbah* by Badruddin al-Zarkasyi.[31]

In this book[32] one example of *ta'lîl* can be taken by Aisha against Umar bin al-Khattab, as mentioned in the Muslim hadith from (*haddathanâ*) Muhammad bin Rafi 'from (*haddathanâ*) Abdur Rozaq from (*akhbaranâ*) Ibn Juraij from (*akhbaranî*) Abdullah bin Abi Malîkah. *Matan* hadith contains an explanation that when Uthman bin 'Affan's daughter died in Mecca, Ibn Abi Malîkah came to see him. Also present at the time were, among others, Ibn Umar and Ibn Abbas. Moreover, Ibn Abi Malikah sat between the two. Then another person came and sat next to him.

Then Abdullah bin Umar asked Amru bin Uthman who sat before Abdullah, "Why don't you forbid those who cry? Indeed, the Prophet said:" Surely the deceased would be truly tortured among the cries of his family upon him. "Ibn Abbas then replied," Indeed Umar once said that. "Then Ibn Abbas continued; I once came from Mecca with Umar, and when we arrived at Baida, we suddenly met a group of people that stopped under the auspices of a Umar said," Check who the group leader is. "After I saw him, it turned out the leader of the group was Shuhaib, and then I told Umar.

Umar ordered, "Call him here." I went back to see Shuhaib and I ordered him, "Come down and meet the believers Amirul right now." When someone stabbed Umar, Shuhaib came crying and said, "O my brother, O my brother ..." then Umar said, "Shuhaib, did you cry to me? Although the Prophet *şallâ Allâh 'alayh wa sallama* had said that the old man would be tortured because he lamented by his family ... "Ibn Abbas said," When Umar died, the hadith that Umar said was told to 'Aisyah. So Aisyah said, "May Allah bless Umar. No, the Prophet *şallâ Allâh 'alayh wa sallama* never said that Allah tortures a believer because someone is crying. He said like this; "Verily Allah adds to the torture of the disbelievers because of his family's call upon him."[33]

The next example is in the hadith of History of Abu Dawud al-Tayalisi (died 204 H.) in his Musnad,[34] he narrated from (*haddathanâ*) Muhammad bin Rashid from (*'an*) Makhul he said: "It was told to Âisha that Abu Hurairah said:

الشؤم في ثلاثة: في الدار والمرأة والفرس

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[31]Ahmad bin Muhammad bin Hanbal, *al-'ilal wa Ma'rifah al-Rijâl,* tahqiq and takhrij Wasiyyullah bin Muhammad Abbas, volume I (Riyaḍ: Dâr al-Khani, 2001), 34

[32]See Badruddin al-Zarkasyi, *al-Ijâbah li Irâdi ma Istadrakathu 'Âisyah 'ala al-Şaḥâbah,* tahqiq Sa'id al-Afghani, eds. II (Beirût: al-Maktab al-Islami, 1970), 77.

[33]See the full verison of Hadith in *Şaḥîh Muslim* kitab *al-Janâiz* bab *al-Mayyit Yu'azzabu bi bukâi Ahlihî 'alaihi.* See also, *Şaḥîh al-Bukhâri* kitab *al-Janâzah* bab *qoul al-Nabi şallâ Allâh 'alaihi wa sallama Yu'azzabu al-Mayyit bi ba'ḍ.*

[34]Sulaiman bin Dawud bin al-Jarud al-Ṭayalisi, *Musnad Abi Dâwûd al-Ṭayâlisi,* tahqiq Muhammad bin Abdul Muhsin al-Turki, volume III, first edition (Beirût: Maktabah Abi Mu'athi, 1999), 124.

Then Âisyah said: "Abu Hurairah did not memorize, when he did not come, the Prophet said:

قاتـل الله اليهــود يقولون: الشـؤم في ثلاثـة: في الدار والمرأة والفرس

He finally heard."[35]

Regarding the use of the term *'ilal al-Hadîth* as a branch hadith, Omar Hashim stated that the term had been widely known among Hadith scholars since the time Shu'bah, Yahya bin Said al-Qaṭṭân (d. 198 H) and 'Abdurrahman ibn Mahdi.[36] This opinion is in line with what was stated by Ibn Rajab, that the emergence of this knowledge can be said to begin in the second century Hijri, the first figure to discuss study of the *'illah* hadith is Syu'bah ibn al-Hajjaj Abu Busthm (died 160 AH). The third next generation is Yahya bin Sa'id al-Qaṭṭân (d. 198 H). In the following period, his students continued to study *'illah al-Hadîth*, namely Yahya ibn Ma'in (d. 233 H), Ibn al-Madini (234 H), and Ahmad ibn Hanbal (d. 241 H). In addition to these scholars, many other scholars have done this research, including Ibn Abi Hatim (327 H), al-Khallal (311 H), Ali ibn 'Amr al-Daruqutni (375 H), and Muhammad ibn Abd al-Hakim (405 H).[37]

The works of scholars in the field of *'ilal al-Hadîth* are still relatively small when compared with works related to other branches of the hadith. That is, because the number of figures who concentrate in the study of scientific knowledge is not as much as other branches of this study (*'ilal*), so it is not excessive if al-Khuli calls this science one of the branches of the largest and most complex hadith.[38] The small number of people who learn this knowledge can be caused

by a number of reasons. *First*, knowledge of this theory is only controlled by a small number of people who have brilliant understanding, intense memorization, and broad insight into the conditions of *sanad*, death and status of the narrator, including the quality of their piety. *Second*, *'illah* - in a special sense - is a vague and complex aspect and is found in hadiths, whose *zahir* appears authentic. *Third*, research on *'illah* is a form of further verification of the quality of the hadith authenticity. Therefore, a long process is needed; the accuracy and sharpness of the analysis exceed *sanad* and *matan* research in general.

In the second century, the main character in the study of *'ilal al-Hadîth* was Syu'bah bin al-Hajjaj who was born in 83 AH, lived and died in Basrah in 160 AH.[39] Ibn Rajab (died 795 AH) called him a man of excellent knowledge about *al-jarh wa al-ta'dîl, ittiṣâl al-sanad,* and *'ilal al-Hadîth*.[40] In *Tuquddimah*, Ibn Abi Hatim mentions Syu'bah in the category of *jahâbiẓah* (ulama) from Bashrah.[41] The existence of Syu'bah as a central figure in the study of hadith, especially in the field of *'ilal al-Hadîth* has been recognized by the scholars, so it is not excessive if al-Syafi'î states that if there is no Syu'bah, the hadith is not will be known in Iraq.[42]

The next Basrah scholar who was the successor of Shu'bah in the study of *'ilal al-Hadîth* is Yahya bin Yahya bin Sa'id al-Qaṭṭân, Abu Sa'id al-Baṣri (120-199 H.). To provide information about how Abu Sa'id's activities in the study of *'ilal al-Hadîth*, Ibn Abi Hatim wrote a chapter called *Bâb Mâẓukira min Kalâm Yaḥyâ bni Sâîd fî 'ilal al-Hadîth*.[43] Al-Ẓahabi in *Târîkh al-Islâm* referring to Abu Sa'id as *Ra's* (head/retainer) *fî ma'rifah al-*

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[35]Badruddin al-Zarkasyi, *Al-Ijâbah,* 114.

[36]Ahmad Umar Hasyim, *Qawâ'id Uṣûl al-Hadîth* (Beirût: Dâr al-Fikr, n.d.), 133.

[37]This opinion was stated by Muhammad 'Abd al-'Aziz al-Khuli dalam *Târîkh Funûn al-Hadîth al-Nabawiy* (Beirût: Dâr Ibn Kathîr, 1988), 280.

[38]Muhammad bin Abdul Aziz al-Khuli, *Târîkh Funûn al-Hadîth al-Nabawi* (Beirût: Dâr Ibn Kathîr, 1407 H.), 280.

[39]Ali bin Abdillah al-Madini, *'Ilal al-Hadîth wa Ma'rifah al-Rijâl,* tahqiq Abdul Mu'ti Amin Qal'aji, first edition (Kairo: Dâr al-Wa'yi, 1980), 30

[40]Ibn Rajab, *Syarh 'Ilal al-Tirmiẓi,* tahqiq Nuruddin 'Itr, juz I (Damaskus: Dâr al-Malah, n.d.), 172

[41]Ibn Abi Hatim al-Taimi, *Tuquddimah al-Jarh wa al-Ta'dîl* (Beirût: Dâr al-Kutub al-Ilmiah, 1952), 126-176.

[42]Ibn Abi Hatim, *Tuquddimah,* 126.

[43]Ibid.,

'ilal (knowing 'ilal), including figures who took information about 'ilal to him are Ali al-Madini.[44] Ibn al-Asir argues that Yahya al-Qaṭṭân was the first person to write the book al-'ilal.[45] However, Ibn Rajab disagreed with this statement, because in fact, no book was found by Yahya bin Sa'id al-Qaṭṭân named al-'ilal or specifically discuss 'ilal al-Ḥadîth. Ibn Rajab argues, what is meant by al-'ilal book based on his writing on al-Qaṭṭân is not the work of al-Qaṭṭân, but the work of Ibn al-Madini which takes narration from al-Qaṭṭân.[46]

At almost the same time, some figures were also experts in the field of 'ilal al-Ḥadîth, namely Abdurrahman bin Mahdi, Abu Sa'id al-Baṣri (135-198 H.). His teachers in the narration included Syu'bah and Sufyan al-Sauri. Those who took the narration from him included Abdullah bin al-Mubarak, Ahmad bin Hanbal and Ali bin al-Madini.[47] His attention to 'ilal can be seen from his statement quoted by Ibn Abu Hatim in the *Muqaddimah* Kitab al-'ilal, that Abdurrahman said: "Knowing one divine hadith for me, I would rather than write a hadith that is not mine."[48]

The next figure is Muhammad bin Idris al-Syafi'î (150-204 AH). In the book *Manâqib al-Syâfi'î*, Ibn Abi Hatim mentions a special chapter that discusses al-Syafi'i's statement about 'ilal al-Ḥadîth. In that hapter, Ibn Abi Hatim submitted several hadith that are ta'lîl which were revealed by al-Syafi'î. For example the hadith of history Sufyan bin Uyainah from Yazid bin Usamah bin al-Had from Umarah bin Huzaimah bin Sabit from his father from the Prophet, he said:

إن الله لا يستحيي من الحق، لا تأتوا النساء في أدبار هن

notes that there is 'illah in the hadith, namely Sufyan mistakenly mentioned the sanad Ibn al-Had from Umarah. The truth is Ibn al-Had from Ubaidillah bin Abdullah bin al-Husain from Harami bin Abdillah from Huzaimah from the Holy Prophet.[49]

In addition to these four names, some figures who played a significant role in the study of 'ilal al-Ḥadîth in the second century were Yahya bin Ma'in, Abu Zakaria al-Baghdadi (158-233 H.) with his work al-Târîkh wa al-'ilal. Next is the shaykh or teacher al-Bukhari, namely Ali bin Abdillah bin Ja'far bin Najih al-Sa'di al-Madini (161-234 H.) with his work 'al-'Ilal, and Ahmad bin Hanbal, Abu Abdillah al-Marwazi (164-241 H.) with his work al-'Ilal wa Ma'rifah al-Rijâl. Next is Ahmad ibn Hanbal with his work al-'ilal wa Ma'rifah al-Rijâl.

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[44]Syamsuddin Muhammad bin Ahmad bin Usman al-Ẓahabi, *Târîkh al-Islâm wa Wafayât al-Masyâhîr wa al-A'lâm,* tahqiq Umar Abdus Salam Tadmuri, juz XIII, first edition (Beirût: Dâr al-Kitab al-'Arabi, 1990), 463-472.

[45]Ibn al-Aṣîr, *al-Lubab fî Tahẓîb al-Ansâb* (Baghdad: al-Muthanna, n.d.).

[46]Ibn Rajab, *Syarḥ 'ilal al-Tirmiẓi,* 1/486

[47]Ali bin Abdillah al-Madini, *'ilal al-Ḥadîth wa Ma'rifah al-Rijâl,* 39.

[48]Abu Muhammad Abdirrahman bin Abi Hatim, *Kitâb al-'Ilal,* tahqiq Khalid bin Abdirrahman al-Juraisyi, volume 1, first edition (Riyaḍ: Maktabah al-Malik Fahd, 2006), 387-388

[49]Abu Muhammad Abdirrahman bin Abi Hatim, *Âdâb wa Manâqib al-Syâfi'î,* tahqiq Abdul Ghani Abdul Khaliq, first edition (Beirût: Dâr al-Kutub al-Ilmiah, 2003), 164-166.

Image 1 and 2
Introductory Manuscript page from the Book
al-Tarikh wa al-'ilal by Ibn Ma'in

Image 3 and 4
Introductory Manuscript page from the Book of
al-'ilal Ibn al-Madini

Image 5 and 6
The Manuscript and mukaddimah from the book al-'ilal wa Ma'rifah al-Rijâl by Ahmad bin Hanbal

The study of the third *'Ilal al-Hadîth* third century continues to develop with the addition of several works related to *'ilal*. One of them was written by Muhammad bin Idris al-Hanzali, known as Ibn Abu Hatim al-Razi (195-277 H.). This book is known as *Kitâb al-'Ilal li Abî Hâtim*, atau *'Ilal Abî Hatim*. The next *al-'Ilal* book was written by Abdurrahman bin Amr Abu Zur'ah al-Dimasyqi (200-281 H.). Next is al-Tirmizi (209-279 AH), one of the Muslim *mukharrij*. In the field of *'ilal al-Hadîth,* al-Tirmizi wrote the book *'ilal* called *al-'Ilal al-Kabîr*. This book was then ordered by Rajab to become a major work known as *Sharh 'Ilal al-Tirmizi*. One figure who intensely studied *'ilal al-Hadîth* in this century

was Ahmad bin Muhammad al-Khallal, Abu Bakr al-Baghdadi (234-311 H.). Al-Zahabi believes that al-Khallal has *al- 'Ilal* books written in several volumes.[50] Referring to the book, Ibn Qudamah (541-620 H.) wrote the book *al-Muntakhab min al-'Ilal li al-Khallâl*.[51]

In the fourth century, a study of *'illah* was initiated by Ali ibn Umar Abu al-Hasan al-Daruqutni (306-385 H.). According to al-Zahabi, four figures can be categorized as numbers *huffâz*, which specifically use the term ilal al-Hadîth as a branch of the study, namely al-Daruqutni from Baghdad, Abdul Ghani from Egypt, Ibn Mandah from Asbahan and al-Hakim from Naisapur. Of the four figures, al-Daruqutni is the most expert in the science of *'ilal*. Abdul Ghani is an analogy expert of *ansâb*. Ibn Mandah has the most memorization of hadith with in-depth knowledge, and al-Hakim is the best figure for his work.[52]

Al-Hakim Abu Abdillah Muhammad ibn Abdillah al-Naisaburi (312-405 H.) was also a figure who was part of the history of the development of the *'ilal* study. In his book, *Ma'rifah 'Ulûm al-Hadîth*. Al-Hakim mentioned the *'ilal al-Hadîth* in the order of the twenty-seven branches of the hadith. In this chapter, al-Hakim outlines the *'illah* of hadith, starting from definitions, the figures who intensely study them, the various forms of *'illah* and their influence on the hadith's authenticity, along with examples of the phenomenon of *'illah* in the hadith.[53] Besides these two names, several figures are active in studying *'ilal*. Like Ali bin Muhammad bin Hazm Abu Muhammad al-Andalusi (384-456 H.), Ahmad bin al-Husain Abu Bakr al-Baihaqi (384-458 H.) and Ahmad bin Ali al-Khatib Abu Bakar al-Baghdadi (392-463 H.).

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[50]Muhammad bin Ahmad bin Usman al-Zahabi, *Siyar A'lâm al-Nubalâ,* volume 14 (Beirût: Muassah al-Risalah, n.d.) 297-298.
[51]See Abdullah bin Ahmad bin Muhammad bin Qudamah al-Maqdisi, *al-Muntakhab min al-'Ilal li al-Khallâl,* tahqiq Abu Mu'az, first edition (Riyad: Dâr al-Rayah, 1998)
[52]Al-Zahabi, *Siyar A'lâm al-Nubalâ,* volume 17, 175.
[53]See al-Hakim, *Ma'rifah 'Ulûm al-Hadîth,* 140.

In modern times,[54] several figures who have carried out studies on *'Ilal al-Hadîth* in this period are Muhammad bin Musa Abu Bakr al-Hazimi (d. 584 H.), Usman bin Abdirrahman Abu Amr bin Salah al- Syahrazuri (577-643 H.) with his works such as *Muqaddimah Ibn Ṣalâḥ*, Yusuf bin Abdirrahman Abu al-Hajjaj al-Mizzi (654-742 H.) with his works *Tahẕîb al-Kamâl*, Muhammad ibn Ahmad Abu Abdillah al-Ẕahabi (672-748 H.) with his work *Siyar A'lâm al-Nubalâ*, Abdurrahman bin Ahmad bin Rajab (Abu al-Faraj) al-Dimasyqi (736-77 H.) *Syarh 'Ilal al-Tirmiẕi*, and Ahmad bin Ali ibn Hajar Abu al-Fadl Syihabuddin al-Asqalani (773-852 H.) with their works such as *Syifâ al-Ghilal fî Bayân al-'Ilal and Al-Zahr al-Maṭlûl fî al-Khabar Al Ma'lûl*.

Conclusion

In order to describe a pattern of the emergence and development of *'ilal al-Ḥadīth*, it is necessary to look for existing *ta'līl* practices. It was starting from the period of the Prophet's Companions to the scholars of the modern age. Besides, it is also necessary to track the works that are meant to be pieces of evidence of this practice, up to the formulation stage of becoming one of the scientific discipline. Therefore, we need a theory that can be used to search the study and the authors offer genealogical theories in this case.

From the use of the theory, we obtained some information that the core to the *'Ilal al-Ḥadîth* is the practice of *ta'lîl Ḥadîth* which has existed since the Prophet's companions, although it theoretically has not been formulated in scientific disciplines. For example, the *ta'līl* which done by Âisha against Umar's interpretation of the meaning of the Prophet's words that the deceased would be tortured because of the family's sadness. Another example, the *ta'līl* was performed by Âisha against the incomplete narration of Abu Hurairah in delivering the Prophet's words. Abu Hurairah mentioned with the editor "الشـؤم فـي ثلاثـة: فـي الـدار والمـرأة والفـرس", while the full editor was "قاتـل الله اليهـود يقولـون: الشـؤم في ثلاثة: في لـدار والمرأة والفرس".

The practice of *ta'līl* can also be called a gene that inherits various branches of the hadith and also became the background study for the emergence of research on hadith. Formulations in the scientific framework only appeared in the second century Hijri which was pioneered by Syu'bah bin al-Hajjaj. However, nowdays there are no books explicitly discussing the *'Ilal,* then continued by Yahya al-Qaṭṭân, Abdurrahman bin Mahdi, al-Syafi'î, Yahya bin Main, Ibn al-Madini and Ahmad bin Hanbal.

In the third century, the study of *'ilal al-Ḥadîth* was continued by Ibn Abi Hatim, Abu Zur'ah, al-Tirmiẕi and al-Khallal. Subsequently, more established formulations emerged, formulated by hadith experts on fourth-century, such as al-Daruqutni and al-Hakim al-Naisaburi. Ibn Hazm, al-Baihaqi and Khatib al-Baghdadi were also active figures in conducting studies in the field of *'ilal*. In modern times, the figures who have carried out studies on *'Ilal al-Ḥadîth* are Abu Bakr Hazimi, Ibn Salah, al-Mizzi, al-Ẕahabi Ibn Rajab and Ibn Hajar al-Asqalani.

The growth and development of *'Ilal al-Ḥadîth* study with the practice of *ta'lîl* carried out by these figures illustrate the pattern of paradigm shifts related to *'illah*, from defects that are general to specific. The general defects in question are those that are visible in the hadith, including those that can be identified through *al-jarḥ wa al-ta'dîl*. Meanwhile, a particular defektive means that it is not clear, and what is found in the hadith has passed the authenticity test.

The development of study about *'Ilal al-Ḥadîth* with the practice of *ta'lîl* carried out by these particular figures and also illustrate the paradigm shift pattern associated with *'illah*:

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[54]The modern century in question is from the beginning of the sixth century to the tenth century. In terms of restrictions in the tenth century, the author referred to information presented by Abdul Ghaffar in his dissertation. See Abdul Gaffar, *Telaah Kritis Atas Ilal al-Hadis*, 58.

from the general flaws into the specific ones. The general flaws can be clearly found in the hadith, including those that can be identified through *al-jarḥ wa al-ta'dîl*. Meanwhile, the meaning of a particular flaws is not clear and found in the hadith that have passed the validity test. Identification can also only be made by figures who have an in-depth knowledge of hadith and their sharp intuitions.

The difference in paradigm will have an impact on the practice field, namely differences in determining the hadith's quality associated with *'illah* that found on it. For example, for those who see *'illah* as a general flaws, then he will include some problems related to *'adālah* and *ḍabt* in the category of *'illah*. On the other hand, those who see *'illah* as a particular flaws will only include defects that are distinctive in the category of *'illah*. Therefore, the author(s) recommend further discussion and research related to differences in the paradigm of *ta'līl* and its influence on determining the quality of the hadith (*taḥdīth*).

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