



CLASSICAL AND MODERN HADITH TAKHRIJ METHODS  
(A Comparative Study of Procedures and Methodological Characteristics)

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ABSTRACT

Hadith *takhrij* is a fundamental methodological process in hadith studies aimed at tracing the sources of transmission and assessing the reliability of both sanad and matan. The evolution of digital technology in recent decades has significantly influenced the practice of hadith *takhrij* and raised methodological questions concerning the continuity and transformation of classical approaches. This article addresses the main question of how classical and modern methods of hadith *takhrij* compare in terms of their procedures and methodological characteristics. Within the framework of the study of hadith scientific methodology, this research employs a qualitative library-based approach by examining classical hadith literature and contemporary academic works on digital *takhrij*. The discussion is conducted through a comparative analysis focusing on procedural similarities, methodological differences, and patterns of continuity and evolution between classical and modern approaches. The results imply that both methods share the same epistemological foundation in the verification of sanad and matan, while differing in operational tools and efficiency. The study argues that modern hadith *takhrij* does not replace classical methodology but serves as a complementary technical development. The integration of classical analytical rigor with digital efficiency provides significant added value by minimizing technical-instrumental errors in contemporary hadith verification while preserving scholarly accuracy and methodological reliability.

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A. INTRODUCTION

The evolution of hadith studies in the era of digital globalization reveals an increasingly complex dynamic, particularly in the practice of *takhrij* hadith, which serves as a primary instrument for preserving the authority and authenticity of hadith from distortion,

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fabrication, and errors in transmission attribution.<sup>217</sup> At the global level, advances in information technology have stimulated the emergence of various digital tools, online databases, and hadith applications that provide easier access and faster tracing of *sanad* and *matan*. At the national level, especially within Islamic higher education institutions in Indonesia, this phenomenon is evident in the growing use of hadith software and websites in academic activities, both in teaching and research. Nevertheless, such convenience is often not accompanied by adequate methodological understanding of the classical principles of *takhrij*, thereby potentially generating a technical-instrumental approach to hadith tracing without the analytical depth emphasized by classical scholars.<sup>218</sup>

In practical settings, several qualitative findings from research reports and classroom observations indicate a competency gap among students and novice researchers in applying the method of *takhrij* hadith comprehensively. Studies conducted in Islamic higher education institutions reveal that many students encounter difficulties in understanding manual *takhrij* procedures derived from the primary hadith compilations, leading them to rely heavily on digital applications without conducting cross-verification with primary sources.<sup>219</sup> This condition is further reinforced by empirical findings showing that the process of *takhrij* is often perceived merely as locating a hadith reference rather than as a critical process involving analysis of *sanad*, narrators, and the context of transmission.<sup>220</sup>

This methodological issue warrants careful examination because *takhrij* hadith carries broad social, educational, and scholarly implications. From an educational perspective, a superficial understanding of the *takhrij* method may affect the quality of learning in *ulum al-hadis* and weaken the tradition of critical thinking within Islamic studies. Culturally, the shift from classical methods to modern approaches without an integrative framework risks

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<sup>217</sup> Rani Zaindina and Isnaini Lu'lu'Atim Muthoharoh, "Upaya Menjaga Hadis Dari Pemalsuan: Perspektif Abi Al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Irāq Al-Kināni," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 409–434.

<sup>218</sup> Mohd Sobri et al., "The Critical Thinking In Takhrij Al- Hadith : A Methodological Approach," *Journal of Hadiths Studies* 10, no. 1 (2025): 16–32, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.

<sup>219</sup> Othman F.M. et al., "Methods of Takhrij Al-Hadith Teaching and Learning in Public Higher Education Institution," *International Journal of Academic Research in Progressive Wducarion & Development* 13, no. 1 (2024): 2124–2134.

<sup>220</sup> Khaerul Umam, "Jami Al-Kutub Al-Tis'ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students," in *Proccdding International CONference on Religion, Science and Education*, vol. 4, 2025, 207–14, <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1466>.

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disrupting the epistemological continuity between the scholarly heritage of earlier scholars and contemporary academic practice.<sup>221</sup> Therefore, an in-depth study that examines the methodological characteristics of both approaches is essential to preserve the scholarly authority of hadith studies amid the currents of digitalization.

A number of previous studies have examined the method of *takhrij* hadith, both from pedagogical and technological perspectives. For instance, recent studies on digital *takhrij* hadith have highlighted the role of digital humanities in reconstructing the epistemic authenticity of hadith in the digital age, particularly through software applications, metadata systems, and search-based verification tools. However, these studies predominantly focus on the technical and infrastructural dimensions of digital access, such as efficiency, usability, and data retrieval, without sufficiently examining whether such tools preserve the epistemological rigor of classical *takhrij* principles, especially in the verification of *sanad*, narrator criticism, and *'ilal* analysis.<sup>222</sup>

Similarly, studies emphasizing critical thinking in *takhrij* hadith have primarily concentrated on the pedagogical development of analytical reasoning and methodological awareness among students and researchers. While these works successfully position critical thinking as an important bridge between classical and contemporary approaches, they generally do not offer a comparative integrative framework that systematically maps how classical manual procedures and modern digital instruments interact at the methodological level.<sup>223</sup>

The principal gap in the existing literature, therefore, lies not merely in the lack of studies on digital tools or critical reasoning, but in the absence of a single comprehensive analytical framework that integrates classical epistemological rigor with modern technical efficiency. Previous studies tend to treat the two approaches separately: digital humanities

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<sup>221</sup> Mohd Yusuf Ismail, "The Writing of Takhrij Al-Hadits Studies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre.," *Journal of Hadith Studies* 10, no. 2 (2025): 209–22, <https://doi.org/10.33102/johs.v10i2.403>.

<sup>222</sup> Mohamad Khalid Bahrudin et al., "Systematic Literature Review on Hadith Authentication Between Year 2000 to 2021 [Tinjauan Literatur Sistematis Berkaitan Pengautentikasian Hadith Dari Tahun 2000 Hingga 2021]," *HADIS* 13, no. 25 (2023): 55–69, <https://doi.org/10.53840/hadis.v13i25.218>.

<sup>223</sup> Mohd.Sobri Elias et al., "The Critical Thinking in Takhrij Al-Hadits: A Methodological Approach," *Journal of Hadith Studies* 10, no. 1 (2025): 16–32, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.

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studies emphasize access and speed, while classical-oriented studies focus on textual authenticity and sanad criticism. As a result, the dialectical relationship between these two methodological paradigms remains insufficiently explored.

This study seeks to fill that gap by proposing an integrative comparative framework that examines the procedural continuity, methodological differences, and epistemological complementarity between classical and modern *takhrij* hadis. The novelty of this framework lies in its effort to demonstrate how the analytical rigor of classical hadith criticism can be systematically combined with the efficiency of digital tools to reduce technical-instrumental errors, strengthen cross-verification practices, and preserve the continuity of hadith scholarly authority in contemporary academic contexts.

Based on this background, this study aims to conduct a comparative analysis of classical and modern *takhrij* hadith methods, focusing on their procedures and methodological characteristics. The study is expected to contribute theoretically by strengthening an integrative methodological model in the study of *takhrij* hadith, particularly as a response to the methodological fragmentation found in previous studies. Practically, it contributes to the development of hadith teaching and research in Islamic higher education institutions by providing a more balanced framework that combines classical verification standards with contemporary digital efficiency.<sup>224</sup>

## B. METHOD

This study employs a qualitative library research design, focusing on the examination of texts and scholarly literature relevant to the study of *takhrij hadis*. A qualitative approach is selected because it enables an in-depth understanding of the processes, rationales, and methodological characteristics underlying the practice of *takhrij hadis*, both within the classical tradition and in modern contexts.<sup>225</sup> Library research is considered appropriate for

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<sup>224</sup> Inna A'thoina, Farah Hasballah, and Nur Aisyah Fadillah, "Bridging Revelation and Algorithm," *Digital Muslim Review* 3, no. 1 (2025): 40–57, <https://doi.org/10.32678/dmr.v3i1.38>; uthfi Hidayah Nur'aini, "The Use of Digital Technology in Hadith Studies," *At Tuots: Jurnal Pendidikan Islam* 7, no. 1 (2025): 12–23, <https://doi.org/10.51468/jpi.v7i1.864>

<sup>225</sup> Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam. Adabuna: Jurnal Pendidikan Dan Pemikiran," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (2024): 102–13, <https://doi.org/10.38073/adabuna.v3i2.1563>.

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investigating the methodological dynamics of hadith scholarship, which historically developed through the written works of scholars and contemporary academic studies.<sup>226</sup>

This research adopts a comparative-methodological approach, namely a comparison between the classical and modern frameworks of *takhrij hadis* based on their procedural steps and methodological features.<sup>227</sup> The comparative perspective is not intended to position the two methods in a dichotomous opposition, rather; it aims to identify their similarities, differences, and relational patterns within academic practice. Such an analytical model is commonly applied in contemporary hadith studies to examine the continuity and transformation of scholarly methodologies.

The data sources in this study are divided into primary and secondary materials. Primary data include classical works of *ulum al-hadith* and traditional *takhrij hadis* literature, particularly texts discussing the principles of *sanad*, *jarh wa ta'dil*, and procedures for hadith evaluation. In addition, primary sources encompass contemporary *takhrij hadis* literature, especially peer-reviewed journal articles and academic works published between 2020 and 2025, addressing the use of digital technology, hadith databases, and modern *takhrij* applications.<sup>228</sup> These contemporary sources were retrieved from Google Scholar, Scopus-indexed journals, Crossref-linked journal portals, and accredited national journal databases, including journals specializing in hadith studies and Islamic scholarship.<sup>229</sup>

To ensure research replicability and methodological transparency, the study applied explicit inclusion and exclusion criteria. The inclusion criteria comprised: (1) peer-reviewed journal articles, (2) publications issued within the 2020–2025 timeframe, (3) studies specifically discussing classical and/or modern methods of *takhrij hadis*, digital hadith applications, or hadith methodological frameworks, and (4) works published in English, Arabic, or Indonesian. Excluded materials included duplicate records, non-academic websites,

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<sup>226</sup> Tahmid Miftachurrozaq, Jannatul Husna, and Waharjani, "Ilmu Hadis Perspektif Mohammad Hashim Kamali Dalam A Textbook of Hadith Studies," *Jurnal Ilmiah Ilmu Ushuluddin* 21, no. 2 (2022): 175–89, <https://doi.org/10.18592/jiiu.v21i2.7160>.

<sup>227</sup> Annisa Mawaddah, "Research Methodology of Takhrij Hadith," *Taqriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 85–103, <https://doi.org/10.61166/taqriri.v1i2.10>.

<sup>228</sup> Annisa Mawaddah, "Research Methodology of Takhrij Hadith," *Taqriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 85–103, <https://doi.org/10.61166/taqriri.v1i2.10>.

<sup>229</sup> Ismail, "The Writing of Takhrij Al-Hadits Sudies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre."

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opinion essays, unpublished manuscripts without scholarly review, and studies that discussed hadith in general without direct relevance to *takhrij* methodology. Secondary data consist of books on qualitative research methodology and supporting studies relevant to the comparative analysis of hadith methodology.

Data analysis is conducted through several interrelated stages. The first stage involves data reduction, namely the process of selecting and simplifying data by concentrating on information directly related to the procedures and methodological characteristics of *takhrij hadis*. The second stage is method classification, in which the findings are organized into categories of classical and modern *takhrij hadis* methods based on their sources, procedural steps, and instruments employed. The third stage entails comparative analysis, comparing the two categories to reveal patterns of similarity, difference, as well as the respective strengths and limitations of each approach. This analytical model aligns with qualitative analysis practices in hadith studies that emphasize interpretative depth and methodological coherence.

Through these methodological stages, this research seeks to produce a systematic and comprehensive mapping of classical and modern *takhrij hadis* methods. Accordingly, the methodology functions not merely as an analytical tool, but also as a reflective framework for assessing the relevance and sustainability of the hadith scholarly tradition amid technological developments and contemporary academic practices.

## C. RESULTS AND DISCUSSION

### Definition of *Takhrij Hadis*

*Takhrij* (التخريج) in its linguistic sense is derived from the word *kharaja* (خرج), which means “to come out.” From this root, it may also convey the meaning of bringing forth or making something visible. For example, the expression *خرجت السماء بعد الغم* refers to the sky appearing after being overcast, indicating that it has become visible following a period of cloudiness.<sup>230</sup>

In terminological usage, *takhrij al-hadith* has been defined by scholars in several ways. First, it refers to presenting a hadith to others by citing both its *sanad* (chain of transmitters) and its *matan* (text). For instance, when a hadith is narrated by Imam al-Bukhari along with its

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<sup>230</sup> Burhanuddin Darwis, *Metodologi Takhrij Hadits* (Makassar: Alauddin University Press, 2013), 1-2.

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complete chain of transmission, it is said: هذا الحديث أخرجه البخاري, meaning “this hadith was transmitted by al-Bukhari.”<sup>231</sup>

A second definition proposed by scholars describes *takhrij hadis* as the act of extracting a hadith from a particular book that does not include its chain of transmission, and then mentioning the authority (*mukharrij*) who provides it with his own *sanad*. An example of this can be found in the book *al-Adzkar* by Imam Nawawi, in which the chains of transmission from the author to the Prophet are not included. Subsequently, al-Hafidz Ibn Hajar al-‘Asqalani collected the hadith contained in *al-Adzkar* and reissued them with his own chains of transmission reaching the Prophet. He compiled this work under the title نتائج الأفكار في تخريج أحاديث الأذكار للنووي, which may be translated as “The Outcomes of Reflections in the *Takhrij* of the Hadith in Imam Nawawi’s *al-Adzkar*.”<sup>232</sup>

The third definition attributed to later scholars (*mutaakhkhirin*) understands *takhrij* hadith in terminological terms as the act of presenting a hadith taken from its original source, in which it is transmitted with its chain of narration, while also clarifying its degree of authenticity when necessary.<sup>233</sup> Accordingly, *takhrij hadis* may be understood as the process of identifying the original location of a hadith within its primary sources, explaining its lines of transmission, and disclosing scholarly evaluations concerning the narrators and the quality of the hadith. This definition underscores that *takhrij* is not limited to the mere retrieval of hadith texts; rather, it encompasses a scholarly process that is analytical and evaluative in nature, as emphasized in the classical tradition of *ulum al-hadis* and in contemporary methodological studies.<sup>234</sup>

### Classical Methods of *Takhrij Hadits*

The method of *takhrij hadits* in the classical period constitutes the primary foundation of hadith scholarship, transmitted by scholars since the earliest generations of Islam. During this era, the practice of *takhrij* was carried out prior to the emergence of digital technology;

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<sup>231</sup> Jalaluddin Al-Suyuthy, *Al-Bahru Alladzi Zakhara Fi Syarh Alfiyah Al-Atsar* (Madinah: t.t., 1431), 897.

<sup>232</sup> Darwis, *Metodologi Takhrij Hadits*, 3-4.

<sup>233</sup> Mahmud Al-Thahan, *Ushul Al-Takhrij Wa Dirasah Al-Asanid* (Riyadh: Maktab al-Ma’arif Nats wa al-Tauzi’, 1416 H), 10.

<sup>234</sup> Elias et al., “The Critical Thinking in Takhrij Al-Hadits: A Methodological Approach.”

consequently, the entire process of tracing hadith was undertaken manually through the major hadith compilations, mastery of memorized *sanad*, and the application of supporting disciplines such as *Ilm Muṣṭalaḥ al-Hadith*, *Ilm al-Jarh wa al-Ta'dil*, and *Ilm 'Ilal al-Hadith*. This classical method placed textual precision and scholarly authority at the center of assessing hadith validity, reflecting the normative and cumulative epistemological character of hadith studies.<sup>235</sup> The classical approach to hadith *takhrij* regards *sanad* criticism, narrator assessment, and the analysis of *'ilal* as the principal foundations for determining the validity of a hadith. Accordingly, the verification process extends beyond merely tracing the original source and continues with a rigorous scholarly evaluation of the reliability and quality of its transmission.<sup>236</sup> Contemporary research further affirms that the manual approach in classical *takhrij* offers significant strengths in the depth of *sanad* and *matan* analysis, although it demands a high level of scholarly competence and considerable time.<sup>237</sup> This evaluative dimension is further reflected in the diversity of methodological standards among hadith scholars, as demonstrated in the authentication approach of Ibn Hibban, which at times differs from the broader consensus of hadith critics, thereby emphasizing the necessity of critical scrutiny in *sanad* evaluation<sup>238</sup>

The practice of *takhrij hadis* may be undertaken through several approaches. A researcher may trace a hadith by identifying specific words or phrases within its *matan*, by examining the theme or subject matter it addresses, by referring to its opening wording, by identifying the Companion who first transmitted it, or by considering its distinctive characteristics and contextual features. Each of these approaches assists the researcher in locating the hadith source in a more systematic and directed manner. Classical *takhrij hadis* developed into several methodological forms. Mahmud al-Thahhan, in his work *Ushul al-*

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<sup>235</sup> Ismail, "The Writing of Takhrij Al-Hadits Studies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre." *Journal of Hadith Studies* 10, no. 2 (2025): 209-222.

<sup>236</sup> Rozika Khoirurrizal, "Hadis Tentang Menjamak Salat Tanpa Uzur: Studi 'Ilal Dan Mukhtalif Al-Hadis," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 342-68, <https://doi.org/10.37397/al-majaalis.v12i2.843>.

<sup>237</sup> Annisa Rahma Aulia et al., "Menilai Ulang Objektivitas Takhrij Al-Hadith: Antara Klaim Metode Ilmiah Dan Bias Ideologis," *Nizamiyah: Jurnal Sains, Sosial, Dan Multidisiplin* 1, no. 4 (2025): 357-68, <https://garuda.kemdikisaintek.go.id/documents/detail/5910290>.

<sup>238</sup> Noor Ikhsan Silviantoro, "Noor Ikhsan Silviantoro, "Telaah Metodologi Penyahihahan Ibnu Hibban Terhadap Hadis ((أَفْرُؤُوا عَلَى مَوْتَاكُمْ يَس)),," *Al-Majaalis: Jurnal Dirasat Islamiyah* 6, no. 2 (2019): 81-112, <https://doi.org/10.37397/almajaalis.v6i2.115>.

*Takhrij wa Dirasatu al-Asanid*, classifies the methods of *takhrij hadis* into five principal categories, namely:

1. The Method of *Takhrij Hadith* Based on Words Contained in the Hadith

This method of *takhrij*, or tracing a hadith, is employed by researchers through identifying specific words found within the hadith text. It commonly utilizes the work entitled *al-Mu'jam al-Mufahras li Alfadz al-Hadith al-Nabawi* (المعجم المفهرس لألفاظ الحديث النبوي) authored by Arnold John Wensink, and published with the assistance of Muhammad Fuad Abd al-Baqi. This *Mu'jam al-Mufahras* compiles an index (*fihris*) containing key words from hadith drawn from nine principal collections, namely the *Kutub al-Tis'ah*: Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah. In addition, it incorporates Musnad Ahmad, Sunan al-Darimi, and Muwatta Malik.

This book work employs a system of abbreviations and codes to facilitate its use and assist readers in locating hadith sources efficiently.

Table 1. Codes in *al-Mu'jam al-Mufahras*

Code	Mean	Code	Mean
خ	<i>Shahih al-Bukhari</i>	جه	<i>Sunan Ibnu Majah</i>
م	<i>Shahih al-Muslim</i>	ط	<i>Muwattha' Imam Malik</i>
ت	<i>Sunan Abu Dawud</i>	حم	<i>Musnad Imam Ahmad</i>
د	<i>Sunan al-Tirmidzy</i>	دي	<i>Musnad al-Darimy</i>
ن	<i>Sunan al-Nasa'I</i>		

Source: *al-Mu'jam al-Mufahras*

The method of tracing a hadith through *al-Mu'jam al-Mufahras li Alfadz al-Hadith al-Nabawi* involves identifying one of the key words contained in the hadith. For example, when searching for the hadith:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

The first step is to select a significant word from the text, such as *يحب*. The researcher then returns the word to its root form, namely *حَبَّ*. After locating the entry under this root in

the *mu'jam*, a code will appear indicating the original source of the hadith. For instance, the notation “(خ) 80أدب” signifies that the hadith is found in Sahih al-Bukhari, specifically in the Book of *Adab*, chapter eighty. Likewise, if the code reads “(ت) 18صوم”, it indicates that the hadith is narrated by Imam al-Tirmidhi in Sunan al-Tirmidhi, within the Book of Fasting, chapter eighteen. This method of *takhrij* proves particularly beneficial when the researcher does not know the Companion who narrated the hadith or is unfamiliar with its opening words, as it allows systematic tracing through key lexical elements within the text.<sup>239</sup>

## 2. The Method of *Takhrij Hadith* Based on Thematic Classification

Tracing hadith through thematic classification is commonly referred to as the *maudhu'i* method, namely a form of *takhrij hadis* conducted on the basis of the principal theme understood from the content of the hadith. The primary reference employed for this method is *Miftah Kunuz al-Sunnah*, authored by Arnold John Wensink and published with the assistance of Muhammad Fuad Abd al-Baqi. In addition to the major hadith compilations included in the previous reference work, this book also incorporates several historical (*tarikh*) sources concerning the life of the Prophet. In total, it encompasses fourteen works: the nine canonical collections mentioned earlier, supplemented by Musnad Abi Dawud al-Tayalisi, Musnad Zayd ibn Ali, Sirah Ibn Hisham, Maghazi al-Waqidi, and Tabaqat Ibn Sa'd.

Within *Miftah Kunuz al-Sunnah*, a system of abbreviations and codes is provided to guide users in locating hadith references efficiently according to their thematic categories.

Table 2. Codes in Kitab Miftah Kunuz al-Sunnah

Code	Mean	Code	Mode
بخ	<i>Shahih al-Bukhari</i>	ط	<i>Musnad al-Thayalisiy</i>
مس	<i>Shahih al-Muslim</i>	عش	<i>Sirah Ibnu Hisyam</i>
بد	<i>Sunan Abu Dawud</i>	قد	<i>Maghazy al-Waqidi</i>
د	<i>Sunan al-Tirmidzy</i>	ك	Kitab
نس	Sunan al-Nasa'I	ب	Chapter

<sup>239</sup> Abu Amr Nuruddin Al-Suda'i, Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar (Yaman, 2022), 32-34.

مج	<i>Sunan Ibnu Majah</i>	ح	Hadith
مي	Musnad al-Darimy	ص	Page
ما	<i>Muwattha' Imam Malik</i>	ج	Volume
ز	<i>Musnad Zaid bin 'Aly</i>	ق	Section
عد	<i>Thabaqat Ibn Sa'd</i>	قا	Compare what comes before it with what follows it
حم	<i>Musnad Imam Ahmad</i>	م م م	A smaller number written above the numeral on the left signifies that the hadith is repeated as needed on that page or within that chapter

Source: Kitab al-Miftah

The method of conducting *takhrij hadis* through this approach involves identifying the theme contained in the hadith. For example, when a hadith researcher intends to locate the Prophet's saying, "three supplications that are accepted...", the hadith can be found in *Miftah* under the theme of الدعاء (*al-du'a*). After locating the hadith, the book provides a code such as 25-ترك 7 و 50, which indicates that the hadith is found in Sunan al-Tirmidhi, Book 25, Chapter 7, and number 50. Subsequently, the researcher returns to the original source as directed by the reference provided in *Miftah*.<sup>240</sup>

In addition to using *Miftah*, a hadith researcher seeking a hadith based on its theme may directly consult the chapter headings of the primary hadith collections, such as the *Kutub Tis'ah*. This method is particularly useful when the researcher does not know the Companion who narrated the hadith or is unaware of the specific wording contained in the hadith.<sup>241</sup>

<sup>240</sup> Darsul S. Puyu, *Metode Takhrij Hadits Menurut Kosa Kata, Tematik Dan CD Hadits* (Makassar: Alauddin University Press, 2012), 58-65.

<sup>241</sup> Al-Suda'i, *Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar*, 36.

### 3. The Method of *Takhrij Hadith* Based on the First Word of the Hadith

This method of *takhrij hadis* is carried out by identifying the first word of the hadith to be traced, and it is considered one of the simplest approaches compared to other methods. Scholars who adopted this method arranged hadith according to their opening words in alphabetical order based on the *huruf hijaiyah*. Numerous works employ this system, including *Mausu'ah 'Atraf al-Hadit al-Nabawi* by Muhammad al-Sa'id Zaghlul. Another example is *al-Maqasid al-Hasanah fi Bayani Kathir min al-Hadith al-Mushtahirah 'ala al-Alsinah* by Al-Sakhawi, a work that is limited to widely known hadith circulating among Muslims. Likewise, many contemporary hadith publications include an index of hadith at the end of the book, arranged alphabetically according to the *huruf hijaiyah*.<sup>242</sup>

Among the scholars who composed hadith works following this method is Jalal al-Din al-Suyuti in his book *al-Jami' al-Saghir min Ahadith al-Bashir al-Nadhir*. This work represents a summary of his larger compilation, *al-Jami' al-Kabir*. In *al-Jami' al-Saghir*, al-Suyuti reorganized the material, excluding hadith he considered fabricated, avoiding repetition, and arranging the hadith alphabetically according to their initial words.

In this work, al-Suyuti divided each letter of the *huruf hijaiyah* into two categories: those beginning with the definite article *alif lam* (ال) and those without it. For example, under the letter *alif*, he first listed hadith that do not begin with *alif lam*, such as *إنما الأعمال بالنيات*. After completing this section, he proceeded to hadith beginning with *alif lam*, such as “الإيمان” *الإيمان والحكمة يمانية*.” Once all hadith beginning with *alif* were completed, he continued with those beginning with the letter *ba'*, and so on, until the end of the book.<sup>243</sup>

### 4. The Method of *Takhrij Hadis* Based on the First Narrator

This method involves tracing a hadith by identifying its first narrator, namely the Companion who originally transmitted it. The primary sources used in this approach are the works known as *al-Masanid*. These are hadith compilations in which the author gathers

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<sup>242</sup> Al-Suda'i, *Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar*, 36.

<sup>243</sup> Burhanuddin Darwis, *Metodologi Takhrij Hadits*, 173-179

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narrations attributed to each Companion in a single section, regardless of whether the hadith is classified as *sahih*, *hasan*, or *da'if*. Among the most well-known works employing this method are Musnad Ahmad ibn Hanbal, Musnad Abi Dawud al-Tayalisi, and Musnad Asad ibn Musa.<sup>244</sup> In addition to *al-Masanid*, another category of works utilizing this method is known as *al-Mu'jam*. A *mu'jam* is a collection in which hadith are arranged according to the names of Companions, teachers, or even regions, and they are generally organized alphabetically based on the *huruf hijaiyah*.<sup>245</sup>

One of the most renowned works of this type is *al-Mu'jam al-Kabir* by Al-Tabarani. In this compilation, al-Tabarani arranged the hadith according to the names of the Companions, beginning with the ten Companions who were promised Paradise, and then proceeding with the remaining Companions in alphabetical order. Al-Tabarani authored three *mu'jam* works: *al-Mu'jam al-Kabir*, *al-Mu'jam al-Awsat*, and *al-Mu'jam al-Saghir*. The distinction among them lies in their organizational structure: *al-Mu'jam al-Kabir* is arranged according to the names of the Companions, whereas *al-Mu'jam al-Awsat* and *al-Mu'jam al-Saghir* are organized according to the names of his teachers.<sup>246</sup>

##### 5. The Method of *Takhrij Hadis* Based on the Status of the Hadith

At times, a hadith researcher encounters a situation in which the exact wording of the hadith under investigation is unknown, and even the name of the narrator cannot be identified. The only available information may relate to the classification of the hadith, such as whether it is considered *sahih*, *da'if*, *hadith qudsi*, or another category. In such circumstances, this final method becomes necessary. The procedure involves consulting works that correspond to the known classification. For example, when searching for a hadith recognized as *sahih*, the researcher refers to collections dedicated to authentic narrations, such as Sahih al-Bukhari or Sahih Muslim.

If the objective is to locate a *hadith qudsi*, the researcher consults works specifically devoted to such narrations, including *al-Maqasid al-Saniyyah fi al-Ahadith al-Ilahiyyah* by Ibn

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<sup>244</sup> Abdul Aziz Al-Syayi', *Takhrij Al-Hadits* (Dar al-Malikiyyah Linnasyr, 2019), 147.

<sup>245</sup> Al-Kitany, *Al-Risalah Al-Mustathrifah Li Bayani Masyhur Kutub Al-Sunnah Al-Musyrifah*, 134.

<sup>246</sup> M. Ridwan Nasir, *Metode Takhrij Al-Hadits Dan Penelitian Sanad Hadits* (Surabaya: IMTIYAZ, 2015), 38-39.

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Balban al-Farasi, *Jami' al-Ahadith al-Qudsiyyah* by Asamuddin al-Shababiti, or *al-Sahih al-Musnad min al-Ahadith al-Qudsiyyah* by Mustafa al-Adawi.<sup>247</sup>

### The Method of *Takhrij Hadits* in the Modern Period

*Takhrij hadis* constitutes an essential step for anyone seeking to understand hadith in a responsible and academically sound manner. Through this process, a researcher can determine whether a hadith is suitable to be relied upon or whether it should be set aside. *Takhrij* enables the tracing of a hadith's origin, identification of its transmitters, and evaluation of the reliability of those narrators. By examining its chain of transmission, a researcher is able to assess the degree of continuity and overall integrity of the hadith.

In earlier times, this task was extremely demanding. Researchers were required to consult voluminous, multi-volume works, compare one source with another, and devote substantial time merely to locate a single narration. However, with the advancement of knowledge and technology, this process has become significantly more manageable. Today, various hadith applications enable access to classical sources within seconds.<sup>248</sup>

By simply entering specific keywords, a researcher can immediately retrieve the wording of a hadith, its chain of transmission, biographical information about its narrators, and scholarly evaluations regarding its classification whether *sahih*, *hasan*, or *da'if*. These conveniences greatly assist anyone seeking to understand hadith with greater precision, while also ensuring that religious practice is grounded in reliable foundations. By simply entering specific keywords, a researcher can immediately retrieve the wording of a hadith, its chain of transmission, biographical information about its narrators, and scholarly evaluations regarding its classification—whether *sahih*, *hasan*, or *da'if*. These conveniences greatly assist anyone seeking to understand hadith with greater precision, while also ensuring that religious practice is grounded in reliable foundations.<sup>249</sup>

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<sup>247</sup> Al-Suda'i, Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar, 61-62.

<sup>248</sup> F.M. et al., "Methods of Takhrij Al-Hadith Teaching and Learning in Public Higher Education Institution."

<sup>249</sup> Muhammad Ghifari, "The Validity Of Hadith Data In The Practice Of Takhrij Al-Hadith Using ChatGPT," *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 53–61, <https://doi.org/10.51875/islamictexts.v1i1.841>.

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Various applications and websites are now available to support hadith research. A more detailed explanation is provided as follows:

### 1. Hadith Cassette

In the early phase of the modern period, *takhrij hadis* was conducted using hadith cassette collections. At that time, these cassettes were widely circulated among hadith researchers. However, their scope was limited to the hadith books included in the cassette compilation, which contained only nine major collections, now commonly known as the *Kutub al-Tis‘ah*<sup>250</sup>

Methodologically, the use of hadith cassettes marked a transitional stage from manual to technologically assisted *takhrij*.<sup>251</sup> While this medium improved efficiency in locating hadith texts, its function remained limited to retrieval and did not support comprehensive verification processes such as *sanad* comparison and ‘ilal analysis. Consequently, the epistemological validity of hadith verification continued to depend on the researcher’s mastery of classical methodologies, positioning the cassette as a technical aid rather than a source of scholarly authority.<sup>252</sup>

### 2. The Application al-Maktabah al-Syamilah

*Al-Maktabah al-Shamilah* is one of the most popular applications among researchers, particularly those requiring rapid access to a wide range of Arabic texts, including works on *aqidah*, *fiqh*, Arabic linguistics, and other disciplines within the Islamic sciences. This application can be downloaded and operated on a computer. One of its primary advantages lies in its ability to trace hadith directly from their original sources. Moreover, it provides comprehensive bibliographical information, such as the author’s name, book title, publisher,

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<sup>250</sup> Puyu, Metode Takhrij Hadits Menurut Kosa Kata, Tematik Dan CD Hadits, 66.

<sup>251</sup> Budi Nurhamidin et al., “Transformasi Otoritas Keagamaan Di Era Digital, Analisis Sosiologis Terhadap Pergeseran Pola Otoritas Ulama Di Media Sosial,” *Journal of Educational and Religious Perspectives* 1, no. 1 (2025): 39–48.

<sup>252</sup> Firman Solihin and Yusuf Rahman, “The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi’ Al-Kalim Software,” *Journal Of Hadith Studies* 10, no. 1 (2025): 23–41, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/356>.

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year of publication, as well as detailed page and volume references. These features greatly assist researchers in obtaining accurate and verifiable citations.<sup>253</sup>

Methodologically, this application enhances efficiency and accuracy of source retrieval, yet it does not replace the need for classical verification processes. The epistemological validity of *takhrij* remains dependent on the researcher's ability to critically evaluate *sanad*, narrators, and textual variations. Thus, Al-Maktabah al-Shamilah functions as a technical support tool rather than an independent source of scholarly authority.

### 3. The Application Jawami' al-Kalim

*Jawami' al-Kalim* is a computer-based application that can be easily downloaded via Google. It significantly facilitates the search and process of *takhrij hadis*, as it is equipped with features for verifying the authenticity of the *sanad*, accessible directly through detailed narrator information.<sup>254</sup> The application contains approximately 1,400 books, and searches are conducted using the method of *takhrij bil-lafzi*, namely by entering words found within the *matan* of the hadith.<sup>255</sup>

The software also provides *jarh wa ta'dil* data, narrator classifications, and relational mapping within *sanad* chains. While this enhances procedural efficiency, it does not fully capture deeper analytical processes such as *'ilal* detection and contextual interpretation. Therefore, its use may risk over-reliance on automated data if not accompanied by critical scholarly judgment, reinforcing that authority in hadith verification remains human-centered.<sup>256</sup>

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<sup>253</sup> Dzulfikar Akbar and Puspita Handayani, "Tracing the Quality of the Sanad in Hadith Learning Using Al-Maktabah Al-Shāmilah Application," *Procedia of Social Sciences and Humanities* 5 (2024): 42–51, <https://doi.org/10.21070/pssh.v5i.490>.

<sup>254</sup> Solihin and Rahman, "The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi' Al-Kalim Software."

<sup>255</sup> Nurlaili Nabilah Nazahah Najiyah and Ahmad Hadi, "Digitalisasi Kajian Sanad Hadis : Takhrij Dan I' Tibar Sanad Dengan Software Gawāmi' Al-Kalim," *Al-Bayan: Journal of Hadits Studies* 2, no. 1 (2023): 51–75, [https://www.researchgate.net/publication/382799473\\_DIGITALISASI\\_KAJIAN\\_SANAD\\_HADIS\\_TAKHRIJ\\_DAN\\_I'TIBAR\\_SANAD\\_DENGAN\\_SOFTWARE\\_GAWAMI'\\_AL-KALIM](https://www.researchgate.net/publication/382799473_DIGITALISASI_KAJIAN_SANAD_HADIS_TAKHRIJ_DAN_I'TIBAR_SANAD_DENGAN_SOFTWARE_GAWAMI'_AL-KALIM).

<sup>256</sup> Zidny Iranal Haqq, Subehan Khalik, and La Ode Ismail Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401, <https://doi.org/10.5281/zenodo.15874070>.

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#### 4. The Application *Mausu'ah al-Hadis al-Syarif*

While *Jawami' al-Kalim* is limited to computer use, the government of Qatar developed *Mausu'ah al-Hadith al-Sharif*, an application accessible on Android-based mobile devices. One of its advantages is its availability on smartphones, with access possible both online and offline. In addition, its interface is simpler compared to the previous application. However, its limitation lies in the scope of its collections, which are not as extensive as those in *Jawami' al-Kalim*, being restricted primarily to the *Kutub al-Tis'ah*.<sup>257</sup>

From a methodological standpoint, this application reflects the shift toward mobile accessibility in hadith studies, enabling broader engagement beyond academic settings. However, its limited corpus and simplified interface may constrain deeper comparative analysis, thereby requiring users to complement it with more comprehensive sources. This indicates that digital convenience must still be balanced with methodological rigor to maintain epistemological reliability.<sup>258</sup>

#### 5. The Application *Jami' Khadim al-Haramain al-Syarifain li al-Sunnah al-Nabawiyah*

Among the applications frequently utilized by contemporary hadith researchers is *Jami' Khadim al-Haramayn al-Sharifayn li al-Sunnah al-Nabawiyyah*. Similar to *Jawami' al-Kalim*, this application contains numerous hadith collections and enables users to access biographical information about narrators, including whether a narrator has been subject to *jarh* or *ta'dil* by other scholars, as well as detailed chains of transmission. A notable strength of this application is its ability to display the *sanad* in diagrammatic form, allowing researchers to visualize the chain structure more easily. Beyond presenting chains of transmission, the application also includes works of *sharh* (commentary), thereby assisting researchers in gaining a deeper understanding of the hadith.

This application encompasses 33 primary hadith texts, 14 works of hadith commentary (*sharh*), 18 works on narrator biographies, 6 works on *takhrij*, and 19 works on *Mustalah al-Hadith* and *Ilal al-Hadith*. In total, it includes 260,981 Prophetic hadiths, among them 1,636

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<sup>257</sup> Althaf Husein Muzakky and Muhammad Mundzir, "Ragam Metode Takhrij Hadis : Dari Era Tradisional Hingga Digital," *Jurnal Studi Hadis Nusantara* 4, no. 1 (2022): 74–87, <https://syekhnurjati.ac.id/jurnal/index.php/jshn/article/download/11146/4609>.

<sup>258</sup> Haqq, Khalik, and Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," 2025.

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*hadith qudsi*, 184,641 *marfu'* narrations, 37,405 *mauquf* narrations, 34,683 *maqtu'* narrations, and 5,160 narrations classified as legally equivalent to *marfu'*.<sup>259</sup>

The application integrates a wide range of hadith materials, including primary texts, commentaries, narrator biographies, and works on *mustalah al-hadith* and *'ilal al-hadith*. This comprehensiveness enhances both data integration and analytical support in the *takhrij* process. However, despite these advantages, the visualization and systematization of *sanad* do not substitute the researcher's critical role in identifying hidden defects (*'ilal*) and contextual inconsistencies. Therefore, its use strengthens procedural clarity but does not shift the locus of scholarly authority, which remains grounded in human analytical judgment<sup>260</sup>

## 6. The Application Ensiklopedia Hadis

Another application facilitating the search and process of *takhrij* is the application Ensiklopedia Hadis developed by PT Saltanera Teknologi. This application is accessible on both Android and iOS mobile devices and contains the *Kutub al-Tis'ah*. One of its main advantages is its availability in the Indonesian language and its accessibility via smartphones, allowing users to consult hadith sources conveniently from any location.<sup>261</sup>

From a methodological perspective, this application reflects the expansion of hadith studies into mobile-based learning environments, increasing accessibility for students and general users. However, its simplified interface and limited corpus may encourage a surface-level engagement with hadith, where *takhrij* is reduced to locating references rather than conducting critical *sanad* and *matan* analysis. This indicates that while mobile applications enhance accessibility, they require careful integration with classical methodologies to maintain epistemological validity in hadith verification.<sup>262</sup>

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<sup>259</sup> Al-Syayi', *Takhrij Al-Hadits*, 281.

<sup>260</sup> Solihin and Rahman, "The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi' Al-Kalim Software."

<sup>261</sup> Saltanera Teknologi, "Ensiklopedia Hadis-Apps on Google Play," n.d., <https://play.google.com/store/apps/details?id=com.saltanera.hadits>.

<sup>262</sup> Umam, "Jami Al-Kutub Al-Tis'ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students."

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## Comparative Methodological Analysis

### 1. Similarities in *Takhrij* Procedures

Classical and modern methods of *takhrij hadis* share the same fundamental objective and guiding principles: to trace a hadith back to its original sources and to assess its authenticity. Both approaches prioritize examination of the *sanad* and the *matan*, as well as critical evaluation of narrators in accordance with scholarly standards established within the tradition of hadith studies. Contemporary research indicates that modern *takhrij* continues to operate within the epistemological framework of classical *takhrij*, despite differences in the tools employed. This demonstrates that source tracing and textual verification remain the methodological foundation of both approaches. In this sense, modern *takhrij* does not replace classical principles; rather, it preserves the core procedures while utilizing supportive instruments to enhance efficiency.<sup>263</sup>

Both methods also underscore the necessity of mastering traditional disciplines such as *mustalah al-hadith* and *jarh wa ta'dil* in order to critically evaluate chains of transmission, even though access to information differs between the two contexts. In the modern setting, although digital tools can rapidly display hadith texts, the final judgment regarding authenticity still depends on the same level of scholarly competence required in the classical approach. Therefore, the similarity in procedural foundations reflects a clear methodological continuity between past and present in the study of *takhrij hadis*.<sup>264</sup>

Moreover, both classical and modern methods employ textual categorization techniques to trace hadith wording. Thematic and textual-based *takhrij* continues to be applied in contemporary instruction, illustrating that categorization by textual features serves as a bridge between the two approaches. This technique originates from the classical tradition, which carefully examined the wording of transmitted reports to establish their connection to the chain of transmission. Consequently, while digital tools have transformed the instruments

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<sup>263</sup> Nur Alisa Alisa et al., "Menilik Metode Takhrij Hadis Manual Dan Digital," *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 2 (2023): 35–45, <https://doi.org/10.31332/elmaqra.v3i2.6460>.

<sup>264</sup> Muh Farid Wadjedy and Muhammad Ali, "Takhrij Al Hadis," *MAHAD ALY JOURNAL OF ISLAMIC STUDIES* 4, no. 1 (2025): 149–70, <https://doi.org/10.63398/4x7kyv50>.

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used in hadith research, the epistemic structure underlying *takhrij* procedures remains consistent.<sup>265</sup>

## 2. Differences in Methodological Characteristics

The most significant distinction between classical and modern *takhrij* lies in the mode of accessing sources and the tools employed. In the classical period, hadith tracing was conducted entirely through manual means. Researchers consulted reference works individually, recorded chains of transmission, and compared various *sanad* while applying the principles of *jarh wa ta'dil* to evaluate the reliability of narrators. This process demanded considerable time and advanced scholarly expertise, as it required direct engagement with primary sources without technological assistance.<sup>266</sup>

In contrast, the modern method relies on digital databases and *takhrij* software that enable hadith tracing through keywords or digital indexing within seconds. Such digital platforms are widely utilized to identify variant wordings and transmission chains rapidly, significantly accelerating processes that previously required days or even weeks. This method is effective in expanding the scope of searches and saving researchers' time in identifying sources. Nevertheless, its use still requires scholarly competence to interpret and critically assess the results generated by technological systems.<sup>267</sup>

Another methodological difference concerns the evaluation of the quality of *takhrij* outcomes. The classical method places strong emphasis on the scholarly judgment of experts in analyzing both *sanad* and *matan*, including detailed assessment of narrators' biographies and their relationships within the transmission chain. By contrast, digital methods may provide broad preliminary results but often lack comprehensive evaluation of narrator reliability according to traditional standards. Studies on the validity of digital *takhrij* further indicate that modern tools such as ChatGPT are capable only of offering an initial overview

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<sup>265</sup> Sudarmin Sudarmin, Muhammad Ali, and M Asyraf Mubarak Sudarmin, "Metodologi Takhrij Berdasarkan Tema Hadis Serta Contoh Aplikatifnya," *JAWAMI'UL KALIM: Jurnal Kajian Hadis* 2, no. 2 (2024): 79–93, <https://doi.org/10.36701/jawamiulkalim.v2i2.1413>.

<sup>266</sup> Alisa et al., "Menilik Metode Takhrij Hadis Manual Dan Digital."

<sup>267</sup> Z I Haqq, S Khalik, and L I Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401, <https://doi.org/10.5281/zenodo.15874070>.

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and cannot substitute for verification conducted by qualified hadith scholars grounded in the classical tradition.<sup>268</sup>

### 3. Patterns of Continuity and Methodological Development

Comparative analysis indicates that the development of modern *takhrij* methods does not constitute a complete replacement of classical approaches; rather, it represents a technological adaptation aimed at enhancing efficiency in hadith research. Although digital tools provide rapid means of locating hadith sources, the fundamental principles of *takhrij* remain unchanged—namely, tracing the *sanad* and evaluating the textual quality through scholarly standards. This epistemological continuity demonstrates that classical methodology continues to serve as an indispensable foundation within the discipline of *takhrij hadis*. The transformation lies primarily in the instruments employed and the speed of data access, not in the underlying structure of scholarly reasoning.<sup>269</sup>

In the digital era, the integration of classical and digital *takhrij* has become increasingly essential in addressing contemporary challenges, such as the vast volume of data and the widespread dissemination of hadith information online. Contemporary studies emphasize the importance of digital literacy and academic competence to ensure that technological tools are used responsibly without diminishing the rigor of classical *takhrij*. This developmental pattern suggests that modern *takhrij* is a logical historical extension of the classical tradition, maintaining its foundational principles while expanding the means of achieving the same objectives.

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<sup>268</sup> Ghifari, “The Validity Of Hadith Data In The Practice Of Takhrij Al-Hadith Using ChatGPT,” *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 53–61.]

<sup>269</sup> Susi Widyasari, Rismalia Sari, and Aahmad Hadi Wiyono, “Historisitas Metode Tahrij Hadist Digital,” *SAMAWAT: Journal Of Hadith and Qur’anic Studies* 4, no. 1 (2020), <https://www.ejournal.badrussholeh.ac.id/index.php/samawat/article/view/206>.

Furthermore, the evolution of modern *takhrij* methods has generated the need for ethical and procedural guidelines to prevent technological reliance from compromising the quality of hadith research. Collaboration between traditional hadith scholars and information technology specialists represents an important step toward maintaining a balance between rapid access and academic precision. This reflects both continuity and methodological dynamism within the discipline of hadith studies, which continues to evolve while remaining rooted in its classical heritage.

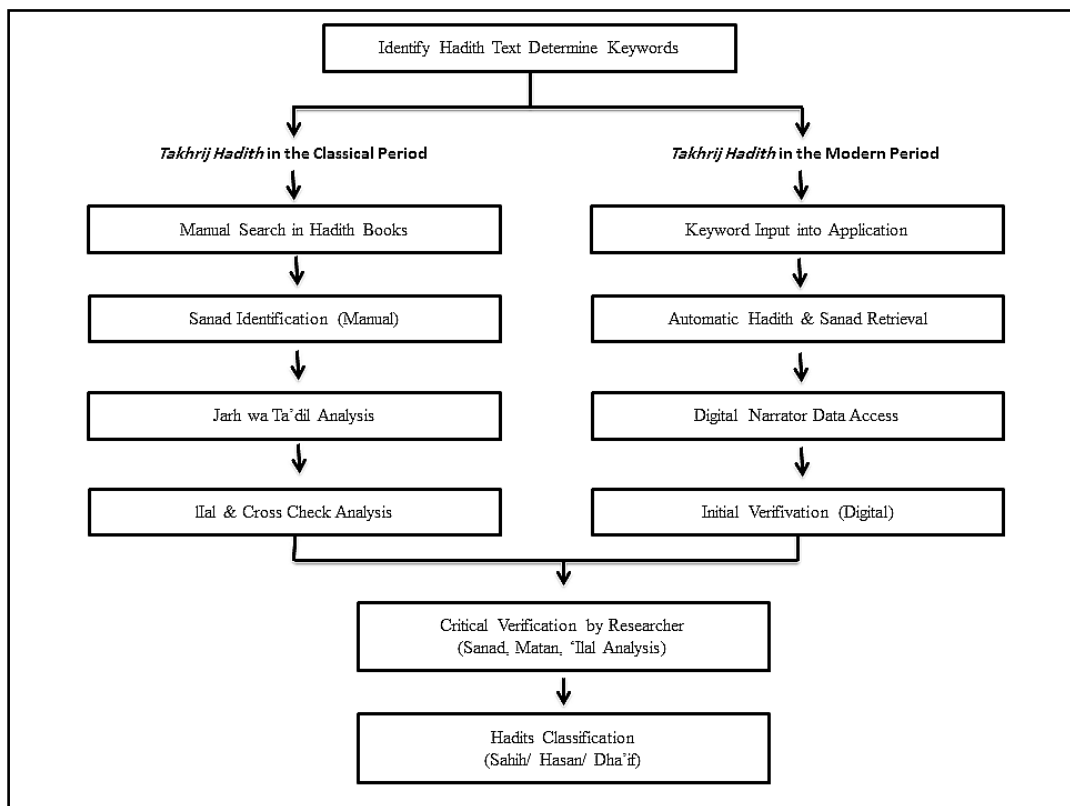


Diagram: Manual and Digital *Takhrij* Workflows

#### D. CONCLUSION

Based on the comparative analysis of classical and modern *takhrij hadis* methods, it can be concluded that both approaches share fundamental similarities in their objectives and epistemological principles, namely tracing the original sources of hadith, verifying the *sanad* and *matan*, and ensuring the validity of transmission in accordance with the established principles of hadith scholarship. Both classical and modern methods remain grounded in the same scientific framework, particularly through the application of standards derived from

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*mustalah al-hadith, jarh wa ta'dil*, and critical evaluation of the chain of transmission as the core of the *takhrij* process.

The principal difference between the two lies in their methodological characteristics and operational instruments. The classical method of *takhrij* is manual in nature and relies heavily on mastery of hadith literature and individual scholarly competence, requiring substantial time and meticulous attention. In contrast, the modern method utilizes digital technology and hadith databases that enable faster and more systematic tracing. Nevertheless, this convenience does not eliminate the need for critical analysis, as digital search results must still be verified according to classical principles to avoid methodological inaccuracies.

Furthermore, this study demonstrates both methodological continuity and historical development in the practice of *takhrij hadis*. The modern approach does not stand as a separate methodology but rather represents a technical advancement of the classical tradition, aimed at improving efficiency without compromising scholarly rigor. Therefore, the integration of classical and modern methods emerges as the most relevant approach in contemporary hadith studies, while maintaining the foundational principles of classical hadith scholarship to safeguard the authority and validity of *takhrij* outcomes.

In addition, this study has important pedagogical implications for Islamic higher education institutions. It highlights the need to design an integrative curriculum that combines classical *takhrij* training with digital literacy in hadith applications. Students should be trained not only to utilize digital tools efficiently but also to apply critical verification based on classical methodologies, including *sanad* analysis and evaluation of narrators. Practical training programs, workshops, and guided exercises in both manual and digital *takhrij* are necessary to prevent a purely technical-instrumental approach. Through this integrative model, Islamic higher education institutions can strengthen methodological competence while preserving the epistemological integrity of hadith scholarship in the digital era.

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