



THE DISCOURSE OF E-RESEARCH IN HADITH: PRACTICES AND CRITIQUES OF HADITH SANAD RESEARCH USING *AL-MAKTABAH AL-SYĀMILAH* AND *JAWĀMI' AL-KALIM* SOFTWARE

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Abstract

This paper aims to discuss the discourse of E-Research in Hadith or electronic-based Hadith research, with a focus on the practices and critiques of Hadith sanad research using the al-Maktabah al-Syāmilah and Jawāmi' al-Kalim applications. The urgency of this discussion is driven by a massive transformation in the research world, including Hadith research and the science of Hadith, from manual to digital methods in line with the development of information and communication technology, which brings both negative and positive impacts. By adopting a library research approach and employing critical analysis methods, this paper concludes that the prospect of E-Research in Hadith—as with its prospect in other scientific fields—which began a few decades ago, promises significant opportunities for the development of Hadith studies that are more collaborative, efficient, and effective, as long as it is conducted and developed with ethical, critical, and moderate approaches.

Keywords: *e-research; hadith sanad research; maktabah syamilah; jawami kalim.*

Article Progress

Received: 11 January 2025

Revised: 24 March 2025

Accepted: 10 May 2025

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INTRODUCTION

In the ever-evolving digital era, a paradigm shift in the academic world is inevitable.¹ Information and Communication Technology (ICT) has transformed how humanity engages in various aspects of life, including research. One of the most significant manifestations of this revolution is the emergence of E-Research (electronic/internet-based research); a research paradigm that leverages digital technology throughout the entire research process.² E-Research accelerates the research process and opens the doors to more effective collaboration and broader access to information resources. However, despite the

¹ This transformation has accelerated, particularly during and after the pandemic, which has been our most significant disruptive event. It has forced various sectors, including education from primary to higher levels, to transform their ecosystems from traditional-conventional to virtual-digital. See: Lestyaningrum, Inge Kurnia Madria, et al. (2022). *Global Education Based on Digital Technology*. Surakarta: Unisri Press https://press.unisri.ac.id/wp-content/uploads/2022/07/A5_UP2022_Inge-dkk.pdf; Wollscheid, S., Scholkmann, A., Capasso, M., & Olsen, D. S. (2023). *Digital Transformations in Higher Education in Result of the Covid-19 Pandemic: Findings from a Scoping Review*. *Digital Transformations in Nordic Higher Education*, 217-242 https://link.springer.com/chapter/10.1007/978-3-031-27758-0_10.

² A comprehensive and well-regarded book discussing aspects of E-Research includes: Anderson, Terry, & Heather Kanuka. (2003). *E-Research: Methods, Strategies, and Issues*. Boston: Allyn & Bacon; Anandarajan, Murugan, & Asokan Anandarajan. (2010). *E-Research Collaboration: Theory, Techniques, and Challenges*. Berlin: Springer <https://link.springer.com/book/10.1007/978-3-642-12257-6>.

significant positive impact that E-Research brings to the academic research world, it must be acknowledged that this advancement also raises some concerns, particularly regarding ethics.³

In the context of Hadith research, E-Research has indeed brought about a rather revolutionary change. The study of Hadith and the science of Hadith, which previously relied on manual approaches through the conventional use of traditional texts, has, over the past few decades, begun to stir and gradually transform toward the digital world.⁴ Like researchers in other scientific fields in the current era, Hadith researchers are no longer confined to physical libraries. Still, they can access Hadith data and sciences through online databases, mobile applications, and other rich digital resources. This facilitates access to Hadith sources and opens opportunities for deeper analysis and global collaboration by involving researchers from various disciplines.

In synopsis, this paper examines what E-Research in Hadith research entails and how it functions. A general and brief overview of E-Research will first be presented, covering its definition, a short history, and its opportunities, challenges, and ethical issues. The discussion of E-Research in Hadith research will be elaborated in subsequent sections. After mapping out what Hadith research and the science of Hadith are and the extent to which E-Research can support their development and progress, a simple illustration will be provided on how E-Research is practiced in Hadith research—focusing in this paper on illustrating the process of researching the quality of Hadith sanad using the *al-Maktabah al-Syāmilah* and *Jawāmi' al-Kalim* software/applications as tools, allowing for an evaluation of its advantages, disadvantages, and limitations, as well as the related issues that are important to consider.

METHODOLOGY

The research method used in this paper is qualitative, as it aims to explore the quality and context and investigate the complexity and nuances of the research subject,⁵ namely the discourse of E-Research in Hadith and Hadith sanad research using software applications. The chosen form of research is library research, which seeks to construct data from human ideas or concepts in various printed and digital literature. Consequently, the data collection technique employed is documentation/document study.⁶ For the data analysis technique, a critical analysis method is used, which sequentially focuses on describing (presenting as it is), discussing (interpreting with various approaches), and critiquing (highlighting both strengths and weaknesses) the primary ideas of this research,⁷ to reach a scientific and objective conclusion as desired.

³ Regarding the challenges of E-Research, see: Albuquerque-Pai, A., Pius Dsouza, M., Jaihind Jothikaran, T. A., Sebastin, K. V., & Ashok, L. (2023). *Defining E-Research in Social Work: A Review of Strategies and Challenges*. *China Journal of Social Work*, 16(2), 137-165 <https://doi.org/10.1080/17525098.2023.2232821>.

⁴ Ummah, S. S. (2019). Digitalisasi Hadis; Studi Hadis Di Era Digital. *Diroyah: Jurnal Studi Ilmu Hadis*, 4(1) <https://journal.uinsgd.ac.id/index.php/Diroyah/article/view/6010>.

⁵ Hasan, M., Harahap, T. K., Hasibuan, S., Rodliyah, I., Thalhah, S. Z., Rakhman, C. U., ... & Arisah, N. (2023). *Metode Penelitian Kualitatif*. Penerbit Tahta Media <http://tahtamedia.co.id/index.php/issj/article/view/182>; Fiantika, F. R., Wasil, M., Jumiyati, S., Honesti, L., Wahyuni, S., Mouw, E., ... & Waris, L. (2022). *Metodologi Penelitian Kualitatif*. Get Press Indonesia, 3-4.

⁶ Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974-980 <https://doi.org/10.33487/edumaspul.v6i1.3394>; Mustofa, M., Bara, A. B., Khusaini, F., Ashari, A., Hertati, L., Mailangkay, A. B., ... & Safii, M. (2023). *Metode Penelitian Kepustakaan (Library Research)*. Get Press Indonesia.

⁷ Nordquist, Richard. (2021). Analisis Kritis dalam Komposisi. *ThoughtCo* <https://www.thoughtco.com/what-is-critical-analysis-composition-1689810#>.

RESULTS AND DISCUSSION

E-Research: Opportunities and Challenges

Research is the in-depth investigation and examination of a phenomenon or problem to understand better or find the best solution. Similarly, research characteristics involve problem identification, planning, data collection and analysis, drawing conclusions and making recommendations.⁸ With the advancement of technology, research has evolved towards E-Research. E-Research is internet-based research using information and communication technology (ICT) throughout the entire research process, from data collection, analysis, researcher collaboration, and dissemination of research results.⁹ By leveraging digital resources, online platforms, and various electronic tools, E-Research enables researchers to work more efficiently, collaboratively, and responsively to the dynamics of changes in the research environment, including the dynamics of problems and issues in the development of knowledge.¹⁰

E-Research reflects a significant evolution in academic research approaches in line with the advancement of Information and Communication Technology (ICT). This development can be traced back to the early emergence of the internet in the 1960s and 1970s, which opened the door to remote collaboration and information exchange. Although, at that time, E-Research had not yet reached the level of complexity we know today, the foundation for E-Research was indeed being laid. This is because the growth of the internet and computerization in the 1990s brought dramatic changes in how research was conducted. The emergence of online databases, data analysis software, and collaborative platforms opened new opportunities for researchers to collect, analyze, and share information more efficiently. During this era, E-Research began to shape new structures and methodologies in research, allowing researchers to overcome geographical barriers and participate in global collaborative projects.

Entering the 21st century to the present day, E-Research has increasingly permeated various disciplines and research sectors. Online platforms, open resources, big data analysis, and artificial intelligence have become key components in E-Research dynamics. Blockchain technology is also being introduced to enhance the security and integrity of research data. Today, E-Research not only shapes the way research is conducted but also expands information accessibility, facilitates global collaboration, and significantly impacts the pace of innovation in various fields of knowledge. This dynamic continues to evolve with technological advancements, bringing academic research into a new dimension full of promising potential and opportunities.¹¹

However, as has been frequently mentioned earlier, alongside the promising and exciting opportunities that e-research brings, there are challenges and negative impacts that seem to be the price to pay for it. Anderson & Kanuka, in their book *E-Research: Methods, Strategies, and Issues* mention five advantages—which simultaneously present challenges—of E-Research, namely (1) accessibility, (2) timeliness, (3) readability, (4) relevance, and (5) authority.¹² Anderson & Kanuka explain that although a wide variety of literature is increasingly available on the internet with less time and effort, there is a proliferation of official and unofficial publications on the web, and preliminary findings tend to be

⁸ Leedy, P. D., & Ormrod, J. E. (1980). *Practical Research; Planing and Design*. New York: Macmillan. <https://industri.fatek.unpatti.ac.id/wp-content/uploads/2019/03/237-Practical-Research-Planning-and-Design-Paul-D.-Leedy-Jeanne-Ellis-Ormrod-Edisi-11-2015.pdf>. Lihat juga: Yuliani, W., & Supriatna, E. (2023). *Metode Penelitian bagi Pemula*. Penerbit Widina; dan Noor, J. (2011). *Metodelogi Penelitian*. Jakarta: Kencana Prenada Media Group.

⁹ Wishart, Jocelyn and Michael Thomas. (2015). Introducing E-Research in Educational Contexts; Digital Methods and Issues Arising. *International Journal of Research & Method in Education* 38, 223-229 <https://doi.org/10.1080/1743727X.2015.1036852>.

¹⁰ Jirotko, M., Procter, R., Rodden, T., & Bowker, G. C. (2006). Collaboration in e-Research. *Computer Supported Cooperative Work (CSCW)*, 15(4), 251-255 <https://link.springer.com/article/10.1007/s10606-006-9028-x>.

¹¹ Annotations related to a brief history of E-Research are adapted from: Jankowski, N. W. (Ed.). (2010). *E-Research: Transformation in Scholarly Practice*. Routledge <https://doi.org/10.4324/9780203875049>.

¹² Anderson, Terry, & Heather Kanuka (2003). *E-Research: Methods, Strategies, and Issues*. Boston, MA.: Allyn & Bacon, 40-43.

uploaded hastily without undergoing a review process. On one hand, they note that search engines have made searching for information easier and faster. However, assessing the accuracy and relevance of the vast information can become more challenging. Furthermore, evaluating the reliability of such information—by authenticating the providers' authority—requires new critical evaluation skills.¹³

Besides practical challenges, ethical issues related to E-Research are equally important to address. Two issues the author wishes to highlight and emphasize are related to the difficulties of plagiarism and communication systems. First, plagiarism and academic dishonesty. Easy access to online information can increase the risk of plagiarism and academic dishonesty. Students or researchers can easily copy and paste information without giving proper credit, which would undoubtedly undermine academic integrity. Second, there are significant changes in communication patterns and systems. While technology enables faster and more efficient communication, email, text messages, and social media can reduce direct interaction, which may indirectly disrupt the process of idea exchange and deeper discussions.¹⁴ In Hadith studies and sciences, these two ethical issues are considered highly significant as they pertain to the integrity and credibility of the researcher (*ta'n fī al-'adālah*).

E-Research in Hadith: Practice and Critique

After the codification of several major Hadith collections in the 4th century AH, the generations following the era of *tadwīn* (codification) engaged in various continuing activities, including the systematization and elaboration of Hadith through commentaries (*syarḥ*), indexing Hadith by compiling them based on their initial phrases (*aṭrāf*), and organizing Hadith based on the alphabetical method (*mu'jam*) and others. Subsequent generations have carried on these efforts up to the present day. In addition to continuing the work of preserving Hadith as done by their predecessors, they also pursued new projections, such as commenting on the major Hadith collections, systematizing Hadith writing, providing critical annotations on classical Hadith literature (*tahqīq*), and so forth.¹⁵ Entering the contemporary era, one of the most important initiatives of this generation is the “digitization/computerization of Hadith,” which reflects a response to technological advancements in the effort to preserve and disseminate the legacy of Hadith and Hadith sciences,¹⁶ including in supporting and facilitating research on both.

According to Darmalaksana, Hadith research and Hadith sciences each encompass different aspects. Hadith sciences research involves exploration, deepening, and conceptual development, while Hadith research focuses on authenticity, interpretation, and practical application. In any research, including Hadith and Hadith sciences, it is crucial to apply a theoretical framework. Theory here is understood as a body of knowledge about a particular field. Hadith and Hadith sciences research is generally based on the theory of Hadith sciences, which is divided into two main branches: *riwāyah* and *dirāyah*. The

¹³ Anderson, Terry, & Heather Kanuka (2003). *E-Research: Methods, Strategies, and Issues*. Boston, MA.: Allyn & Bacon, 40-43. See also: Khatibi, V., & Montazer, G. A. (2012). E-Research Methodology. In Juan, Angel A., dkk. (Ed). (2012). *Collaborative and Distributed E-Research: Innovations in Technologies, Strategies and Applications*. IGI Global, 62-81 <https://doi.org/10.4018/978-1-4666-0125-3.ch012>.

¹⁴ Anderson, Terry, & Heather Kanuka (2003). *E-Research: Methods, Strategies, and Issues*. Boston, MA: Allyn & Bacon, 56. See also their work specifically addressing ethical issues in E-Research: Idem. (2007). *Ethical Issues in Qualitative E-Learning Research*. *International Journal of Qualitative Methods*, 6(2), 20-39 <https://doi.org/10.1177/1609406907006002>. In the latter article, they highlight three issues related to E-Research: (1) participant consent, (2) public versus private ownership, and (3) confidentiality and anonymity.

¹⁵ For more detailed data and explanation regarding the development of Hadith studies from generation to generation, from the companions to the present day, see: Abū Zahw, Muḥammad. (1378 H). *Al-Ḥadīṣ wa al-Muḥaddiṣūn*. Cairo: Darul-Fikr al-'Arabī, 430-434 and 444-453 <https://ketabonline.com/ar/books/6144>.

¹⁶ Regarding the digitization of Hadith, see: Hakak, S., Kamsin, A., Zada Khan, W., Zakari, A., Imran, M., bin Ahmad, K., & Amin Gilkar, G. (2022). *Digital Hadith Authentication: Recent Advances, Open Challenges, and Future Directions*. *Transactions on Emerging Telecommunications Technologies*, 33(6), e3977 <https://doi.org/10.1002/ett.3977>; Zulkipli, S. N., Yaacob, Z., Anas, N. B., Noor, M. S. B. M., Abidin, M. Z. H. B. Z., Jamil, W. K. N. B. W., & Yakob, A. B. (2017). *Takhrij al-Hadith Via Websites: A Study of al-Durar al-Saniyyah, Mawqī' al-Islam and Islamweb*. *PONTE International Scientific Research Journal*, 73(4) <http://dx.doi.org/10.21506/j.ponte.2017.4.8>.

science of *riwāyah* encompasses the history, development, and growth of Hadith and Hadith sciences, while the science of *dirāyah* involves testing, interpreting, and applying Hadith. Each theory gives rise to a method, a scenario of producing knowledge about a topic. For example, the study of Hadith transmission history uses historical methods, while the study of Hadith authenticity relies on the *takhrīj* method. Adopting the *syarḥ* (commentary), thematic, and *ma'ānī* (meaning-based) methods in Hadith research can also be enriched with linguistic analysis, such as grammar, morphology, rhetoric, logic, semiotics, hermeneutics, and others. Darmalaksana also emphasizes that the living Hadith method, which highlights the practical application of Hadith in a context, can be supported by cross-disciplinary analyses such as anthropology, sociology, archaeology, genealogy, ethnography, and others.¹⁷

In the context of the development of Hadith research and sciences, the advent of E-Research has become an important milestone providing significant support. E-Research in Hadith enriches the exploratory approach and conceptual development within Hadith sciences by providing faster and more efficient access to electronic Hadith resources. Through applications, online platforms, and specialized databases, researchers can easily explore various aspects of Hadith, deepen their understanding, and develop new concepts. Hadith research that focuses on authenticity, interpretation, and praxis, involving methods such as *takhrīj* and the analysis of *tārīkh al-ruwāh* (the history of narrators) and *al-jarḥ wa al-ta'dīl* (criticism and validation of narrators), can be supported using software applications to enhance the effectiveness and, especially, the efficiency of the process. The *syarḥ* method and the living Hadith approach, which contrastively require cross-disciplinary researcher collaboration, have become increasingly open and feasible with the support of E-Research.¹⁸

Among the Hadith and Hadith sciences software/applications—which are manifestations of the integration and adaptation of the world of Hadith and Hadith sciences to electronic technology advancements—the most popular are *al-Maktabah al-Syāmilah* and *Jawāmi' al-Kalim*.¹⁹ *Al-Maktabah al-Syāmilah* is software that contains thousands of digital libraries in various fields of Islamic sciences, ranging from the Qur'an and its sciences, Hadith and its sciences, theology, and schools of thought, jurisprudence, and principles of jurisprudence, language, and literature (Arabic), ethics and Sufism, history, *sīrah* (biography of the Prophet), and biographies. It can be said that *al-Maktabah al-Syāmilah* is a comprehensive digital library that provides vast information on various aspects of Islamic teachings and studies.²⁰ Unlike *al-Maktabah al-Syāmilah*, the *Jawāmi' al-Kalim* application is designed to support

¹⁷ Adapted from: Darmalaksana, W. (2020). Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung. *Riwayah: Jurnal Studi Hadis*, 6(2), 191 <https://journal.iainkudus.ac.id/index.php/riwayah/article/view/7752>; and Darmalaksana, W. (2020). Studi Penggunaan Analisis Pendekatan Ilmu-ilmu Sosial dalam Penelitian Hadis Metode Syarah. *Khazanah Sosial*, 2(3), 155-166. <https://journal.uinsgd.ac.id/index.php/ks/article/view/9599>.

¹⁸ Widayaningsih, R. C., & Helmy, M. I. The Fiqh Al-Hadith of Digital Media: The Method Of Hadith Understanding Of The Website Bincangsyariah.com And Its Contribution To The Moderate Islam Discourse. *Jurnal Ushuluddin*, 29(2), 163-175 <https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/13954>.

¹⁹ In addition to *al-Maktabah al-Syāmilah* and *Jawāmi' al-Kalim*, numerous software applications are supporting Hadith research, including (1) Ensiklopedi Hadis Kitab 9 Imam, (2) *Mausū'ah al-Ḥadīṣ al-Syarīf*, (3) Perpustakaan Islam Digital, (4) *Jāmi' al-Khādim al-Ḥaramain*, and many others. For more details on various applications supporting Hadith research, see: Juriono. (2023). *Panduan Praktis Penggunaan Aplikasi Hadis: Cara Mudah Mencari Dan Meneliti Hadis Versi Digital*. Deepublish.

²⁰ For an overview of the *al-Maktabah al-Syāmilah* application, particularly the latest version, see: Juriono. (2022). *Penggunaan Aplikasi Hadis Digital yang Efektif, dalam Pengembangan Pengkajian Hadis di UIN-SU Medan*. Doctoral Dissertation, Sumatera Utara Islamic State University, 88-99 <http://repository.uinsu.ac.id/18212/>. Due to its encyclopedic nature, the *al-Maktabah al-Syāmilah* application is not only used in Hadith research but also for other Islamic disciplines, such as the Qur'an and Fiqh. See: Daud, Z., & Junus, R. A. (2023). Penggunaan Perisian Maktabah Syamilah dalam Meningkatkan Minat Pelajar dalam Pembelajaran Hadith: Satu Tinjauan. *Journal of Hadith Studies*, 8(2), 94-104 <https://oarep.usim.edu.my/jspui/handle/123456789/21483>; Fajar, A., & Munir, D. R. (2023). Pelatihan Digital Library Maktabah Syamilah sebagai Referensi dalam Memahami Al-Qur'an. *To Maega: Jurnal Pengabdian Masyarakat*, 6(3), 598-611 <http://dx.doi.org/10.35914/tomaega.v6i3.1972>; Nasihah, D. (2023). *Pemanfaatan Aplikasi Maktabah Syamilah dalam*

and facilitate Hadith research. Therefore, unlike *al-Maktabah al-Syāmilah*, which is highly encyclopedic, the digital books contained within *Jawāmi' al-Kalim* are solely Hadith books.²¹ However, each of these two applications has its strengths and weaknesses.

Practice: Hadith Research Using *al-Maktabah al-Syāmilah* and *Jawāmi' al-Kalim* Software

Next, the author intends to illustrate how supporting software for Hadith research, in this case, *al-Maktabah al-Syāmilah* and *Jawāmi' al-Kalim*, is used in the process of Hadith data collection and analysis, ultimately leading to a conclusion on the evaluation of the Hadith. The Hadith to be examined is a well-known one among the public, which pertains to the classification of the first, second, and third ten days of Ramadan, and the description of each as *rahmah* (the first ten days), *magfirah* (the second ten days), and *'itq min al-nār* (the last ten days). The data collection process involves searching for the Hadith from *al-maṣādir al-aṣliyyah* (primary sources), including both the Sanad (chain of transmission) and the main (text), detailing the narrators in each transmission chain, and mapping them into a comprehensive scheme. For this process, the software used is *al-Maktabah al-Syāmilah*. Meanwhile, the data analysis involves the analysis of the identity (*tārīkh al-ruwāh*) and quality (*al-jarḥ wa al-ta'dīl*) of the narrators, which directly influences the evaluation of the Hadith's sanad quality. This analysis process uses the *Jawāmi' al-Kalim* application.

The Hadith data collection process begins with the well-known wording of the Hadith among the public concerning the classification of the first, second, and third ten days of Ramadan, which is as follows:

أَوَّلُ شَهْرِ رَمَضَانَ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ.

“The beginning of the month of Ramadan is mercy, its middle is forgiveness, and its end is liberation from the fire of hell.”

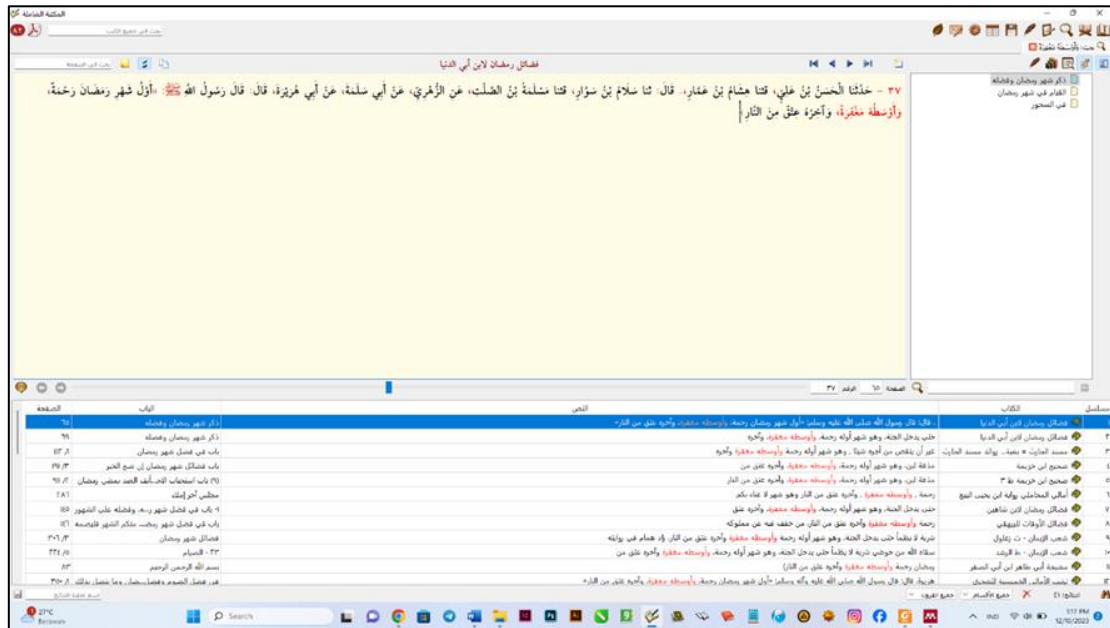
The above wording is used for Hadith data collection—commonly referred to as *takhrīj* Hadith—by tracing it in *al-maṣādir al-aṣliyyah al-ḥadīsiyyah* (primary Hadith sources)²² using the *al-Maktabah al-Syāmilah* software, with the following steps: (1) open the application; (2) click the search icon (*baḥs*); (3) select the search area by checking the kutub al-sunnah folder; (4) type وَأَوْسَطُهُ مَغْفِرَةٌ in the search box; and (5) click Enter or the search start icon. After that, the search process will begin, and the Hadith data (sanad, narrators, and main) will be available in real-time (for an illustration of the search results, see **Figure 1**). Based on the search using *al-Maktabah al-Syāmilah*, it was found that the Hadith containing this wording was narrated by several authors of Hadith books categorized as *al-maṣādir al-aṣliyyah*, namely: (1) Ibn Abi al-Dunya (d. 281 AH) in the book *Faḍā'il Syahr Ramaḍān*, Ibn Khuzaimah (d. 331 AH) in *Ṣaḥīḥ Ibn Khuzaimah*, and al-Baihaqī (d. 458 AH) in *Syu'ab al-Īmān*. Here are the sanad and matn as listed in these three books:

Meningkatkan Pemahaman Materi Pembelajaran Fikih pada Siswa al-Musthofa Ngumpakdalem Dander Bojonegoro. Doctoral Dissertation, Sunan Giri Nahdatul Ulama University <https://repository.unugiri.ac.id/id/eprint/3550/>.

²¹ For further information on the *Jawāmi' al-Kalim* application, see: Imron, Ali. (2019). *Metodologi Penelitian Hadis Nabi dengan Software Gawami' al-Kalim V.4.5*. Yogyakarta: Q-Media <https://digilib.uin-suka.ac.id/id/eprint/38585/>.

²² Maḥmūd al-Ṭaḥḥān, in his seminal work: *Uṣūl al-Takhrīj wa Dirāsah al-Asānīd*, explains that *takhrīj* refers to “indicating the location or position of a Hadith in its primary sources that include the Hadith along with its chain of transmission, and then clarifying its quality level when necessary (*al-dilālāh 'alā mauḍi' al-ḥadīṣ fī maṣādirihī al-aṣliyyah al-latī akhrajathu bi sanadihī ṣumma bayān martabatihī 'ind al-ḥājah*).” The term *al-maṣādir al-aṣliyyah al-ḥadīsiyyah* (primary sources of Hadith) refers to classical Hadith books that include both the text (*matn*) and the chain of transmission (*sanad*), thereby connecting the compiler (*mudawwin/mukharrij*) directly or indirectly to the Prophet (PBUH) and/or his companions as the sources of the Hadith text. See: al-Ṭaḥḥān, Maḥmūd. (1996). *Uṣūl al-Takhrīj wa Dirāsah al-Asānīd*. Riyadh: Maktabah al-Ma'ārif, 12-13

Figure 1. Search Results Window in *al-Maktabah al-Syāmilah* for the Hadith on the Classification of the Ten Days of Ramadan.



Narration of Ibn Abi al-Dunya, *Faḍā'il Syahr Ramaḍān*, chapter *awwaluhu rahmah wa ausatuhu magfirah...* No. 37 and chapter *shawāb al-nāfilah fī Ramaḍān* No. 41:

(37)–[37] حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، ثنا هِشَامُ بْنُ عَمَّارٍ، قَالَ: ثنا سَلَامُ بْنُ سَوَّارٍ، ثنا مَسْلَمَةُ بْنُ الصَّلْتِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: 'أَوَّلُ شَهْرِ رَمَضَانَ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ'.

(41)–[41] حَدَّثَنِي حَمَزَةُ بْنُ الْعَبَّاسِ، قَالَ: أَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَنَا يُوسُفُ بْنُ زَيْادٍ، عَنْ هَمَّامِ بْنِ يَحْيَى الْمُلْجَمِيِّ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَلْمَانَ، رَحِمَهُ اللَّهُ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ، فَقَالَ: أَيُّهَا النَّاسُ، قَدْ أَظْلَكُمُ شَهْرٌ عَظِيمٌ، شَهْرٌ مُبَارَكٌ، شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، شَهْرٌ جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً، وَقِيَامَ لَيْلِهِ تَطَوُّعًا، مَنْ تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنْ خِصَالِ الْخَيْرِ، كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فِيهِ فَرِيضَةً، كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ، وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمُوَاسَاةِ، وَشَهْرٌ يُزَادُ فِي رِزْقِ الْمُؤْمِنِ فِيهِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ مَغْفِرَةً لِدُنُوبِهِ، وَعِتْقَ رَقَبَتِهِ مِنَ النَّارِ، وَكَانَ لَهُ مِثْلُ أَجْرِهِ، مَنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْءٌ، قَالُوا: يَا رَسُولَ اللَّهِ: لَيْسَ كُلُّنَا يَجِدُ مَا يُفْطِرُ الصَّائِمَ، قَالَ رَسُولُ اللَّهِ ﷺ: يُعْطِي اللَّهُ تَعَالَى هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى مَذَقَةِ لَبَنٍ، أَوْ تَمْرَةٍ، أَوْ شَرْبَةٍ مِنْ مَاءٍ، وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةٍ لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ، وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ، وَمَنْ خَفَّفَ فِيهِ عَنْ مَمْلُوكِهِ غَفَرَ اللَّهُ لَهُ وَأَعْتَقَهُ مِنَ النَّارِ، اسْتَكَثَرُوا فِيهِ مِنْ أَرْبَعِ خِصَالٍ، خَصْلَتَانِ تُرْضَوْنَ بِهِمَا رَبُّكُمْ تَعَالَى، وَخَصْلَتَانِ لَا غِنَى بِكُمْ عَنْهُمَا، فَأَمَّا الْخَصْلَتَانِ اللَّتَانِ تُرْضَوْنَ بِهِمَا رَبُّكُمْ: فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَتَسْتَغْفِرُونَهُ، وَأَمَّا الَّتِي لَا غِنَى بِكُمْ عَنْهُمَا: فَتَسْأَلُونَ اللَّهَ الْجَنَّةَ، وَتَعُوذُونَ بِهِ مِنَ النَّارِ.

Narration of Ibn Khuzaimah, *Ṣaḥīḥ Ibn Khuzaimah*, chapter *faḍā'il syahr Ramaḍān*—in *ṣaḥḥ al-khabar* No. (1785)-[1778]:

(1785)-[1778] ثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، ثنا يُونُسُ بْنُ زَيْدٍ، ثنا هَمَّامُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَلْمَانَ، قَالَ: خُطِبَنَا رَسُولُ اللَّهِ ﷺ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ، فَقَالَ: أَيُّهَا النَّاسُ، قَدْ أَطْلَقْتُكُمْ شَهْرَ عَظِيمٍ، شَهْرَ مُبَارَكٍ، شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً، وَقِيَامَ لَيْلِهِ تَطَوُّعًا، مَنْ تَقَرَّبَ فِيهِ بِحَصَلَةٍ مِنَ الْخَيْرِ، كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فِيهِ فَرِيضَةً، كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ، وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمَوَاسَاةِ، وَشَهْرٌ يَزْدَادُ فِيهِ رِزْقُ الْمُؤْمِنِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ مَغْفِرَةً لِدُنُوبِهِ، وَعَنْقَ رَقَبَتِهِ مِنَ النَّارِ، وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِ شَيْءٌ. قَالُوا: لَيْسَ كُلُّنَا نَحْدُ مَا يُفْطَرُ الصَّائِمِ. فَقَالَ: يُعْطِي اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى تَمَرَةٍ، أَوْ شَرْبَةِ مَاءٍ، أَوْ مُدَقَّةِ لَبَنٍ، وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عَنْقٌ مِنَ النَّارِ، مَنْ حَقَفَ عَنْ مَمْلُوكِهِ غَفَرَ اللَّهُ لَهُ، وَأَعْتَقَهُ مِنَ النَّارِ، وَاسْتَكْرَمُوا فِيهِ مِنْ أَرْبَعِ خِصَالٍ: حَصَلَتَيْنِ تُرْضُونَ بِهِمَا رَبَّكُمْ، وَحَصَلَتَيْنِ لَا غِنَى بِكُمْ عَنْهُمَا، فَأَمَّا الْحَصَلَتَانِ اللَّتَانِ تُرْضُونَ بِهِمَا رَبَّكُمْ: فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَتَسْتَغْفِرُونَهُ، وَأَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا: فَتُسْأَلُونَ اللَّهَ الْجَنَّةَ، وَتَعُوذُونَ بِهِ مِنَ النَّارِ، وَمَنْ أَشْبَعَ فِيهِ صَائِمًا، سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةً لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ.

Narration of al-Baihaqi, *Syū'ab al-Īmān*, chapter *faḍā'il syahr Ramaḍān* No. (3329)-[3608]:

(3329)-[3608] أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو بَكْرِ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الصَّرِيرُ بِأَكَارِي بِالرَّيِّ، ثنا مُحَمَّدُ بْنُ الْفَرَجِ الْأَزْرَقِيُّ، ثنا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ، ثنا إِيَّاسُ بْنُ عَبْدِ الْعَقَّارِ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، وَأَخْبَرَنَا أَبُو نَصْرِ بْنِ قَتَادَةَ، ثنا أَبُو عَمْرٍو إِسْمَاعِيلُ بْنُ نُجَيْدٍ، ثنا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ سَوَّارٍ، أَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ، وَأَخْبَرَنَا أَبُو سَعْدٍ عَبْدُ الْمَلِكِ بْنُ أَبِي عُثْمَانَ الرَّاهِدِيُّ، ثنا أَبُو عَمْرٍو مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مَطَرٍ، ثنا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ نَصْرِ الْحَافِظُ، ثنا عَلِيُّ بْنُ حُجْرٍ، وَأَخْبَرَنَا أَبُو زَكْرِيَّا بْنُ أَبِي إِسْحَاقَ الْمُرَكِّي، ثنا وَالِدِيُّ، قَالَ: قَرَأَ عَلَى مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ خُرَيْمَةَ، أَنَّ عَلِيَّ بْنَ حُجْرٍ السَّعْدِيَّ حَدَّثَهُمْ، ثنا يُونُسُ بْنُ زَيْدٍ، عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: خُطِبَنَا رَسُولُ اللَّهِ ﷺ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ، فَقَالَ: أَيُّهَا النَّاسُ قَدْ أَطْلَقْتُكُمْ شَهْرَ عَظِيمٍ، شَهْرَ مُبَارَكٍ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً، وَقِيَامَ لَيْلِهِ تَطَوُّعًا، مَنْ تَقَرَّبَ فِيهِ بِحَصَلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ، وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمَوَاسَاةِ، وَشَهْرٌ يَزَادُ فِيهِ رِزْقُ الْمُؤْمِنِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِدُنُوبِهِ، وَعَنْقَ رَقَبَتِهِ مِنَ النَّارِ، وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِ شَيْءٌ، قُلْنَا: يَا رَسُولَ اللَّهِ، كُلُّنَا يَحْدُ مَا يُفْطَرُ الصَّائِمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يُعْطِي اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى مُدَقَّةِ لَبَنٍ أَوْ تَمَرَةٍ أَوْ شَرْبَةِ مَاءٍ، وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةً لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ، وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ،

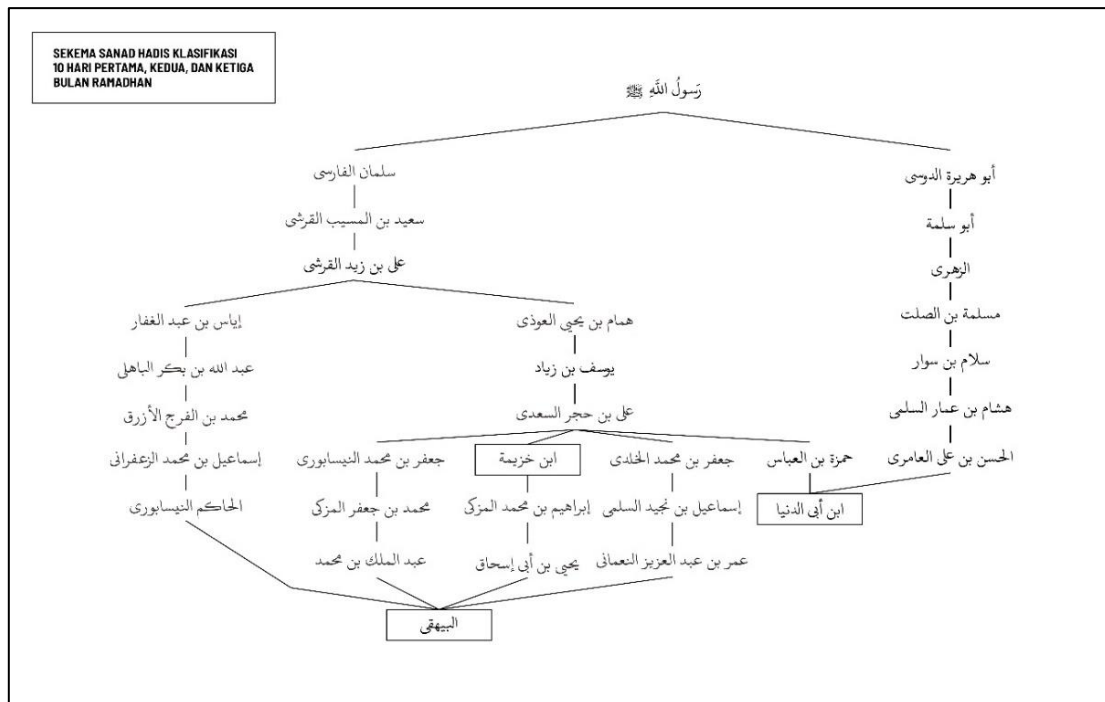
وَأَخْرَجَهُ عَنَّا مِنَ النَّارِ، زَادَ هَمَامٌ فِي رِوَايَتِهِ: فَاسْتَكْبَرُوا فِيهِ مِنْ أَرْبَعِ خَصَالٍ، خَصَلَتَانِ تُرْضُونَ بِمَا رُبُّكُمْ، وَخَصَلَتَانِ لَا غِنَى لَكُمْ عَنْهُمَا، فَأَمَّا الْخَصَلَتَانِ اللَّتَانِ تُرْضُونَ بِمَا رُبُّكُمْ: فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَتَسْتَغْفِرُونَ، وَأَمَّا اللَّتَانِ لَا غِنَى لَكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ الْجَنَّةَ، وَتَعُوذُونَ بِهِ مِنَ النَّارِ. لَفْظُ حَدِيثِ هَمَامٍ وَهُوَ أَتَمُّ

Based on the above details, it is known that the wording *awwaluhu syahr Ramadhan rahmah...* and so forth is narrated from two companions, namely Abū Hurairah (d. 57 AH) and Salmān al-Fārisī (d. 34 AH). According to the narration of Salmān al-Fārisī, the phrase *awwaluhu syahr Ramadhan rahmah...* was part of the information conveyed by the Prophet (PBUH) in a sermon to his companions during a certain year at the end of Sya'bān. For sanad analysis, it is necessary first to detail each narrator involved in transmitting this Hadith in each chain. Based on the previous details, all the narrators engaged in the transmission of the Hadith about the classification of the ten days of Ramadan amount to 30 (thirty) narrators, as follows—arranged by their year of death in Hijri:

[1] Salmān al-Fārisī (d. 34); [2] Abū Hurairah (d. 57); [3] Sa'īd bin al-Musayyab (d. 92); [4] Abū Usāmah (d. 94); [5] Al-Zuhrī (d. 124); [6] 'Alī bin Zaid al-Qurasyī (d. 131); [7] Maslamah bin al-Ṣalt; [8] Hisyām bin Yahyā al-'Auzdī (d. 164); [9] Iyās bin 'Abd al-Ġaffār; [10] Yūsuf bin Ziyād; [11] 'Abdul-Lāh bin Bakr al-Bāhilī (d. 208); [12] Salam bin Sawwār (d. 210); [13] 'Alī bin Hujr al-Sa'dī (d. 224); [14] Hisyām bin 'Ammār al-Sulamī (d. 245); [15] Ḥamzah bin al-'Abbās (d. 260); [16] al-Ḥasan bin 'Alī al-'Amīrī (d. 270); [17] Ibn Abī al-Dunyā (d. 282); [18] Muḥammad bin al-Farj (d. 282); [19] Ja'far bin Muḥammad al-Khaldī (d. 288); [20] Ibn Khuzaimah (d. 311); [21] Ja'far bin Muḥammad al-Naisāburī (d. 348); [22] Ismā'īl bin Muḥammad al-Za'farānī; [23] Muḥammad bin Ja'far al-Muzakkī (d. 360); [24] Ibrāhīm bin Muḥammad al-Muzakkī (d. 362); [25] Ismā'īl bin Nujaid al-Sulamī (d. 365); [26] al-Hākim al-Naisāburī (d. 405); [27] 'Abd al-Malik bin Muḥammad (d. 406); [28] 'Umar bin 'Abd al-'Azīz al-Nu'mānī; [29] Yahyā bin Abī Ishāq (d. 414); [30] al-Baihaqī (d. 458).

Based on the review of the sanad chains and the narrators involved, the sanad schema of the transmission chain for the Hadith on the classification of the first, second, and third ten days of Ramadan is shown in **Figure 2**.

Figure 2. Sanad Schema of the Hadith on the Classification of the Ten Days of Ramadan.



After all the narrators are detailed and illustrated in the complete sanad schema for all its chains, the next step is to analyze the identity (*tārīkh al-ruwāh*) and quality (*al-jarḥ wa al-ta'dīl*) of the narrators using the *Jawāmi' al-Kalim* application, with the following steps: (1) open the application; (2) click the search icon (*baḥs*); (3) enter the Hadith keywords, whether from the narration of Ibn Khuzaimah, Ibn Abī al-Dunyā, or al-Baihaqī; (4) after the searched Hadith appears, click directly on the name of the narrator displayed (in red text), and a window will appear showing the narrator's identity, including the required data such as full name, nickname, title, year of birth and death, stratification (*ṭabaqah*), and the evaluation (*al-rutbah*) of the narrator, whether negative (*jarḥ*) or positive (*ta'dīl*), based on the wording of *al-jarḥ wa al-ta'dīl* (see **Figure 3**).

Figure 3. *Jawāmi' al-Kalim* Software Window Displaying Narrator Identity and Quality (*al-Ma'lūmāt 'an al-Ruwāh*)—Sample: Identity of Abū Hurairah.

معلومات عن الرواة			
رقم الراوي	17953	اسم الراوي	سلمان بن الإسلام
الكنية	أبو عبيد الله	اسم الشهرة	سلمان الفارسي
الوصف		اللقب	سلمان الخير
المذهب		الرتبة	صحابي
سنة الوفاة		سنة الميلاد	34
الإقامة	المدان ، الكوفة ، بلاد	بلد الوفاة	المدائن
القراءة	أسماء الأقارب		
الموالي	مولى بني هاشم		
			روى له
			المختلط
			تقليد
			عمر الراوي
			الطيفة
			النشاط
			النسب
			الفارسي، الأصبهاني

To facilitate the analysis process, the identity and quality data of all the narrators involved in the transmission of the Hadith on the classification of the ten days of Ramadan, extracted from the *Jawāmi' al-Kalim* application, are then organized into a table. The table includes the full name, year of birth/death, *jarḥ/ta'dīl* evaluation, and the narrator's stratification (*ṭabaqah*) (See **Table 1**).

Table 1. Identity and Quality Data of the Narrators of the Hadith on the Classification of the Ten Days of Ramadan.

No.	Name	Year (H)		Evaluation		Ṭabaqah
		Birth	Death	Jarḥ	Ta'dīl	
1.	Salmān al-Fārisī		34		Ṣb	1
2.	Abū Hurairah		57		Ṣb	1
3.	Sa'īd bin al-Musayyab		92		Ṣ	2
4.	Abū Usāmah		94		Ṣ	3
5.	Al-Zuhrī		124		Ṣ	4
6.	'Alī bin Zaid al-Qurasyī		131	Ḍ		4
7.	Hisyām bin Yaḥyā al-'Auzdī		164		Ṣ	7
8.	Iyās bin 'Abd al-Ġaffār		-	Mj		7
9.	Yūsuf bin Ziyād		-	Mj		7
10.	'Abdul-Lāh bin Bakr al-Bāhilī		208		Ṣ	9
11.	Maslamah bin al-Ṣalt		-	Mk		9
12.	Salām bin Sawwār		210	Ḍ		9
13.	'Alī bin Ḥujr al-Sa'dī		224		Ṣ	9
14.	Hisyām bin 'Ammār al-Sulamī		245		Ṣq	10
15.	Ḥamzah bin al-'Abbās		260		Ṣ	11
16.	Al-Ḥasan bin 'Alī al-'Āmirī		270		Ṣq	11
17.	Ibn Abī al-Dunyā		282		Ṣq	12
18.	Muḥammad bin al-Farj al-Azraq		282		Ṣq	12

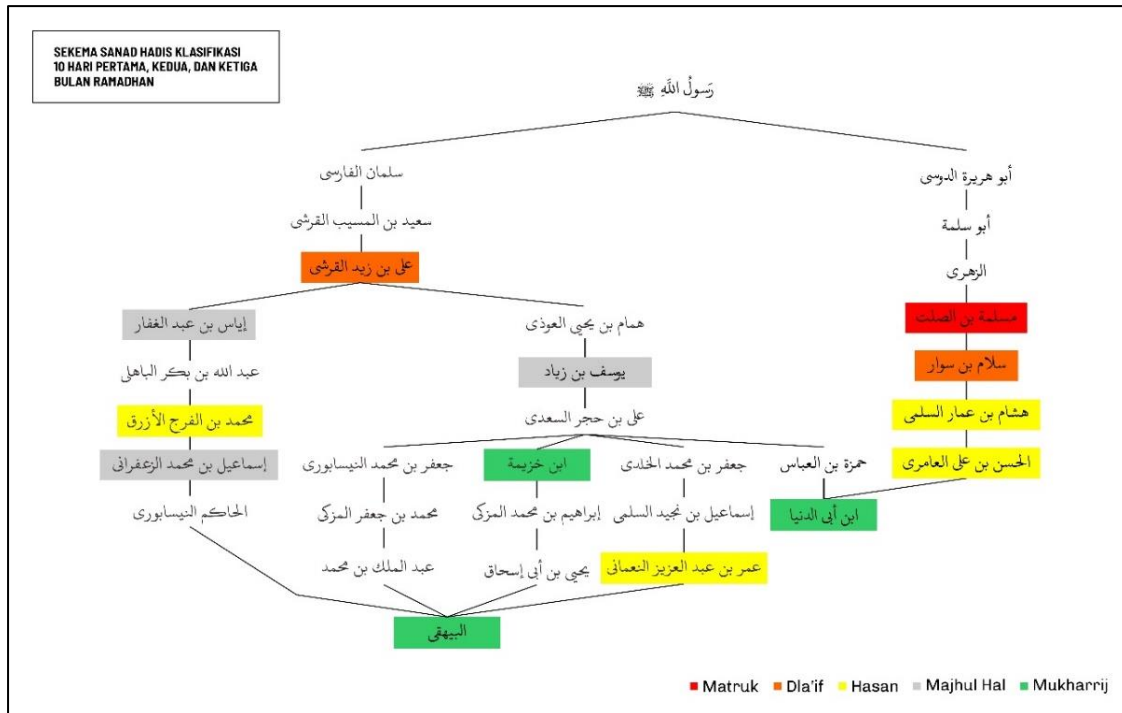
19	Ja'far bin Muḥammad al-Naisaburī		288		Š	12
20	Ibn Khuzaimah		311		Ts	13
21	Ja'far bin Muḥammad al-Khaldī		348		Š	14
22	Ismā'īl bin Muḥammad al-Za'farānī		-		Š	14
23	Muḥammad bin Ja'far al-Muzakkī		360		Š	15
24	Ibrāhīm bin Muḥammad al-Muzakkī		362		Š	15
25	Ismā'īl bin Nujaid al-Sulamī		365		Š	15
26	Al-Ḥākim al-Naisaburī		405		Š	17
27	'Abd al-Malik bin Muḥammad		406		Š	16
28	'Umar bin 'Abd al-'Azīz al-Nu'mānī		-		Şq	17
29	Yahyā bin Abī Ishāq		414		Š	17
30	Al-Baihaqī		458		Š	19

Explanation:

Şb	Şahābī	Š	Şiqah	Şq	Şadūq
Mj	Majhūl Ḥāl	Ḍ	Ḍa'īf	Mk	Matrūk
	Mukharrij				

Based on the details in the table above, a sanad schema for the Hadith on the classification of the first, second, and third ten days of Ramadan is created, with colours used to indicate the quality of the narrators (see **Figure 4**). This makes it easier to visualize the quality of each narrator across all the transmission chains of the Hadith.

Figure 4. Sanad Schema for the Hadith on the Classification of the Ten Days of Ramadan with Color Indicators for Narrator Quality.



The conclusions that can be drawn as a result of the sanad analysis of the Hadith on the classification of the ten days of Ramadan, as outlined above, are as follows:

- 1) The review of the *ṭabaqah* (narrator stratification) and the year of death of the narrators indicates that, outwardly, the Sanad of this Hadith is connected.
- 2) This Hadith originates from two sources among the Companions, namely Salman al-Fārisī and Abū Hurairah, which means that the Sanad of this Hadith is categorized as '*azīz*'.²³ The sanad chain from Salmān al-Fārisī is considered weak (*ḍa'īf*) because it entirely relies on the narrator 'Alī bin Zaid, who critics regard as a weak narrator (*ḍa'īf al-ḥadīṣ*). The sanad chain from Abū Hurairah cannot serve as a reinforcement (*syāhid*) for the sanad chain of Salmān al-Fārisī, as it is also of weak (*ḍa'īf*) status, with the weakness being more severe in the Abū Hurairah chain. This is due to the presence of narrators such as Salām bin Sawwār, who is considered *ḍa'īf al-ḥadīṣ*, and Maslamah bin al-Salt, who is deemed *matrūk al-ḥadīṣ* (his Hadith is abandoned). Therefore, the sanad of this Hadith remains classified as **weak** (*ḍa'īf*).

Critique: Advantages and Disadvantages of Hadith Sanad Research Using al-Maktabah al-Syāmilah and Jawāmi' al-Kalim Software

From the practical illustration above, it is evident that E-Research in Hadith, supported by the *al-Maktabah al-Syāmilah* software for Hadith data collection (sanad, narrators, and matn) and *Jawāmi' al-Kalim* for the analysis of narrator identity and quality, is highly efficient—although the author cannot fully guarantee its effectiveness, give the limitations of data analysis when relying solely on instant electronic data. This efficiency makes Hadith E-Research accessible to virtually anyone, even those

²³ An '*azīz*' Hadith is a Hadith in which the number of narrators in each level (*ṭabaqah*) is neither less nor more than two. This annotation is taken from: al-Ṭaḥḥān, Maḥmūd. (2004). *Taisīr Muṣṭalaḥ al-Ḥadīṣ*. Maktabah al-Ma'ārif, 35 <https://ketabonline.com/ar/books/6165>.

unfamiliar with Hadith and Hadith sciences, as long as they understand how to operate the software and its tools; input the keywords, and the Hadith data appears within seconds. This ease of use saves researchers time and resources and holds great potential to spark public interest in Hadith studies.²⁴

E-Research in Hadith opens broader access to digitized Hadith texts, facilitating researchers in exploring, analyzing, and developing concepts more efficiently. However, it is crucial to recognize that E-Research does not diminish the relevance or value of traditional methods. In the case of the Hadith mentioned above, a limitation of using *Jawāmi' al-Kalim* is its inability to detect hidden defects (*'ilal*)²⁵ in a Hadith that outwardly seems unproblematic. Based on in-depth research into these *'ilal*, some scholars have assessed that the Sanad of this Hadith is disconnected, as Sa'īd bin al-Musayyab—despite being personally considered trustworthy (*ṣiqah*)—did not hear directly from Salman al-Fārisī.²⁶ Without verification through traditional research methodologies, Hadith E-Research is prone to mistakenly authenticating weak Hadiths (*taṣhīḥ al-da'īf*) and deeming authentic Hadiths as weak (*taḍ'īf al-ṣaḥīḥ*) in quality assessments.

It is important to note that the narrator data displayed by the *Jawāmi' al-Kalim* application is the conclusion of the identity and quality assessments, which are said to be simplified and systematized from the collections of narrator biographies (*kutub al-rijāl*). This is significant because reaching a conclusion on a narrator's identity and quality using *kutub al-rijāl* manually and traditionally is not a simple task. Researchers must find data on a single narrator among a massive volume of narrators, numbering in the hundreds of thousands in one book—without considering the data found in other books. Moreover, when the desired narrator data is found, researchers often face the challenge of concluding the *al-jarḥ wa al-ta'dīl* (criticism and validation) quality of the narrator when critics differ in their assessments. To determine which evaluation to choose—*jarḥ* or *ta'dīl*—a set of principles of *al-jarḥ wa al-ta'dīl*, especially those related to *ta'āruḍ al-jarḥ wa al-ta'dīl* (contradictions in *al-jarḥ wa al-ta'dīl* assessments), is needed, along with other principles such as *ibhām wa tafsīr al-jarḥ wa al-ta'dīl* and *manāḥij al-nuqqād*. These methodological difficulties are not encountered when using the *Jawāmi' al-Kalim* application because systematic and simplified data on a narrator is immediately available with a single click. No debates are encountered. The evaluation (*rutbah*) and stratification (*ṭabaqah*) of narrators in this application, especially for the narrators of the *kutub al-tis'ah*, are taken from—and based on—the research conclusions of Ibn Ḥajar al-'Asqalānī in *Taqrīb al-Tahzīb*.

On the other hand, a limitation of *al-Maktabah al-Syāmilah* as a data collection source, as is generally true for Hadith software applications, is related to data validity. It is well known that concerns about this issue are primarily due to the ease with which digital information can be updated through repeated editing by the provider or developer. Regarding this, Endang Soetari, a Hadith Professor at Sunan Gunung Djati State Islamic University Bandung, Indonesia, after outlining some weaknesses of using Hadith software applications, advised researchers not to rely too heavily on digital data available in software applications alone. As a comparison, he suggests cross-checking with printed books to reinforce certainty. “Hadith data entered into the application is the result of human work, which is not free from errors,” he said.²⁷

As many experts emphasize, the advantages of E-Research, including in Hadith research, “serve to advance and augment, rather than replace traditional research methodologies”.²⁸ In other words, E-

²⁴ See: Huda, K. N., Saleh, A. H., Mukaromah, K., & Ansori, I. H. (2023). Perkembangan Kajian Hadis dalam Ranah Digital. *Sunan Gunung Djati Conference Series* (29), 69-75 <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1793>

²⁵ Hadith scholars define *'ilat* as hidden causes (*asbāb al-khaḍīyah*) that render a Hadith defective. For a more detailed explanation of *'ilat* in Hadith, see: Gaffar, Abdul. (2015). *Telaah Kritis atas 'Ilal al-Hadis dalam Kesahihan Hadis; Sebuah Rekonstruksi Metodologis*. Doctoral Dissertation, Alauddin Islamic State University Makassar <https://repositori.uin-alauddin.ac.id/591/>.

²⁶ For further discussion on the weakness of the Hadith regarding the classification of the ten days of Ramadan, see: <http://islamqa.com/id/ref/21364>.

²⁷ Soetari, Endang. (2008). *Ilmu Hadits; Kajian Riwayat dan Dirayah*. Bandung: Mimbar Pustaka, 170.

²⁸ Allan, Robert. (2009). *Virtual Research Environments: From Portals to Science Gateways*. Oxford: Chandos Publishing, 18-19.

Research functions only as a complement to enhance the dynamics and dimensions of research without intending to replace traditional research methodologies completely. The two ethical issues in E-Research highlighted in the previous section—plagiarism and the shift in communication patterns and learning systems—are related. In the tradition of Hadith transmission, plagiarism is almost equivalent to the act of *tadlīs*,²⁹ which implies a weakness in the quality of the transmitted Hadith because *tadlīs* is a manifestation of the narrator's dishonesty about the true state of the sanad (essentially weak but made to appear without weaknesses), similar to one form of plagiarism by citing a primary source when only a secondary source was accessed. The shift in communication patterns and systems from offline to online will likely exacerbate this. In addition to diminishing the academic ethos of researchers due to the reduced effort required in research, the instant use of various Hadith applications leads to a shift in scholarly authority—from being centered on printed books and scholars to electronic digital applications, which are inanimate objects.

However, this does not mean these applications should be entirely avoided, ignoring their advantages and benefits. It is important to emphasize that, to avoid errors, a principle of caution must be prioritized by continuing to adhere to traditional-conventional research methodologies: referring to printed books, which are recognized to have stricter editorial standards than digital sources, and continuing to consult regularly with Hadith studies academics, scholars, or teachers who are recognized as more proficient and experienced in Hadith research.³⁰ In this way, the concerns of Hadith E-Research, including *taṣhīḥ al-ḍa'īf* and *taḍ'īf al-ṣaḥīḥ* and data invalidity, can be somewhat mitigated and minimized.³¹

Reflecting on the above discussion, the author proposes three approaches to conducting and developing Hadith E-Research to minimize its weaknesses and maximize its strengths, both in the research context and the researcher as a subject. The three approaches are (1) ethical, (2) critical, and (3) moderate. First, the ethical approach requires that researchers and application developers commit to general ethics, particularly research ethics, including clarity of sources, privacy, security, and respect for cultural and religious contexts. Second, the critical approach requires researchers and application developers to be truly critical in testing and verifying data so that the data provided is genuinely valid, credible, and accurate. Additionally, understanding the digital context, such as bias in algorithms and data processing, is essential to avoid interpretative errors or research distortions. Third, the moderate approach encourages researchers to integrate digital methods with traditional methods, recognizing that digital applications should not entirely replace the “traditional laboratory” but serve as tools to speed up processes and expand access to the necessary sources.

²⁹ The term *tadlīs*, linguistically, derives from the root *dallasa-yudallisu-tadlīs*, which means *al-ikhfā'*; “to obscure/conceal.” In the terminology of Hadith scholars, *tadlīs* refers to several meanings, including: “*Ikhfā' al-'aib fī al-isnād wa taḥsīn li zāhirihi*” (concealing or obscuring a defect in the chain of transmission and enhancing its outward appearance). A Hadith narrated through the practice of *tadlīs* is referred to as *ḥadīth mudallas*, which is defined as “*mā ruwiya 'alā wajh yūham annahu lā 'aib fīh*” (a Hadith narrated in such a way that it deceptively appears free of defects). For further information on *tadlīs*, see: al-Baḡdādī, al-Khaṭīb. (1357 H). *Al-Kifāyah fī 'Ilm al-Riwāyah*. Al-Madīnah al-Munawwarah: al-Maktabah al-'Ilmiyyah, 355 <https://ketabonline.com/ar/books/1577>

³⁰ Shaykh Yūsuf al-Qarḍāwī, a renowned scholar of Islamic studies and movements, emphasizes that Muslims must always maintain direct contact with trustworthy scholars who are capable and proficient in clarifying ambiguities, defining terms, and providing precise and accurate information to avoid misinterpretation and erroneous conclusions, especially concerning the Qur'an and Hadith. See: Al-Qarḍāwī, Yūsuf. (2010). *Islamic Awakening: Between Rejection and Extremism*. Herndon: The International Institute of Islamic Thought, 58-59 <https://doi.org/10.2307/j.ctvkc67k3>. Al-Qarḍāwī's statement indirectly suggests that Muslims, particularly in their efforts to understand the Qur'an and Hadith, should not rely entirely on information and communication technology but must continue to seek confirmation, clarification, and verification directly from more reliable sources.

³¹ On this matter, it is interesting to note what Ziauddin Sardar, a Pakistani Muslim intellectual, has stated: the development of information and communication technology will benefit Muslim societies only when the production and control of such technology are entirely in the hands of Muslims, and only when the technology is used and developed with a critical and balanced approach. See: Sardar, Ziauddin. (1988). *Information and The Muslim World*. London & New York: Mansell Publishing, 47.

CONCLUSION

E-Research, as a product of advancements in information and communication technology, cannot—and indeed should not—be avoided, including in the context of Hadith research. This paper has demonstrated the efficiency of Hadith sanad research using al-Maktabah al-Syāmilah for data collection (*takhrīj* Hadith) and *Jawāmi' al-Kalim* for data analysis (*tārīkh al-ruwāḥ* and *al-jarḥ wa al-ta'dīl*). However, concerns about the effectiveness of research outcomes remain—and perhaps will continue to persist. Overall, implementing technology in Hadith research offers new skills in managing and analyzing data and expands the scope and accessibility of traditional sources. However, the challenges that arise underscore the need for a wise and balanced approach to ensure that research outcomes remain consistent with strong ethical values and academic methodologies. Therefore, through this paper, the author proposes three approaches—(1) ethical, (2) critical, and (3) moderate—to mitigate the weaknesses and maximize the strengths of Hadith E-Research, while addressing the ethical issues surrounding it.

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