

Takhrij and hadith commentary the rise of knowledge: Challenges and opportunities for Islamic education

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Abstract

This research aims to analyze the hadith of the rise of science. The research uses a qualitative approach through the *takhrij* method. By using the *takhrij* hadith method, several things related to the hadith will be analyzed. Among them is to know the hadith *matan* complete with its *sanad* and to know the main source (book) where the hadith comes from. Apart from that, to find out the narrator (*rowi*) of the hadith and their level of authority (*ta'dil*). And the last thing is to find out the quality of the hadith, whether it is a *maqbul* hadith or a *mardud* hadith. This research is library research. By using primary book sources *Mukhtashor Ibn Abi Jamroh Lil Bukhari* written by Muhammad Bin Ali Asy-Syafi'i Asy-Syinwani. The data collection technique in this research uses the document study method by combining the *Takhrij Bil-Ma'na* method. The results of this research are: 1). The hadith about the withdrawal of knowledge in Abi Jamroh's book is found in the book of Shohih al-Bukhori number 100 in the book of Science, Chapter How Knowledge is Taken Away. 2). This hadith continues its transmission to the Prophet Muhammad saw (*ittishal sanad*), the narrators (*rowi*) are fair (*'adil*) people, in terms of the power of memorization (*dlobit*), most of the narrators (*rowi*) in this hadith received positive comments. 3). In the *Matan* analysis, this hadith meets the criteria for the validity of the *matan*. 4). The quality of this hadith is *maqbul*, with the title *shohih lighoyrihi*.

Keywords

Takhrij, Hadith, The rise of knowledge, Islamic education

Introduction

Hadith refers to everything attributed to Prophet Muhammad (peace be upon him). Hadith that consists of the Prophet's words is called *Hadith Qawliyah* (verbal hadith). Meanwhile, hadith that involves the Prophet's actions is known as *Hadith Fi'liyah* (practical hadith). *Hadith Fi'liyah* refers to the actions carried out by the Prophet, which

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serve as examples for Muslims to follow [1]. On the other hand, hadith that consists of the Prophet's approvals or tacit consent is referred to as *Hadith Taqririyah*.

In Islam, hadith is the second primary source of law after the Qur'an. As a complement to the Qur'an, the sayings and actions of the Prophet Muhammad (peace be upon him) hold a significant role in education. Hadith teaches ethics, manners, knowledge, and worship, all of which contribute to shaping students' character. It explains and elaborates on the general teachings of the Qur'an, providing specific applications and interpretations crucial for learners' understanding [2].

The ethical teachings found in hadith play a vital role in character formation, helping students develop moral values and exemplary communication skills [3]. Additionally, the sayings of the Prophet Muhammad (peace be upon him) often emphasize motivation in learning, inspiring individuals to pursue knowledge with enthusiasm and determination.

Islam experienced periods of great prosperity in its history, one of which was during the Abbasid Dynasty. Caliph Harun al-Rashid established a grand library known as *Bayt al-Hikmah* (House of Wisdom). This library housed a vast array of literature, including collections on hadith, science, medicine, linguistics, and even philosophy. The Islamic Golden Age (8th to 14th century) witnessed significant advancements in various scientific fields, driven by Islamic teachings that encouraged the pursuit of knowledge [4]. However, this golden era came to an end when Baghdad was attacked by the Mongols. *Bayt al-Hikmah* was destroyed, its books were burned, and others were thrown into the river, turning the water black from the ink of countless manuscripts.

Following the Mongol invasion of Baghdad, the Islamic world began to experience a decline. Many Muslims became stagnant, satisfied with the knowledge already acquired, resulting in a diminished emphasis on *ijtihad* (independent reasoning). Classical narratives often attribute this decline in scientific activity from the 15th century onward to internal factors, such as the rise of conservative religious thought, particularly influenced by Al-Ghazali [5]. However, scholars argue that this narrative oversimplifies the situation, as Muslim scholars continued to make significant contributions in fields such as astronomy and medicine well into the early modern period [6].

Science continues to evolve through the ages, and Islamic education must strive to adapt and synergize with scientific knowledge while maintaining its religious foundation. The integration of Islam and science presents both challenges and opportunities for Islamic education. Modern Islamic education faces the challenge of aligning its curriculum with contemporary scientific advancements while preserving Islamic values. Another challenge lies in adapting teaching methods and incorporating technology. Educational institutions must innovate and integrate technology into their teaching methods to remain relevant [4].

Islamic education is inseparable from the role of scholars (*ulama*), who are considered the inheritors of the Prophet's mission. Prophet Muhammad (peace be upon him)

stated in a hadith that he did not leave wealth or material possessions as an inheritance but passed on knowledge, particularly religious knowledge, to the *ulama*. Through the presence of *ulama*, knowledge has been preserved since the earliest times.

In the book *Nashoihul 'Ibad*, two types of *ulama* are described. The first type comprises those who are knowledgeable about the laws of Allah. The second type consists of those who possess profound spiritual knowledge (*ma'rifah*) of Allah. The former are scholars who issue legal opinions (*fatwa*), while the latter are known as sages (*hukama'*), whose association can improve one's character, as their hearts are illuminated by their knowledge of Allah.

There are various branches of Islamic knowledge. The first is *Ilm al-Tawhid* or the science of creed (*aqidah*), which discusses the oneness of Allah and matters related to faith. It also explores the attributes of Allah and His messengers, including obligatory, impossible, and permissible attributes.

The next branches are *Ulumul al-Qur'an* and *Ulumul Hadith*, which focus on the Qur'an and hadith, addressing topics such as *Asbabun Nuzul* (reasons for revelation), *Makkiyah* and *Madaniyah* verses, *Naskh Mansukh* (abrogation), *Nuzulul Qur'an* (descent of the Qur'an), classifications of hadith, and more.

Another important branch is *Fiqh* and *Usul al-Fiqh*, which examine the principles and methodologies for formulating Islamic laws. *Fiqh* specifically deals with the practical legal rulings of Allah concerning those who are accountable (*mukallaf*). Other branches of knowledge include grammar (*nahwu*), morphology (*sorof*), and others.

Although many of these sciences can still be studied today, some fields have become rare, with few experts remaining. These include *Ilm al-Faraid* (inheritance law), *Ilm al-'Arud* (prosody), *Ilm al-Falaq* (astronomy), *Ilm al-Ma'ani* (semantics), and *Ilm al-Bayan* (rhetoric). Consequently, these disciplines are at risk of being lost due to their rarity in modern times.

The loss of knowledge was foretold by Prophet Muhammad (peace be upon him) approximately 14 centuries ago. The Prophet (peace be upon him) said :

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَضَلُّوا وَأَضَلُّوا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ

Abdullah bin Amr bin Al-As narrated: "I heard the Messenger of Allah (peace be upon him) say: 'Indeed, Allah does not take away knowledge by removing it from the people. Rather, He takes it away by taking the lives of the scholars. When He leaves no scholar behind, people will take ignorant leaders who will be questioned, and they will issue verdicts without knowledge. Thus, they will go astray and lead others astray.'

The study of hadith, or Prophetic traditions, has undergone significant development over the centuries. Notably, important advancements began in the second century of the Hijri calendar (around 815 CE) and continued thereafter. This period marked the beginning of systematic efforts to collect and authenticate hadith, led by scholars who meticulously analyzed the chain of narrators (isnad) to ensure their reliability [7].

Numerous hadith compilations reference the Prophetic saying concerning the removal of knowledge. The above-mentioned hadith is included in a classical work authored by Muhammad bin Ali al-Shafi'i al-Shanwani, titled *Mukhtasar Ibn Abi Jamrah Lil Bukhari*. However, in Ibn Abi Jamrah's compilation, the full text (*matan*) and chain of narrators (*sanad*) of this hadith are not complete.

To ascertain the complete text and chain of narration, hadith research, known as *takhrij al-hadith*, is essential. This process aids in distinguishing between authentic (*sahih*) and weak (*da'if*) hadith, which is critical for making sound legal judgments [8][9].

Method

This research is library research. This research uses a qualitative approach.

1. Primary Data

The primary data in this study is the hadith of the Prophet Muhammad SAW which discusses the elevation of knowledge. This data comes from the book *Mukhtashor ibn Abi Jamroh lil Bukhori* by Muhammad bin 'Ali Asy-Syafi'i Asy-Syinwani.

2. Secondary Data

Secondary data comes from the collection of hadith books *Kutub at-Tis'ah*. It is a collection of nine hadith books by famous hadith scholars. Among them are the books of *Shohih Bukhori*, *Shohih Muslim*, *Sunan Abi Daud*, *Sunan at-Tirmidzi*, *Sunan Ibn Majah*, *Sunan An-Nasa'i*, *Sunan Ad-Darimi*, *Musnad Ahmad* and *Al-Muwatho Imam Malik*. In addition, there is also the book *Mu'jam al Mufahrosy* which is used to find the location of the hadith in the original book, the book *Rijal al Hadith* is used to find the biography of the narrator of the hadith, the book *Jarh wa Ta'dil* is used to find the degree of the narrator of the hadith.

3. Data collection technique

The data collection technique in this study is by using literary data collection techniques; namely by collecting library materials that are continuous (coherent) with the object of discussion being studied. The data in the library is collected and processed by:

- a. Editing; this is a re-examination of the data obtained, especially in terms of completeness, clarity of meaning and coherence of meaning between one and another.
- b. Organizing; that is compiling the data obtained with a predetermined framework.

- c. Finding; namely carrying out further analysis of the results of data compilation using predetermined rules, theories and methods so that certain conclusions are obtained which are the results of answers to the problem formulation.
4. Data Analysis Techniques
- a. After the data is collected, the data is analyzed using the *takhrij* hadith method. Which consists of:
- b. *Sanad* approach; this approach is carried out to determine the degree of acceptance of the hadith in terms of *sanad*.
- c. *Matan* Approach; this approach is carried out to determine the degree of acceptance of the hadith in terms of *matan*.

Result and Discussion

The results of the research and discussion in this study are presented in several parts. Among them are the complete *sanad* and *matan* of the hadith, the *sanad* scheme of the hadith, the biography of the narrator of the hadith along with the comments of scholars.

Results

By using the *takhrij bil ma'na* method and after conducting a search using the book *mu'jam al Mufahros*, several hadiths were found about the revocation of knowledge. Among them are:

1. In the book of Shohih Bukhari
- a. Hadith number 100 Book of Knowledge Chapter How to withdraw knowledge. Here is the text of the hadith along with its complete *sanad* :
- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا قَالَ الْفَرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ نَحْوَهُ
- b. Hadith number 6763 Book Adhering to the book and sunnah; Chapter Reprehensible opinions and excessive qiyas. Here is the text of the hadith along with its complete *sanad* :

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ حَدَّثَنِي ابْنُ وَهْبٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شَرِيحٍ وَغَيْرُهُ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ قَالَ حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فَسَمِعْتُهُ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاكُمْوَهُ انْتِزَاعًا وَلَكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ فَيَبْقَى نَاسٌ

جَهَالٌ يُسْتَفْتُونَ فَيُفْتُونَ بِرَأْيِهِمْ فَيُضِلُّونَ وَيَضِلُّونَ فَحَدَّثْتُ بِهِ عَائِشَةَ رُوجَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَجَّ بَعْدُ فَقَالَتْ يَا ابْنَ
أُخْتِي انْطَلِقْ إِلَى عَبْدِ اللَّهِ فَاسْتَشِثْ لِي مِنْهُ الَّذِي حَدَّثْتَنِي عَنْهُ فَجِئْتُهُ فَسَأَلْتُهُ
فَحَدَّثْتَنِي بِهِ كَنَحْوِ مَا حَدَّثْتَنِي فَأَنْتِ عَائِشَةُ فَأَخْبَرْتَهَا فَعَجِبَتْ فَقَالَتْ وَاللَّهِ
لَقَدْ حَفِظَ عَبْدُ اللَّهِ بْنُ عَمْرٍو

2. In the book of Sahih Muslim

- a. Hadith number 4828 Book of Knowledge; Chapter on the lifting of knowledge and the spread of ignorance. Here is the text of the hadith along with its complete *sanad*:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ سَمِعَتْ
عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ
بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا
فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ حَدَّثَنَا حَمَادٌ يَعْنِي
ابْنَ زَيْدٍ ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا عَبَادُ بْنُ عَبَّادٍ وَأَبُو مُعَاوِيَةَ ح وَ
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا وَكَيْعٌ ح وَحَدَّثَنَا أَبُو
كَرَيْبٍ حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدُهُ ح وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ حَدَّثَنَا سُفْيَانُ ح وَحَدَّثْتَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ح وَ
حَدَّثْتَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ
عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ
جَرِيرٍ وَرَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَلَى رَأْسِ
الْحَوْلِ فَسَأَلْتُهُ فَرَدَّ عَلَيْنَا الْحَدِيثَ كَمَا حَدَّثَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ
عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ أَخْبَرَنِي أَبِي جَعْفَرٌ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ هِشَامِ
بْنَ عُرْوَةَ

- b. Hadith number 4829 Book of Knowledge; Chapter on the lifting of knowledge and the spread of ignorance. Here is the text of the hadith along with its complete *sanad* :

حَدَّثَنَا حَزْمَلَةُ بْنُ يَحْيَى التُّجَيْبِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ حَدَّثْتَنِي أَبُو شُرَيْحٍ
أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ قَالَتْ لِي عَائِشَةُ يَا ابْنَ أُخْتِي

بَلَّغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَارَ بِنَا إِلَى الْحَجِّ فَالْقَهُ فَسَأَلَهُ فَإِنَّهُ قَدْ حَمَلَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِلْمًا كَثِيرًا قَالَ فَلَقِيْتُهُ فَسَأَلْتُهُ عَنْ أَشْيَاءَ
يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرْوَةُ فَكَانَ فِيمَا ذَكَرَ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعًا وَلَكِنْ
يَقْبِضُ الْعُلَمَاءَ فَيَرْفَعُ الْعِلْمَ مَعَهُمْ وَيُبْقِي فِي النَّاسِ رُءُوسًا جُهَالًا يُفْتُونَهُمْ
بِغَيْرِ عِلْمٍ فَيَضِلُّونَ وَيُضِلُّونَ قَالَ عُرْوَةُ فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ أَعْظَمَتْ
ذَلِكَ وَأَنْكَرْتُهُ قَالَتْ أَحَدَّثْتُكَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَذَا
قَالَ عُرْوَةُ حَتَّى إِذَا كَانَ قَابِلٌ قَالَتْ لَهُ إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ فَالْقَهُ ثُمَّ فَاتِحَهُ
حَتَّى تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ قَالَ فَلَقِيْتُهُ فَسَأَلْتُهُ
فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ فِي مَرَّتِهِ الْأُولَى قَالَ عُرْوَةُ فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ
قَالَتْ مَا أَحْسَبُهُ إِلَّا قَدْ صَدَقَ أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئًا وَلَمْ يَنْقُصْ

3. In the book of Sunan Tirmidzi; Hadith Number 2576 in the Book of Knowledge; Chapter of Knowledge of Disappearance. Here is the text of the hadith along with its complete *sanad* :

حَدَّثَنَا هَارُونَ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ
عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتِزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا
فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

4. In Ibn Majah's Sunan book; Hadith number 51 of the Muqaddimah Book; Chapter Avoiding prioritizing reason and qiyas. The following is the text of the hadith and its complete *sanad* :

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدَةُ وَأَبُو مُعَاوِيَةَ وَعَبْدُ
اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بَشْرٍ ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ
مُسَهْرٍ وَمَالِكُ بْنُ أَنَسٍ وَحَفْصُ بْنُ مَيْسَرَةَ وَشُعَيْبُ بْنُ إِسْحَقَ عَنْ هِشَامِ بْنِ
عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتِزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ فَإِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا
فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

5. In the book Musnad Ahmad
- a. Hadith number 6222 Book of Musnad Companions who narrated many hadiths; Chapter Musnad Abdullah bin 'Amru bin Al-Ash Radliyallahu ta'ala 'anhuma. The following is the text of the hadith along with its complete *sanad*:

حَدَّثَنِي يَحْيَى عَنْ هِشَامٍ أَمْلَاهُ عَلَيْنَا حَدَّثَنِي أَبِي سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو مِنْ فِيهِ إِلَى فِيٍّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِرَاعًا يَنْتَرَعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

- b. Hadith number 6498 Book of Musnad Companions who narrated many hadiths; Chapter Musnad Abdullah bin 'Amru bin Al-Ash Radliyallahu ta'ala 'anhuma. Here is the text of the hadith along with its complete *sanad* :

حَدَّثَنَا وَكَيْعٌ أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِرَاعًا يَنْتَرَعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

- c. Hadith number 6602 Book of Musnad Companions who narrated many hadiths; Chapter Musnad Abdullah bin 'Amru bin Al-Ash Radliyallahu ta'ala 'anhuma The following is the text of the hadith along with its complete *sanad* :

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ مِنَ النَّاسِ بَعْدَ أَنْ يُعْطِيَهُمْ إِيَّاهُ وَلَكِنْ يَذْهَبُ بِالْعُلَمَاءِ كُلَّمَا ذَهَبَ عَالِمٌ ذَهَبَ بِمَا مَعَهُ مِنَ الْعِلْمِ حَتَّى يَبْقَى مَنْ لَا يَعْلَمُ فَيَتَّخِذُ النَّاسُ رُؤَسَاءَ جُهَالًا فَيُسْتَفْتَوُا فَيُفْتَوُا بِغَيْرِ عِلْمٍ فَيَضِلُّوا وَيُضِلُّوا

- d. In the book Sunan Ad Darimi Hadith number 241 in the Book of the Preamble; Chapter of the Science of Destruction. The following is the text of the hadith and its complete *sanad* :

أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِرَاعًا يَنْتَرَعُهُ مِنَ النَّاسِ وَلَكِنْ قَبْضُ الْعِلْمِ قَبْضُ الْعُلَمَاءِ فَإِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Of the several hadiths mentioned above, the hadith that is in accordance with the text of the hadith in question is hadith number 100 of the Book of Shohih Al-Bukhori, Book of Knowledge, Chapter on How Knowledge is Revoked. The hadith is very appropriate when viewed from the wording (text) and its meaning. For more details, please pay attention to the two hadiths below:

First, the text of the Hadith from the book of Abi Jamroh:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Second, the text of the Hadith from Sahih Bukhari number 100:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا قَالَ الْفَرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ نَحْوَهُ

Thus, based on the above explanation, the focus of this research is the hadith contained in the book Shohih Al-Bukhari number 100.

1. Sanad Scheme

The following is the chain of hadith Sahih Al-Bukhari number 100 see in [Figure 1](#):

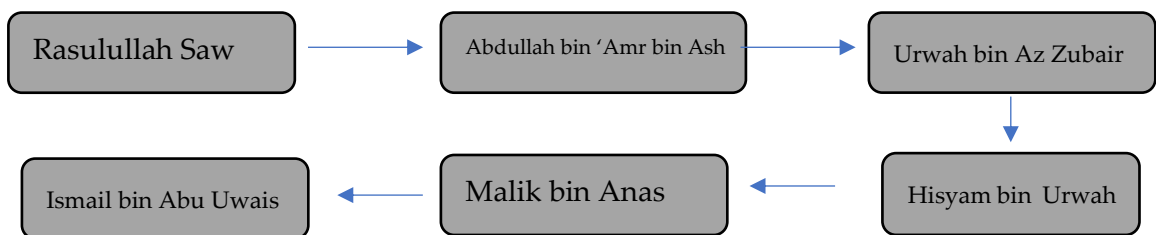


Figure 1. Hadith Sanad Scheme

2. Biography of Hadith Narrators

The following is a biography of the narrator of the hadith along with criticism from scholars:

a. Abdullah bin 'Amr bin al-'Ash

His full name is Abdullah bin 'Amru bin Al Ash bin Wail. He was a companion of the Prophet Muhammad (peace be upon him). He had the Kuniyah Abu Muhammad. He lived in the country of Maru and died in 63 H. Ibn Hajar al-'Atsqalani and Adz Dhahabi commented on him as a companion.

b. Urwah bin Az Zubair bin Al 'Awwam

His full name is Urwah bin Az Zubair bin Al 'Awwam bin Khuwailid bin Asad bin 'Abdul 'Izzi bin Qusai. He was a tabi'in of the middle class and had the kuniyah Abu 'Abdullah. He was born in 23 H and died in 93 H and lived in the city of Medina.

According to Al-'Ajli and Ibn Hajar he received a *shikah* commentary, while according to Ibn Hibban he received a commentary mentioned in '*ats shikah*.

c. Hisyam bin 'Urwah

His full name is Hisham bin 'Urwah az-Zubair bin al-'Awwam. He was a *tabi'ul atba'* of the old people and had the kunyah Abu Al-Mundzir. He lived in Medina and died in 145 H. Al-'Ajli commented on him as *tsiqat*. While Ibn Sa'd and Ya'kub bin Syaibah commented on him as *tsiqah tsabat*. In addition, Abu Hatim commented on him as *tsiqah* and imam fil hadith. Ibn Hibban commented on him as mentioned in *ats-tsiqaat*. Ibn Hajar al-'Asqalani commented on him with *tsiqah* and *faqih*. Adz dzahabi commented on him as a figure.

d. Malik bin Anas

His full name is Malik bin Anas bin Malik bin Abi 'Amir. He is a *tabi'ut tabi'in* among the old. His kunyah is Abu 'Abdullah. The country during his life was in Medina and he died in 179 H. He received a *tsiqah* comment from Yahya bin Ma'in. While Muhammad bin Sa'd commented on him with *tsiqah ma'mun*.

e. Isma'il bin 'Abdullah

His full name is Isma'il bin 'Abdullah bin 'Abdullah bin Uwais. He is a *tabi'ul atba'* among the elderly. The country during his lifetime was Medina. The ulama's assessment of him; Ahmad bin Hanbal: *La ba'sa bih*. Yahya bin Ma'in: *Dlaif*. An-Nasa'i: *Dlaif*. Ad-Daulabi: Mentioned in Adl-Dlu'afa. Al-'Uqaili: Mentioned in Adl-Dlu'afa. Ad-Daruquthni: Doesn't mention it in his sahih. Abu Hatim: *Tsiqah*. Ibnu Abu Uwais: Often falsifies Hadith. Ibn Hajar al-Atsqalani: *Saduq* but there are many mistakes in memorizing.

Discussion

1. Sanad Analysis

The first requirement for a hadith to be considered valid is that its *sanad* is connected. *Takhrij* involves examining the chain of narrators to ensure their trustworthiness (*thiqqah*) and that the chain is unbroken [10]. Connected to the Prophet Muhammad SAW. Based on the years of death of the narrators that can be identified above, there appears to be an *ittishal* (connection of *sanad*) by looking at the time of togetherness between the teacher and the student. Although not all the times of death of the narrators in this Bukhori hadith can be identified, it can be seen that the *sanad* of this hadith is connected to the Prophet SAW.

The next requirement for the validity of a hadith is the fairness and the *dlobit* of the narrator. Each narrator is assessed differently in terms of his religious quality ('fair) and intellectual quality (*dlobit*). Starting from Abdullah bin 'Amr bin Al-'Ash who is a friend of the *Shohibul Hadith*, namely the Prophet Muhammad SAW. Next, 'Urwah bin Az-Zubair received a *tsiqah* comment. Hisham bin 'Urwah received a *tsiqah* comment in general from several hadith scholars. Imam Malik bin Anas received a *tsiqah* comment

and a *tsiqah ma'mun*. Of all the narrators mentioned above, all of them received positive comments. However, Isma'il bin Abdullah only received one *tsiqah* comment, while most of the comments from hadith critics were at the *dloif* level.

2. *Matan* Analysis (*ghoiru syadz* dan *ghoiru 'illat*)

Sanad and *matan* hadith are two things that are very related. In the *takhrij* hadith, after analyzing the *sanad*, the next step is analyzing the *matan*. *Matan* serves as the textual foundation of a hadith, containing the sayings and actions of Prophet Muhammad, which are essential for Islamic law [11][12]. *Matan* is analyzed for consistency with established Islamic principles and other authentic texts [8]. There are several steps that must be taken when analyzing *matan*. The first is to examine the *matan* by looking at the quality of the *sanad*. Second, examine the meaning of the pronunciation. And the third is to examine the manganese content.

In addition to the above criteria, there are several scholars who have formulated the rules for the authenticity of the text. The text of a hadith will be considered acceptable if it has met the following requirements; 1) it does not contradict common sense, 2) it does not contradict the Qur'an, *mutawatir* hadith, and *Ijma'*, 3) it does not contradict the customs of the *salaf* scholars, 4) it does not contradict definite evidence, 5) it does not contradict *ahad* hadith whose quality of authenticity is stronger. [1]. Scholars use qualitative approaches and library research to systematically analyze the *matan*, ensuring its reliability as a source of evidence in Islamic law [14].

The next step in analyzing the *matan* is to examine the pronunciation structure of the hadith *matan*. In the explanation above, it has been mentioned that there are several types of hadith which are synonymous with hadith number 100 in the book of shohih al-Bukhori. Apart from Imam Bukhori, this hadith was also narrated by Imam Muslim, Imam Ibn Majah, and Imam Ad-Darimi. In the history of Imam Bukhari, hadith number 100 is worded using مِنْ الْعِبَادِ. Meanwhile, the narrations from other Imams (apart from Imam Bukhari) use the same wording مِنْ النَّاسِ. This is not a significant difference. Between meanings الْعِبَادِ and النَّاسِ both are equally creatures of Allah SWT who have the obligation to obey and obey all of Allah's commands. And are obliged to worship Him.

The meaning of this hadith, which is meant by revoking knowledge does not mean erasing it from the heart of the person who has knowledge. However, the meaning is that the person who brought the knowledge died and humans made the ignorant people the lawbreakers who gave punishment with their ignorance, so that they went astray and led astray. From the explanation above, if it is associated with the rules of the authenticity of the *matan*, then the *matan* of this hadith has fulfilled the existing criteria.

3. Quality of hadith

From the research results, this hadith is not alone. But many hadiths have also been found that have the same meaning. One of the functions of these hadiths is as a strengthening hadith. From several strengthening hadiths that exist, if examined more

deeply, these hadiths are predicated as *maqbul* hadiths. Thus, the analysis of the text of this hadith is *maqbul*. Because in it there is no *syadz* and *'illat* (*ghoiru syadz* and *ghoiru 'illat*).

Conclusion

Based on research into the hadith about the withdrawal of knowledge contained in the book of Abi Jamroh, the hadith is found in the book of *sahih al-Bukhori* number 100 in the book of Knowledge, Chapter on How Knowledge is Withdrawn.

In the analysis of the *sanad* of the hadith, it continues up to the Prophet Muhammad (*ittishal sanad*). In addition, in terms of the *'adil* of the narrators, they are included as just narrators. In terms of *dhobit*, most of the narrators in this hadith received positive comments. However, there is one narrator who received a less than perfect predicate. He is Ismail bin Abdullah who received more *dloif* comments than his *tsiqah*.

In the analysis of the text, this hadith meets the criteria for the authenticity of the text which have been fulfilled; 1) does not contradict common sense, 2) does not contradict the Qur'an, *mutawatir* hadith, and *Ijma'*, 3) does not contradict the habits of the *salaf* scholars, 4) does not contradict certain evidence, 5) does not contradict the *ahad* hadith whose quality of authenticity is stronger. In addition, there are also many hadiths that support this hadith. Based on this, the text in this hadith does not contain any oddities (*ghoiru syadz*) and does not contain any diseases (*ghoiru 'illat*).

Based on the analysis of *sanad* and *matan*, the position of this hadith is a *hasan lidzatihi* hadith. However, there are many hadiths that are meaningful and supportive. So that it can increase the quality of this hadith to a *sahih lighoyrihi hadith*. This is because this hadith does not meet the requirements as a *sahih lidzatihi hadith*.

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