



The Systematic and Authenticity Of Hadith In The Book *Al-Ahadits Al-Mukhtarah* By Buya Mawardi Muhammad (D. 1994)

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Abstract. This research is motivated by Federspiel's classification of hadith literature studies up to the 20th century, where one of its categories is reflected in the presence of the book *Al-Ahadits Al-Mukhtarah* by Buya Mawardi Muhammad. This book is a compilation of hadith used as teaching material in Islamic schools, and it serves as important evidence of the development of hadith studies in the Nusantara, particularly in Minangkabau. The focus of this research is on the 2 (second) chapter of the book *Al-Ahadits Al-Mukhtarah*, which has not been extensively studied before, as it contains hadiths on the themes of deeds and morals widely used in Islamic education. However, it has not been thoroughly examined in terms of writing systematics and hadith quality. Additionally, the writing of hadiths in that book in some parts does not fully adhere to the hadith writing rules formulated by scholars, necessitating a scientific study to assess its conformity with academic standards in the hadith discipline. This research uses a qualitative approach with content analysis and *takhrij al-hadits bi al-lafzhi* methods to trace hadiths in the main book, focusing on 40 hadiths, which are analyzed in terms of sanad and matan and their conformity with primary sources (*al-mashadir al-ashliyyah*). This study found that the systematics of hadith writing in the book tends to be concise and thematic to facilitate student's understanding. However, several editorial errors were found in both the sanad and matan aspects, which were most likely caused by the lengthy copying process, the involvement of calligraphers, and the use of references from secondary sources. In terms of quality, 72.5% of the hadiths are classified as *shahih*, 2.5% as *hasan*, and 25% as *dha'if* with varying degrees of weakness in the chain of narration. These findings indicate that the purpose of compiling the book emphasizes the conveyance of moral values and religious messages. Therefore, a scientific verification process is needed to improve the text and the hadith narrators so that this book remains suitable for use in the context of education and hadith studies.

Keywords: *Al-Ahadits Al-Mukhtarah*; Mawardi Muhammad; Book Hadith Nusantara; Hadith Study Literature

Abstrak. Penelitian ini dilatarbelakangi oleh klasifikasi Federspiel mengenai kajian literatur hadis hingga abad ke-20, di mana salah satu kategorinya tercermin dalam kehadiran kitab *Al-Ahadits Al-Mukhtarah* karya Buya Mawardi Muhammad. Kitab ini merupakan kompilasi hadis yang digunakan sebagai bahan ajar di sekolah-sekolah Islam, serta menjadi bukti penting berkembangnya kajian hadis di Nusantara, khususnya di Minangkabau. Fokus penelitian ini tertuju pada juz 2 dari kitab *Al-Ahadits Al-Mukhtarah* yang belum banyak dikaji sebelumnya, karena memuat hadis-hadis bertema amal dan akhlak yang digunakan secara luas dalam pendidikan Islam, namun belum diteliti secara mendalam dari segi sistematika penulisan dan kualitas hadis. Selain itu, penulisan hadis dalam kitab tersebut pada beberapa bagian tidak sepenuhnya mengikuti kaidah penulisan hadis yang telah dirumuskan oleh para ulama, sehingga diperlukan kajian ilmiah untuk menilai kesesuaiannya dengan standar keilmuan dalam disiplin hadis. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi dan takhrij al-hadits bi al-lafzhi untuk penelusuran hadis dalam kitab induk terhadap 40 hadis, yang dianalisis dari segi sanad dan matan serta ditelusuri kesesuaiannya dengan sumber-sumber primer (al-mashadir al-ashaliyyah). Penelitian ini menemukan bahwa sistematika penulisan hadis dalam kitab cenderung ringkas dan tematis untuk memudahkan pemahaman siswa. Namun demikian, ditemukan sejumlah kekeliruan redaksi dalam aspek sanad maupun matan, yang dapat disebabkan karena proses penyalinan yang panjang, keterlibatan penulis kaligrafi, serta penggunaan rujukan dari sumber sekunder. Dari segi kualitas, sebanyak 72,5% hadis tergolong shahih, 2,5% hasan, dan 25% dha'if dengan kelemahan yang bervariasi. Temuan ini menunjukkan bahwa tujuan penulisan kitab ini lebih menekankan pada penyampaian nilai-nilai moral dan pesan keagamaan. Sehingga, diperlukan proses verifikasi ilmiah untuk memperbaiki redaksi dan mukharrij hadis agar kitab ini tetap layak digunakan dalam konteks pendidikan dan pengkajian hadis.

Kata kunci: Al-Ahadits Al-Mukhtarah; Mawardi Muhammad; Kitab Hadis Nusantara; Literatur Kajian Hadis

INTRODUCTION

The development of hadith studies in Indonesia shows an interesting dynamic, especially regarding the compilation and use of hadith by local scholars. Federspiel, in his research on hadith literature in Indonesia up to the 20th century, classified these developments into four categories. First, the study related to the analysis of hadith in early Islam emerged with the aim of distinguishing between truth and falsehood in hadith. Second, collections of hadith that have been translated into Indonesian come from two important periods in Islamic history, namely the classical period and the Islamic medieval period. Third, compilations of hadith selected from various hadith literature. Fourth, the collection of hadiths used in Islamic schools as study references and legal references (Federspiel, 1993, p. 1).

In Indonesia, particularly in the West Sumatera region, hadith has become an important part of the local Islamic scholarly tradition. This tradition is reflected in a number of hadith works compiled by scholars of the Nusantara in response to the community's need to understand Islamic teachings (Majid & Anshori, 2022, p. 37). Among these works, the book *Al-Ahadits Al-Mukhtarah* by Buya Mawardi Muhammad stands out as one of the significant contributions to the Islamic scholarly heritage in Indonesia. This book contains a collection of selected hadiths that are widely used as teaching materials in Islamic religious education activities, especially in pesantren and Islamic educational institutions in West Sumatera (Nuar, 2016b, p. 9). This book holds significant importance not only as part of the Islamic scholarly heritage in the Nusantara but also as an institutionally recognized work. This is evidenced by its presence as one of the collections of works by Nusantara scholars stored in the Research and Development Center for Religious Literature, Religious Heritage, and Organizational Management of the Indonesian Ministry of Religious Affairs (Muhammad, n.d.-a), as well as one of the collections of works by Minangkabau scholars stored in the library of Leiden University in the Netherlands (Muhammad, n.d.-b). The existence of this book in these two important institutions demonstrates its historical and scholarly value, as well as the recognition of the intellectual contributions of local scholars in the development of hadith studies.

The emergence of local hadith books such as *Al-Ahadits Al-Mukhtarah* signifies significant progress in the study of hadith in Indonesia in the 20th century. This coincided with the development of formal education, the increasing spirit of da'wah, and the growing religious awareness among the Muslim community (Tasrif, 2004, p. 146). However, it is important to note that the writing of hadith in the book *Al-Ahadits Al-Mukhtarah* by Buya Mawardi Muhammad does not fully adhere to the principles of hadith writing established by scholars in the science of hadith methodology. Some hadiths in the book are not written in full, both in terms of the chain of narration (sanad), text (matan), and the narrator (*mukharrij*) of the hadith. There have even been changes in the writing of the sanad and matan of the hadith, both in the writing of the narrators' names and the addition or omission of words/phrases in the matan of the hadith, as well as errors in the writing of

letters/syakal. Thus, it causes a defect in a hadith that, according to the principles of hadith science, can affect its quality (Al-Khatib, 2006). Therefore, the scholars emphasize the importance of adhering to the correct standards of hadith writing to maintain the authenticity and originality of a hadith (Ismail, 1987). This becomes very important when hadith are not only quoted as religious texts but also used as primary references in worship, law, and education in Islamic educational institutions.

Studies related to the book *Al-Ahadits Al-Mukhtarah* have been conducted previously, including by Nazaruddin and Nurmi Wahid, who highlighted the similarities and differences in the writing of the sanad and matan hadith in the book *Al-Ahadits Al-Mukhtarah* compared to the original source books. However, this research is limited to hadith narrated by *al-Bukhari* and *Muslim* (Nazaruddin & Wahid, 1999). Then Jannatul Husna, who researches from the perspective of writing and the quality of hadith, but specifically focuses on the hadith found in chapter 3 (Husna, 2016). Husna also examines the excellence and contributions of Buya Mawardi in the field of hadith (Nuar, 2016a), classifies Buya Mawardi works in the field of hadith science (Nuar, 2016b), and presents Buya Mawardi views on hadith (Nuar, 2016c). Then Febriyeni, who presents Buya Mawardi thoughts in the field of hadith (Febriyeni, 2015). Next, Azzahra, who studies the quality of hadith, specifically those found in chapter 1 (Azzahra, 2022). Another study by Alan Juhri discusses the characteristics and systematics of the book *Jawahir al-Ahadits al-Nabawiyah*, which is also a work by Buya Mawardi in the field of hadith (Juhri, 2019). Adnan researched the quality of hadith in the book *Jawahir al-Ahadits al-Nabawiyah* (Adnan, 2022). Then, 'Azima discusses the thoughts of Buya Mawardi Muhammad as outlined in the book *Hidayah al-Bahits fi Mushthalah al-Hadits* ('Azima, 2023).

This research is focused on the book *Al-Ahadits Al-Mukhtarah*, specifically on the 2 (second) chapter, which contains hadiths with themes related to practices and morals relevant to character building in Islamic education. This book has been widely used as teaching material in Islamic educational institutions, but until now, there have not been many scientific studies specifically examining the content of the 2 (second) chapter of this book, both in terms of its writing systematics and the quality of the hadiths

contained within it. Therefore, a more critical scientific study is needed to ensure that the hadith material taught to students is not only educationally valuable in content but also scientifically authentic. Thus, this research examines two main aspects: how the systematic writing of hadith in the 2 (second) chapter of the book *Al-Ahadits Mukhtarah* is structured?, and how the quality of hadith is assessed in terms of *takbrij*, sanad criticism, and matan criticism?, to assess the validity and authority of the hadiths used as references for learning. The purpose of this research is to deeply understand and analyze the writing systematics and the quality of the hadiths found in the 2 (second) chapter of the book *Al-Ahadits Mukhtarah*. This research is expected not only to assess the validity and accuracy of the compilation of hadiths in the context of Islamic education but also to contribute to the development of local hadith studies, as well as to provide a methodological evaluation of the works of Nusantara scholars, particularly the book *Al-Ahadits Mukhtarah* by Buya Mawardi Muhammad, in the field of hadith science.

This research uses a qualitative approach through library research because all data is obtained from written sources relevant to the study object (Moleong, 2017, p. 11), namely the systematics and quality of hadiths in the book *Al-Ahadits Al-Mukhtarah* by Buya Mawardi Muhammad, specifically chapter 2. The primary data source comes directly from the book, while the secondary data sources include basic hadith books such as *Shahih Bukhari*, *Shahih Muslim*, *Sunan Abu Dawud*, and other hadith books (Azzahra et al., 2025, p. 3), as well as supporting literature such as books on *takbrij* methodology and hadith science (Muzakki & Mafrikhah, n.d., p. 121). Data collection techniques were carried out through documentation, namely by studying relevant books and documents (Sugiyono, 2019, p. 430). Data analysis is conducted using the *content analysis* method, which is a systematic technique for identifying, categorizing, and analyzing the content of a document objectively (Saefudin et al., 2022, p. 23). This method was chosen because it aligns with the research objectives, which emphasize an in depth study of the hadith content in the 2 (second) chapter of the book *Al-Ahadits Al-Mukhtarah* by Buya Mawardi. And using the method of *takbrij al-hadits bi al-lafzhi* to trace the hadith in the main book (Ismail, 1999, p. 19) using

indexed books such as *al-Mu'jam al-Mufabras li Alfaẓ al-Hadits al-Nabawi* (Wensinck, 1926) and digital hadith software like Maktabah al-Syamilah, Hadis Soft, Ensiklopedia Hadis, and *Jami' al-Kutub al-Tis'ah* (Azzahra, 2025, p. 33). After the *takbrij* process, the data is analyzed using the descriptive-analytical (Hikmat, 2014, p. 44) method aimed at outlining the writing systematics and assessing the quality of hadith based on the principles of hadith science to determine the authenticity and relevance of the hadith in the book as a scientific reference in the field of hadith.

RESULTS AND DISCUSSION

Biografi of Buya Mawardi Muhammad

His full name is Mawardi Muhammad bin Muhammad, born on Friday, October 10, 1913 AD (9 Zulkaidah 1331 AH) in Bulaan Kamba, Nagari Kubang Putih, Banuhampu District, Agam Regency, West Sumatera. He was the eldest son of Muhammad and Khuzaimah. Known by the traditional title Sutan Muncak, he is also affectionately called Engku, Ustadz, or Buya by the community (Nuar, 2016c, p. 136). His enthusiasm for seeking knowledge is reflected in his long educational journey, starting from Sekolah Rakyat Agam I Bukittinggi and Sekolah Frobel in 1919, Sekolah Rakyat Pakan Ahad Kubang Putih (1920–1921), to Sekolah Pemerintah (1922–1925). He then continued his religious education at Thawalib and Diniyah School Padang Panjang (1925–1926), Madrasah Diniyyah Bulaan Kamba (1926), Sumatera Thawalib Parabek (1927), and returned to Padang Panjang (1928–1930). He also studied foreign languages such as Dutch and English (Husna, 2012, p. 6).

Although he never pursued education in the Middle East, Buya Mawardi has a strong network of scholarly connections through the guidance of great scholars such as Sheikh Abdul Karim Amrullah, Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid Hakim, Zainal Abidin Ahmad, and Buya Labai Khatib. Through these teachers, Buya Mawardi gained a deep understanding in various fields of knowledge, both in language sciences such as *nahwu*, *sharaf*, *balaghah*, and *'arudh*, as well as Islamic sciences like *fikih mawaris*, *tafsir*, *hadis*, and the *science of hadith*. His ability to master these sciences enabled him to produce scholarly works in the form of Arabic-language books (Nuar, 2016c, p. 136).

He began his intellectual career in 1931, at the age of 18, serving as a teacher at Perguruan Thawalib, which marked the beginning of his long contribution to the world of Islamic scholarship. Then, from 1936 to 1959, he was appointed as the head of the institution and dedicated himself until the end of his life. He also made significant contributions to the development of IAIN Imam Bonjol Padang, teaching in various faculties such as Da'wah, Tarbiyah, Sharia, and Ushuluddin. He also served as the Deputy Dean of the Faculty of Tarbiyah and taught at several other universities, including Sekolah Tinggi Akabah Bukittinggi, the Faculty of Economics and Law at Universitas Andalas Padang, and many more (Husna, 2012, p. 6).

Many of his students became important figures, such as Ali Hasjmi, Mansur Malik, Amir Syarifuddin, Duski Samad, Tamrin Kamal, Edi Safri, Sirajuddin Zar, Kurnia Ilahi, Syaifullah SA, Buchari Mukhtar, Oemar Bakry, Awis Karni, Zulmuqim, Syafruddin, and others (Febriyeni, 2015, p. 74). In addition to being an educator, Buya Mawardi was also a prolific writer with works in various fields of knowledge such as hadith, tafsir, nahwu, sharaf, balaghah, and fiqh. Among his works are the book *'Ilm al-Tafsir* (1966), *al-Ushul al-Nabawiyah* (1942), *Sabil al-Zharf fi 'Ilmi al-Sharf* (1947), *Risalah Cara Puasa Nabi* (1934), *Ilmu Faraidh-Fikhi Mawarits* (1982), *al-'Arudh al-Wadhibah* (1939), *Fi Ma'rifah al-Fashahah wa al-Balaghah* (n.d.) (Husna, 2012, p. 6).

According to research conducted by Jannatul Husna, most of Buya Mawardi Muhammad's works focus on the field of hadith and hadith sciences, such as the book *Hidayah al-Bahits fi Mushthalah al-Hadits* (1936), *Jawahir al-Ahadits al-Nabawiyah* (1937), *Al-Ahadits Al-Mukhtarah* chapter 1–3 (1951), *Al-Ahadits al-Mukhtarah wa Syarhuha* chapter 3–6 (1970), *Ilmu Mushthalah al-Hadits* (1957), and *Ma'ani al-Ahadits* (n.d.). Among his works, *Al-Ahadits Al-Mukhtarah* is one of the most influential, as this book is still used as a primary reference in the study of hadith, especially in Islamic boarding schools in West Sumatera, such as Pondok Pesantren Thawalib Padang Panjang. This shows that the book has high academic value and deserves to be categorized as a monumental work in the realm of hadith scholarship in the Nusantara (Nuar, 2016a, p. 144).

After dedicating himself to the world of education and producing many written works, Buya Mawardi passed away on Friday, December 30, 1994

AD, coinciding with 27 Rajab 1415 AH, at 05:50 AM WIB at Yarsi Islamic Hospital Bukittinggi. He died at the age of 81 years, 2 months, and 20 days according to the Masehi calendar, or 83 years, 8 months, and 18 days in the Hijri calendar (Husna, 2012, p. 6).

Background of the Writing of the Book Al-Ahadits Al-Mukhtarah

Buya Mawardi Muhammad is one of the scholars who places great importance on the science of hadith in Islamic education. In the mukadimah of the book, he believes that hadith holds a very high position in the eyes of the companions and the imams, and is the most noble branch of religious knowledge after the Qur'an (Muhammad, n.d.-c). Hadith not only serves as the second source of teachings after the Qur'an but also plays an important role in shaping the morals and character of Muslims, especially among students. Starting from the awareness of the importance of hadith and the responsibility of preaching as educators, Buya Mawardi sees that the limited access to classical hadith books becomes a particular obstacle in the learning process, especially in madrasah and pesantren environments. Classical hadith books are generally difficult to access and not easily understood by students who are still in the early stages of studying hadith science (Nuar, 2016a, p. 147).

Within this framework of thought, Buya Mawardi took the initiative to compile a hadith book that can be used as teaching material and a reference for hadith learning in madrasahs or Islamic boarding schools. The book is titled *Al-Ahadits Al-Mukhtarah*, which is specifically compiled by selecting hadiths sourced from authoritative narrations (*mu'tamad*), particularly those related to spiritual advice and moral messages, considering the ease of understanding and its relevance in shaping the character of the students (Muhammad, n.d.-c).

Overall, the book *Al-Ahadits Al-Mukhtarah* consists of three chapters arranged according to the educational level of Madrasah Tsanawiyah. The first chapter consists of 19 pages, the second chapter 21 pages, and the third chapter, which contains 21 pages, is accompanied by a table of contents (Nuar, 2016b, p. 9). Each chapter contains 40 hadiths with various themes closely related to knowledge, faith, deeds, morals, and ethics. Specifically in the 2 (second) chapter, the theme raised is dominated by discussions on

deeds and morals that are relevant for character building in Islamic education. Buya Mawardi emphasized that the arrangement of hadiths in each chapter is intended to make it easier for students to memorize and understand the teachings of Prophet Muhammad SAW. This is part of his effort to strengthen the integration between religious teachings and the formation of noble character through simple methods (Nuar, 2016b, p. 9).

Buya Mawardi motivation in writing this book is also based on the Prophet's hadith mentioned in the book's mukadimah "*Whoever memorizes forty hadiths and conveys them to others, the Prophet will be a helper and witness for that person on the Day of Judgment.*" Although this hadith is categorized as weak (*dba'if*) by hadith scholars such as al-Nawawi, al-Sakhawi, and Ibn Hajar, among others (Al-Bugha & Mustawa, n.d., pp. 7–8). However, this hadith is often used as the basis for compiling the book of 40 (forty) hadiths as a form of educational and spiritual motivation. One of the figures who used this hadith as an introduction to his work is Imam al-Nawawi in *al-Arba'in al-Nawawi* (Al-Nawawi, 2018, p. 14).

Thus, the compilation of this book not only reflects his commitment as a scholar but also serves as a form of preserving the Prophet's SAW legacy and a step towards following in the footsteps of the earlier scholars who dedicated their lives to studying, memorizing, and teaching hadith (Roziqin, 2023, p. 47). Furthermore, at the end of the preface to the book *Al-Abadits Al-Mukhtarab*, Buya Mawardi expressed his hope that this book could be utilized by teachers as teaching material in madrasas, so that students can learn lessons and develop character based on the hadiths studied. He also prays to Allah SWT that this book becomes beneficial knowledge and is accepted as a valuable good deed in His sight (Muhammad, n.d.-c).

According to research by Jannatul Husna, *Al-Abadits Al-Mukhtarab* was completed in 1951 and printed by Percetakan Sridharma Padang. Until now, this book is still used as a reference in the study of hadith, especially in pesantren in West Sumatera, such as Pondok Pesantren Thawalib Padang Panjang (Nuar, 2016b, p. 9). This shows that *Al-Abadits Al-Mukhtarab* is one of the important and monumental works in the field of hadith studies in Indonesia.

Systematics of Hadith Writing in The Book Al-Ahadits Al-Mukhtarah

As is customary in the writing of Islamic scholarly works (Daud, 2016, p. 149), the book *Al-Ahadits Al-Mukhtarah* begins with a mukadimah that opens with the phrase "*basmallah*," followed by praise to Allah SWT, blessings upon the Prophet Muhammad SAW, and prayers for the safety of the Prophet's family, companions, and followers until the end of time (Muhammad, n.d.-c). This book is written in Arabic with a simple style, making it easy to understand, especially for students who are the primary target audience of this book.

Buya Mawardi specifically compiled this book as a guide for hadith learning for madrasah students, so that the students can understand and memorize the hadiths of the Prophet SAW more easily. Thus, in the writing of hadith, the chain of narration (*sanad*) is not included in full, but rather starts with the mention of the name of the companion who directly received and narrated the hadith from Prophet Muhammad SAW. This is followed by the writing of the hadith text (*matan*), and the inclusion of the name of the narrator or the source of reference for the hadith (*mukharrij*). The writing of the name of the Prophet Muhammad SAW is always followed by the phrase *shalallahu 'alaihi wasallam*, which is sometimes written in full (صلى الله عليه وسلم) and sometimes abbreviated as (ص م). The names of the companions are also written with the addition of *radhiya allahu 'anh* (رضي الله عنه). Interestingly, for certain hadiths, Buya Mawardi added footnotes in the form of explanations for words that are considered difficult to understand, which further enriches the readers' understanding.

Based on the information found in the third chapter, the manuscript of the book *Al-Ahadits Al-Mukhtarah* was written by Darami Yunus, a prominent calligrapher from West Sumatera. This book is written in various types of calligraphy (Arabic script). The introduction and table of contents are written in *riq'ah* script without lines, while the basmalah at the beginning uses *divani* script. The hadith text is written in *naskhi* script with lines because it is considered the easiest to read for the general public. As for the name of the *mukharrij* (the transmitter of the hadith), it is rewritten in *riq'ah* script

without diacritics (Husna, 2016, p. 254).

As previously discussed, the hadiths found in the 2 (second) chapter of the book *Al-Abadits Al-Mukhtarab* contain 40 hadiths spread across 39 themes, with a primary emphasis on the values of deeds and morals. This makes the 2 (second) chapter worthy of further study, considering its relevance in character building within Islamic education. In addition, the hadiths in this section have not received much attention in academic studies, particularly in terms of narration (sanad) and the text (matan) criticism.

Considering that this book is compiled as teaching material in Islamic educational institutions and contains moral values and religious messages relevant to the character formation of students, an in-depth study of the hadiths in the second chapter of the book *Al-Abadits Al-Mukhtarab* becomes significant. This study will not only contribute to the development of local hadith literature but also open up space to assess the validity and relevance of these hadiths in the context of contemporary Islamic education.

Table 1. Hadith Themes in the Book of Selected Hadiths Chapter 2

No	Theme	No	Theme
1	الْكُفْرُ بِرَبِّكَ الصَّلَاةُ	21	الْوَحْدَةُ الْإِسْلَامِيَّةُ
2	فَضِيلَةُ صَوْمِ رَمَضَانَ	22	جَزَاءُ مَنْ لَا يَرْحَمُ
3	فَضِيلَةُ الْحَجِّ الْمَبْرُورِ	23	حُسْنُ الْخُلُقِ
4	لُزُومُ الْإِسْتِغْفَارِ	24	النَّمِيمَةُ وَ عِقَابُهَا
5	الْجِهَادُ وَالْإِيمَانُ	25	مَضَرَّةُ الرِّشْوَةِ
6	التَّاجِرُ الصَّدُوقُ	26	تَوْقِيرُ الْكِبَارِ
7		27	النَّهْيُ عَنِ إِضَاعَةِ الْمَالِ
8	الْمُسْلِمُ أَخُو الْمُسْلِمِ	28	الرَّهْبِيُّ مِنَ الْقَضَاءِ حِينَ الْغَضَبِ
9	النَّهْيُ عَنِ الْبَيْعِ عَلَى بَيْعِ الْآخِ	29	الْحَلْفُ فِي الْبَيْعِ
10	أَدَاءُ الْأَمَانَةِ	30	الْحَلْفُ بِعَدْوِ اللَّهِ
11	لَا يَغْلُقُ الرَّهْنُ مِنَ الرَّاهِنِ	31	النَّظَرُ إِلَى مَنْ هُوَ أَسْفَلُ
12	الْإِهْتِمَامُ بِأَمْرِ الْمُسْلِمِينَ	32	سِتْرُ الْمُتُوبِ
13	إِعْطَاءُ الْأَجْرِ أَجْرُهُ	33	السَّلَامُ سَبِيلُ التَّحَابٍ
14	ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ	34	الْغَنَى الْحَقِيقِيُّ

15	الْعَمَلُ لِلدُّنْيَا وَالْآخِرَةِ	35	حَلَاوَةُ الْإِيمَانِ
16	أَيُّ الْكَسْبِ أَطْيَبُ؟	36	لَا تُكُنْ إِمْعَةً
17	عَمَلُ الْيَدِ	37	دَكْرُ الْعُطَاسِ وَتَشْمِيئُهُ
18	ثَلَاثَةُ أَعْمَالٍ لَا تَنْقُطُ	38	مُجَالَسَةُ الْأَخْيَارِ
19	الْعَمَلُ الصَّالِحُ قَبْلَ الْمَوْتِ	39	الرَّدُّ عَنْ عِرْضِ الْأَخِ
20	أَلَا أَنْبِئُكُمْ بِخَيْرِكُمْ؟	40	الْجَهْرُ بِالْحَقِّ

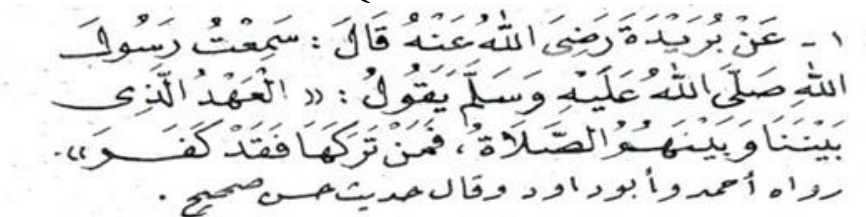
As explained previously, the hadiths included in this book are selected from mu'tamad (trusted) sources. This is reflected in the dominance of narrations sourced from the foundational hadith books that hold the highest authority among scholars (Safri & Chalida, 2016, p. 76). Of all the hadiths found in the 2 chapters, the narrations of al-Bukhari and the combined narrations of al-Bukhari-Muslim are the most frequently cited, each with 8 hadiths. Next, the narrations of Muslim, Abu Dawud, and al-Tirmidzi are cited 6 times each. Meanwhile, the narrations of Ahmad and al-Hakim are each listed 3 times, followed by the narration of Ibn Majah with 2 hadiths. As for the narrations of al-Nasa'i, al-Thabrani, Ibn Hibban, Ibn 'Asakir, and al-Daruquthni, each is cited once.

The hadiths included in the book *Al-Ahadits Al-Mukhtarab* are marfu' hadiths directly attributed to Prophet Muhammad SAW (Ismail, 1987, p. 160). The writing of hadiths in this book begins with mentioning the chain of narration at the level of companions as the main narrators who received the hadith from the Prophet SAW. Among the companions mentioned in the chain of narration are Abu Hurairah, whose hadiths are most frequently quoted, totaling 13 hadiths. Then Anas bin Malik and Abdullah bin 'Umar, each with 4 hadiths. Next are Hudzaifah al-Yamani and Abu Musa al-Asy'ari with 3 hadiths each, followed by 'Uqbah bin 'Amirin with 2 hadiths. Meanwhile, Buraidah, 'Abdullah bin 'Abbas, 'Abdullah bin Mas'ud, Abu Sa'id al-Khudri, Abu Burdah, al-Miqdam bin Ma'dikarib, al-Nu'man bin Basyir, al-Mugirah bin Syu'bah, Abu Bakrah, Abu Darda', and 'Ibadah bin al-Shamit each have 1 hadith quoted in this book.

Completeness of Hadith Writing

Based on the investigation and analysis of the hadiths in *Al-Ahadits Al-Mukhtarab* chapter 2, it was found that some hadiths were written in a format that corresponds to their reference sources, both in terms of sanad and matan. However, there are also several variations in the writing that indicate discrepancies with the mentioned reference sources. Some hadiths were written with more than one narrator mentioned, as in the first hadith,

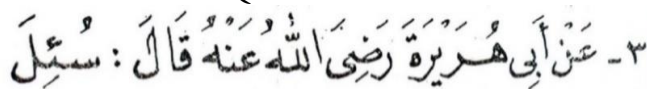
Picture 1. Quotation of the First Hadith

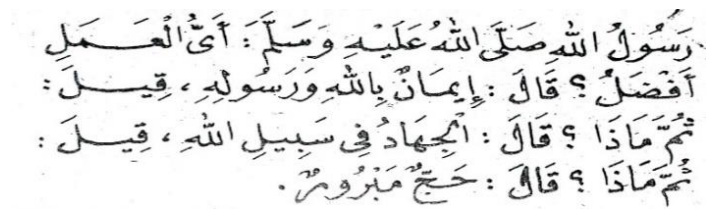


Buya Mawardi stated that this hadith is narrated by *Ahmad* and *Abu Dawud* and is of *hasan shahih* quality. Based on the search (Wensinck, 1926, jilid 1, p. 269), the hadith was found in the book *Musnad Ahmad bin Hanbal* book *Musnad al-Ansar* chapter *Hadith Buraidah al-Aslami* r.a (Hanbal, 2001, jilid 38, no. 22937, p. 20). It is also present in the book *Sunan al-Kubra* in the book of *Prayer* chapter 8 (Al-Nasa'i, 2001, jilid 1, no. 326, p. 208), *Sunan al-Tirmidzi* in the book of *Faith* chapter 9 (Al-Tirmidzi, 1996, jilid 4, no. 2621, p. 368), and *Sunan Ibn Majah* in the book of *Iqamah* chapter 77 (Al-Qazwaini, 2009, jilid 2, no. 1078, p. 181). The citation of the hadith is also found similarly in the book *al-Targhib wa al-Tarhib* in the book of *Prayer* (Al-Mundzir, 1968, p. 378). However, the author did not find the hadith quotes by Buya Mawardi in the book *Sunan Abu Dawud*.

Meanwhile, there are also hadiths that do not mention the name of the narrator at all, such as in the third hadith,

Picture 2. Quotation of the Third Hadith

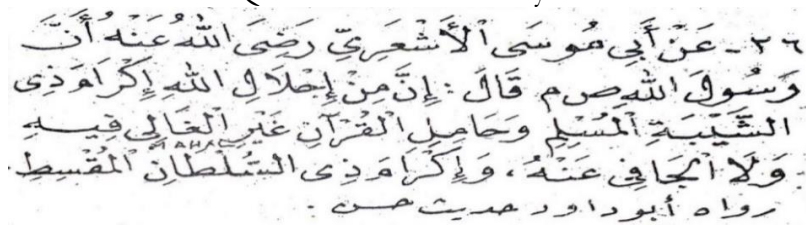




Based on the tracing of hadiths (Wensinck, 1926, p. 420), the hadith was found in the book *Shahih al-Bukhari* in the book of *Faith* chapter 18 (Al-Ju'fi, 1997, jilid 1, no. 26, p. 18), the book of *Hajj* chapter 4 (Al-Ju'fi, 1997, jilid 2, no. 1447, p. 553). The book *Shahih Muslim* in the book of *Faith* chapter 135 (Al-Naisaburi, 1334, jilid 1, no. 83, p. 62), *Sunan al-Tirmidzi* book of *Fadhail al-Jihad* chapter 22 (Al-Tirmidzi, 1975, jilid 4, no. 1658, p. 185), the book *Musnad Ahmad bin Hanbal* (Hanbal, 2001, p. 251 jilid 13, no. 7862). *Sunan al-Kubra* book of *Hajj* (Al-Nasa'i, 2001, jilid 4, no. 3590, p. 7), book of *Jihad* (Al-Nasa'i, 2001, jilid 4, no. 4323, p. 281), *Sunan al-Darimi* book of *Jihad* (Al-Darimi, 2000, jilid 3, no. 2438, p. 1547). The author found the writing of the above hadith to be similar to the hadith in the book *al-Targhib Wa al-Tarhib* book of *Hajj* (Al-Mundziri, 1968, jilid 2, no. 1, p. 162).

Then, in several other hadiths, the quality of the hadith is mentioned, such as in the twenty sixth hadith,

Picture 3. Quotation of the Twenty Sixth Hadith

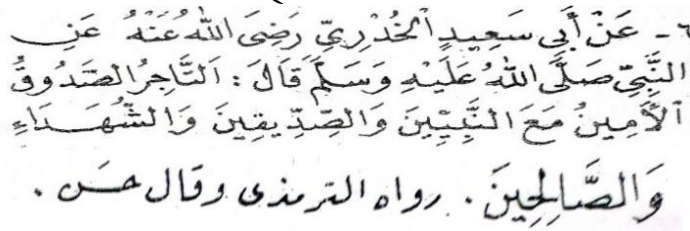


As stated by Buya Mawardi, the above hadith is narrated by *Abu Dawud* and has *hasan* quality. The search for the above hadith found it in the book *Sunan Abu Dawud* book *Adab* (Al-Sijistani, 1999, jilid 7, no. 4843, p. 212). The hadith is also found in the book *al-Sunan al-Kubra* book of *Qital Abli al-Baghyi* chapter 17 (Al-Baihaqi, 2003, jilid 8, no. 16658, p. 282). The writing of the above hadith is also found in the book *al-Targhib Wa al-Tarhib* book of *al-Ilm* (Al-Mundziri, 1968, jilid 1, no. 2, p. 113).

Additionally, in terms of editing hadith texts, some hadith texts are written according to the original version in the main book, but others have

undergone changes in the form of additions, such as in the sixth hadith,

Picture 4. Quotation of the Sixth Hadith

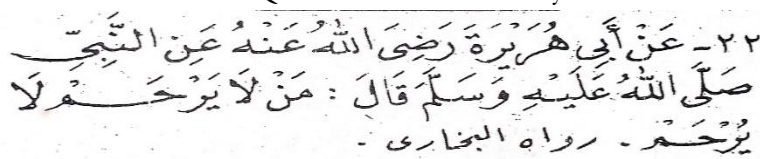


٦- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّاجِرُ الصَّدُوقُ
الْأَمِينُ مَعَ الثَّيِّبِينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ. رواه الترمذی وقال حسن.

Buya Mawardi stated that the above hadith is a narration by *al-Tirmidzi* that is of *hasan* quality. Based on the tracing of the hadith, it is found in the book *Sunan al-Tirmidzi* book of *Buyu'* chapter without the text *وَالصَّالِحِينَ* (Al-Tirmidzi, 1975, jilid 3, no. 1209, p. 507). It is also found in the book *Sunan al-Darimi* without that text (Al-Darimi, 2000, jilid 3, no. 2581, p. 1653). However, a hadith with a similar text is found in the book *Hidayah al-Ruwah* (Al-Asqalani, 2001, jilid 3, no. 2727, p. 143) and *Mashabih al-Sunnah* book of *al-Buyu'* (Al-Syafi'i, 1987, jilid 2, no. 2039, p. 314).

Then, there also appears to be a reduction or abbreviation in the wording of the hadith text, as seen in the twenty two hadith as an example,

Picture 5. Quotation of the Twenty Two Hadith



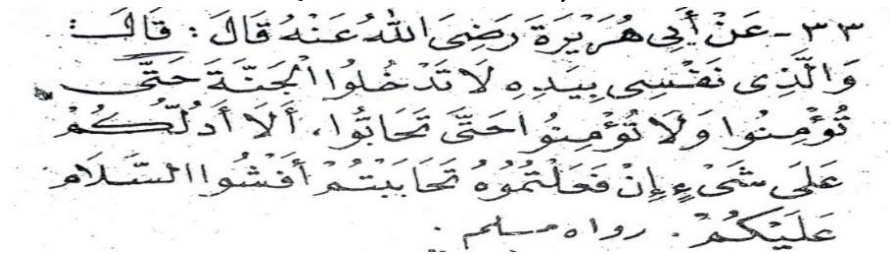
٢٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَا يُرْحَمَ لَا
يُرْحَمَ. رواه البخاری.

Based on the hadith search results quoted by Buya Mawardi (Wensinck, 1926, jilid 2, p. 236), the hadith was found in several major hadith collections such as *Shahih al-Bukhari* book *Adab*, which is a fragment of the hadith text found at the end of the hadith (Al-Ju'fi, 1997, jilid 5, no. 5651, p. 2235). Additionally, the same hadith is also found in *Shahih Muslim* book *Fadhail*, chapter 25 (Al-Naisaburi, 1334, jilid 7, no. 2318, p. 77), *Sunan Abu Dawud*, book *Adab* chapter 156 (Al-Sijistani, 1999, jilid 7, no. 5218, p. 506), *Sunan al-Tirmidzi* book *Birri* chapter number 12 (Al-Tirmidzi, 1975, jilid 4, no. 1911, p. 318), and *Musnad Ahmad bin Hanbal*, *Musnad al-Muktsirin Min al-Shahabah*,

chapter *Musnad Abi Hurairah* r.a (Hanbal, 2001, jilid 16, no. 10673, p. 393).

In fact, in some cases, significant differences have been found between the wording of the hadith in *Al-Abadits Al-Mukhtarab* and that in the reference book claimed to be its source, as exemplified in the thirty three hadith,

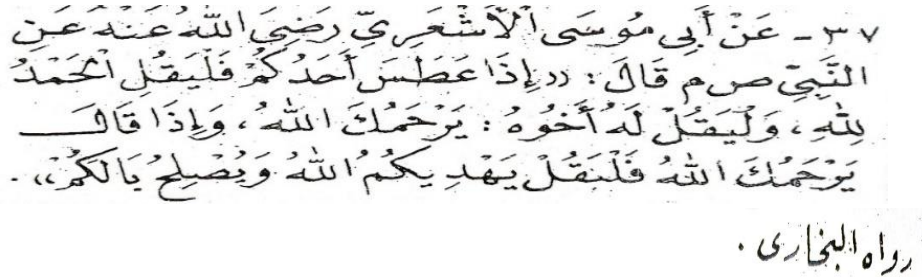
Picture 6. Quotation of the Thirty Three Hadith



Buya Mawardi stated that the hadith narrated by *Muslim* above is sourced from *Abi Hurairah* r.a, which implies that the hadith is a *mauquf* hadith originating from a companion (Zein, 2016, p. 171). However, after tracing it in the original source book (Wensinck, 1926, jilid 1, p. 408), *Shahih Muslim* book *Iman* chapter 93 the text in the hadith chain قال رسول الله صلى الله عليه وسلم was found (Al-Naisaburi, 1955, jilid 1, no. 54, p. 74), indicating that the hadith originates from the Prophet SAW (Ismail, 1987, p. 160), not directly from a companion. Based on this finding, there is an error in the chain of narration of the hadith by Buya Mawardi. Therefore, it is important to correct the text to align with the original source in order to avoid misunderstandings regarding the status of the hadith.

As for another case that shows the inconsistency of the narrator's name at the companion level with the original source book, for example in the thirty seventh hadith,

Picture 7. Quotation of the Thirty Seventh Hadith



Buya Mawardi mentioned that the thirty-seventh hadith is narrated by *al-Bukhari* from *Abi Musa al-'Asy'ari* r.a. However, upon tracing the hadith (Wensinck, 1926, jilid 4, p. 259), it was found in the book *Shahih al-Bukhari* book of Adab chapter 126, with the name of the companion who narrated the hadith of the Prophet SAW being *Abi Hurairah*, not *Abi Musa al-'Asy'ari*, as mentioned above (Al-Ju'fi, 1997, jilid 5, no. 5870, p. 2298). The narration from *Abi Musa al-'Asy'ari* is found in the *Shahih Muslim* book of *Zuhud* chapter 54 (Al-Naisaburi, 1334, jilid 8, no. 2992, p. 225), and *Musnad Ahmad bin Hanbal* book of *Musnad al-Kufiyyin* chapter of *Hadith Abi Musa al-'Asy'ari* (Hanbal, 2001, jilid 32, no. 19695, p. 469).

Based on the comparison results between the writing and citation of hadiths in the book *Al-Ahadits Al-Mukhtarah* and the original source book, it was found that some hadiths were written correctly, while others showed discrepancies. Referring to the opinion of Muhammad Muhyiddin Abdul Hamid, there are several changes that can still be justified in the process of writing or quoting hadith, namely; *first*, the change of the phrase *رسول الله* to *عليه الصلاة* or vice versa. Second, changing the phrase *صلى الله عليه وسلم* to *رضي الله عنه* or vice versa. Third, adding the phrase *قال* after mentioning the name of a companion. Fourth, adding the word *قال* before the narration, making it *قال حدثنا* and so on. Fifth, changing the narration formula, such as the phrase *حدثنا* to *أخبرنا* or vice versa (Dailamy, 2006, p. 34).

However, in the 2 (second) chapter of the book *Al-Ahadits Al-Mukhtarah*, several forms of differences were found that do not fall into the

category of permissible changes. These differences include additions and reductions in the wording of the hadith, discrepancies in the attribution of hadiths that should be *marfu'* from the Prophet SAW but are recorded as *mauquf* from the companions, and differences in the names of the companions who narrated the hadith. Then there is the summarization of the text, as well as variations in sentence usage or differences in diacritics, which do not match the text in the source book.

Quality of Hadith

Hadith based on its quality level is divided into three categories: *shahih*, *hasan*, and *dha'if*. *Shahih* and *hasan* hadiths fall into the category of *maqbul* hadiths, which are hadiths that can be accepted and used as *hujjah*. As for weak hadith, scholars differ regarding its validity as evidence; some permit it within certain limits while others reject it entirely (Ismail, 1987, p. 176). The research results on the quality of hadith in the 2 (second) chapter of the book *Al-Ahadits Al-Mukhtarah* based on quality show that out of 40 (Forty) cited hadiths, 29 hadiths (72.5%) are of *shahih* quality. The figures are divided into two categories 22 hadiths are *shahih* because they were narrated by *al-Bukhari* and *Muslim* (*Muttafaun 'Alaib*), and 7 hadiths are *shahih* because they meet the criteria of hadith authenticity. Then, 1 hadith (2.5%) is of *hasan* quality and as many as 10 hadiths (25%) are categorized as *dha'if* due to various defects that affect their quality.

These defects are divided into three main categories: *First*, 1 hadith is classified as *dha'if* due to a break in the chain of narration (*munqathi*), as seen in hadith number 6 narrated by *al-Tirmidzi*. When examined from the aspect of the continuity of the chain of narration, it is known that this hadith has a break in the chain (*munqathi*) because one of its narrators, namely *al-Hasan* did not hear or receive the hadith directly from *Abu Sa'id al-Khudri* (Al-Mizzī, 1985, p. 355), which caused the chain of narration to be broken and categorized as *dha'if* from the aspect of the chain according to the principles of hadith science.

Second, 7 hadiths are categorized as *dha'if* because their narrators do not meet the criteria of '*adalah*', meaning they lack the moral integrity and honesty that are the primary conditions for accepting hadith narrators (Suryadi, 2015,

p. 3). This can be seen in hadiths 4, 7, 12, 13, 15, 26, and 36, where the narrators received negative evaluations (*jarh*) from hadith scholars. Some narrators are classified as *majhul* because their identities and scholarly backgrounds are not clearly found, while others are labeled with terms such as *yakbta'* (often mistaken), *dha'if jiddan*, *laisa bil qawi fi al-hadits* (not strong in narrating hadith), *dajjal*, *kadzdzab*, *yada' al-hadits* (fabricator of hadith), and *yudallis* (engages in *tadlis* in narrating hadith). Based on the principle in the science of *jarh wa ta'dil* that negative assessment (*jarh*) takes precedence over positive assessment (*ta'dil*) as per the rule *al-jarh muqaddam 'ala al-ta'dil*, those hadiths are declared weak in terms of the credibility of the narrators (Raffi'u et al., 2023, p. 16).

Third, 2 hadiths are considered *dha'if* because their narrators do not meet the requirements of *dhabit*, which includes the ability in terms of precision, strong memorization, and understanding of the transmitted narration (Muadilah Hs. Bunganegara & I Gusti Bagus Agung Perdana Rayn, 2023, p. 125). In the discipline of hadith science, *dhabit* is not merely someone who has a strong memory, but is also required to understand well what they hear, remember it consistently, and narrate it accurately from their teacher to others. Deficiencies in this aspect can lead to errors in the transmission of hadith texts (Al-Shalih, 1970, p. 128). This is evident in hadiths 10 and 11, where there are narrators who received negative comments from scholars due to weaknesses in their memorization (*su'ul hifz*), frequent mistakes (*kashrat al-khata'*), and weakness in narration (*dha'if fi al-rivayah*). Even though the narrator is described as *shaduq* (honest), his memory is considered to have declined due to age. Based on the principle of *al-jarh muqaddam 'ala al-ta'dil*, the quality of the chain of narration for these two hadiths is considered weak because the requirement of complete *dhabit* is not met.

As for the *matan* or content of the hadith, no contradictions or indications of weakness were found in the quoted hadiths. There is also no recorded criticism of the text from the scholars. Thus, hadiths classified as *shahih* and *hasan* can be accepted and used as *hujjah*. Meanwhile, hadiths that are not supported by a strong chain of narration cannot be used as evidence. However, as explained by Buya Mawardi in the introduction of his book, the

selected hadiths aim to convey moral messages and religious values. Therefore, the main focus of this book is more on the content or message of the hadiths, rather than on strict criticism of the chain of narration or the authenticity of the hadiths. Therefore, it is not surprising that in the book *Al-Ahadits Al-Mukhtarab*, hadiths of various qualities, namely *shahih*, *hasan*, and even *dha'if* are found.

CONCLUSION

Research on the 2 (second) chapter of the book *Al-Ahadits Al-Mukhtarab* by Buya Mawardi Muhammad shows that the systematics of writing and citing hadith in this book tend to be presented concisely and thematically, adjusting to the understanding needs of the students as the main target audience. This writing style follows the general pattern found in secondary sources, although Buya Mawardi states that the main references used come from primary source hadith books (*al-mashadir al-ashliyyah*). Thus, this research found several errors in the writing and citation of hadiths, both in terms of sanad and matan. These errors may have occurred due to the lengthy copying process, the involvement of calligraphers, and the use of references from secondary sources that do not always align with the version of the hadith in primary sources. Therefore, it is important to conduct a critical review and comparison by directly referring to the original sources to maintain the accuracy and authenticity of the hadith. In terms of quality, the majority of the hadiths in this book are classified as *shahih*, although there are still hadiths that are of *dha'if* grade. This finding reinforces the understanding that the main orientation of compiling this book is not intended for the study of sanad and matan criticism, but rather focuses more on conveying moral values and religious messages that have social relevance. This is in line with Buya Mawardi's statement in the preface of the book, which emphasizes that the compiled hadiths aim to provide advice and spiritual motivation to the readers. Thus, if this book is to be used as teaching material in education or republished, it is highly recommended to carry out a verification and correction process on the sanad, matan, and the mention of the hadith narrators. This step is important to ensure the authenticity, validity, and scientific integrity of the contents of the book.

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