



## **Utilizing Gawāmil al-Kalīm as a Digital Tool in Hadith Takhrij and Sanad Analysis**

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### **Abstract**

**Introduction to The Problem:** The rapid development of digital technology demands efficiency in the process of searching for and validating hadith, which previously relied heavily on traditional methods based on manual references. This presents a unique challenge in the study of hadith, particularly in terms of takhrij (authentication) and sanad (chain of transmission) analysis. **Purpose:** This research aims to examine the use of the Gawāmil al-Kalīm software as a digital tool in the takhrij and sanad analysis of the hadith of Prophet Muhammad SAW. **Design/Methods/Approach:** A qualitative approach is used, employing both literature review and implementation study methods. The researcher tests several hadiths through the Gawāmil al-Kalīm application to assess the speed, accuracy of sanad tracking, and the validity of the matn (text). **Findings:** The study findings indicate that this application enhances efficiency in tracking hadith and greatly supports the learning and scientific research process. Its features make it easier for users to quickly and accurately understand the structure of the sanad and the status of the hadith. **Research Implications/Limitations:** A limitation of this study is that it has not yet been widely tested in formal academic settings, and there is a lack of in-depth field studies. **Originality/Value:** This study contributes new insights into the integration of Islamic scholarship and digital technology. The Gawāmil al-Kalīm application has the potential to become a strategic tool in improving hadith literacy and digital curriculum innovation in Islamic higher education, while also encouraging interdisciplinary collaboration in the era of digital 5.0.

**Keywords:** *Gawāmil al-Kalīm; Hadith Authentication; Hadith Digitalization; Sanad Analysis; Islamic Studies; Educational Technology*

### **Introduction**

Islam places great importance on understanding the Qur'an and Hadith. The Qur'an and Hadith are the two primary sources for deriving Islamic law (Rostam & Malim, 2021). Within the Hadith, there are several aspects that require in-depth study, including the sanad (chain of narration), matan (text), and the narrators. This deeper study is known as Takhrij al-Hadis. Takhrij al-Hadis is the process of tracing a Hadith back to its original sources, explaining, and evaluating the sources of the Hadith (Athoillah & Nuryamin, 2020). Through Takhrij al-Hadis, a Muslim can gain a better understanding of the Hadith as a source of law in religion.

As the two sources of Islamic law, the Qur'an and Hadith have significant differences. The Qur'an, in its narration, is assuredly mutawatir (mass transmitted), trustworthy, and unchanging. In contrast, Hadith, as a source of law, originates from accumulated expressions, behaviors, evaluations, and the character of the Prophet (Ayub, 2018). This means that not all Hadiths can be trusted (Luthfi et al., 2021). Therefore, it is crucial to validate each Hadith in terms of the truth of its narration, especially through aspects such as sanad, matan, and the narrators.

essential due to the spread of Hadiths themselves. The Hadiths, which were widely transmitted through the memorization of the companions, often resulted in negative consequences, such as the emergence of fabricated Hadiths by individuals with malicious intent (Khon, 2014). The phenomenon of forged Hadiths led scholars to emphasize Takhrij al-Hadis to identify the original sources of Hadiths, which are critical for Islamic law (A.-M. Abduh, 2011).

Scholars typically use five classical methods to perform Takhrij al-Hadis, including: 1) Tracing the Hadith through the rawi (narrator) of the companions, using reference books such as Musnad, Mu'jam, and 'Athaf. 2) Tracing the Hadith by identifying specific phrases from the matan (text), using books like Mu'jam, Fihris, and others. 3) Tracing the Hadith by identifying the initial phrases of the matan that are not commonly found in discussions. 4) Tracing the Hadith by understanding the theme (maudhu') of the Hadith. 5) Tracing the Hadith by assessing the quality of the rawi, sanad, and matan (Al M, 1982).

These methods are considered classical in the process of Takhrij al-Hadis and are still frequently used today.

In the modern era, there are many challenges for takhrij practitioners in using the classical methods of Takhrij al-Hadis. This is because traditional takhrij requires a large number of books and can be very time-consuming. In response to this issue, several scholars, intellectuals, and experts have formulated digital-based Takhrij al-Hadis using software or applications. This allows the process to be completed much faster and is considered more practical (Maulana, 2021). The rapid development of technology has made Takhrij al-Hadis much easier with digital applications, focusing on convenience and efficiency in the process (Suliaman et al., 2018).

Several studies have focused on digital-based Takhrij al-Hadis. For example, a study conducted by Shahril et al. explored Takhrij al-Hadis through mobile applications (Zulkipli et al., 2017). Additionally, research by Tedi Supriadi examined the enhancement of Takhrij al-Hadis literacy through digital Hadith learning (Supriyadi et al., 2020). Both studies address Takhrij al-Hadis and connect it to modern developments in the digital era. This article will also discuss the same issue related to Takhrij al-Hadis, but with a focus on using and benefiting from the Gawāmil al-Kalīm software as a tool in the learning of Takhrij al-Hadis.

## Methods

This study uses a qualitative approach with a literature review method and applied research. The qualitative approach was chosen because the purpose of this study is to provide an in-depth description of the use of the digital application Gawāmil al-Kalīm in the process of takhrij and sanad analysis of the Hadith of the Prophet. The literature review method involves examining various references related to takhrij al-hadis, sanad science, Hadith criticism methodology, and the development of digital technology in Islamic studies. These sources include classical Hadith books, works by contemporary Hadith scholars, and relevant academic articles (Zed, 2014).

Additionally, this study also applies the applied research method to gain a deeper understanding of the research topic (Hedrick et al., 1993), specifically by directly practicing the use of the Gawāmil al-Kalīm application as a digital tool for tracing the sanad and matan of Hadith. The researcher attempts to trace several Hadiths using the features available in the application, such as keyword search, mapping of the transmission chain, and identification of the position of sanad and rawi (narrators). The results of this practice are analyzed to determine the extent to which this application can support the effectiveness and accuracy of Hadith research. Therefore, this study is not only conceptual but also applicative, as it directly tests the potential use of technology in the study of Hadith science.

## Result

The term takhrij in Arabic refers to the process of deriving or bringing forth knowledge. In the field of Arabic morphology (sharaf), takhrij is derived from the root word kharaja-yakhruju-khurujan, meaning “to exit” or “to go out.” It signifies the act of making something that was previously hidden or ambiguous visible or apparent. Thus, it is not necessarily a physical manifestation but can be an intellectual or conceptual understanding, such as extracting the legal rulings from the Qur’an and Hadith (M. Abduh, 1993).

The word takhrij (تخريج) is the masdar (verbal noun) of kharaja-yakhruju-takhriijan and means to bring out, to make apparent, to narrate, to train, and to teach from books that have been recognized by scholars. In terminology, takhrij refers to the process of explaining the extent to which a Hadith has been narrated, identifying where its original sources are found, and providing an explanation of its content (Zein, 2014). Therefore, the term takhrij refers to the process of searching for a Hadith through various authentic sources, identifying the full matan (text) and sanad (chain of transmission), and evaluating the quality of the Hadith (Qomarullah, 2016).

According to Dr. 'Abd al-Mawjud Muhammad' Abd al-Latif, takhrij is a reference for Hadith (after investigating the condition of the narrators) to their reliable sources by the muhaddith (Hadith scholar) with sanad classifications such as Sahih (authentic), Hasan (good), Da'if (weak), or Mawdu' (fabricated). In the science of takhrij al-hadis, it also involves studying the narrators of the Hadith based on the views of scholars who specialize in the science of al-Jarh wa al-Ta'dil (the evaluation of narrators) (al Lathif, 1984). Dr. Muhammad Abu al-Layth Alkhayr Abadi claims that the understanding of takhrij as applied in this research is a science that debates principles and methods to provide easier access to classifying Hadiths by trustworthy sources. In the science of takhrij al-hadis, these sources are explored to see if they match or are similar to the original sources, so that a conclusion can be drawn regarding whether a Hadith can be accepted or rejected as a source for deriving legal rulings (Muhammad Abu al-Layth, 2005). Based on the various definitions outlined above, it can be said that the science of takhrij al-hadis discusses the original rules of a Hadith from its authentic source and evaluates its status based on established Hadith classification rules. A Hadith is considered valid if it has a clear source and conforms to the rules of Islamic scholarship.

The history of the emergence of the science of takhrij al-hadis is not widely documented or explored in depth. This section only provides a brief overview of how this science emerged as a response to the demands of the times. Books addressing this subject are scarce and difficult to find. This article will focus on the development of Hadith science, which led to the emergence of a new branch of Hadith studies, including the science of Takhrij Hadis.

The rapid development of Hadith science over time resulted in the widespread dissemination of Hadiths. This widespread distribution made it increasingly difficult to verify the authenticity of Hadiths. As a result, scholars focused on ensuring the authenticity of Hadiths through takhrij, which later became known as the science of Takhrij Hadis (Kawaid et al., 2021). Other references indicate that the history of Takhrij Hadis was initiated by Imam at-Tirmidhi, followed by al-Khatib al-Baghdadi, who further advanced this field until the 6th century Hijri. The first book written on this subject was titled Takhrij Ahadith al-Muhadhdhab fi al-Fiqh al-Syafi'i li al-Syirazi by Muhammad bin Musa al-Hazimi (Zulkipli et al., 2017). A more complete explanation of the development of the science of Takhrij Hadis in early works can be outlined as follows: (Muzakky & Mundzir, 2022).

No.	Author	Book Title	Year
1	Abu Ishaq Al-Syirazi	Takhriju Ahadisi li al-Muhazzab	584 H
2	Abdullah Yusuf al-Zailai	Nasbur Rayah li Ahadis al-Hidayah	726 H
3	Ibn Al-Hajib	Takhriju Ahadis li mukhtasar al-abir	774 H
4	Al-Rafai	Al-Badru al-Munir fi Ahadisi wa al-asari waqi'ati fi syarhi al-kabir	804 H
5	Abdurrahman Ibn Husayn al-Iraqi	Al-mughni 'an hamli al-asfar fi takhriji ma fi ihya' mina al-akhbar	806 H
6	Ahmad Ibn Ali Ibn Hajar al-Asqalani	Al-talkhisu al-khabir fi takhriji hadis syarkhi wajizi al-kabir	852 H

The development of the science of Takhrij Hadis illustrates how crucial this knowledge is for validating a Hadith. The efforts of scholars in compiling books related to this science signal that it is a field that must be given attention by every Muslim. The urgency of studying the science of Takhrij Hadis can be summarized in at least four points: first, to determine whether a Hadith is included in Hadith collections or not; second, to identify the authentic sources of Hadiths as written by scholars; third, to understand the number of Hadiths and the places of their recording, as well as the variations in repetitions; and fourth, to assess the quality of a Hadith (Reza Pahlevi Dalimunthe, 2015). Therefore, through the activity of takhrij hadits, scholars and students of knowledge can collect various sanad (chains of transmission) for a Hadith and also gather different versions of the matan (text) of a Hadith.

### **Classical Methods of Takhrij Hadis**

The process of Hadith verification (Takhrij) by scholars and Hadith students is usually performed manually by referencing various Hadith books (Ash-Shiddieqy, 1980). This process of Takhrij, which involves consulting a significant number of Hadith texts, is conducted using several methods to trace the validity of a Hadith. At least five methods have developed, including: 1) Takhrij through the First Phrase of the Hadith (Bi Awwali Al-Matan). 2) Takhrij through Vocabulary in the Hadith (Bi Lafdzi). 3) Takhrij through the First Narrator (Bi Al-Rawwi Al-A'la). 4) Takhrij through Thematic Analysis (Bi Al-Mawdu'i). 5) Takhrij based on the Quality of the Hadith (Bi Darajah Al-Hadis) (Muzakky & Mundzir, 2022).

1. Takhrij through the First Phrase of the Hadith (Bi Awwali Al-Matan)

This first method heavily relies on the first word or phrase of a Hadith. Therefore, in order to apply this Takhrij method, the initial word of the Hadith must first be known. For example, a Hadith that starts with the phrase:

أَلُو الدِّينِ رَضًا فِي اللَّهِ رَضًا

After identifying the first word of the Hadith, scholars and Hadith students proceed to search for this word in Hadith collections. The first word in this example is رَضًا (Riḍā), which starts with the letter ر (Ra'), followed by the letter ض (Dhadh), and ends with ا (Alif). In order to effectively use this Takhrij method, the first word must be known beforehand. Without this, the search is futile, as one cannot proceed with the method if the initial word is unknown (Buku Takhrij Al-Hadith - Khamim\_2, n.d.).

Once the first word is identified, the next step is to search for the Hadith in Hadith collections that are organized according to this method, which arranges Hadiths by the sequence of the initial letters of the Hadith's matan (text). Some of the key books that can be used for Takhrij with this method include al-Jami' al-Kabîr and al-Jāmi' al-Shaghîr min Hadîts al-Basyîr an-Nazhîr by Jalaluddin al-Suyuthi, and al-Jāmi' al-Adzhar by al-Manawy. In al-Jāmi' al-Shaghîr min Hadîts al-Basyîr an-Nazhîr, Jalaluddin al-Suyuthi collects and organizes Hadiths in accordance with the sequence of the Arabic alphabet, starting from alif, ba', ta', and so on (Muzakky & Mundzir, 2022).

This method has the advantage of quickly finding the desired Hadith. However, if there is even a slight variation in the wording, it can make it difficult to find the Hadith (Ningsih et al., 2023).

## 2. Takhrij through Vocabulary in the Hadith (Bi Lafdzi)

The second method is the most commonly used approach in Hadith Takhrij. This method involves identifying a specific word or phrase within a Hadith. To apply this method, several books can be referenced, and among the various literatures, one of the most recommended books is al-Mu'jam al-Mufahras li Alfādz al-Hadîts an-Nabawy, authored by the orientalist A.J. Wensinck and translated by Muhammad Fuad 'Abd al-Baqi. This book refers to the primary sources of Hadith, specifically the Kutub at-Tis'ah (the Nine Books of Hadith).

The advantage of this method is that it speeds up the process of finding a Hadith by limiting the search to specific books, which are identified by their titles, volumes, and chapters. This makes the search more efficient. However, the downside of this method is that the person conducting the Takhrij must have a strong knowledge of the Arabic language, including its grammar (Nahwu) and morphology (Sarf). If the wrong vocabulary is used or the grammar is incorrect, the Hadith cannot be found.

## 3. Takhrij through the First Narrator (Bi Al-Rawwi Al-A'la)

The third method can be applied when the name of the companion (Sahabat) who narrated the Hadith is known. Once the narrator's name is identified, the next step is to search for the Hadith in various collections, such as al-Musnad or other Hadith books that are organized based on the names of the Hadith narrators. One example is al-Atharaf, a book specifically compiled to list portions of Hadith while also providing the chain of narration (Sanad) from the source book (Nafsiyah, 2020). Al-Atharaf is considered a collection that only includes fragments of Hadith, but each fragment is accompanied by its chain of narrators, based either on the author's research or referencing specific Hadith collections (Birbik, 2020).

Essentially, this method requires Hadith students to first recognize and understand the identity of the narrator before beginning the Takhrij process. Some of the key books used for this method include: Musnad of Imam Ahmad bin Hanbal, Tuhfat Al-Ashraf bi Ma'rifat Al-Athraf by Al-Mizzi, Dzakhir al-Mawarits fi Addalalati 'Ala Mawadhi'I al-Hadits by Abdul Ghani An-Nabulisi, Athraf ash-Shahihaini by Abu Nu'aim Al-Ashbahani, Athraf ash-Shahihaini by Ibnu Hajar al-Atsqalani, al-Isyraf 'Ala Ma'rifati al-Athraf by Ibnu Asakir, Athraf Kutub Al-Khamsah by Abu Abbas al-Ashbahani, and Athraf Ushul As-Sittah by Abu Al-Fadhl Al-Maqdisi Asy-Syaibani (Ningsih et al., 2023).

The advantage of this method is that it provides more context and connection for the reader to the Hadith compiler and their works, which is different from other methods that may only link the reader to the compiler without referencing the specific book. However, the weakness of this method arises when the Hadith student forgets or fails to recall the name of the first narrator. Another issue that may occur is when various Hadiths that differ thematically are grouped together in the same chapter, which requires in-depth analysis to understand their relevance and connections.

#### 4. Takhrij through Thematic Analysis (Bi Al-Mawdlu'i)

The next method heavily relies on the theme or topic of the Hadith. Therefore, in using this method, a Hadith student must know the specific theme of the Hadith they are searching for, which requires a broad understanding of Islamic studies in general. The process involves deep analysis, as the student must focus on a single theme of the Hadith. To guide them, students often use thematic dictionaries or catalogs related to Hadith.

This method is typically employed by those who are well-versed in the matan (text) of the Hadith and its content. When using this method, Hadith students often refer to collections that contain entire chapters and topics of Islamic knowledge, such as al-Jawami', al-Mustakhrajat, al-Mustadrakat alaa' al-Jawami', al-Majami', Al-Zawaid, and Miftah Kunu zal-Sunnah. They may also use books that cover a wide range of religious issues, such as al-Sunan, al-Musannafat, al-Muwatta', al-Mustakhrajat ala al-Sunnah. Additionally, books that address specific topics from various religious aspects, such as al-Ajza', al-Targib wa al-Tahrib, and al-Ahkam, are also referenced (Al M, 1982).

The advantage of this method, compared to the previous ones, is that it not only helps find the exact Hadith but also allows the collection of related Hadiths under a specific theme. Gathering Hadiths under a common theme aids in better understanding, as the themes are supported by other relevant Hadiths. However, challenges may arise when a researcher encounters Hadiths with complex themes or multiple topics. In such cases, deep understanding of the Hadith's content becomes crucial, and the correct interpretation of the theme is essential. Additionally, when a Hadith contains multiple topics, the researcher must carefully determine which part of the Hadith is most relevant to the focus of their research (Muhdi, 1987).

#### 5. Takhrij Based on the Quality of the Hadith (Bi Darajah Al-Hadis)

The methods discussed earlier focus on Hadiths that are already known, but in this final method, the research on Hadith begins more effectively by considering its classification based on quality. This method is particularly helpful for tracing a Hadith based on its status, such as: Hadis Qudsi, hadis masyhur, mursal, and others.

The advantage of this method is that it simplifies the Takhrij process because the Hadiths categorized by their status are relatively fewer in number. However, the disadvantage is that the number of books available for this method is limited, as there are not many collections that categorize Hadiths based on their quality. Some of the books compiled using this method include al-Azhar al-Mutanatsirah fi al-Akhbar al-Mutawatirah by Sheikh Imam Jalaluddin al-Suyuthi, which includes mutawatir Hadiths; al-Ittihafath al-Saniah fi al-Ahadith al-Qudsiyah by al-Madani, which includes Qudsi Hadiths; al-Maqashid al-Hasanah by Sakhawi, which includes popular Hadiths (masyhur); al-Marasil by Imam Abu Dawood, which includes mursal Hadiths; and Tanzih al-Syari'ah al-Marfu'ah 'an al-Akhbar al-Syani'ah al-Mawdu'ah by Ibn Iraq, which includes mawdu' (fabricated) Hadiths.

The strength of this method lies in the ease of access to Hadiths categorized by their specific characteristics. Students or researchers can quickly find references related to the category of Hadith being studied. Additionally, this method facilitates a deeper understanding of the Hadith's degree, validity, and special characteristics. Books that categorize Hadiths based on their nature are often accompanied by sharah (explanations), which provide additional context and enrich the reader's understanding.

However, despite the advantages of this method, challenges may arise when the Hadith student has not yet mastered the characteristics of Hadiths, especially when dealing with complex Hadith structures, such as those that combine mursal and mawdu' Hadiths. In such cases, a comprehensive understanding of Hadith terminology and careful selection of authoritative sources is crucial. Therefore, applying this method requires precision and wisdom to produce valid and in-depth analyses of the Hadith's characteristics (Ismail & Hidayat, 2023).

### **Use of Gawāmil al-Kalīm Software in Hadith Takhrij**

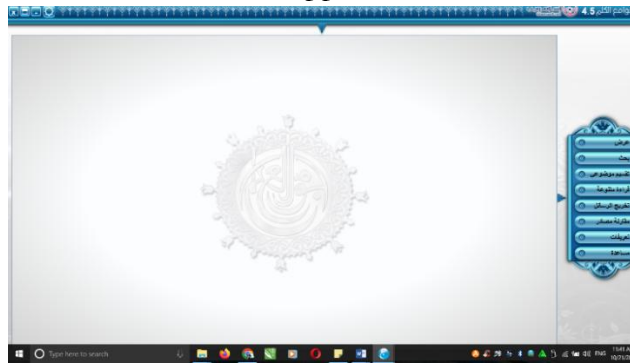
In today's modern era, the process of Hadith Takhrij has been greatly facilitated through digital applications or software, one of which is Gawāmil al-Kalīm. Gawāmil al-Kalīm is an Arabic-language application that specifically contains the texts (matan) of Hadiths. This software differs from other applications like Maktabah Syamilah, which only includes Hadith books. Gawāmil al-Kalīm is designed specifically to search for Hadiths and simultaneously determine the authenticity of a Hadith (whether it is Sahih or Da'if). Additionally, Gawāmil al-Kalīm makes it easy to search for information on the narrators (rawi) of a Hadith (Ummah, 2019).

Currently, Gawāmil al-Kalīm is not very popular among Hadith students. Even though this software was released much earlier than Maktabah Syamilah, in 1988, and involved 350 Hadith experts working for over 30 years on its development (Kasman, 2022), its full potential has yet to be recognized widely. The result of this long effort is an extraordinary Hadith encyclopedia (Yuliharti & Anwar, 2018). This software includes around 1,400 Hadith sources, 543 of which come from unpublished manuscripts or from texts that had not undergone previous taḥqīq (critical editing). Furthermore, the software provides biographical data on over 70,000 Hadith narrators.

In terms of sanad analysis, Gawāmil al-Kalīm is capable of identifying breakpoints and aspects of mursal (disconnected) chains, with special symbols to distinguish between the compiler of a book, Hadith narrators, and companions (sahabah). It also provides information on mutābi' (supporting narrations) and shāhid (witnessing narrations) to strengthen the Hadith analysis. Overall, the software maps the sanad of all Hadiths in its collection, with approximately 700,000 marfū' (elevated) Hadith chains involving about 50,000 narrators, each accompanied by a complete biography.

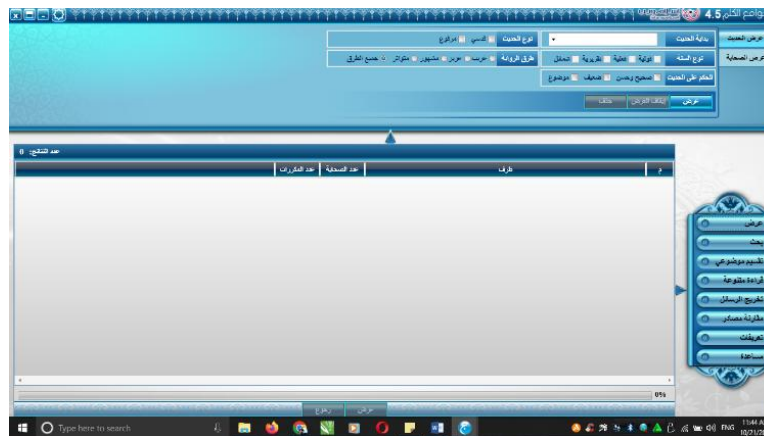
Steps to Use the Gawāmil al-Kalīm Application:

1. Installing the Hadith Takhrij Application (Gawami' al-Kalim v.45) and Using the Following Steps to Enter the Gawami' al-Kalim Application.



(Gambar. 01)

2. The First Step in Hadith Takhrij After the Initial Display of Gawami' al-Kalim v.45: Select the "العرض" Icon in the First Column on the Right.



(Gambar. 02)

3. Next, type the key phrase of the Hadith you want to search for, such as **مَنْ صَامَ رَمَضَانَ** in the "بداية الحديث" (Beginning of the Hadith) column. You can enter one word or more. If you use only one key phrase, it may show many Hadiths or be less specific. Therefore, researchers often use multiple key phrases or parts of the Hadith's matan (text) to narrow down the search.



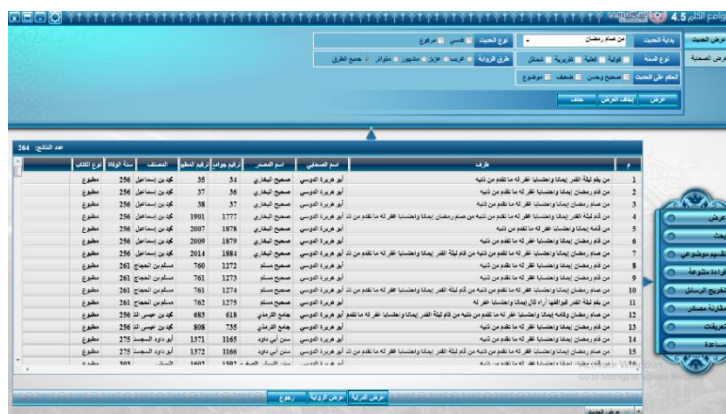
(Gambar. 03)

4. After pressing Enter, the search results will appear below in a table format, displaying the text of several Hadiths along with the names of the books and their page numbers. However, the results are still general. From here, we look for the Hadith text that matches our query. The relevant Hadith can be found in table number 2. In the column **عَدَدُ الصَّحَابَةِ** (Number of Companions), for Hadith number 2, there are 8 Hadiths similar to the one we are looking for, narrated by the companions of the Prophet (PBUH). To view more specifics, click on Hadith number 2.



(Gambar. 04)

5. Then, a display will appear as shown in image 04 above, indicating that there are 8 Hadiths narrated by the Prophet (PBUH) for this particular Hadith. To find the one that matches what we need, once we have identified the matan (text) of the Hadith, we proceed to look for the most suitable Hadith. By examining the image above, the most appropriate Hadith is Hadith number 1, narrated by the companion Abu Hurairah.



(Gambar. 05)

6. Afterward, we click on the Hadith narrated by Abu Hurairah. Then, we check the column **عَدَدُ النَّتَائِجِ** (Number of Results), which shows a total of 293. This means there are 293 Hadiths found across the primary Hadith collections, whether they are repeated or appear in different books. As shown in image 5 above, the Hadith narrated by Bukhari is repeated 7 times, and in Sahih Muslim, it appears 4 times, although the Hadith numbers will be different each time.



(Gambar. 06)

7. Next, we select one of the Hadiths that we believe to be reliable based on its narrator. The researcher chooses Abu Hurairah in line 3 of the Hadiths. After that, a display will appear as shown in image 6, with the matan (text) of the Hadith above the book name Sahih Bukhari, number 37. To view the author and the biography of the narrator, we can select the column labeled **بطاقة الكتاب** (Book Card).



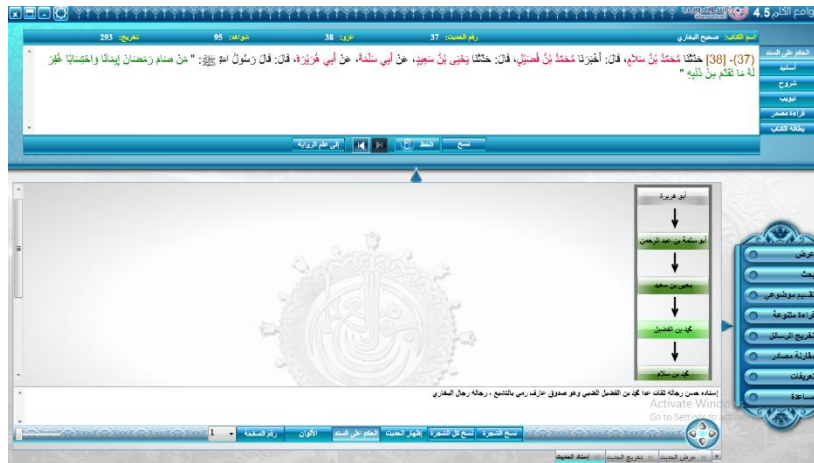
(Gambar. 07)

8. From the search in **بطاقة الكتاب** (Book Card), we can find that the book name is Sahih Bukhari, the author is Muhammad Ismail Bukhari, and he passed away in the year 256. Now, what we need to determine in the Hadith Takhrij process is the hukm matan (legal status of the text) or the strength of the Hadith's content.



(Gambar. 08)

9. To determine the strength or legal status of the matan, we select the column labeled **الْحُكْمُ عَلَى الْمَتْنِ** (Judgment on the Text). After that, the result will appear, as shown in image 8, where you will see a column labeled **إجمالي عدد الأسانيد** (Total Number of Chains), showing 545 sanad (chains). When classified according to the quality of the sanad, 36.9% (201) are Sahih, 35.8% (195) are Hasan, and the rest are Da'if, Maqbul, etc. The majority of the chains are Sahih. To determine the ruling on the matan, it is classified as Sahih li Ghayrihi (authentic due to supporting evidence) or Qawiy (strong Sahih) because it is reinforced by other chains of transmission.



(Gambar. 09)

10. To view the chain of sanad for the matan, you can select the column labeled **إلى علم الدرية** (Knowledge of Narration) and then choose the option labeled **الْحُكْمُ عَلَى السَّنَدِ** (Judgment on the Chain). The results will appear, as shown in the image. It will indicate the status or quality of the matan and its chain of narrators.

The Hadiths available in the search results can be copied into an MS Word document and then organized or grouped according to the needs of the research. This way, the Hadith Takhrij process using Gawāmi' al-Kalīm has been successfully completed.

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