

THE NETWORK OF ENVIRONMENT ḤADITH NARRATORS IN *ṢAḤĪḤ AL-BUKHĀRĪ*: A SOCIAL NETWORK ANALYSIS¹

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Abstract: This article aims to analyze the social network of ḥadīth narrators and matn ḥadīth which contain environmental messages in the *Ṣaḥīḥ al-Bukhārī*. This article is the result of an empirical research using a mixed approach (qualitative content analysis and social network analysis). The population of this study is all ḥadīth in the *Ṣaḥīḥ al-Bukhārī*. The researchers choose 40 environmental ḥadīth purposively as the research samples. The source of research data comes from the Encyclopedia 9 Ḥadīth™ application published by Lidwa Pustaka. The results of the study indicate that the message in environmental ḥadīth could be categorized into several themes such as management of natural resources, both in the livestock, agriculture, mining and forestry sectors, management of water resources, ethics towards the animal, environmental health; personal health; and resource utilization. We identify 40 environmental ḥadīths which narrated by 122 narrators (119 male narrators and three female narrators) who had passed away between 36 H - 252 H, domiciled in 14 cities, from generations of *ṣaḥābat*, *ṭabiʿīn*,

¹ This research funded by the Ministry of Research, Technology and Higher Education c/q the Rector of Sriwijaya University through the competitive grants scheme in 2018.

and *tābi' al-tābi'in*, and having 53 *kunyah*. The network of environmental ḥadīth narrator has 301 ties with density levels reaching 0.997 and six sub-groups. In this network, the dominant actor was Muhammad b. Muslim b. 'Ubaydillāh b. 'Abdullāh b. Shihāb and Mālīk b. Anas b. Mālīk b. Abī Amir. After Medina, many environmental traditions were narrated by narrators domiciled in Basrah City and Kufah City in Iraq. The researcher discusses the practical and theoretical implications of this finding for ḥadīth research in Indonesia.

Keywords: ḥadīth, *matn*, *sanad*, social network analysis.

Abstrak: Artikel ini bertujuan menganalisis jejaring sosial para perawi hadis yang memuat pesan tentang lingkungan hidup dalam Kitab *Ṣaḥīḥ al-Bukhārī*. Artikel ini merupakan hasil riset empiris yang menggunakan pendekatan campuran. Pendekatan kualitatif yang digunakan adalah analisis isi kualitatif, sedangkan pendekatan kuantitatif diterjemahkan melalui pendekatan analisis jejaring sosial. Populasi penelitian ini adalah seluruh hadis yang ada di Kitab *Ṣaḥīḥ al-Bukhārī*. Dari jumlah ini, peneliti memilih 40 hadis lingkungan secara purposif sebagai sampel penelitian. Sumber data penelitian berasal dari aplikasi Ensiklopedi 9 Hadist™ yang diterbitkan Lidwa Pustaka. Hasil penelitian menunjukkan bahwa pesan lingkungan hidup yang terkandung dalam hadis-hadis ini meliputi: pengelolaan sumber daya alam, baik di sektor peternakan, pertanian, pertambangan, dan kehutanan, pengelolaan sumber daya air, akhlak terhadap hewan, kebersihan dan kesehatan lingkungan; kebersihan diri; dan pemanfaatan sumber daya. 40 hadis lingkungan yang diidentifikasi peneliti diriwayatkan oleh 122 perawi (119 perawi laki-laki dan 3 perawi perempuan) yang wafat di antara tahun 36 H - 252 H, berdomisili di 14 kota, berasal dari generasi sahabat, tabi'in, dan *tābi' al-tābi'in*, dan dengan 53 *kunyah*. Jika divisualisasikan, jejaring 122 perawi hadis lingkungan dalam KSB memiliki 301 ikatan dengan tingkat kepadatan mencapai 0.997 dan 6 sub-grup. Dalam jejaring perawi hadis lingkungan ini, aktor yang dominan adalah Muḥammad b. Muslim b. 'Ubaydillāh b. 'Abdullāh b. Shihāb dan Mālīk b. Anas b. Mālīk b. Abī Amir. Setelah Madinah, hadis lingkungan banyak diriwayatkan para perawi yang berdomisili di Basrah dan Kufah di Irak.

Kata kunci: hadis, matan, sanad, analisis jejaring sosial.

Introduction

Environment is one of the global problems that its causes, impacts, and solutions can be found in the Province of South Sumatra. This research will contribute to the scientific debate about changes in socio-cultural values of the community related to the environmental change which constitutes the focus of research at

Sriwijaya University. Before focusing on the relationship between socio-cultural value change and environmental change, it is necessary to map the current socio-cultural values on the environment in South Sumatra. Although the people of South Sumatra are heterogeneous, the reference to their daily customs is the Kitab Simbur Cahaya (KSC), a codification of customary law, which was influenced by Islamic teachings, *‘ulamā’*, and *ijtihād* at that time. Although the KSC does not apply juridically, the content of the KSC is still practiced by most of the indigenous people, not including the transmigration areas, in South Sumatra Province. However, how far the influence of Islamic value on the KSC can only be known if we succeed in constructing environmental values contained in Islamic teachings. Among the three sources of Islamic law, this study will focus on ḥadīth for two reasons: (a) the quality of transmission, content, and meaning continues to be the subject of scientific debate among scientists; (b) the character of ḥadīth that allows researchers to apply a social network analysis (SNA) approach.

This research aims to analyze the content of ḥadīth (*matn*) in the book of *Ṣaḥīḥ al-Bukhārī* (KSB) which contains messages on environmental protection and structural attributes of social networks of ḥadīth narrators in the KSB using the social network analysis (SNA) method. This research is fundamental and urgent as the environmental issues are one of the crucial problems ensued in the Province of South Sumatra and there are no scientific publications that examine ḥadīth with the theme of environmental preservation, particularly with SNA.

Theoretically, ḥadīth is everything (speech, deeds, determination, character) which refers to the Prophet Muhammad before and after the prophethood. ḥadīth, along with the Qur’an and the life history of the Prophet Muhammad are the foundations of the textual doctrine of Islamic teachings. According to Bill Warner’s calculations,² Islamic textual doctrine has divided into three parts: Qur’an, the biography of the Prophet, and ḥadīth. Each part has a textual doctrine in different proportion (Qur’an 14 percent, the biography of the Prophet 26 percent, and the ḥadīth 60 percent). Unlike the Qur’an which is written through one gate, the writing of ḥadīth in the era of the

² Bill Warner, *The Ḥadīth: The Sunna of Mohammed* (Nashville, Tennessee, USA: CSPI Publishing, 2010).

Prophet was very dependent on the creativity of the companions. It explains why each companion has different number on ḥadīth collections. For example, Ibn ‘Abbās had a bulk of 1700 ḥadīth collection, ‘A’ishah 2200 ḥadīths, Anas b. Mālik 2300 ḥadīths, Ibn ‘Umar 2600 ḥadīths, and Abū Hurayrah 5,300 traditions.³ The collecting and codification of ḥadīth began in the 2nd Century of Hijrah during the reign of Caliph ‘Umar b. ‘Abd al-‘Azīz.⁴

The conventional scholarship of ḥadīth consists of two types of frameworks: *riwāyah* and *dirāyah*. The *riwāyah* ḥadīth is a knowledge which contains talks, attitudes, deeds, character, and anything deal with the Prophet. The *dirāyah* ḥadīth is the branch of conventional ḥadīth science that studies several standards and rule which are being the basis for acceptance or rejection of narrators, narrators’ chain (*sanad*), or *rāwī* (someone who is narrated). The *dirāyah* ḥadīth focus on *sanad* (the ḥadīth narrators’ chain) and *matn* (the content, substance or the message of a ḥadīth).⁵ Based on this typology, the science has developed into many branches such as ḥadīth criticism, typology of narrators, *gharīb al-ḥadīth*, *‘ilal al-ḥadīth*, *takhrīj al-ḥadīth*, and so on. This typology also becomes the basis for the development of modern ḥadīth interpretations using new methods and approaches, such as artificial intelligence and literary analysis.⁶

Based on literature review, ḥadīth study could be classified into several groups. *First*, the study that analyzes ḥadīth using conventional approach (*sanad* and *matn*).⁷ Because ḥadīth content is diverse,

³ Jonathan A. C Brown, *Ḥadīth: Muhammad’s Legacy in the Medieval and Modern World* (Oxford, UK: Oneworld Publications, 2009).

⁴ M M Zein, *Ilmu Memahami Hadist* (Yogyakarta, Indonesia: Pustaka Pesantren, 2013), 60.

⁵ Asep Herdi, *Memahami Ilmu Hadis* (Bandung, Jawa Barat: Tafakur, 2014).

⁶ S. R. Burge, “Myth, Meaning and the Order of Words: Reading Ḥadīth Collections with Northrop Frye and the Development of Compilation Criticism,” *Islam and Christian-Muslim Relations* 27, no. 2 (2016): 213–228.

⁷ Rohaizan bin Baru and Fauzi bin Deraman, “Pendekatan Al-Jam Dalam Menangani Percanggahan Ḥadīth,” *Al-Bayan - Journal of Qur’an and Ḥadīth Studies* 9 (2011): 49–62; al-Husein N Madhany, “Pooh-Poohing Pluralism: Ijtihadīng Ḥadīth to Build a Theology of Exclusion,” *The Muslim World* 98 (2008): 407–422; Abbas Esmaeeli Zadeh, Gholamrida Raisian, and Farahnaz Vahidnia, “Analysis of Ḥadīth ‘Wujuh Sawh’ in Terms of Chain of Transmitters and Content,” *The Social Science* 10, no. 7 (2015): 2021–2032; Jonathan Brown, “Critical Rigor vs. Juridical Pragmatism:

scientific research theme under this group is also heterogeneous, for example: genetics,⁸ *kalāla*,⁹ employment,¹⁰ human rights,¹¹ *rahbānīyah*,¹² muslimah normative image,¹³ patriarchy,¹⁴ *idda*,¹⁵ accumulation and circulation of wealth,¹⁶ collaboration,¹⁷ and corruption.¹⁸ Included in this category is the study of ḥadīth interpretation,¹⁹ comparative

How Legal Theorists and Ḥadīth Scholars Approached the Backgrowth of ‘Isnāds’ in the Genre of ‘Ilal Al-Ḥadīth,” *Islamic Law and Society* 14, no. 1 (2007): 1–41.

⁸ Munirah Abd Razak et al., “Black Color and Its Relationship with Human Genetics and Life Status in Ḥadīth Perspective/Warna Hitam Dan Kaitannya Dengan Genetik Dan Taraf Manusia Dalam Perspektif Ḥadīth,” *Al-Bayan – Journal of Qur’an and Hadith Studies* 13 (2015): 47–74.

⁹ Pavel Pavlovitch, “Some Sunni Ḥadīth on the Qur’ānic Term *Kalāla* An Attempt at Historical Reconstruction,” *Islamic Law and Society* 19, no. 1 (February 2012): 86–159.

¹⁰ Jawad Syed and Abbas J. Ali, “Principles of Employment Relations in Islam: A Normative View,” *Employee Relations* 32, no. 5 (August 2010): 454–469.

¹¹ Robert Carle, “Revealing and Concealing: Islamist Discourse on Human Rights,” *Human Rights Review* 6, no. 3 (2005): 122–137.

¹² Emran El-Badawi, “From ‘Clergy’ to ‘Celibacy’: The Development of *Rahbānīyyah* between the Qur’an, Ḥadīth and Church Canon,” *Al-Bayan - Journal of Qur’an and Ḥadīth Studies* 11, no. 1 (2013): 1–14.

¹³ Adis Duderija, “The Interpretational Implications of Progressive Muslims’ Qur’an and Sunna Manhaj in Relation to Their Formulation of a Normative Muslima Construct,” *Islam and Christian-Muslim Relations* 19, no. 4 (2008): 411–429.

¹⁴ Syed Jamil Ahmed, “The ‘Non-Dit’ in the Zenana: Representations of Muslim Women in Islamic Canonical Texts, the Neo-Colonial Imagination and a Feminist Response from Bangladesh,” *Inter-Asia Cultural Studies* 7, no. 3 (2006): 431–455.

¹⁵ G. R. Hawting, “The Role of Qur’ān and Ḥadīth in the Legal Controversy about the Rights of a Divorced Woman during Her ‘Waiting Period’ (*Idda*),” *Bulletin of the School of Oriental and African Studies* 52, no. 03 (October 1989): 430–445.

¹⁶ Ahmad Asad Ibrahim, Radwan Jamal Elatrash, and Mohammad Omar Farooq, “Hoarding versus Circulation of Wealth from the Perspective of Maqasid Al-Shari’ah,” *International Journal of Islamic and Middle Eastern Finance and Management* 7, no. 1 (April 2014): 6–21.

¹⁷ Alireza Irajpour, Fereshteh Ghaljaei, and Mousa Alavi, “Concept of Collaboration from the Islamic Perspective: The View Points for Health Providers,” *Journal of Religion and Health* 54, no. 5 (October 2015): 1800–1809.

¹⁸ Mobolaji ‘Hakeem Ishola, “Fighting Corruption: An Expectation Augmented Approach,” *Humanomics* 28, no. 2 (May 2012): 133–147.

¹⁹ Abur Hamdi Usman and Mazlan Ibrahim, “Shihāb’s Thought of Ḥadīth: A Critical Analysis,” *Global Journal al-Thaqafah* 4, no. 1 (2014): 33–40.

study,²⁰ and the status of ḥadīth.²¹ *Second*, the study that analyzes ḥadīth using modern approach such as literacy approach,²² language approach,²³ critical thinking, decision based on tree algorithm,²⁴ graph theory,²⁵ contextual approach,²⁶ and narrative approach.²⁷ *Third*, the study that examines narrator figure²⁸ or ḥadīth compilation.²⁹ *Fourth*, the study that focuses on ḥadīth transmission into the outside area of

²⁰ Muhammad Qasim Zaman, "Maghazi and the Muhaddithun: Reconsidering the Treatment of 'Historical' Materials in Early Collections of Ḥadīth," *International Journal of Middle East Studies* 28, no. 1 (1996): 1–18.

²¹ Hüseyin Hansu, "Notes on the Term Mutawātir and Its Reception in Hadīth Criticism," *Islamic Law and Society* 16, no. 3–4 (November 2009): 383–408.

²² Jamal J Elias, "The Ḥadīth Traditions of A'isha as Prototypes of Self-Narrative," *Edebiyat* 7 (1997): 215–233; Burge, "Myth, Meaning and the Order of Words," 213–228.

²³ Faisal Ahmad Shah, "Arabic Language Methods and Their Effects on the Scholars' Differences in Understanding the Qur'an and Ḥadīth Texts," *Al-Bayan - Journal of Qur'an and Hadith Studies* 14, no. 1 (2016): 51–73.

²⁴ Kawther Aldhahlan et al., "Improving Knowledge Extraction of Ḥadīth Classifier Using Decision Tree Algorithm," *2012 International Conference on Information Retrieval & Knowledge Management* (2012): 148–152.

²⁵ Syed Irfan Hyder and Syed Ghazanfar Ahmad, "Towards a Database Oriented Research in Hadith Using Relational, Algorithmic and Data-Warehousing Techniques," *Al Saqafat-ul-Islamia (Islamic Culture): Research Quarterly Journal of Shaikh Zayed Islamic Center for Islamic and Arabic Studies* 19 (2008): 14–32.

²⁶ Jawiah Dakir and Faisal Ahmad Shah, "A Contextual Approach in Understanding the Prophet's Hadith: An Analysis," *Journal of Applied Science Research* 101, no. 8 (2011): 567–578.

²⁷ R Marston Speight, "Narrative Structures in the Hadith," *Journal of Near Eastern Studies* 59, no. 4 (2000): 265–271.

²⁸ Neal Robinson, "Varieties of Pronouncement Stories in Sahih Muslim: A Gospel Genre in the Hadith Literature," *Islam and Christian-Muslim Relations* 5, no. 2 (1994): 123–146; Ashley Manjarrez Walker and Michael A. Sells, "The Wiles of Women and Performative Intertextuality: A'isha, the Hadith of the Slander, and the Sura of Yusuf," *Journal of Arabic Literature* 30, no. 1 (January 1999): 55–77; Scott Lucas, "Where Are the Legal Hadīth? A Study of the Musannaf of Ibn Abī Shayba," *Islamic Law and Society* 15, no. 3 (September 2008): 283–314; Elias, "The Ḥadīth Traditions of A'isha as Prototypes of Self-Narrative."

²⁹ S. R. Burge, "Reading between the Lines: The Compilation of Hadīth and the Authorial Voice," *Arabica* 58, no. 3 (January 2011): 168–197; Christopher Melchert, "The Life and Works of Al-Nasāi," *Journal of Semitic Studies* 59, no. 2 (July 2014): 377–407.

the Middle East.³⁰ *Fifth*, comparative methodology between Shia and Sunni on the study of ḥadīth.³¹

The above reviewed literatures show that the study which analyzes ḥadīth using social network approach is not popular. Even though relational data has appeared in Hyder and Ahmad,³² however, their study focused on applying graph theory to digitizing *sanad* and *matn* into the software so that ḥadīth could be studied using various modern approach. Meanwhile, Dini, Aidi, and Sartono's³³ research have utilized SNA even though it only focuses on the narrator's centrality and narrator's domicile city and ignores the *matn* ḥadīth. This research intends to continue what has been started by Hyder & Ahmad³⁴ and Dini, Aidi, and Sartono³⁵ by applying SNA to construct a new knowledge based on data which refers to *sanad* and *matn* of the ḥadīth.

³⁰ Faisal Ahmad Shah, "Terjemahan Ḥadīth Nabi S.A.W Ke Dalam Bahasa Melayu: Analisis Terhadap Kitab Riyad Al-Salihin Terbitan Jakim," *Al-Bayan - Journal of Qur'an and Hadith Studies* 9, no. 1 (2011): 63–93; Ahamad Asmadi Sakat et al., "Implementation of Ḥadīth Methodology In Translated Literature of Sheikh Daud Al-Fatani," *Advances in Natural and Applied Sciences* 5, no. 5 (2011): 562–566; Latifah Abdul Majid et al., "Hadith Written in Early Islam in Malay Region," *Advances in Natural and Applied Sciences* 6, no. 3 (2012): 472–477; Asma Sayeed, "Gender and Legal Authority: An Examination of Early Juristic Opposition to Women's Hadith Transmission," *Islamic Law and Society* 16, no. 2 (2009): 115–150.

³¹ Asma Afsaruddin, "An Insight into the Hadith Methodology of Jamal Al-Din Ahmad b. Tawus," *Der Islam* 75 (1995): 25–46; Serdar Demirel, "The Impact of Ḥadīth Perception on Disputes between Ahl Al-Sunnah and Al-Shiah Al-Imamiyyah Al-Ithna 'Ashariyyah," *Intellectual Discourse* 19 (2011): 245–262; Adis Duderija, "A Paradigm Shift in Assessing/Evaluating the Value and Significance of Hadith in Islamic Thought: From 'ulūmu-l-Isnād/Rijāl to 'Usūlu-l-Fiqh," *Arab Law Quarterly* 23, no. 2 (2009): 195–206; Seyyed Hossein, Seyed Mousavi, and Hassan Shojae Bahar, "The Blasphemy by Death of Ignorance, Based on Acknowledgement Hadith," *The Social Science* 11, no. 5 (2016): 754–759.

³² Hyder and Ahmad, "Towards a Database Oriented Research in Ḥadīth Using Relational, Algorithmic and Data-Warehousing Techniques," 14–32.

³³ Sekti Kartika Dini, Muhammad Nur Aidi, and Bagus Sartono, "Social Network Analysis of Ḥadīth Narrator(Case Study: Shahih Ḥadīth of Imam Bukhari from Software Ensiklopedi Hadits Kitab 9 Imam)," *International Journal of Scientific & Engineering Research* 8, no. 2 (2017): 176–181.

³⁴ Hyder and Ahmad, "Towards a Database Oriented Research in Ḥadīth Using Relational, Algorithmic and Data-Warehousing Techniques," 14–32.

³⁵ Dini, Aidi, and Sartono, "Social Network Analysis of Ḥadīth Narrator(Case Study: Shahih Ḥadīth of Imam Bukhari from Software Ensiklopedi Hadits Kitab 9 Imam)."

The social networking is then analyzing the connection among several actors who facilitate interaction among them. In the context of the study of ḥadīth, the process of transmitting ḥadīth from the Prophet to the companion, from the companion to the *tābi'īn*, from the *tābi'īn* to the *tābi' al-tābi'īn*, and so on, shows the existence of ties, connection, and social relations. The social interaction that produces a specific pattern regularly will create a social structure that has structural variables such as network size, network density, reciprocity, diameter and distance, clustering, transitivity, centrality, betweenness, and closeness.³⁶ Scientists have developed a popular quantitative method (SNA) to explain social networks and to analyze opportunities and constraints of individual actions and collective actions in particular social structures. The unit of analysis of SNA is not an individual, but a group of actors, a network or social ties among the actors.

This research uses a mixed approach. Qualitative approaches, especially content analysis,³⁷ are used to interpret ḥadīth that contain environmental messages. To capture the message on the environment in each ḥadīth, this research coding each ḥadīth containing the norms of environmental preservation (orders, prohibitions, or wisdom), physical objects of the environment (fire, water, soil, air, rivers, animals, forests), and certain actions both individuals or collective actions related to the environment. The coding process uses the ATLAS.ti 8³⁸ (qualitative data processing software) application. The coding process is followed by building a matrix of *sanad* relations and ḥadīth narrators that contain data on the year of death, sex, age, domicile, and type of generation.

The relation matrix is a raw data that will be processed further with the UCINET³⁹ application. Even though the traditions of the ḥadīth are one-way (from A to B), however, the social interactions

³⁶ Stanley Wasserman and Katherine Faust, *Social Network Analysis: Method and Applications* (Cambridge, UK: Cambridge University Press, 1994).

³⁷ Matthew Lombard, Jennifer Snyder-Duch, and Cheryl Campanella Bracken, "Content Analysis in Mass Communication: Assessment and Reporting of Inter-coder Reliability," *Human Communication Research* 28, no. 4 (2002): 587–604.

³⁸ Thomas Muhr, "ATLAS.Ti" (Berlin, Germany: ATLAS.ti Scientific Software Development GmbH, 1993), <https://atlasti.com/about-atlas-ti/>.

³⁹ S.P. Borgatti, M.G. Everett, and L.C. Freeman, "UCINET for Windows: Software for Social Network Analysis" (Massachusetts, USA: Analytic Technologies, 2002), <https://sites.google.com/site/ucinetsoftware/home>.

between the narrators are two-way relationship. Starting from this understanding, the matrix of relations that are reciprocal in nature makes it easier for researchers to calculate the structural attributes of the social network of ḥadīth narrators. While the quantitative approach is used to explain the structural attributes of social networks (centrality, betweenness, and closeness) of environmental ḥadīth narrators. This research uses data from KSB (7008 ḥadīth) in the digital version (the Encyclopedia 9 Hadis™ application) published by LIDWA PUSAKA.⁴⁰

The Environment Ḥadīth in *Ṣaḥīḥ al-Bukhārī*

This research found forty ḥadīths that could be categorized as environmental Ḥadīth as they contained orders and prohibitions related to environmental elements such as land, water, plants, animals and mining goods. The environmental message contained in these Ḥadīths includes: (a) management of natural resources in the livestock, agriculture, mining, and forestry; (b) management of water resources; (c) morals towards animals; (d) environmental hygiene and health; (e) personal hygiene; and (f) utilization of resources (Table 1).

Table 1 The number of Ḥadīths and the category of environment message in KSB

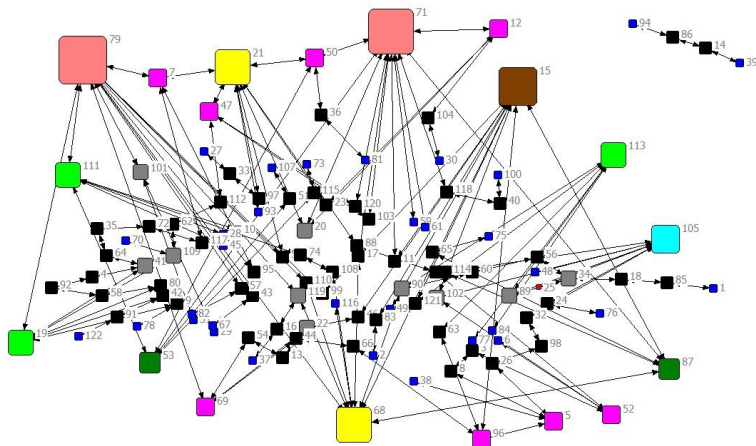
No	Ḥadīth number	Category of environment message
1.	2102, 2198, 2152, 2167, 2171, 2172, 2439, 2184, 2200	Management of natural resources in the livestock, agriculture, mining, and forestry
2.	2182, 2187, 2195, 6447	Management of water resources
3.	2190, 2191, 2192, 5091, 2155, 2796, 3713, 3063, 1697, 3072, 3054	Morality towards animals
4.	232, 380, 390, 391, 392, 393, 394, 395, 396, 438, 711, 5192, 5819	Hygiene and environmental health
5.	604, 628	Personal hygiene
6.	4974	Utilization of resources

⁴⁰ Lidwa Pustaka, “Ensiklopedia 9 Hadist” (Jakarta, Indonesia: Lidwa Pustaka, 2008), <http://store.lidwa.com/get/>.

The Network of Environment Ḥadīth Narrators

Forty environment ḥadīths in the KSB have been narrated by 122 narrators who had passed away between 36 H - 252 H and lived in 14 cities (Baghdad, Basrah, Bukhara, Hait, Himash, Himsh, Kufah, Medina, Maru, Marur Rawdz, Syam, Thabariyah, Yamamah, and Yemen). They come from companion, *ṭabiʿīn*, and *ṭabiʿ al-ṭabiʿīn* generations. There were only 3 female narrators: ‘A’ishah bt. Abī Bakr, Asma‘ bt. Abī Bakr, and Hafṣah bt. ‘Umar b. al-Khaṭṭāb. 122 narrators of the environment ḥadīth has 53 *kunyah*: Abu al-Khaththab, Abu ‘Abdullāh, Abu ‘Abd al-Raḥmān, Abu Ahmad, Abu al-Abbas, Abu al-Aswad, Abu al-Haitsam, Abu al -Harits, Abu al-Hasan, Abu al-Hashin, Abu al-Mundzir, Abu al-Walid, Abu al-Yaman, Abu Amru, Abu an-Nadlor, Abu an-Najasyiy, Abu an-Nu'man, Abu Awamah , Abu Ayyub, Abu Bakar, Abu Bistham, Abu Bisyr, Abu Daud, Abu Hamzah, Abu Hurairah, Abu Ibrahim, Abu Ishaq, Abu Isma'il, Abu Ja'far, Abu Khalid, Abu Lubabah, Abu Muhammad, Abu Nasr, Abu Nu'aim, Abu Rafi ', Abu Raja, Abu Sahal, Abu Saʿīd, Abu Salam, Abu Salamah, Abu Shalih, Abu Taubah, Abu ‘Umar, Abu Umayyah, Abu Urwah, Abu Usamah, Abu Uthman, Abu Ya' qub, Abu Yazīd, Abu Yusuf, Abu Zaid, Abu Zakariya, and Umm ‘Abdullāh. Figure 1 visualizes a network of 122 environmental ḥadīths narrators in the KSB. This network has 301 ties with a density level reaching up to 0.997. In other words, almost all narrators in the network are connected to one another.

Figure 1 The Social Network of Environment Ḥadīth Narrator



Note:

No	Narrator name	No	Narrator name
1	‘Abān b. Yazīd	62	Isra’īl b. Yūnus b. Abī Ishāq
2	‘Abd al-‘Azīz b. Abī Rawwād Mayma’ūn	63	Ja‘far b. Ilyās b. Abī Wahshiyah
3	‘Abd al-Ḥamīd b. Dīnār	64	Jābir b. ‘Abdullāh b. Amr b. Ḥaram
4	‘Abdul Mālīk b. ‘Abd al- ‘Azīz b. Jurayj	65	Jarīr b. Ḥāzim b. Zayd
5	‘Abdullāh b. ‘Abbās b. ‘Abd al-Muṭallib b. Hashīm	66	Kathīr b. Kathīr b. al-Muṭallib b. Abī Widā’ah
6	‘Abdullāh b. ‘Abd al- Wahhāb	67	Khālīd b. Zayd b. Kulayb
7	‘Abdullāh b. ‘Abd al- Raḥmān b. ‘Awf	68	Layth b. Sa‘ad b. ‘Abd al- Raḥmān
8	‘Abdullāh b. al-Ḥārith	69	Ma‘mar b. Rashīd
9	‘Abdullāh b. al-Mubārak b. Wāḍiḥ	70	Maḥmūd b. Ghaylān
10	‘Abdullāh b. al-Zubayr b. al- ‘Awwām b. Khuwaylid b. Asad	71	Mālīk b. Anas b. Mālīk b. Abī Amīr
11	‘Abdullāh b. Dīnār, mawlā Ibn ‘Umar	72	Mu‘āwiyah b. Salām b. Abī Salām Mamthūr
12	‘Abdullāh b. Dhakwān Abū az-Zanād	73	Mu‘allā b. Asad
13	‘Abdullāh b. Muḥammad b. ‘Abdullāh b. Ja‘far b. al- Yaman	74	Muḥammad b. ‘Abd al- Raḥmān b. Nawfal b. al-Aswad
14	‘Abdullāh b. ‘Ubaydillāh b. Mulaykah	75	Muḥammad b. al-Faḍl
15	‘Abdullāh b. ‘Umar b. al- Khaṭṭāb b. Nufayl	76	Muḥammad b. Bashshār b. ‘Uthmān
16	‘Abdullāh b. Wahab b. Muslim	77	Muḥammad b. Faḍl
17	‘Abdullāh b. Yūsuf	78	Muḥammad b. Muqāṭil
18	‘Abd al-Raḥmān b. al- Mubārak b. ‘Abdullāh	79	Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb
19	‘Abd al-Raḥmān b. Amr b.	80	Muḥammad b. Yūsuf b. Wāqīd

	Abī Amr		b. ‘Uthmān
20	‘Abd al-Raḥmān b. Hurmūz	81	Muḥammad b. Ziyād
21	‘Abd al-Raḥmān b. Ṣakhr	82	Mūsā b. Ismā‘īl
22	‘Abd al-Razāq b. Hammam b. Nāfi‘	83	Mūsā b. ‘Uqbah b. Abī Ayyāsh
23	‘Abd al-Raḥmān b. Hurmūz	84	Musaddad b. Musrihad b. Musribal b. Mustawrid
24	‘Abd al-Ṣamad b. ‘Abd al-Wārith b. Sa‘īd b. Dhakwān	85	Muslim b. Ibrāhīm
25	Adam b. Abū Iyās	86	Nāfi‘ b. ‘Umar b. ‘Abdullāh b. Jāmil b. Amīr
26	‘Adī b. Thābit	87	Nāfi‘, mawlā Ibn ‘Umar
27	Aḥmad b. Muḥammad b. al-Walīd b. ‘Uqbah al-Azraq b. Amr	88	Nufay’ b. Rāfi‘
28	‘Ā’ishah bt. Abī Bakr al-Ṣiddīq	89	Qatādah b. Da‘amah b. Qatādah
29	Al-Faḍl b. Dukayn b. Ḥammād b. Zuhayr	90	Qutaibah b. Sa‘īd b. Jamil b. Tharīf b. ‘Abdullāh
30	Al-Ḥakam b. Nāfi‘	91	Rāfi‘ b. Khudayj b. Rāfi‘
31	‘Alī b. ‘Abdullāh b. Ja‘far b. Nājiḥ	92	Rawḥ b. ‘Ubādah b. al-‘Alā
32	Al-Minhal b. Amr	93	Sa‘ad b. Mālīk b. Sinān b. ‘Ubayd
33	Amr b. Yaḥyā b. Sa‘īd b. Amr b. Sa‘īd b. al-‘Aṣ	94	Sa‘īd b. Abī Maryam b. al-Ḥakam b. Muḥammad b. Sālīm
34	Anas b. Mālīk b. al-Nadhīr b. Ḍamḍam b. Zayd b. Ḥaram	95	Sa‘īd b. al-Musayyab b. Ḥazan b. Abī Wahab b. Amr
35	Al-Rābi‘ b. Nāfi‘	96	Sa‘īd b. Jubayr b. Hishām
36	Al-Rābi‘ b. Muslim	97	Sa‘īd b. Amr b. Sa‘īd b. al-‘Aṣ
37	Aṣbāgh b. al-Faraj b. Sa‘īd	98	Sa‘īd b. Jubayr b. Hishām
38	‘Aṣim b. Sulaymān	99	Sālīm b. ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb
39	Asma‘ bt. Abī Bakr al-Ṣiddīq	100	Sufyān b. Abī Zuhayr
40	Al-Sā‘ib b. Yazīd b. Sa‘īd b. Thumāmah b. al-Aswad	101	Sufyān b. ‘Uyaynah b. Abī ‘Imrān Maymūn
41	‘Aṭa’ b. Abī Rabbāh Aslam	102	Sulaymān b. Ḥarb b. Bujayl
42	‘Aṭa’ b. Shuhayb	103	Sumayya, mawlā Abū Bakr b. ‘Abd al-Raḥmān b. al-Ḥārith b. Hishām

43	‘Aṭa’ b. Yazīd	104	Shu‘ayb b. Abī Ḥamzah Dīnār
44	Ayyūb b. Abī Tammimah Kaysān	105	Shu‘bah b. al-Ḥajjāj b. al-Warad
45	Al-Zubayr b. al-‘Awwām b. Khuwaylid	106	Thābit b. Aslam
46	Bashīr b. ‘Abd al-Mundhir b. Zubayr b. Zayd b. Umayyah	107	‘Ubayd b. Ismā‘īl
47	Dhakwān	108	‘Ubaydullāh b. Abī Ja‘far
48	Ḥafṣ b. ‘Umar b. al-Ḥārith b. Sakhbarah	109	‘Ubaidullāh b. Mūsā b. Abī al-Mukhtār Badzam
49	Ḥafṣah bt. ‘Umar b. al-Khaṭṭāb	110	‘Uqayl b. Khālīd b. ‘Uqayl
50	Ḥammād b. Salamah b. Dīnār	111	‘Urwah b. al-Zubayr b. al-‘Awwam b. Khuwaylid b. Asad b. ‘Abd al-‘Izz
51	Ḥammād b. Usāmah b. Zayd	112	‘Uthmān b. ‘Aṣim b. Ḥusayn
52	Ḥammād b. Zayd b. Dirhām	113	Waḍḍāḥ b. ‘Abdullāh, mawlā Yazīd b. ‘Aṭa’
53	Hishām b. ‘Urwah b. al-Zubayr b. al-‘Awwam	114	Wāqīd b. Muḥammad b. Zayd b. ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb
54	Hishām b. Yūsuf	115	Wuhayb b. Khālīd b. ‘Ajlān
55	Ḥumayd b. ‘Abd al-Raḥmān b. Auf	116	Yahyā b. ‘Abdullāh b. Bukayr
56	Ḥumayd b. Abī Ḥumayd	117	Yahyā b. Abī Kathīr Ṣālīḥ b. al-Mutawakkil
57	Ibrāhīm b. Sa‘ad b. Ibrāhīm b. ‘Abd al-Raḥmān b. Awf	118	Yazīd b. ‘Abdullāh b. Kushayfah b. ‘Abdullāh b. Yazīd
58	Ishāq b. Manshūr b. Bahram	119	Yūnus b. Yazīd b. Abī an-Najjād
59	Ismā‘īl b. ‘Abdullāh b. ‘Abdullāh b. Uways	120	Zayd b. Aslam
60	Ismā‘īl b. Ja‘far b. Abī Kathīr	121	Zayd b. Jubayr b. Ḥirmal
61	Ismā‘īl b. ‘Abdullāh b. ‘Abdullāh b. Uways	122	Zuhayr b. Rāfi‘ b. ‘Adī b. Zayd b. Jashm b. Ḥārithah

Based on their centrality score, there are some dominant narrators in this network: (a) Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb (b) Mālīk b. Anas b. Mālīk b. Abī Amīr; (c)

‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl; (d) ‘Abd al-Raḥmān b. Ṣakhr; (e) Layth b. Sa‘ad b. ‘Abd al-Raḥmān; (f) Shu‘bah b. al-Ḥajjāj b. al-Warad; (g) Waḍḍah b. ‘Abdullāh, mawlā Yazīd b. ‘Aṭā; (h) ‘Urwah b. al-Zubayr b. al-‘Awwam b. Khuwaylid b. Asad b. ‘Abd al-‘Izz and (i) ‘Abd al-Raḥmān b. Amr b. Abī Amr. As dominant actors, Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb and Mālīk b. Anas b. Mālīk b. Abī Amīr will influence this network more than other narrators. Based on its centrality score, Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb will receive from or send the message to 0.107 percent (156 narrators) network members.

The idea behind the centrality score is that the more narrators interact (accept or transmit the ḥadīth) with other narrators, the higher their centrality score. In other words, the narrators with a lot of memorized ḥadīth are not necessarily the dominant narrators in the network of ḥadīth narrators when interactions (receiving or transmitting ḥadīth) with other narrators are minimal. The amount of ḥadīth memorization is not essential, but how many number of interactions between narrators has happened is. For example, Abū Hurayrah, a companion who memorized abundant ḥadīth, has only a centrality score of 0.074 percent in this network. This score far below from Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb and Mālīk b. Anas b. Mālīk b. Abī Amīr. Abū Hurayrah only gets the fourth position as the dominant narrators in the environmental ḥadīth network.

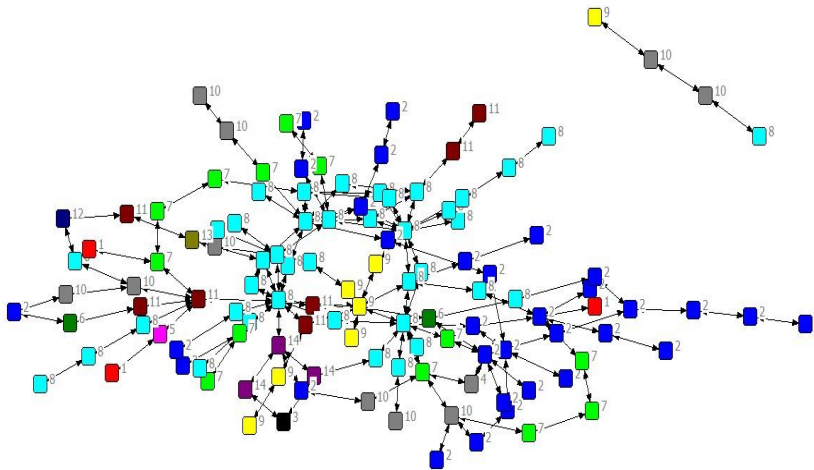
This research found one isolated network (network ḥadīth narrator does not connect to the main network) (Figure 1). This network connects four narrators: Sa‘īd b. Abī Maryam b. al-Ḥakam b. Muḥammad b. Sālīm, Nāfi‘ b. ‘Umar b. ‘Abdullāh b. Jamīl b. Amīr, ‘Abdullāh b. ‘Ubaydillāh b. Mulaykah, Asma‘ bt. Abī Bakr al-Ṣiddīq. These narrators narrate ḥadīth number 2.191 (the Encyclopedia of 9 ḥadīth version) or number 2.364 (Faṭḥ al-Bārī version). The content of ḥadīth number 2.191 or number 2.364 is:

“Having told to us Ibn Abī Maryam (Sa‘īd b. Abī Maryam b. al-Ḥakam b. Muḥammad b. Sālīm), having told to us Nāfi‘ b. ‘Umar (Nāfi‘ b. ‘Umar b. ‘Abdullāh b. Jamīl b. Amīr) from Ibn Abī Mulaykah (‘Abdullāh b. ‘Ubaydillāh b. Mulaykah) from Asma‘ bt. Abī Bakr (Asma‘ bt. Abī Bakr al-Ṣiddīq) that the Prophet carried out the *ṣalāt khusūf* (eclipse prayer) then said: “Hell is brought

near to me until I say, ‘Ya Rabb, I am with them. When at that time I saw a woman’. Nāfi‘ said: I assumed he (Ibn Abī Mulaykah) said: “clawed by a cat.” I asked: “What caused that? They replied: “The woman held the cat to death because of starvation.”

Meanwhile, among the 14 cities where the ḥadīth narrators lived, Medina, Basrah, and Kufah are the three most populated cities of the narrators (see Figure 2). For the Medina, this finding is not too surprising because of its status as the center of Islamic government, both in the era of the Prophet and the *Khulafā’ al-Rāshidīn*, except for the reign of ‘Alī b. Abī Ṭālib. For the Basra and Kufah (former Persian region), this fact was the impact of the conquest of the Persian Empire in the era of the Caliph Abū Bakr al-Ṣiddīq and the election of the city of Baghdad as the capital of the Abbasid Caliphate.⁴¹

Figure 2 The Cities of Environment Ḥadīth Narrator



⁴¹ J J Saunders, *A History of Medieval Islam* (New York, USA: Taylor & Francis, 2002); John L. Esposito, *The Oxford History of Islam* (Oxford, UK: Oxford University Press, 1999); Ira M. Lapidus, *A History of Islamic Society* (Cambridge, UK: Cambridge University Press, 2014).

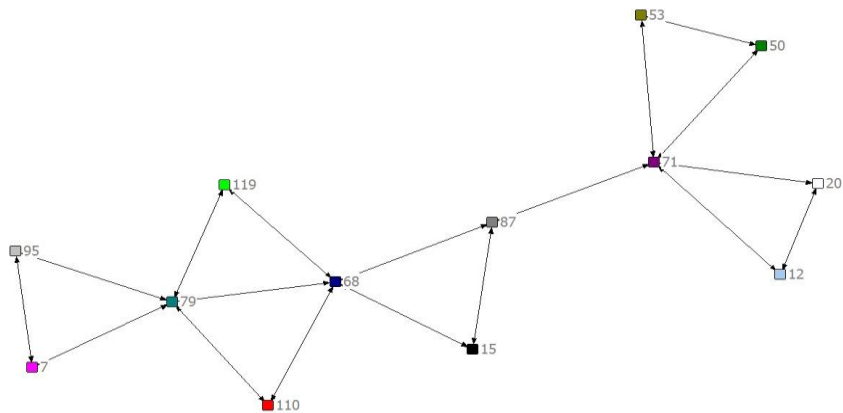
Note:

1. Baghdad	4. Hait	7. Kufah	10. Marur Rawdz	13. Yamamia
2. Bashrah	5. Himash	8. Madinah	11. Syam	14. Yaman
3. Bukhara	6. Himsh	9. Maru	12. Thabariyah	

The network of environment ḥadīth narrators has six sub-groups (see Figure 2):: (a) Layth b. Sa‘ad b. ‘Abd al-Raḥmān (68), Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb (79), ‘Uqayl b. Khālīd b. ‘Uqayl (110); (b) Layth b. Sa‘ad b. ‘Abd al-Raḥmān (68), Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb (79), Yūnus b. Yazīd b. Abī al-Najjād (119); (c) ‘Abdullāh b. ‘Abd al-Raḥmān b. ‘Awf (7), Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdillāh b. Shihāb (79), Sa‘īd b. al-Musayyab b. Ḥazan b. Abī Wahab b. Amr (95); (d) ‘Abdullāh b. Dhakwān Abū al-Zanād (12), ‘Abd al-Raḥmān b. Hurmuz (20), Mālīk b. Anas b. Mālīk b. Abī Amīr (71); (e) ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl (15), Layth b. Sa‘ad b. ‘Abd al-Raḥmān (68), Nāfi‘, mawlā Ibn ‘Umar (87); and (f) Ḥammād b. Salamah b. Dīnār (50), Hishām b. ‘Urwah b. al-Zubayr b. al-‘Awwam (53), and Mālīk b. Anas b. Mālīk b. Abī Amīr (71).

In this sub-group, Layth b. Sa‘ad b. ‘Abd al-Raḥmān (old *tābi‘ al-tābi‘īn*/ died in 175 H/Maru), Mālīk b. Anas b. Mālīk b. Abī Amīr (old *tābi‘ al-tābi‘īn*/died in 179 AH/ Medina), and Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb (mid *tābi‘ al-tābi‘īn*/ died 124 H/ Medina) became critical because they participated in more than one sub-group. The only companion generation who participated in this sub-group was Ibn ‘Umar (‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl). However, in this sub-group Nāfi‘, the *mawlā* of Ibn ‘Umar (ordinary *tābi‘īn*/ died 117 H/ Medina) position became very central because it became a bridge to connect with *tābi‘ al-tābi‘īn* generations (Layth b. Sa‘ad b. ‘Abd al-Raḥmān with Mālīk son of Anas, son of Mālīk, son of Abī Amīr). Without Nāfi‘, *mawlā* Ibn ‘Umar, Mālīk b. Anas b. Mālīk b. Abī Amīr would be isolated from the sub-group of ḥadīth narrators.

Figure 3 Sub-group in the Network of Environment Ḥadīth Narrators



Note:

7	‘Abdullāh b. ‘Abd al-Raḥmān b. Awf (middle <i>tābi‘īn</i>)	71	Mālik b. Anas b. Mālik b. Abī Amīr (old <i>tābi‘ al-tābi‘īn</i>)
12	‘Abdullāh b. Dhakwān Abū al-Zanād (ordinary <i>tābi‘īn</i>)	79	Muḥammad b. Muslim b. ‘Ubaydillāh b. ‘Abdullāh b. Shihāb (middle <i>tābi‘ al-tābi‘īn</i>)
15	‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl (<i>companion</i>)	87	Nāfi‘, mawlā Ibn ‘Umar (ordinary <i>tābi‘īn</i>)
20	‘Abd al-Raḥmān b. Hurmuz (middle <i>tābi‘īn</i>)	95	Sa‘īd b. Abī Musayyab b. Ḥazan b. Abī Wahab b. Sālīm (old <i>tābi‘īn</i>)
50	Ḥammad b. Salamah b. Dimar (middle <i>tābi‘ut tābi‘īn</i>)	110	‘Uqayl b. Khālīd b. ‘Uqayl (<i>tābi‘īn not meet companion</i>)
53	Hishām b. ‘Urwah b. al-Zubayr b. al-‘Awwam (old <i>tābi‘ul atba</i>)	119	Yūnus b. Yazīd b. Abī al-Najjād (old <i>tābi‘ al-tābi‘īn</i>)
68	Layth b. Sa‘ad b. ‘Abd al-Raḥmān (old <i>tābi‘ut tābi‘īn</i>)		

Conclusion

This article aims to analyze the *matn* ḥadīth related to the environmental management and the *sanad* ḥadīth using SNA. From the *matn* point of view, this research found six themes of the environmental ḥadīth in KSB. This finding complements the results of previous studies that have not touched this theme. From the *sanad* point of view, the research reveals the important role of Muḥammad b. Muslim b. ‘Ubaydah b. ‘Abdullāh b. Shihāb (middle *tābi‘ al-tābi‘īn*), Mālik b. Anas b. Mālik b. Abī Amīr Mālik b. Anas b. Mālik b. Abī Amīr (old *tābi‘ al-tābi‘īn*), ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb b. Nufayl (companion) in the network of environment ḥadīth narrators in KSB. This finding could be a scientific basis for conducting further research on the progress of these three narrators in the narration of the ḥadīth.

As revealed in Figure 1 and Figure 2, the SNA method was successful in revealing the existence of isolated narrators of ḥadīth networks even though the chain of *sanads* was unbroken so that the quality of the ḥadīth remained valid (*ṣaḥīḥ*). The question is, why is a ḥadīth only circulating among limited narrators? The isolated narrators, ideally, would be used as a starting point to criticize the degree of ḥadīth validity. Although the narrators met the conventional criteria of ḥadīth narrator (i.e fair, *thiqqa*, *thābit*, and *ḥāfiẓ*), the ḥadīth which is narrated by the isolated narrators had not undergone a process of triangulation among the narrators so that their validity status could be criticized. In the case of ḥadīth number 2.191, for example, it was very illogical that the sentences of the Prophet were only heard by Asma‘ bt. Abī Bakr al-Ṣiddīq when he finished carrying out eclipse prayers whose assumptions were carried out collectively, except the Prophet had carried out eclipse prayer alone. Also, this ḥadīth tends to stand alone not connected with other traditions in the KSB or other ḥadīth books. Even so, from the *matn* perspective, ḥadīth number 2.191 still contains a positive message.

SNA is a modern technique that allows researchers to visualize the relations of ḥadīth narrators. If Juynboll⁴² identifies the form of ḥadīth narrator’s relation into three types: stand-alone, spider, and combination, then the SNA method can produce a very sophisticated form of narrator’s relation, depending on the number of narrators

⁴² G. H. A Juynboll, *Encyclopedia of Canonical Hadith* (Leiden, Netherland: Koninklijke Brill, 2007), xxiii.

and the number of relations between narrators formed in the process of transmission and ḥadīth circulation. The SNA answered Juynboll's criticism of the classical approach to the study of ḥadīth because it was less concerned with the overlapping relations of the ḥadīth narrators. The SNA was able to identify the narrators who were dominant in the ḥadīth and sub-group narrators' in a network of specific ḥadīth. Although the results of the SNA analysis cannot be used as a basis to reduce the degree of ḥadīth validity, from example from *ṣaḥīḥ* to *ḍaʿīf*, it will significantly help ḥadīth researchers to find a network of isolated narrators.

Another exciting finding relates to the female ḥadīth narrators. As shown above, there were only three female narrators (ʿĀ'isha bt. Abī Bakr, Asma' bt. Abī Bakr, and Ḥafṣah bt. ʿUmar b. al-Khaṭṭāb) participated in the environment ḥadīth narrators. Beside the parent-children relationship, the husband-wife relationship also makes the quality of ḥadīth more valid. However, the study of the female ḥadīth narrators is still very rare. In the future, the female ḥadīth narrators need to get serious attention from scientists in the country.

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