

## THE ADVERSE EFFECTS OF RECRUITING NON-EXPERT OFFICIALS (A STUDY OF THE PREDICTIVE HADITH: ENTRUSTING AFFAIRS TO NON-EXPERTS)

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**Abstrak:** Artikel ini mengelaborasi dan menganalisa makna hadis prediktif tentang Menyerahkan Urusan Kepada Bukan Ahliya kemudian mengkritik otentisitasnya, menganalisis kandungan dan implementasinya dalam konteks kekinian. Metode yang digunakan adalah metode tahlili dan tehnik interpretasi tekstual, intertekstual, dan kontekstual dengan pendekatan multidisipliner. Sebelum mengkritik otentisitas hadis berdasarkan kaidah kesahihan hadis, terlebih dahulu melakukan takhrij al-hadits dengan menggunakan kata kunci d} uyi'at al-amanah. Setelah mengetahui kualitas hadis yang ditelusuri dalam studi ini sebagai hadis sahih, maka dilanjutkan dengan studi ma'a'ni al-hadis. Hasil penelitian menunjukkan bahwa hadis Nabi tersebut berkualitas sahih. Studi ini menunjukkan bahwa hadis prediktif "Menyerahkan urusan kepada bukan ahlinya merupakan tanda akan terjadinya kiamat" riwayat Ahmad bin Hanbal, dari segi kuantitas tergolong hadis garib, karena jalur periwayatnya dari tingkat sahabat (a'la) sampai dengan periwayat tingkat ke empat adalah tunggal. Dari segi kualitas sanad dan matan tergolong hadis hasan, karena salah seorang dari periwayatnya yaitu Fulaih berdasarkan kesimpulan penilaian ulama kritikus hadis, dia kurang d}a'bit}. Tetapi karena adanya jalur sanad al-Bukhari maka hadis tersebut naik derajatnya menjadi sahih ligairih. Dengan demikian, hadis tersebut memiliki otoritas hukum untuk dijadikan sebagai argument (hujjah).

**Kata Kunci:** hadis; amanah; Ahl, al-Sa'at; Ma'nil hadis

**Abstract:** This article elaborates and analyzes the meaning of the predictive Hadith about Handing over affairs to non-experts, then criticizes its authenticity and analyzes its content and implementation in the present context. The method used is the tahlili method and textual, intertextual, and contextual interpretation techniques with a multidisciplinary approach. Before criticizing the authenticity of the Hadith based on the rules of hadith validity, first, perform takhrij al-hadits by using the keyword d} uyi'at al-amanah. After recognizing the quality of the traditions traced in this study as sahih traditions, a study of ma'a'ni al-hadith followed. The results show that the Prophetic tradition is of sahih quality. This study shows that the predictive hadith "Handing over affairs to non-experts is a sign of the end of the world," narrated by Ahmad ibn Hanbal, in terms of quantity, is classified as a garib hadith because the narrator's line from the level of the companion (a'la) to the fourth level of the narrator is single. Regarding the quality of the sanad and matan, it is classified as a hasan hadith because one of the narrators, Fulaih, based on the conclusion of the assessment of the hadith critics, was not d}a'bit}. However, due to the existence of al-Bukhari's chain of transmission, the Hadith rises to the level of sahih ligairih. Thus, the Hadith has legal authority to be used as an argument (hujjah).

**Keywords:** hadis; amanah; Ahl, al-Sa'at; Ma'nil hadis

## A. INTRODUCTION

Recruitment is the process of determining and attracting job applicants capable of working in an agency. This process begins when applicants are sought and ends when their applications are submitted or collected. The result is a pool of applicants for prospective officials to be selected and selected.<sup>1</sup> Therefore, recruitment is the process of searching, finding, inviting, and determining a number of people as prospective officials with certain characteristics as determined in human resource planning. The results obtained from the recruitment process will enter the selection process to determine the most suitable candidates to fill certain positions in an organization or institution. Implementing recruitment and selection is a very important, crucial task and requires great responsibility because the quality of human resources that will be placed is related to how the recruitment process is carried out.

A position is a permanent work environment containing certain functions that, as a whole, will reflect an organization's or state's goals and work procedures. In order to run to achieve state goals, the position requires a representative called an official, according to Bagir Manan.<sup>2</sup> Positions and officials are an inseparable unity. The Prophet emphasized that the position is a mandate from Allah swt., entrusted to someone, he/she must always be vigilant in maintaining the mandate. Because if he is not vigilant, the position can cause humiliation for him/her.<sup>3</sup> The official recruitment mechanism's quality greatly affects the appointed officials' quality.

Predictive hadiths are sayings or statements of the Prophet (*hadith qauliyah*) that describe an event that will occur in the future both before and after the Prophet died, and are information supported by revelation as evidence of the truth of the

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<sup>1</sup> Jurnal Dinamika Pemerintahan Vol.2, (Agustus 2019), pp. 115 - 139

<sup>2</sup> Opini, Rekrutmen Jabatan Publik. Indonesia.id/re

<sup>3</sup> Imam Muslim, *Al-Jami' al-Shahih li Muslim* no. hadis 1825 dalam aplikasi Hadis *Jami' al-Kutub al-Tis'ah*.

message brought as well as *i'ja>z*.<sup>4</sup> The Prophet himself did not know anything unseen except after guidance and information from Allah swt.<sup>5</sup>

The Prophet's prediction is a *tanabuāt* related to his prophetic task, which is the revelation of events that have not yet occurred but will occur sooner or later. The events are certainly inseparable from the sociological conditions of society that are always changing and developing. To understand the predictive nature of the Prophet's *Hadīth*, it is necessary to pay attention to various aspects, ranging from the semantic context and linguistic structure of the *Hadīth* text, the context of the emergence of the *Hadīth*, the position and position of the Prophet when conveying the *Hadīth*, the context of the *mukha>t}ab* who accompanied the Prophet, and how to connect the text of the *Hadīth* in the past with the present context, to capture the exact meaning, without forgetting its relevance to the dynamic present context.

One of the Prophet's predictions was made to a man who asked about the Day of Judgment. The Prophet replied, "When the trust is lost, wait for the Hour". The man asked: "How will the trust be lost?" The Prophet (peace be upon him and his progeny) replied: "If a matter is not entrusted to an expert, then wait for the Hour."

#### B. *Hadīth* Text

عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ  
أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ  
الْقَوْمِ سَمِعَ مَا قَالَ فَكَرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ

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<sup>4</sup>Abdul Rahman Sakka, *Hadis-Hadis Prediksi Nabi Saw: Studi Kritis terhadap hadis tentang Dajjal dan Imam Mahdi*, "Disertasi, Program Pascasarjana UIN Alauddin Makassar, 2014, p. 82

<sup>5</sup> Allah swt. Berfirman: *عالم الغيب فلا يظهر على غيبه أحدا إلا من ارتضى من رسول*. Artinya: (dia adalah Tuhan) yang mengetahui yang gaib, Maka Dia tidak memperlihatkan kepada seorang pun tentang yang ghaib itu. Kecuali kepada Rasul yang diridhai-Nya" (QS.*al-Jinn*:26-27).

أَيَّنَ أَرَاهُ السَّائِلُ عَنِ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ فَإِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرْ  
السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرْ السَّاعَةَ<sup>6</sup>

Meaning:

"Abu Hurairah reported: While the Prophet was in a gathering discussing a people, a Bedouin Arab suddenly came and asked: "When will the Day of Resurrection come?" The Prophet continued his conversation, while some people said: "He heard what he said, but he did not like what he said," and some said: "That he did not hear what he said" until the Prophet finally finished his speech, saying: "Where is the man who asked about the Day of Resurrection," the man said: "I, O Messenger of Allah" So the Prophet said: "When the trust is lost then wait for the Hour". So, the man asked: "How will the trust be lost?" The Prophet replied: "If a matter is handed over to a non-expert, then wait for the end of the world" (HR. Bukhari from Abu Hurairah).

### C. The *Takhrij* of Hadith

After searching for the Hadith through the *Maūsū'ah al-Hadis al-Sharīf* program and the *al-Maktabah al-Syāmilah* program using the phrases *d}uyiat*, *wussida*, and *usnida* as the keywords, it was found that: the Hadith is recorded in: Sahih al-Bukhāri Kitāb al-Riqāq chapter rafu al-amānah, no. 6015, Kitāb al-'Ilmu chapter man saala 'ilman, no. 57. Musnad Ahmad ibn Hanbal, the *Bāqī Musnad al-Muktsirīn*, Chapter *Bāqī al-Musnad al-Sābiq*, no. 8374. In the Shahīh Ibn Hibbān Juz 1, page 203, no. 104, and in the Sunan al-Baihaqī Juz 2, page 449, no. 20860.

#### 1.HR. al-Bukhari No. 6015 in the *al-Riqaq*

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<sup>6</sup>Imam al-al-Bukhari, *Shahih al-al-Bukhari* No. 57” Kitāb Ilmu dalam “CD Program *Mausū'ah al-Hadis al-Syarif*.

1. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضُيِّعَتِ الْأَمَانَةُ فَاَنْتَظِرُ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَاَنْتَظِرُ السَّاعَةَ

2. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ حَدَّثَنَا فُلَيْحُ ح و حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ فَكَّرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ أَيْنَ أَرَاهُ السَّائِلُ عَنْ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَاَنْتَظِرُ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وُسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَاَنْتَظِرُ السَّاعَةَ

2.HR. Ahmad bin Hanbal No. 8374 in the *Baqi Musnad al-Muktsirin*

حَدَّثَنَا يُونُسُ وَسُرَيْجٌ قَالَا حَدَّثَنَا فُلَيْحُ عَنْ هَلَالٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ يُحَدِّثُ الْقَوْمَ فِي مَجْلِسِهِ حَدِيثًا جَاءَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ فَكَّرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ أَيْنَ السَّائِلُ عَنْ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ إِذَا ضُيِّعَتِ الْأَمَانَةُ فَاَنْتَظِرُ السَّاعَةَ قَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَوْ قَالَ مَا إِضَاعَتُهَا قَالَ إِذَا تَوَسَّدَ الْأَمْرَ غَيْرُ أَهْلِهِ فَاَنْتَظِرُ السَّاعَةَ

1. HR. Ibnu Hibban, no. 104

104 - أخبرنا عمر بن محمد الهمداني ، قال : حدثنا محمد بن المثني ، قال : حدثنا عثمان بن عمر ، قال : حدثنا فليح ، عن هلال بن علي ، عن عطاء بن يسار ، عن أبي هريرة ، قال : بينما رسول الله ﷺ يحدث القوم ، جاءه أعرابي ، فقال : متى الساعة ؟

فمضى ﷺ يحدث ، فقال بعض القوم : سمع ما قال ، وكره ما قال . وقال بعضهم : بل لم يسمع . حتى إذا قضى حديثه ، قال : « أين السائل عن الساعة ؟ » قال : ها أنا ذا ، قال : « إذا ضيقت الأمانة ، فانتظر الساعة » ، قال : فما إضاعتها ؟ قال : « إذا اشتد الأمر ، فانتظر الساعة »

2. HR. Al-Baihaqī, n0.20860.

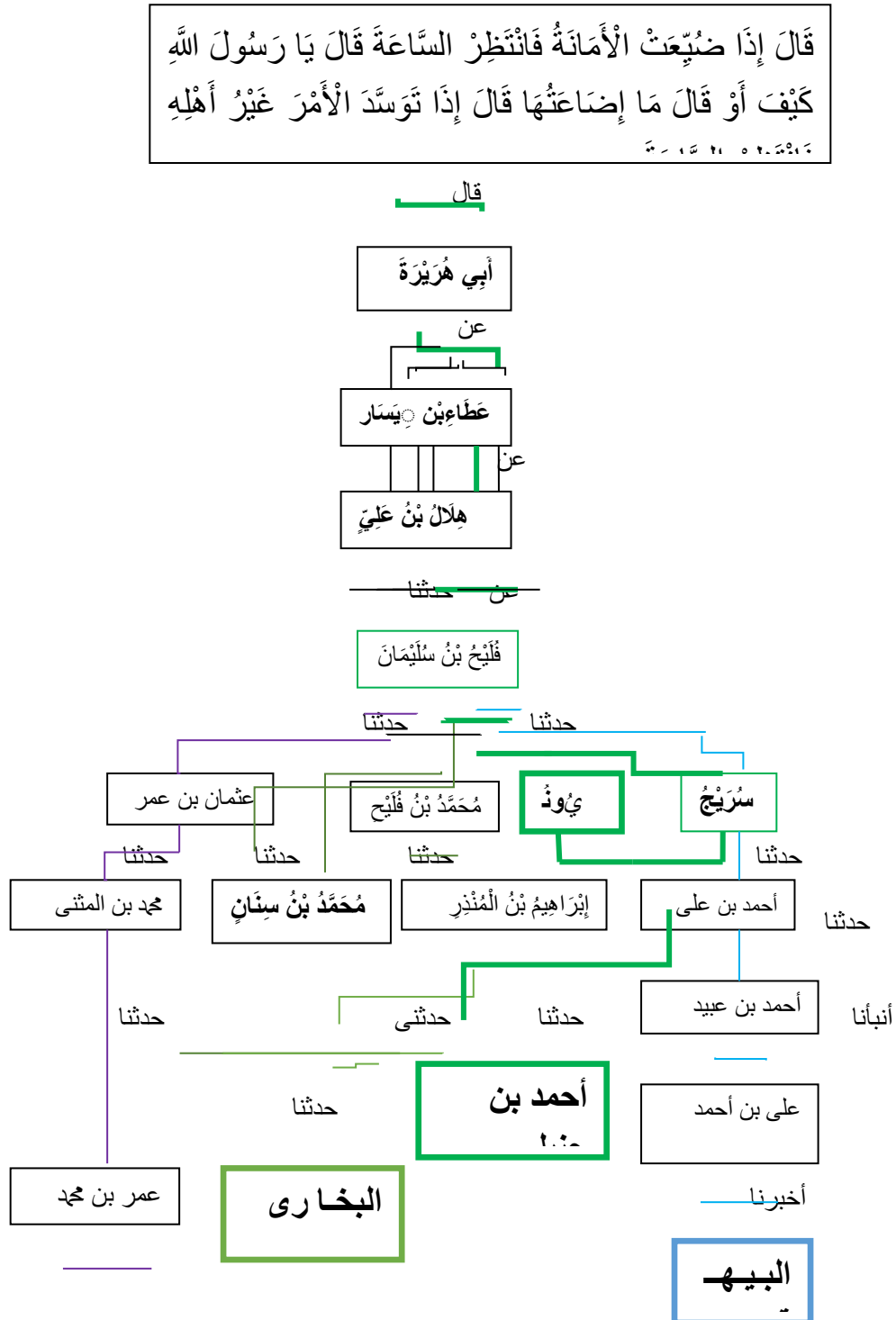
- أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَنبَانَ أَحْمَدُ بْنُ عُبَيْدٍ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ الْخَزَّازِ حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَمَا النَّبِيُّ ﷺ - جَالِسٌ فِي مَجْلِسِهِ يُحَدِّثُ الْقَوْمَ حَدِيثًا جَاءَهُ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ وَمَضَى رَسُولُ اللَّهِ ﷺ - يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ وَقَالَ بَعْضٌ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ : « أَيْنَ السَّائِلُ عَنِ السَّاعَةِ ؟ » . قَالَ : هَذَا أَنَا يَا رَسُولَ اللَّهِ . قَالَ : « إِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ » . قَالُوا : يَا رَسُولَ اللَّهِ مَا إِضَاعَتُهَا ؟ قَالَ : « إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ » . رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فُلَيْحٍ .

#### D. The I'tibār of Hadith and the Sanad Scheme

The Hadīth about the handing over affairs to non-experts as a sign of the end of the world is recorded in several books of hadīth. Four mukharrij narrated and recorded the tradition: Al-Bukhāri, Ahmad ibn Hanbal, Ibn Hibban, and Al-Baihaqī.

After knowing the existence of the Hadith, a scheme of its *sanad* path will be made. The purpose of making the *sanad* scheme is to find out the names of the narrators for the entire sanad, the method of transmission used by each narrator, and to compare all similar *sanads* to find out the *shāhid* and its *mutabi'*. The sanad scheme is as follows:

*Scheme 1: Predictive Hadith Scheme of 'Handing Over Affairs to Non-Experts'*



أخبرنا

إبن حبان

Based on the above sanad scheme, four Bukhari narrated the Hadīth, namely al-Bukhārī with two sanad lines, Ahmad ibn Hanbal, Ibn Hibbān, and al-Baihaqī, each with one sanad line, so it can be understood that the Hadīth has five sanad lines plus the tahwīl sanad line found in the sand of al-Bukhārī and one in the sand of Ahmad ibn Hanbal.

Abu Hurayrah received the Hadith and then transmitted it to 'Atāb. Yasar, then received by Hilāl b. 'Alī, then Fulaih b. Sulaiman was received by five of his students, namely Suraij-Ahmad b. 'Ali-Ahmad b. Ubaid-Ali b. Al-Baihaqi accepted Muhammad. It was accepted and recorded by Ahmad bin Hanbal from Yunus. From Muhammad bin Fulaih-Ibrahim bin al-Mundzir and Muhammad bin Sulaiman, al-Bukhari accepted and codified it. Furthermore, from Usman bin Umar- Muhammad bin al-Mutsanna Umar bin Muhammad, then accepted by Ibn Hibban.

The sanad scheme also shows a single transmission line from the first narrator or his *a'la*> Abu Hurairah to the fourth narrator, Fulaih b. Sulaiman. The author found no companions who narrated this Hadith throughout the study other than Abu Hurairah. Thus, regarding the quantity of the sanad, this tradition is categorized as a *garīb* tradition.

## **E. Hadith Critique**

### **1. The Sanad Critique**



From the five existing hadith transmission lines, the author chose the hadith transmission of Ahmad ibn Hanbal (tradition number: 8374) to study the complete hadith transmission with its sanad as follows:

حَدَّثَنَا يُونُسُ وَسُرَيْجٌ قَالَا حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ يُحَدِّثُ الْقَوْمَ فِي مَجْلِسِهِ حَدِيثًا جَاءَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ فِكْرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ أَيَنْ السَّائِلُ عَنْ السَّاعَةِ قَالَ هَا أَنَا ذَا يَا رَسُولَ اللَّهِ قَالَ إِذَا ضُبِّعَتِ الْأَمَانَةُ فَاَنْتَظِرُ السَّاعَةَ قَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَوْ قَالَ مَا إِضَاعَتْهَا قَالَ إِذَا تَوَسَّدَ الْأَمْرَ غَيْرُ أَهْلِهِ فَاَنْتَظِرُ السَّاعَةَ.

In the sanad of the Hadith, there are six narrators, including its mukharrij: Ahmad b. Hanbal, Yunus. Fulaih, Hilāl, 'Athā b. Yasār, and Abū Hurayra.

a) Ahmad ibn Hanbal, as the sixth narrator, and *mukharrij al-hadīth*. His biography has been discussed previously.

b) Yunus.

His full name is Yunus ibn Muhammad ibn Muslim al-Bagdadiy, and he belongs to the ninth *t}abaqah* of the junior tabi' tabi'in and is called Abū Muhammad with the *laqab*: al-Muaddib. He lived in Baghdad and died in 207.<sup>7</sup> He learned Hadith from several scholars, including Abān b. Yazid, Ibrahim b. Sa'd b. Ibrahim b. Abdur Rahman b. Auf, known as Abū Ishaq, Umm al-Aswad, the maid of Abī Barzah, Ayyub b. Utbah, Jarīr b. Hāzim b. Zeid called Abū al-Nadhr, Ja'far b. Hayyan, al-

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<sup>7</sup>Tarjamat al-Rāwī, Program Mausū'ah al-Hadits al-Syarīf.

Hārith b. 'Ubaid, Hibbān b. 'Alī, Fulaih b. Sulaiman b. Abī al-Mugīrah known as Abū Yahya.<sup>8</sup>

The scholars who learned Hadith from him include Ibrahim b. Ya'qub b. Ishaq, Ibrahim b. Yunus b. Muhammad, Ahmad b. al-Azhar b. Mani', Ahmad b. Sa'id b. Ibrahim, Isma'il b. Ibrahim b. Muqsam, Hajjāj b. Yusuf b. Hajjaj, al-Husayn b. 'Īsa b. Hamran, Zuhair b. Harb b. Shadād, Abbas b. Muhammad b. Hātim b. Wāqid called Abū al-Fadhl, Ahmad b. Hanbal, and others.<sup>9</sup>

According to Yahya ibn Ma'īn, he was *ṣiqah*, Abu Hātim al-Rāzī called him *s}udu>q*, Ya'qub ibn Shaibah called him *ṣiqah*, and Ibn Hibbān also mentioned his name in *al-tsiqāt*.<sup>10</sup> Ibn Hajar mentions him as having a *tsabat*; according to al-Dzahabī, he is Hafidzh.<sup>11</sup> All of the hadith critics have given positive assessments of him, some even giving him high praise, such as *ṣiqah* and *ṣiqah tsabat* ascribed by Ya'qub ibn Shaibah and Ibn Hajar. Thus, it can be concluded that Yahya b. Yunus is a narrator who deserves to be accepted and used as evidence for his hadith narration.

### c) Fulaih

His full name is Fulaih ibn Sulaiman ibn Abi al-Mugīrah, also known as *al-Aslamī*, according to another opinion: Abdu al-Malik, while Fulaih is his *laqab*. He was placed in the seventh *tsabaqah* of the senior *tabi'in*, a descendant of al-Khazā'ī, was called Abū Yahyā, lived in Medina, and died in 168 A.H. He learned Hadith from several scholars, including Abu Bakr b. al-Munkadir, Job b. Hubaib, Job b. Abdi al-Rahman b. S{a's}a'ah, al-Harīth b. Fudhail, Rab'ah b. Abī Abdi al-Rahman,

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<sup>8</sup> *Syuyūkh al-Rāwī*, Program *Mausū'ah al-Hadīth al-Syarīf*.

<sup>9</sup> *Tara>jim al-Ruwa>t Bahts\ 'A<dī>*, in *al-Maktabah al-Sya>milah*.

<sup>10</sup> *Al-Jarh wa al-Ta'dīl* in *Mausūat al-Hadīth al-Syarīf*.

<sup>11</sup> *Tarājim al-Ruwāt-Bahts 'Ādī* in *Al-Maktabat al-Syāmilah*

Zeid b. Abi 'Aniyah, Zeid b. Aslam, Salim b. Abi Umaiyah known as Abu al-Nadhr, Suhail b. Abi Shalih dzakwan, Hilal b. 'Alī. The scholars who received traditions from him include Isaac b. 'Isā b. Najih, al-Hasan b. Muhammad b. A'yun called abu 'Ali, al-Husain b. Ibrahim, Yunus b. 'Ubaid b. Dinar called Abu 'Ubaid, Yunus b. Muhammad b. Muslim, Fuzaarah b. 'Amr Abu al-Fadhl and Ahmad b. Hanbal. Al-al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasai, and Ibn Majah narrated his Hadith.

His trustworthiness, according to the hadith critics, Ibn Hibban mentioned his name in the book of al-Tsiqāt, Ibn 'Adī said he had many good traditions and *lā ba'sa bih* (no defects) he narrated from Nafi' from Ibn 'Umar, and he narrated from Hilal ibn 'Ali from Abdu al-Rahmanbin Abi Umrah from Abu Hurayrah. and he narrated from his other teachers from the people of Medina his traditions are mustaqim, al-Dāru Quthni rated him *laisa bihī ba's*, while al-Sājī rated him as min expert *al-s}idq*, Yahya ibn Ma'īn rated him *d}a'i>f*, Abū Hātim al-Rāzī stated *laisa bi qawiy*.<sup>12</sup> Ibn Hajar declared him *s}udu>q katsīr al-khatha'*.

Concerning the difference of opinion in assessing the *Fulaih*, some scholars consider him reliable. On the other hand, some judge him as flawed. The difference in scholars in determining the quality of the narrator shows the authority of ijtiḥad scholars in assessing a narrator. Some tend to choose the presumption of no defect until it can be proven that he is defective. There is also the opposite: he is accused of defects until he can be cleared of his accusations with strong evidence.

'Abd al-Muḥdī ibn 'Abd al-hādi gave the following rules for dealing with the controversy of scholarly opinion on a narrator. First, if some censure him (*tajrīh*) for

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<sup>12</sup>*Al-Jarh wa al-Ta'dil in Mausu'ah al-Hadis al-Syarīf.*

not being *d}a>bit*, while others praise him (*ta'dīl*), then it is stipulated that, hopefully, he will then be *d}a>bit*. Secondly, suppose some criticize him for being unreliable, and some praise him for being unreliable. In that case, it is stipulated that, hopefully, those who praised him before the unreliability will praise him after the unreliability. Thirdly, if some criticized him for being an infidel and others praised him for being '*siqah*', it is stipulated that he has repented. Fourthly, suppose some criticize him for being unqualified, and some praise him for being unqualified. In that case, it is stipulated that, hopefully, his unqualifiedness is because he does not have a book, and his book qualifies him.<sup>13</sup>

Of the four rules mentioned by al-Muhdi, the first and second rules are in accordance with the reality of the scholarly controversy in the case of Fulaih. Therefore, the author uses these rules to ascertain the quality of the disputed sanad. Because the expressions of censure addressed to him are related to the *ḍa'i>f*, which was expressed by Ibn Maṭn, *laisa biqawiy* by al-Rāzī, and *katsir al-khatha'* by Ibn Hajar.

Of the seven hadith critics who evaluated him, four gave positive evaluations, only two of whom were critical, while Ibn Hajar, despite revealing Fulaih's shortcoming of *katsir al-khat}a'*, still praised his steadfastness by calling him *s}udu>q*. In addition, Ibn 'Adī's statement that he had many good traditions and that he had narrated them from Nafi' from Ibn 'Umar, and that he had narrated them from Hilal b. 'Ali from Abdu al-Rahmanbin Abi Umrah from Abu Hurairah, and that he had narrated them from his other teachers from the people of Medina his traditions

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<sup>13</sup>Abd al-Muhdi bin Aabd al-Qadir bin Abd al-Hādi, *Ilmu al-Jarh wa al-Ta'dīl Qawāidu Wa Aimmatuh*, (Kairo: np), 1998), p. 89

were *mustaqīmah*, indicates that the tradition of Fulaih under study is not flawed because Fulaih received this tradition from Hilal b. 'Ali. In addition, Imam al-Bukhari also narrated this tradition in his Sahih book. Therefore, it can be concluded that the Hadith narrated by Fulaih through Hilal b. 'Ali, whose sanad reaches Abu Hurairah is acceptable, including the predictive hadith "If affairs are left to non-experts, then wait for the end of the world" is *Hasan*. However, the Hadith was also narrated by al-Bukhari, which is sahih, so this Hadith rises to the level of a *sahih ligairih Hadith* because it has religious authority and can be used as proof.

d) Hilāl

He was Hilāl b. 'Ali b. Usamah, also known as Hilāl b. Abi Ma'munah, from the fifth *tsabaqah* of the tabi'in generation, a descendant of al-'Āmirī, had the laqab Ibn Abi Maimūnah, lived and died in Medina in 100 A.H. He received traditions from Anas b. Malik b. al-Nadīr b. D{a'd}am b. Zein b. Haram known as abu Hamzah, 'Abdu al-Rahman b. Abi 'Umrah, 'Abdu al-Rahman b. 'Auf is known as Abu Salmah, 'Athā b. Yasar, and others. While those who included his students are: Ziyad bin Sa'd bin Abdu al-Rahman, Sa'id bin Abi Hilal, Abdul 'Aziz bin Abdillah bin Abi Salmah, Fulaih bin Sulaiman bin Abi al-Mugirah known as Abu Yahya, Faz'ah, and Yahya bin Abi Katsir Shalih bin al-Mutawakkil known as Abu Nashr.

His level of trustworthiness reached the level of *ṣiqah*. Abu Hatim al-Razi called him *shaykhun yuktab hadīthuh*, al-Nasa'i called him *laisa bihī ba's*, Ibn Hibban, Maslamah b. Qashim and Daru Quthny rated him as *ṣiqah*. It seems that all the hadith critics gave him a positive evaluation, and none of them gave him a negative evaluation concerning his fairness or trustworthiness. Hence, it can be concluded that Hilal's hadith report is acceptable.

## e) ‘Athā bin Yasar

He was 'At}ā b. Yasar, Abu Muhammad wa Abū 'Abdillah al-Madaniī al-Qās, servant of Ddari Maemunah, second in rank from the senior *tab'in*, Abu Muhammad, lived in Medina and died in al-Iskandariyyah in 93 A.H. some say 103 A.H. at the age of 84. He received traditions from Abu Malik and Ubaiy. Ka'b b b. Qais, Usamah b. Zaid b. Harisah b. Sharhabil, Aslam known as Abu Sa'id, Aslam Abu Rafi, Umm Haram b. Mahin b. Khalid b. Zeid b. Haram, Jundab bin Jundah known as Abu Z|ar, Raf'ah bin Urbah, Zeid bin Tsabat bin al-Dahak, Aisha bint Abu Bakr al-Siddiq, Hindun bint Abi Umaiyah bin al-Mugirah known as Umm Salamah, and Abd. al-Rahman bin Syakr known as Abu Hurairah. His students included: Abu Bakr bin al-Munkadir bin Abdillah, Abu Ja'far, Abu 'Abdillah, Ismail bin Abi Hakim, Ismail bin Abdi al-Rahman, Bakr bin Saudah bin S|amamah, Bakir bin 'Atha, Z|akwan known as Abu Salih, Zeid bin Aslam, Shuraik bin Abdillah bin Abi Namr, Safwan bin Salim, Muslim bin Abi Maryam Yasr, Musa bin 'Uqbah, Hilal bin 'Ali bin Asmah, 'Uqbah bin Abi 'Aisy, Hilal bin Maimunah, and others.

Most Hadith critics considered him trustworthy, Yahya b. Maīn, Abū Zar'ah, al-Nasāi, Ibn Hajar, and Muhammad b. Saad stated that he was 'siqah, Ibn Hibban mentioned his name in the book of al-Tsiqāt, and al-Z|ahabī stated that he was among the leaders and scholars of the *tabi'in*.<sup>14</sup> Therefore, it can be concluded that '*Athāb*. Yasar is a narrator who meets the criteria of an acceptable narrator.

## f) Abu Hurairah

Considering the year of death and the proximity of each narrator's residence, which made it possible to teach and learn the Hadith, it can be understood that the

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<sup>14</sup>*Al-Maktabat al-Syāmilah, Tarājim Ruwāt Bhst 'Ādī.*

sanad of this Hadith is continuous. The narrators meet the criteria for acceptance of the Hadith, so it can be stated that the sanad of this Hadith is valid.

## 2. The *Matan* Critique

Only one companion (*sahabath*) narrated this Hadith, Abu Hurairah, but there are several variations in the text. For example, the narration of al-Bukhari through Muhammad bin Sinan uses the phrase *Usnida*, the same as in the narration of al-Baihaqi through Ali bin Ahmad- Ahmad bin 'Ubaid- Ahmad bi 'Ali- Suraij. While in the narration of Ahmad bil Hanbal through Yunus and Suraij using the pronunciation of *tuwussida*, and in the narration of Ibn Hibbān through Umar bin Muhammad- Muhammad bin Al-Mutsanna Usman bin Umar using the pronunciation of *isytadda al-amr*. However, they received it from the same teacher, Fulaih from Hilal bin 'Ali from 'Athā bin Yasar from Abu Hurayrah.

However, the difference in wording does not affect the essence of the meaning of the hadith text. Such differences are understandable given that in the study of Hadith, the method of hadith transmission is *bi al- makna* (meaning is known), i.e., the wording used is the wording of the narrator himself rather than the wording of the Prophet. This method of transmission is far more common than the *bi al-lafz* (textual) method, where the wording used by the narrator is the wording of the Prophet continuously until the end. The narrator conveys it with the same wording.

Based on the elaboration and analysis above, it can be concluded that the predictive Hadīth "Handing over affairs to non-experts is a sign of the end of the world," narrated by Ahmad ibn Hanbal, in terms of quantity, is classified as a *garīb Hadīth*, because the chain of narrators from the Companion level (*a'lā*) to the fourth level of narrators is single. Regarding the quality of the *sanad* and *matan*, it is

classified as a *hasan hadith* because one of the narrators, Fulaih, based on the conclusion of the assessment of the hadith critics, was not *d}a>bit*. However, due to the existence of al-Bukhari's chain of transmission, the Hadith rises to the level of *sahih ligairih*. Thus, the Hadith has the legal authority to be used as proof.

عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ  
أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ  
الْقَوْمِ سَمِعَ مَا قَالَ فَكَّرَهُ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ  
أَيْنَ أَرَاهُ السَّائِلُ عَنِ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرْ  
السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وُسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرْ السَّاعَةَ<sup>15</sup>

Meaning:

"Abu Hurairah reported: When the Prophet (peace and blessings of Allaah be upon him) was in a gathering discussing a people, suddenly a Bedouin Arab came and asked: "When will the Day of Resurrection come?" But the Prophet (peace and blessings of Allaah be upon him) continued speaking. Some of the people said: "he heard what he said, but he did not like what he said", while others said: "he did not hear what he said". The Prophet (peace and blessings of Allaah be upon him) finished his speech and said: "Where is the man who asked about the Day of Resurrection?" The man said: "Me, O Messenger of Allah!". So the Prophet (peace and blessings of Allaah be upon him) said: "When the trust is lost, wait for the Hour". The man asked: "How will the trust be lost?" The Prophet (peace and blessings of Allaah be upon him) replied: "If a matter is handed over to someone other than the expert, then wait for the Hour." (HR.al-Bukhari from Abu Hurairah)"

In this Hadith, the Prophet emphasizes the adverse effects of recruiting unqualified and professional officials in their fields. It is not easy to expect officials who do not have expertise in their fields to manage their fields of duties properly and

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<sup>15</sup>Al- al-Bukh>ari, *Shahih al-Bukhari* No. 57” *Kitab Ilmu* “CD Program *Mausū’ah al-Hadis al-Syarif*.



successfully. In addition, people who are worthy and experts in the field are eliminated due to unfair recruitment, resulting in their own problems and insecurity.

Improper recruitment is not only seen as a form of *tadhyī'u al-amānah* (squandering of trust) but also as a betrayal of Allah, His Messenger, and believers in general. This was affirmed by the Prophet in a hadith narrated by al-Hakim in his Sahih book:

عن ابن عباس، رضي الله عنهما قال: قال رسول الله ﷺ: « من استعمل رجلا من عصابة (1) وفي تلك العصابة من هو أَرْضَى اللهُ منه فقد خان الله وخان رسوله وخان المؤمنين » هذا حديث صحيح الإسناد ولم يخرجاه<sup>16</sup>

Meaning:

"Whoever appoints someone from a group of people when there are those in that group whom Allah is more pleased with, he has betrayed Allah, His Messenger, and the believers. (H.R.: Al-Hākim from Ibn Abbas).

According to Ibn Taymiyyah, things that can cause someone to turn away from recruiting people who are more competent to less competent people may be due to kinship, primordial, mazhab, ethnicity, and the like. Bribes (*risywah*) given by incompetent parties also play a role that cannot be underestimated. The factor of hatred and hostility to a more competent person also often motivates someone to refrain from recruiting him as an official.<sup>17</sup>

Another factor that sometimes intervenes in someone acting unfairly in the recruitment of officials in public positions is the existence of parties who ask for

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<sup>16</sup>Al-Hākim, *Al-Mustadrak 'Alā al-Shahīhain*, juz 16, h. 345. Program *Al-Maktabah Al-Syāmilah*.

<sup>17</sup>Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI, 2010, *Tafsir Al-Quran Tematik, Hukum Keadilan Dan Hak Asasi Manusia*, p. 263

positions, even though the position is a mandate that must be maintained. A specific and explicit statement calling the position of the Prophet first delivered a mandate to Abū Zar al-Gifāri. As the following Hadith:

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمَلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا.<sup>18</sup>

Meaning:

Abū Dzar reported: I said to the Messenger of Allah: "O Messenger of Allah, would you not hire me?" The Messenger of Allah tapped me on both shoulders with his hand and said: "O Abū Dzar, you are weak; indeed, a position is a trust, and on the Day of Resurrection, it will be a cause of humiliation and regret, except for the one who takes the position with his right and fulfills what is his duty in that position." (Muslim narrated from Abū Dzar).

In the Hadith, the Prophet emphasizes that the position is a mandate entrusted to someone; he must always be vigilant in maintaining the mandate because if not, the position will cause humiliation and regret on the Day of Judgment. It is assumed that if the misappropriation of office has not been revealed, it will certainly face humiliation and regret in the hereafter. Suppose the irregularities are revealed in the world. In that case, humiliation and regret do not need to wait until the coming of the Day of Judgment. However, they are directly experienced while living in the world, as is often witnessed in various media, for example, corrupt officials who are dragged to the green table and then verdict as convicts who must huddle behind bars.

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<sup>18</sup>Muslim, *Shahih Muslim, Kitab al-Imārah, Bab Karāhat al-Imārah bi Gairi Darūrah*, No.3404 in the *Mausū'at al-Hadis al-Syarif*.

Therefore, the Prophet forbade asking for a position, as mentioned in the following Hadith:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَرَجُلَانِ مِنْ قَوْمِي فَقَالَ أَحَدُ الرَّجُلَيْنِ أَمْرَنَا يَا رَسُولَ اللَّهِ وَقَالَ الْآخَرُ مِثْلَهُ فَقَالَ إِنَّا لَا نُؤَلِّي هَذَا مَنْ سَأَلَهُ وَلَا مَنْ حَرَصَ عَلَيْهِ.<sup>19</sup>

Meaning:

"Abū Musā RA reported: "I went with two men from my community to the Prophet, one of whom said: "O Messenger of Allah, appoint us (to office)!" The other said the same thing. So, the Messenger of Allah said: "We do not give office to those who ask for it, nor to those who are eager for it. (HR.al-Bukhari from Abu Musa).

Related to the prohibition for someone to apply for an official position, it is a general rule; exceptions from the rule can be made in an emergency or if the interests require it. Based on the situation and conditions of the community when the Prophet conveyed the prohibition of asking for the position, the number of Muslims was still very limited, so it was not difficult for the Prophet to know well the expertise and track record of some of his companions who were worthy of being nominated as public officials. For this reason, there was no need for self-offering by people who felt capable. Offering oneself in such circumstances could be regarded as suspicious ambition.

However, it is certainly different in the context of the current conditions of society and the state. Problems have become more complex, so it is difficult for a leader to know in detail who is worthy of being recruited as officials and apparatus in

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<sup>19</sup>Al-Bukhārī, *Shahih al-Bukhārī, Bāb māyukrahu min al-Hirshi 'Alā Imārah*, no. 6616. Program *Mausū'ah al-Hadīts al-Syarīf*.

various fields, and it is also not easy for the public to know the right people who are worthy of representing them in representative institutions. For this reason, the submission of job applications and candidacy for public office nowadays is justified as long as they meet the qualifications for the job and position specified. In addition, the procedures followed in the application and nomination process are free from collusion, corruption, nepotism, and bribery and free from smear campaigns and character assassination.

Therefore, it can be concluded that the understanding of the Hadith in the present context is that upholding objectivity in the process of recruiting officials is done by appointing the most suitable person to occupy the specified position. The eligibility can be seen from two main points: moral integrity (*amanah*) and capability or workability. Therefore, violation of the principle of justice in the recruitment of officials will have a negative impact on the continuity and stability of a society. Conversely, a consistent and objective attitude in this regard will positively impact the stability and survival of a society, nation, and state.

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