



Tahammul wa al-Ada: Epistemological Mechanics of Hadith Transmission from Classical Sanad Tradition to the Digital Era

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Abstract

Hadith is the second primary source of Islamic teachings after the Qur'an and serves to explain and elaborate various aspects of Islamic law and guidance. Therefore, the authenticity and validity of hadith must be preserved through a systematic and accountable chain of transmission (sanad). This study aims to explain the concepts of tahammul al-hadith and ada' al-hadith and to examine their roles in preserving the authenticity and continuity of hadith transmission within the sanad tradition. The study employs a qualitative approach using library research. Data were collected from various classical texts, books, journals, articles, and relevant previous studies and were analyzed using a descriptive-analytical method. The findings indicate that tahammul al-hadith refers to the process of receiving hadith from a teacher through recognized methods in hadith studies, while ada' al-hadith refers to the process of transmitting the received hadith to subsequent generations while maintaining the accuracy of both the sanad and the matn. These two concepts constitute the fundamental basis of the hadith transmission system because they preserve the continuity of the chain of narrators, verify the credibility of transmitters, and prevent errors, alterations, and fabrications of hadith. Therefore, tahammul al-hadith and ada' al-hadith play a crucial role in safeguarding the authenticity and validity of the Prophet Muhammad's traditions as reliable and authoritative sources of Islamic teachings.

Keywords: Tahammul Al-Hadith, Digital Ijazah, Hadith Epistemology

Abstrak

Hadis merupakan sumber utama ajaran Islam kedua setelah Al-Qur'an dan berfungsi untuk menjelaskan serta menguraikan berbagai aspek hukum dan petunjuk dalam Islam. Oleh karena itu, keautentikan dan validitas hadis harus dijaga melalui sanad yang sistematis dan dapat dipertanggungjawabkan. Penelitian ini bertujuan untuk menjelaskan konsep tahammul al-hadith dan ada' al-hadith serta mengkaji perannya dalam menjaga keautentikan dan kesinambungan transmisi hadis dalam tradisi sanad. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Data dikumpulkan dari berbagai kitab klasik, buku, jurnal, artikel, dan penelitian terdahulu yang relevan, kemudian dianalisis menggunakan metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa tahammul al-hadith merujuk pada proses menerima hadis dari seorang guru melalui metode-metode yang diakui dalam kajian hadis, sedangkan ada' al-hadith merujuk pada proses menyampaikan hadis yang telah diterima kepada generasi berikutnya dengan tetap menjaga keakuratan sanad dan matan. Kedua konsep tersebut menjadi landasan fundamental dalam sistem transmisi hadis karena menjaga kesinambungan rantai para perawi, memverifikasi kredibilitas para periwayat, serta mencegah terjadinya kesalahan, perubahan, dan pemalsuan hadis. Oleh karena itu, tahammul al-hadith dan ada' al-hadith memiliki peran penting dalam menjaga keautentikan dan validitas hadis Nabi Muhammad saw. sebagai sumber ajaran Islam yang dapat diandalkan dan memiliki otoritas.

Kata Kunci: Tahammul Al-Hadith, Ijazah Digital, Epistemologi Hadits



INTRODUCTION

Hadith constitutes the bedrock of Islamic jurisprudence and theology, serving as the authoritative commentary on the Qur'anic text (Ansori, 2021; Fithoroini, 2021). To safeguard the prophetic tradition from error, interpolation, and fabrication (*waḍʿ*), early Muslim scholars developed a sophisticated epistemological system rooted in the tradition of sanad (chain of narrators) (Al-Ḥākim, 1977; Al-Rāmahurmuzī, 1984). At the core of this system lie two interdependent mechanisms: *taḥammul al-ḥadīth* (the cognitive reception and acquisition of hadith from a teacher) and *adāʾ al-ḥadīth* (the formal transmission and performance of the acquired tradition to subsequent generations) (Gusnelly et al., 2024; Isma'il, 2022).

While traditional scholarship treats *taḥammul wa al-adāʾ* as a static historical framework, contemporary Islamic studies demand a more rigorous engagement with its underlying epistemological mechanics (Hakak et al., 2022; Akbar et al., 2024). Conventional overviews often reduce the topic to a pedagogical list of eight traditional reception methods (*al-samāʿ*, *al-qirāʾah*, *al-ijāzah*, *al-munāwalah*, *al-mukātabah*, *al-iʿlām*, *al-waṣiyyah*, and *al-wijādah*) (Virgiawan et al., 2025). However, such oversimplifications ignore the critical methodological debate between Hadith critics (*Muḥaddithīn*) and legal theorists (*Fuqahāʾ*), as well as the hierarchical precision embedded in transmission formulas (*ṣiḡhat al-adāʾ*) (Hikmah & Alamuddin, 2024; Ibn Rajab, 1987).

Furthermore, the historical evolution of Hadith sciences demonstrates that the transition from purely oral transmission (*al-riwāyah al-shafawiyyah*) to formal textual codification (*al-tadwīn*) was accompanied by increasingly sophisticated legal and linguistic controls (Al-Baghdādī, 1988; Al-Rāmahurmuzī, 1984). The mechanisms of *taḥammul* and *adāʾ* functioned not merely as pedagogical instruments, but as strict protocols of evidence verification (*isbāt al-shahādah*) (Al-Asqalānī, 1968; Al-Mizzī, 1980). Early scholars recognized that the reliability of religious knowledge depended entirely upon the physical, cognitive, and moral qualifications of the transmission agents (Wijaya & Habibah, 2024). Consequently, the discipline of *Mustalah al-Hadith* established rigorous criteria to evaluate both the subjective integrity of narrators and the objective conditions under which transmission sessions occurred (Nurhamdani, 2022).

Furthermore, the rapid digital transformation of religious knowledge introduces unprecedented challenges to the sanad tradition (Akmaluddin, 2021; Almansour, 2026). The emergence of online learning platforms, live-streamed hadith recitations, digital *ijāzah* certificates, and AI-driven hadith databases raises pressing epistemological questions: Can synchronous online listening fulfill the classical criteria of *al-samāʿ*? Does a digital

authorization maintain the same legal and spiritual continuity as a physical *ijāzah*? (Hakak et al., 2022).

This study addresses these gaps by evaluating primary classical source texts alongside contemporary legal challenges. Specifically, this research aims to: (1) analyze the hierarchical formulas of *adā'* and their role in preventing *tadlīs* (concealment); (2) compare the methodological divergences between *Muḥaddithīn* and *Fuqahā'* regarding reception criteria; and (3) establish an updated analytical framework for assessing *taḥammul wa al-adā'* in the digital age (Akbar et al., 2024).

RESEARCH METHODOLOGY

This study adopts a qualitative, document-based research design utilizing qualitative content analysis to investigate the epistemology of hadith reception and transmission (Annasthasya et al., 2025; Gusnelly et al., 2024). To avoid reliance on secondary literature, primary classical texts of *Muṣṭalaḥ al-Ḥadīth* were systematically selected based on historical authority, comprehensive coverage of transmission rules, and enduring scholarly consensus (Almansour, 2026). The selected primary corpus includes: *Al-Kifāyah fī 'Ilm al-Riwāyah* by Al-Khaṭīb al-Baghdādī (d. 463 AH) (Al-Baghdādī, 1988), *Muqaddimah Ibn al-Ṣalāḥ* ('*Ulūm al-Ḥadīth*) by Ibn al-Ṣalāḥ (d. 643 AH) (Ibn al-Ṣalāḥ, 1986), *Taqrīb al-Nawawī* by Al-Nawawī (d. 676 AH) (Al-Nawawī, 1985), *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī* by Al-Suyūṭī (d. 911 AH) (Al-Suyūṭī, 2010), *Fath al-Mughīth Sharḥ Alfīyyat al-Ḥadīth* by Al-Sakhāwī (d. 902 AH) (Al-Sakhāwī, 2003), *Nuzhat al-Nazar fī Tawḍīḥ Nukhbat al-Fikar* by Ibn Ḥajar al-'Asqalānī (d. 852 AH) (Al-Asqalānī, 2000).

The analysis proceeded through a three-stage qualitative content framework (Annasthasya et al., 2025):

1. Terminological & Structural Extraction: Extracting classical definitions, transmission formulas, and contextual conditions from the primary corpus (Al-Rāmahurmuzī, 1984; Ibn al-Ṣalāḥ, 1986).
2. Comparative Analysis: Juxtaposing the formalist standards of *Muḥaddithīn* against the functional legal approaches of *Fuqahā'* (Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī schools) (Al-Baghdādī, 1988; Hikmah & Alamuddin, 2024).
3. Contemporary Contextual Application: Applying classical rules of *al-samā'*, *al-ijāzah*, and *al-wijādah* to contemporary digital mediums using analogical reasoning (*qiyās*) and legal maxims (*qawā'id fihiyyah*) (Akmaluddin, 2021; Hakak et al., 2022; Akbar et al., 2024).

RESULT AND DISCUSSION

1. Hierarchical Precision of Transmission Formulas (*Ṣiḡhat al-Adā'*) and Hadith Criticism

In classical hadith criticism, the choice of performance vocabulary (*ṣiḡhat al-adā'*) used by a narrator (*rāwī*) is not a mere stylistic preference; it functions as a precise technical indicator of chain continuity (*ittiṣāl*) and narrator precision (*dabt*) (Al-Asqalānī, 2000; Al-Sakhāwī, 2003). Early Hadith critics categorized formulas into distinct hierarchical tiers based on the exact method of reception (Ibn al-Ṣalāḥ, 1986; Virgiawan et al., 2025):

Tier 1: Direct Oral Hearing (*Al-Samā'*)

- Formulas: *ḥaddathanī* (singular), *ḥaddathanā* (plural), *sami'tu*.
- Epistemological Status: Highest degree of explicit continuity (Al-Baghdādī, 1988; Al-Bukhārī, 2001).

Tier 2: Recitation Before Teacher (*Al-Qirā'ah* / *Al-'Arḍ*)

- Formulas: *akhbaranī*, *akhbaranā*, *qara'tu 'alayhi*
- Epistemological Status: Fully continuous, subject to teacher audit (Al-Naysābūrī, 1955; Al-Suyūṭī, 2010).

Tier 3: Non-Auditory Permission (Al-Ijāzah & Al-Munāwalah)

- Formulas: *ajāza lī*, *anbā'anā*, *nāwalanī*
- Epistemological Status: Valid conditional transmission (Akmaluddin, 2021; Isma'il, 2022).

Tier 4: Ambiguous / Indirect Formulas (*Al-'An'anah* & *Al-Annanah*)

- Formulas: *'an* (from), *anna* (that)
- Epistemological Status: Conditional upon absence of *tadlīs* (Al-Nawawī, 1985; Ibn Rajab, 1987).

As articulated by Ibn al-Ṣalāḥ (pp. 165–180) and Al-Suyūṭī in *Tadrīb al-Rāwī* (Vol. 1, pp. 380-410), the formula *ḥaddathanī* ("he narrated to me") explicitly indicates direct, individual oral hearing (*al-samā'*), representing the gold standard of transmission (Al-Suyūṭī, 2010; Ibn al-Ṣalāḥ, 1986). Conversely, *ḥaddathanā* ("he narrated to us") signifies a collective learning session.

The epistemological foundation of Tier 1 formulas lies in the absolute sensory verification (*al-idrāk al-ḥissī*) of the acoustic environment (Al-Ḥākim, 1977; Al-Rāmahurmuzī, 1984). When a narrator states *sami'tu* ("I heard"), there is zero linguistic or structural ambiguity

regarding the direct acoustic connection between student and master (Al-Bukhārī, 2001). This eliminates any possibility of an intervening omitted authority (wāsiṭah) (Al-Asqalānī, 1968). In the analytical framework of Ibn Ḥajar al-‘Asqalānī in *Nuzhat al-Nazar*, the usage of ḥaddathanī or sami‘tu creates an insurmountable presumption of continuity (ittiṣāl al-sanad) that can only be challenged if the narrator is conclusively proven to be insane or suffering from severe memory loss (khalat) during that specific historical timeframe (Al-Asqalānī, 2000; Al-Mizzī, 1980).

The formula akhbaranā ("he informed us") was designated by Al-Shāfi‘ī and later standardizers as the preferred term for al-qirā’ah (reading the text in the presence of the master) (Al-Nawawī, 1985; Al-Sakhāwī, 2003).

The historical debate surrounding al-qirā’ah or al-‘arḍ (presentation) centers on whether reading before a teacher holds the same evidentiary weight as listening to a teacher read (Al-Baghdādī, 1988; Ibn al-Ṣalāḥ, 1986). The majority of early Hadith scholars (al-jumhūr), including Imām Mālik bin Anas, Imām al-Bukhārī, and Imām al-Shāfi‘ī, affirmed that al-qirā’ah is fully equal to al-samā‘ in validating legal rulings (Al-Bukhārī, 2001; Hikmah & Alamuddin, 2024). The mechanics of al-‘arḍ required the student to read from an authenticated manuscript (nuṣkhah muḥaqqaqah) while the teacher either followed along from their own original text, listened attentively with complete cognitive awareness (ḍabt al-ṣadr), or relied on a trusted, reliable assistant (ḍābiṭ) (Al-Rāmahurmuzī, 1984; Al-Suyūṭī, 2010). If the teacher detected a textual error (lahn) or transposition (taṣḥīf), they would immediately correct the reader (Mufidah & Faisah, 2023). Thus, akhbaranā signifies a dual-audit system where both student performance and master oversight interact simultaneously (Al-Sakhāwī, 2003).

The critical necessity of this hierarchical distinction becomes evident when evaluating ambiguous terms like ‘an ("from", known as al-‘an‘anah) (Al-Nawawī, 1985). Hadith critics stipulate that a narration using ‘an is accepted as continuous (muttaṣil) only if two conditions are met: the narrator is entirely free from tadrīs (the deceptive omission of an intermediate weak link) (Al-Asqalānī, 2000; Ibn Rajab, 1987), physical or chronological meeting (liqā’ or mu‘āṣarah) between the narrator and their master is proven, as debated between Imām Muslim and Imām al-Bukhārī (Al-Bukhārī, 2001; Al-Naysābūrī, 1955; Al-Nawawī, 1985).

The phenomenon of tadrīs represents one of the most complex challenges in Hadith criticism (Al-Asqalānī, 1968; Ibn Rajab, 1987). Tadrīs al-isnād occurs when a narrator reports from a contemporary whom they have met, or from whom they have heard other traditions, using an ambiguous formula such as ‘an (from) or qāla (he said), implying direct hearing when in reality an intermediate source was bypassed (Al-Nawawī, 1985; Al-Suyūṭī, 2010). The

motivations for *tadlīs* varied from concealing a weak intermediate narrator (*tadlīs al-taswiyah*) to shortening the chain length (*‘uluww al-isnād*) (Al-Sakhāwī, 2003). To safeguard the *sanad* against this vulnerability, Hadith critics developed rigorous diagnostic tests (Al-Ḥākim, 1977; Al-Mizzī, 1980). Scholars such as Yaḥyā bin Ma‘īn, ‘Alī bin al-Madīnī, and Shu‘bah bin al-Ḥajjāj subjected narrators to exhaustive cross-examination (*al-i‘tibār*) (Al-Asqalānī, 1968; Ibn Rajab, 1987). If a narrator was categorized as a *mudallis*, their use of Tier 4 formulas (*‘an*, *anna*) was immediately demoted from continuous (*muttaṣil*) to suspended (*mu‘allaq*) or severed (*munqaṭi‘*), unless they explicitly clarified direct hearing in an alternative transmission route by employing a Tier 1 or Tier 2 formula (e.g., transitioning from *‘an* to *ḥaddathanā*) (Al-Asqalānī, 2000; Hikmah & Alamuddin, 2024).

A. *Al-Samā‘* (Direct Oral Hearing from the Teacher)

Al-Samā‘ represents the supreme tier of Hadith reception (Al-Rāmahurmuzī, 1984). It occurs when the teacher reads from memory (*ḍabṭ al-ṣadr*) or from an authenticated book (*ḍabṭ al-kitāb*), while the students listen and record (Al-Baghdādī, 1988; Isma‘il, 2022). Classical scholars established strict conditions for valid *al-samā‘* (Al-Suyūṭī, 2010):

- Cognitive Awareness: Both teacher and student must be awake, conscious, and cognitively present (Al-Sakhāwī, 2003). If the teacher or student falls asleep during a portion of the session, that specific narration is invalidated (Ibn al-Ṣalāḥ, 1986).
- Acoustic Clarity: The distance between teacher and student must allow clear acoustic comprehension without environmental distortion (Al-Baghdādī, 1988).
- Transmission Terms: The student is authorized to use the highest performance formulas: *sami‘tu* (I heard), *ḥaddathanī* (he narrated to me), or *ḥaddathanā* (he narrated to us) (Al-Asqalānī, 2000).

B. *Al-Qirā’ah ‘alā al-Shaykh* / *Al-‘Arḍ* (Recitation Before the Teacher)

In this method, the student (or a designated reader, *qārī’*) reads the Hadith text aloud before the teacher, while the teacher and fellow students listen and verify (Al-Naysābūrī, 1955; Al-Nawawī, 1985). The procedural rules governing *al-qirā’ah* include (Al-Suyūṭī, 2010):

- Audit Control: The teacher must either memorize the text perfectly or hold their own verified copy (*al-aṣl*) (Al-Rāmahurmuzī, 1984). Alternatively, a highly trustworthy fellow student (*thiqah*) may hold the reference text to ensure accuracy (Al-Mizzī, 1980; Wijaya & Habibah, 2024).
- Correction Mechanics: If the reader mispronounces a word or alters a grammatical structure (*i‘rāb*) that changes the legal meaning, the teacher must intervene immediately

(Mufidah & Faisah, 2023). Silence from the master indicates explicit scholarly approval (iqrār) (Al-Baghdādī, 1988).

- Transmission Terms: The standard formula for this method is akhbaranī (he informed me) or qara'tu 'alayhi (I read before him) (Al-Sakhāwī, 2003; Isma'il, 2022).

C. *Al-Ijāzah* (Authorization Without Direct Reading)

Al-Ijāzah is a formal scholarly authorization where a master permits a student to transmit specific Hadith collections or general scholarly works without requiring a full reading session (Akmaluddin, 2021; Ibn al-Ṣalāḥ, 1986). Ibn al-Ṣalāḥ categorizes al-ijāzah into distinct structural types (Ibn al-Ṣalāḥ, 1986; Nurhamdani, 2022):

- Ijāzah Khāṣṣah li-Khāṣṣ: Authorizing a specific person for a specific text (e.g., "I authorize Zayd to transmit my copy of Sahih al-Bukhari") (Al-Bukhārī, 2001; Al-Sakhāwī, 2003). This is the strongest form of ijāzah (Ibn al-Ṣalāḥ, 1986).
- Ijāzah Khāṣṣah li-'Āmm: Authorizing specific individuals for non-specific texts (e.g., "I authorize Zayd to transmit all my narrations") (Al-Suyūṭī, 2010).
- Ijāzah 'Āmmah: Authorizing an unspecified public or broad group (e.g., "I authorize all contemporary Muslims") (Al-Baghdādī, 1988). This form is rejected by strict Hadith critics as excessively vague (Al-Asqalānī, 2000).
- Conditions of Validity: The grantor (mujīz) must possess verified ownership of the transmitted knowledge, and the recipient (mujāz lah) must be clearly identified (Akmaluddin, 2021; Aziz & Travelancya, 2021).

D. *Al-Munāwalah* (Handing Over Manuscripts)

Al-Munāwalah involves the physical presentation of a Hadith manuscript from master to student (Al-Rāmahurmuzī, 1984). It operates in two distinct operational forms (Al-Suyūṭī, 2010):

- *Munāwalah* Coupled with Ijāzah (al-munāwalah al-maqūnah bi al-ijāzah): The teacher physically hands their authenticated text to the student and states, "This is my narration from my teachers, transmit it from me, and I grant you authorization (ijāzah)" (Al-Baghdādī, 1988; Ibn al-Ṣalāḥ, 1986). This is considered the highest form of al-munāwalah, rivaling al-qirā'ah in validity (Al-Sakhāwī, 2003).
- Bare *Munāwalah* (al-munāwalah al-mujarradah): The teacher hands over the manuscript without explicitly granting oral or written authorization (Al-Nawawī, 1985). Strict Hadith critics reject this form as legally insufficient for performance (adā') (Al-Asqalānī, 2000).

E. *Al-Mukātabah* (Written Transmission Across Distance)

Al-Mukātabah occurs when a scholar writes down Hadith traditions either personally or by instructing a reliable scribe and dispatches the manuscript to a student located in another region (Al-Baghdādī, 1988; Virgiawan et al., 2025). The conditions for valid al-mukātabah are (Al-Suyūṭī, 2010):

- Handwriting Identification: The recipient must firmly recognize the handwriting or official seal (khātam) of the teacher to prevent document forgery (tazwīr) (Al-Sakhāwī, 2003; Akbar et al., 2024).
- Coupled Authorization: If accompanied by an explicit ijāzah ("I write this to you and authorize you to transmit it"), it holds high evidentiary weight equivalent to akhbaranā (Ibn al-Ṣalāḥ, 1986).

F. *Al-I'lām* (Informative Declaration)

Al-I'lām occurs when a master informs a student, "This manuscript contains my narrations which I heard from my teacher," without explicitly adding an authorization (ijāzah) for the student to transmit it (Al-Nawawī, 1985; Gusnelly et al., 2024). Scholars disagree on its legal validity (Al-Suyūṭī, 2010):

- Rigorous View (Muḥaddithīn): Transmission is invalid because simple information does not imply authorization to perform (adā') (Al-Baghdādī, 1988; Al-Sakhāwī, 2003).
- Juristic View (Fuqahā'): Valid, because the master's declaration of authenticity serves as an implicit validation of the text's reliability (Al-Nawawī, 1985; Pratiwi et al., 2023).

G. *Al-Waṣīyyah* (Testamentary Bequest of Manuscripts)

Al-Waṣīyyah occurs when a dying scholar wills their authenticated Hadith books to a specific student or scholar (Ibn al-Ṣalāḥ, 1986). The legal consensus holds that mere testamentary possession does not grant the right to transmit using Tier 1 or Tier 2 formulas (ḥaddathanā / akhbaranā) (Al-Asqalānī, 2000). The recipient may only utilize the text for personal research or transmit it under explicit attribution using formulas such as awṣā ilayya (he willed to me) (Al-Suyūṭī, 2010).

H. *Al-Wijādah* (Textual Retrieval Without Authorization)

Al-Wijādah refers to discovering Hadith texts written in the recognized handwriting of a deceased or distant scholar without ever receiving samā', qirā'ah, or ijāzah from them (Al-Baghdādī, 1988; Isma'il, 2022). It represents the foundational mechanic of manuscript-based scholarship. The operational rules for al-wijādah dictate (Al-Sakhāwī, 2003):

- **Formula Restriction:** The researcher must never use continuous performance terms like *ḥaddathanā* (Al-Nawawī, 1985). Instead, they must explicitly declare the textual source: "I found in the handwriting of Scholar X..." (*wajadtu bi-khaṭṭi fulān*) (Al-Asqalānī, 2000; Ibn al-Ṣalāḥ, 1986).
- **Verification Mandate:** The manuscript must be authenticated through comparative codicology and paleography to confirm that the text has not suffered from interpolation or alteration (*taḥrīf*) (Fithoroini, 2021; Akbar et al., 2024).

2. Comparative Analysis: *Muḥaddithīn* vs. *Fuqahā'* on Reception Standards

The standards for valid *taḥqīq* (verification) of *taḥammul wa al-adā'* reveal significant epistemological differences between Hadith scholars (*Muḥaddithīn*) and Jurists (*Fuqahā'*) (Al-Baghdādī, 1988; Ardiansyah, 2023; Hikmah & Alamuddin, 2024).

Table 1. Methodological Divergence Between Hadith Scholars and Jurists

Methodological Dimension	<i>Muḥaddithīn</i>	<i>Fuqahā'</i>
Primary Focus	Sanad integrity, unbroken chain (<i>ittiṣāl</i>), and precise verbatim reproduction (<i>ḍabṭ al-alfāz</i>) (Al-Asqalānī, 2000; Al-Bukhārī, 2001).	Legal applicability, semantic clarity, and textual consistency with established juristic maxims (Ansori, 2021; Ni'am Sholeh, 2016).
Reception Age (<i>Sinn al-Taḥammul</i>)	Valid during early childhood (traditionally around 5 years old), provided the child possesses discernment (<i>tamyīz</i>) (Al-Baghdādī, 1988; Ibn al-Ṣalāḥ, 1986).	Requires full intellectual maturity (<i>'aql</i>) and legal capacity (<i>ahliyyah</i>) at the time of reception (Al-Nawawī, 1985; Hudiyani, 2024).
Transmission by Meaning (<i>Al-Riwāyah bi al-Ma'nā</i>)	Generally discouraged; permitted only for scholars with complete mastery of Arabic linguistics (Al-Rāmahurmuzī, 1984; Mufidah & Faisah, 2023).	Widely permitted, provided the legal ruling (<i>ḥukm</i>) and intent remain unaltered (Al-Suyūṭī, 2010; Pratiwi et al., 2023).

Status of <i>Al-Mursal</i>	Rejected as weak (ḍa‘īf) due to the missing link in the chain (Al-Dāraquṭnī, 2004; Al-Naysābūrī, 1955).	Accepted by Ḥanafī and Mālikī schools if the narrator is known to be authoritative (Hasbillah, 2023; Ibn Ḥanbal, 2001).
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Al-Khaṭīb al-Baghdādī in *Al-Kifāyah* (pp. 42–58) notes that while Muḥaddithīn emphasize formal historical documentation to prevent any vulnerability in the sanad, Fuqahā’ operate on functional jurisprudence (Al-Baghdādī, 1988; Julianti et al., 2025). For jurists, a narrator's legal integrity (‘*adālah*’) and the matn's coherence with general principles of Shariah (*uṣūl*) take precedence over minute technicalities in auditory transmission formulas (Al-Sakhāwī, 2003; Nawir, 2016).

The divergence between Muḥaddithīn and Fuqahā’ regarding *sinn al-taḥammul* (the age of reception) illustrates their fundamental epistemological priorities (Al-Baghdādī, 1988; Ibn al-Ṣalāḥ, 1986). Hadith scholars accepted the *taḥammul* of a discerning child (*aṣ-ṣabī al-mumayyiz*), citing the historical example of Maḥmūd bin al-Rabī’, who recalled the Prophet Muhammad spouting water into his face from a bucket when he was merely five years old (Al-Bukhārī, 2001; Al-Sijistānī, 2009; Ibn Mājah, 2009). For the Muḥaddithīn, as long as the child understood the difference between a question and an answer, and possessed sufficient cognitive focus to retain the auditory experience, the reception was valid provided that the performance (*adā’*) occurred after reaching puberty (*bulūgh*) and achieving legal reliability (‘*adālah*’) (Al-Asqalānī, 1968; Al-Suyūṭī, 2010). In contrast, legal theorists (*Uṣūliyyūn*) and Hanafite jurists argued that true reception requires legal capacity (*ahliyyah*) (Al-Nawawī, 1985). They asserted that a child lacks the legal caution (*iḥtiyāt*) necessary to appreciate the solemn responsibility of religious transmission, thus requiring higher cognitive thresholds for legal deduction (*istinbāt*) (Ansori, 2021; Ni’am Sholeh, 2016).

Furthermore, the debate over *al-riwāyah bi al-ma’nā* (transmission by meaning) highlights the tension between verbatim preservation and normative application (Al-Rāmahurmuzī, 1984; Mufidah & Faisah, 2023). Strict traditionalists, such as ‘Abd Allāh bin ‘Umar, insisted upon exact, letter-for-letter reproduction (*al-muḥāfaẓah ‘alā al-alfāẓ*), refusing to swap synonymous terms (Al-Bukhārī, 2001; Ibn Ḥanbal, 2001). Conversely, jurists recognized that language is a vehicle for legal rulings (*aḥkām*) (Ardiansyah, 2023; Hudiyani, 2024). Scholars like Imām Sufyān al-Thawrī famously remarked, "If I were to tell you that I transmit to you exactly as I heard, do not believe me; we transmit the meaning" (Al-Baghdādī,

1988; Al-Sakhāwī, 2003). Jurists permitted transmission by meaning under strict conditions: the narrator must be an expert Arab linguist (‘ālim bi-madālīl al-alfāz), fully cognizant of how subtle word substitutions alter legal categories (e.g., modifying wājib to mandūb), and the replacement word must be an absolute semantic equivalent (Al-Nawawī, 1985; Pratiwi et al., 2023). If a substitution risks altering the legal scope (takhṣīṣ or taqyīd), verbatim performance remains an absolute requirement (Hasbillah, 2023).

The status of al-mursal (a narration where a Successor/Tābi‘ī cites the Prophet directly, omitting the Companion) represents another foundational point of divergence (Al-Dāraqūṭnī, 2004; Al-Tirmidhī, 1998). To the Muḥaddithīn, a mursal Hadith is classified among the weak/severed traditions (ḍa‘īf / munqaṭi‘) because the identity, memory, and companionship status of the missing link are unknown (jahālah) (Al-Naysābūrī, 1955; Al-Nawawī, 1985; Ibn Rajab, 1987). However, Imām Abū Ḥanīfah, Imām Mālik, and Imām Aḥmad bin Ḥanbal (in his prominent opinion) accepted mursal narrations as authoritative legal proofs (ḥujjah), provided the Tābi‘ī was known to be from the elder generation who only transmitted from trustworthy Companions (e.g., Sa‘īd bin al-Musayyib) (Ibn Ḥanbal, 2001; Ni’am Sholeh, 2016). Jurists argued that a trustworthy scholar would not assert "The Prophet said" unless they were absolutely certain of the source's integrity, treating the scholar's silence regarding the intermediate link as an implicit endorsement (tawthīq) of the chain (Al-Sakhāwī, 2003; Pratiwi et al., 2023).

3. Contemporary Mechanics: *Taḥammul wa al-Adā’* in the Digital Era

The proliferation of digital technologies, online learning, and digital repositories requires a careful re-application of classical rules to modern mediums (Akmaluddin, 2021; Almansour, 2026; Hakak et al., 2022). Recent empirical studies on digital Hadith transmission within Islamic higher education institutions emphasize that virtual Hadith learning platforms must uphold strict chain verification standards to preserve traditional sanad integrity (Junnifar & Darwati, 2022).

Table 2. Digital Transformation of Hadith Transmission Methods

Classical Method	Digital Equivalent	Epistemological Status
<i>Al-Samā’</i> (Direct Hearing)	Synchronous Video Stream (Zoom, YouTube Live)	Valid if real-time audio & visual verification exist without distortion

			(Almansour, 2026; Akbar et al., 2024).
<i>Al-Qirā'ah</i> (Recitation)	Interactive Classroom Recitation	Virtual	Valid subject to real-time teacher audit (Akmaluddin, 2021; Hakak et al., 2022).
<i>Al-Ijāzah</i> (Authorization)	Cryptographic Certificate / Blockchain	Digital	Valid if backed by verified authorization (Akmaluddin, 2021).
<i>Al-Wijādah</i> (Finding Texts)	Searchable PDF / Hadith Database	Digital	Valid for practice with verified critical edition (Hakak et al., 2022; Akbar et al., 2024).

A. Virtual Hearing (*Al-Samā' al-Iftirāḍī*)

Classical scholars like Al-Sakhāwī (Fath al-Mughīth, Vol. 2, pp. 120–135) addressed non-face-to-face transmission through the concept of hearing behind a veil (*al-samā' min warā' i hijāb*), validating the transmission of 'Aisyah provided the narrator verified her identity (Al-Sakhāwī, 2003). By analogical extension (*qiyās*), synchronous live-streaming with real-time, two-way audio-visual interaction fulfills the criteria of *al-samā'*, provided that signal latency or digital artifacts do not corrupt the auditory clarity of the text (Almansour, 2026; & Akbar et al., 2024).

The technical operationalization of *al-samā' al-iftirāḍī* requires solving the problem of digital acoustic integrity (Hakak et al., 2022). In digital telecommunications, audio signals are compressed, packetized, and transmitted via internet protocols, introducing latent risks of audio dropouts, packet loss, and latency jitter (Almansour, 2026). To evaluate these digital disruptions using classical Hadith jurisprudence, jurists apply the principle of *inqiṭā' al-ṣawt* (interruption of voice) (Al-Baghdādī, 1988; Al-Sakhāwī, 2003). If an internet connection drops for a brief, immaterial duration during a live transmission session—such that the missing words can be seamlessly reconstructed from the surrounding context or verified by a co-attending scholar (*al-musāmi'*) the *samā'* remains valid (*samā' mu'tad bih*) (Akmaluddin, 2021; Ibn al-Ṣalāḥ, 1986). However, if significant portions of the Hadith text are lost due to technical buffering or server disconnection, the student cannot claim full oral hearing (*samā' kāmil*) (Al-Suyūṭī, 2010). In such instances, the student must either perform a supplementary reading

(*tarmīm al-samā'*) before the master or downgrade their performance status from *samī'tu* to *fawāt* (partial session), explicitly noting the skipped portions in their transmission certificate (Akmaluddin, 2021; Al-Sakhāwī, 2003).

B. Digital *Ijāzah* and Blockchain Verification

The practice of granting written permission (*al-ijāzah*) without direct auditory session traditionally classified as *ijāzah al-khāṣṣah li al-khāṣṣ* finds a direct equivalent in modern digital certificates (Akmaluddin, 2021; Isma'il, 2022). To ensure that digital *ijāzah* platforms avoid forgery, cryptographic verification methods (such as hash keys or blockchain ledgering) provide a higher level of security than paper certificates, fulfilling the classical requirement of *amān min al-tazwīr* (protection against forgery) (Hakak et al., 2022).

In the historical sanad tradition, document forgery (*tazwīr*) was combated through physical seals (*khātam*), recognized handwriting styles (*khatt al-shaykh*), and witness attestations (*ishhād*) (Al-Baghdādī, 1988; Al-Rāmahurmuzī, 1984). In the modern digital ecosystem, unencrypted PDF certificates distributed over open networks are exceptionally vulnerable to unauthorized editing, signature falsification, and fraudulent chain attribution (Hakak et al., 2022; Akbar et al., 2024). By implementing decentralized blockchain ledgers and public-key infrastructure (PKI), the issuing authority creates an immutable, timestamped cryptographic hash of the *ijāzah* document (Hakak et al., 2022). When a student presents their digital *ijāzah*, any party can instantly verify the mathematical signature against the master's public cryptographic key (Akmaluddin, 2021). This technological protocol fulfills and surpasses the classical legal requirement of *amān min al-tazwīr*, elevating digital authorizations to the highest level of evidentiary certainty (*yaqīn*) (Hakak et al., 2022; Akbar et al., 2024).

C. *Al-Wijādah* in Digital Databases and AI Systems

Downloading a hadith from a software database or digital repository falls under *al-wijādah* (retrieving a recorded text without direct authorization) (Isma'il, 2022). In classical methodology, acting upon a hadith obtained through *al-wijādah* requires that the manuscript be verified as authentic (*al-thiqah bi al-nuskhah*) (Al-Baghdādī, 1988; Ibn al-Ṣalāḥ, 1986). In modern scholarship, digital *al-wijādah* is authoritative provided the database relies on verified, critical print editions (*al-tab'āt al-muḥaqqaqah*) prepared by recognized Hadith scholars (Almansour, 2026; Fithoroini, 2021; Akbar et al., 2024).

The integration of Artificial Intelligence (AI) and Large Language Models (LLMs) into Islamic scholarship introduces novel epistemological challenges for digital *al-wijādah* (Hakak et al., 2022; Akbar et al., 2024). Generative AI models are prone to algorithmic hallucinations, occasionally fabricating sanad combinations or misattributing textual variants (*matn*) (Hakak

et al., 2022). Consequently, retrieving Hadith traditions from unverified AI chatbots does not fulfill the condition of *al-thiqah bi al-nuskah* (Fithoroini, 2021). To establish valid digital *al-wijādah* in the age of AI, scholars must utilize closed-domain, verified digital repositories (such as digitized primary manuscripts with optical character recognition verified against physical *muḥaqqaq* editions) (Hakak et al., 2022; Akbar et al., 2024). The researcher must maintain direct analytical oversight, treating AI search tools merely as index locators (*fihris*) rather than authoritative transmission sources (Almansour, 2026).

CONCLUSION

This study demonstrates that *taḥammul wa al-adā'* is not a static historical relic, but a dynamic, highly sophisticated system of transmission verification. By analyzing primary classical source texts (Al-Khaṭīb al-Baghdādī, Ibn al-Ṣalāḥ, Al-Suyūṭī), this paper highlights the technical function of performance formulas (*ṣīghat al-adā'*) in identifying continuous chains (*ittiṣāl*) and preventing concealment (*tadlīs*). Furthermore, the epistemological comparison between *Muḥaddithīn* and *Fuqahā'* clarifies how formal historical documentation intersects with functional legal reasoning. As a theoretical implication, re-evaluating performance vocabulary through classical primary sources provides a precise framework for contemporary Hadith authentication, proving that transmission formulas serve as crucial indicators of narrator accuracy (*ḍabṭ*). Meanwhile, as a practical implication in the digital age, classical methods like *al-samā'*, *al-ijāzah*, and *al-wijādah* adapt seamlessly to modern mediums, demonstrating that synchronous virtual streams and cryptographic digital certificates maintain complete epistemological validity provided they preserve narrator integrity (*'adālah* and *ḍabṭ*) and prevent digital corruption.

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