



Critique of Hadith Sanad and Matn in the MUI Fatwa Book: A Case Study of Fatwas on Worship and Women's Issues

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Abstract

This research aims to test the methodological validity of the hadiths used by the Majelis Ulama Indonesia (MUI) in determining fatwas in the field of worship, with a focus on crucial fatwas such as: Women Becoming Prayer Imams (No. 9/MUNAS VII/MUI/13/2005) and Prohibition of Female Circumcision (No. 9A of 2008). This study emphasizes the criticism of sanad and matn hadith in MUI fatwas in the field of worship. This research is important as a barometer of secondary legal sources (*hadith*) in responding to the dynamics of Islamic law. Using a qualitative method based on library research, then processing it using a descriptive-comparative method. This research applies the scientific tools of hadith criticism (*naqd al-hadith*) which include tracking the text (*takhrīj*), describing the sanad chart (*i'tibār*), assessing the authority of the narrator (*jarḥ wa al-ta'dīl*), generational connectivity (*ittiṣāl al-sanad*), and textual analysis (*naqd al-matn*). The findings indicate that out of 12 analyzed hadith transmissions, 11 are classified as *maqbul* (acceptable) due to textual alignment with established legal maxims or the Qur'an, while 1 transmission is evaluated as *mardūd* (rejected). The study reveals that several supporting narrations cited by MUI were drawn from secondary jurisprudence (*fiqh*) compendiums rather than primary hadith collections (*Kutub al-Mutūn*). Furthermore, the application of weak (*da'if*) hadiths in MUI's fatwas is structurally contextualized within *faḍā'il al-a'māl* and public interest (*maṣlahah*). This research suggests the importance of strengthening stricter hadith verification (*takhrīj*) in the fatwa formulation process so that the validity of the resulting law is more academically robust.

Keywords: Hadith Criticism, Fatwa MUI, *Takhrīj*

Abstrak

Penelitian ini bertujuan untuk menguji validitas metodologis hadis-hadis yang digunakan oleh Majelis Ulama Indonesia (MUI) dalam menetapkan fatwa di bidang ibadah, dengan fokus pada fatwa-fatwa krusial seperti: Perempuan Menjadi Imam Shalat (No. 9/MUNAS VII/MUI/13/2005) dan Pelarangan Khitan Perempuan (No. 9A Tahun 2008). Kajian ini menekankan pada kritik sanad dan matan hadis dalam fatwa MUI bidang ibadah. Penelitian ini penting sebagai barometer sumber hukum sekunder (*hadis*) dalam merespons dinamika hukum Islam. Dengan menggunakan metode kualitatif berbasis studi kepustakaan (*library research*), data kemudian diolah menggunakan metode deskriptif-komparatif. Penelitian ini menerapkan perangkat ilmiah kritik hadis (*naqd al-hadith*) yang meliputi pelacakan teks (*takhrīj*), penggambaran bagan sanad (*i'tibār*), penilaian otoritas perawi (*jarḥ wa al-ta'dīl*), ketersambungan sanad antar-generasi (*ittiṣāl al-sanad*), hingga analisis tekstual (*naqd al-matn*). Temuan penelitian menunjukkan bahwa dari 12 riwayat hadis yang dianalisis, 11 di antaranya diklasifikasikan sebagai *maqbul* (dapat diterima) karena keselarasan teksnya dengan kaidah hukum yang berlaku atau Al-Qur'an, sementara 1 riwayat dinilai sebagai *mardūd* (ditolak). Studi ini mengungkap bahwa beberapa riwayat pendukung yang dikutip oleh MUI diambil dari kompilasi fikih sekunder, bukan dari kitab-kitab hadis primer (*Kutub al-Mutūn*). Selain itu, penggunaan hadis-hadis lemah (*da'if*) dalam fatwa MUI secara struktural dikontekstualisasikan dalam kerangka *faḍā'il al-a'māl* dan kemaslahatan umum (*maṣlahah*). Penelitian ini menyarankan pentingnya memperketat verifikasi hadis (*takhrīj*) dalam proses perumusan fatwa agar validitas hukum yang dihasilkan lebih kokoh secara akademis.



Kata Kunci : Kritik Hadis, Fatwa MUI, Takhrij

INTRODUCTION

The Indonesian Council of Ulema (MUI) is one of the non-governmental organizations holding a prominent position within the structure of Islamic law in Indonesia (Julianti et al., 2025). As a gathering body for ulema, MUI carries a significant influence that often outweighs National Constitutional law, and its presence exerts a tremendous impact on political interests (Effenty, n.d.). This occurs due to the low awareness among Indonesian Muslim society regarding the true understanding of a fatwa itself (Sidqi & Witro, 2020). A fatwa is a product of ulema legal thought regarding Islamic law and serves as a response to inquiries or the result of *ijtihad* a responsive legal ruling issued by a mufti possessing the authority to establish fatwas (Effenty, n.d.). However, in reality, the majority of Muslims in Indonesia treat fatwas as authoritative guides that are morally and religiously binding in their daily lives (Ni'am, 2016). Given how influential the position of a fatwa is in Indonesia, the validity, accuracy, and interpretation of the textual proofs used particularly hadith evidence as an authoritative source must not be overlooked. As emphasized by Mujiadi (2026) regarding the validity of religious texts, methodological rigor in verifying transmission sources is crucial in determining the credibility of legal rulings.

Although studies on MUI fatwas have been widely conducted, the majority of previous researchers have focused more on sociological aspects, socio-legal dynamics, comparative jurisprudence (*madhāhib*), pure *uṣūl al-fiqh* analysis, or gender equality issues. In this case, the researcher found books, studies, and literature addressing hadith analysis, yet none have comprehensively explored hadith criticism regarding the *sanad* (*naqd al-sanad*) and *matn* (*naqd al-matn*) concerning the issues of women leading prayer and female circumcision (*khitān*). This research gap is precisely what this article intends to fill.

Several previous researchers have revealed that fatwas related to women leading prayer and female circumcision rely heavily on the authorities of *fiqh* and *uṣūl al-fiqh*. Ardiansyah (2023) views the hadith of Umm Warōqah concerning women leading prayer as having a weak (*ḍa'īf*) *sanad* an evidence highlighted by ulema in response to the phenomenon of Amina Wadud leading men in prayer. Meanwhile, Nawir (2019) observes that MUI tends to be preventive regarding the criteria of hadith authenticity, a tendency reflected in its decisions concerning gender equality hadiths. In the research by Hudiyani (2024), it is emphasized that the establishment of the fatwa on female circumcision was driven by the views of two major

Islamic mass organizations, MUI and KUPI (the Indonesian Women Ulema Congress) II, both holding differing perspectives regarding the practice of female circumcision. Nonetheless, their views appear similar as both consider the aspect of public interest (*maṣlaḥah*) in the practice of circumcision. From the three studies mentioned above, hadith analysis is indeed highly necessary to test the validity of a fatwa.

Crucially, an examination of MUI's fatwa methodology requires contextualizing its legal reasoning within its institutional framework. MUI operates through established *ijtihād* principles, such as *taḥqīq al-manāṭ* (verifying the legal cause in specific contexts) and *i'ādat al-naẓar* (re-evaluating past legal decisions) (Ni'am, 2016). In determining rulings on female circumcision, for instance, MUI's argument is rooted in classical comparative jurisprudence (*ikhtilāf al-fuqahā'*), balancing the positions of the *Shāfi'ī* school (which views it as obligatory) against other schools regarding it as recommended (*makrūmah*) or a noble custom. Nevertheless, a critical gap emerges when legal conclusions rely on hadith evidence extracted from secondary jurisprudence (*fiqh*) or commentary (*sharḥ*) texts rather than primary hadith compendiums (*Kutub al-Mutūn*). Furthermore, evaluating a weak (*ḍa'īf*) hadith solely as acceptable (*maqbul*) merely because it does not overtly contradict the Qur'an oversimplifies classical *uṣūl al-fiqh* rules regarding *takhsīs* (specification) and *faḍā'il al-a'māl* (virtuous deeds).

Based on the explanation above, this research aims to answer two main questions: What is the quality of the hadiths in MUI fatwas concerning women leading prayer and female circumcision? And how does MUI's methodological approach in referencing hadith texts align with classical *naqd al-ḥadīth* and *uṣūl al-fiqh* standards?

Grounded in this background, this article aims to rigorously verify the quality of the *sanad* and *matn* of the hadiths serving as MUI's references in the fatwa on women leading prayer and the prohibition of female circumcision through the *takhrij* method. Through this '*Ulūm al-Ḥadīth*' approach, this article is expected to provide objective and acceptable sources.

RESEARCH METHODOLOGY

This research is library research, which is descriptive-analytical in nature using a qualitative approach (Annasthasya et al., 2025). The primary focus of this study is to audit and verify the quality of the hadiths used as supporting evidence by the Central Fatwa Commission of the Indonesian Council of Ulema (MUI) in the 2020 MUI Fatwa Book. The investigation is directed specifically toward two cluster fatwas in the fields of contemporary worship and

women's issues, namely: the Fatwa on the Ruling of Women Becoming Prayer Imams (2005) and the Fatwa on the Prohibition of Female Circumcision (*Khitān*) (2008).

The data used in this research are classified into two categories: primary data and secondary data. The primary data utilized by the author consists of the MUI fatwa book on worship, focusing specifically on the issues of the ruling on women becoming prayer imams and the ruling on the prohibition of female circumcision. Secondary data serves as supplementary reference material derived from sources related to the research object, including various *takhrīj* works, primary hadith collections (*kutub al-mutūn*), hadith biographical dictionaries, works on *jarḥ wa al-ta'dīl* (whether in print or digital format), exegesis (*tafsīr*) books, hadith volumes, and other literature relevant to the core issues discussed. This is intended to gather comprehensive information and determine accurate conclusions as a research step.

In this study, the author seeks to understand, examine, and review the definition or overview of a fatwa, as well as the object of study concerning MUI fatwas in the field of worship. By collecting data sourced from the *Kutub al-Tis'ah* (the Nine Books) and primary hadith texts, the data is classified accordingly and processed using a descriptive-comparative method. Through this method, the author strives to systematically and objectively describe and present the existing data. The author processes and analyzes the data using content analysis employing the methods of *sanad* criticism (*naqd al-sanad*) and *matn* criticism (*naqd al-mutūn*), which involves searching for hadiths (*Takhrīj al-ḥadīth*) from primary compendiums, analyzing them to create *sanad* diagrams, and determining whether the *sanad* quality is *ṣaḥīḥ*, *ḥasan*, or *ḍa'īf*. The research process begins with either the initial narrator or the final compiler (*mukhārij*). The *Takhrīj rawi* of a hadith starts from the *mukhārij*, such as al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and others.

Regarding *sanads* already agreed upon by hadith scholars in *Ṣaḥīḥ al-Bukhārī*, the author adopts *tawaqquf* (deferring/accepting) toward the *sanad* of that hadith, subsequently analyzing *sanads* originating outside of *Ṣaḥīḥ al-Bukhārī*. If the exact narration under study is not found, the author selects a narration equivalent to the one being investigated. After ascertaining the quality and classification of the *sanad*, the author further analyzes the quality of the *matn* whether it aligns with the texts of the Qur'an and hadith or contradicts them. The author then delves deeper into the wording (*lafẓ*) that appears in the hadith to determine whether it is more general, more specific, or exhibits variations that necessitate further investigation.

Consequently, the operational workflow of this research proceeds through the following steps:

1. Hadith searching within primary hadith compendiums and other sources.
2. Comprehensive description of the *sanad* within the primary sources.
3. Description of the overview of the hadith through *i'tibar al-sanad*.
4. Description of the hadith construction in the form of a *sanad* diagram.
5. Description of the biographic details of the *rawis* and *jarh wa ta'dil*.
6. Explanation of the conclusion of the *sanad* in question, whether it is *sahih*, *hasan*, or *da'if*.
7. Description of textual criticism.
8. Explanation of the final conclusion regarding both the *sanad* and *matn* of the hadith.

RESULTS AND DISCUSSION

1. Hadith Analysis of the MUI Fatwa on Women Serving as Prayer Imams and Female Circumcision

The results of this study indicate that not all the hadiths cited by the MUI in issuing the fatwa regarding women serving as prayer imams (No. 9/MUNAS VII/MUI/13/2005) and the fatwa prohibiting female circumcision (No. 9A of 2008) are of *ṣaḥīḥ* or *ḥasan* quality; rather, some are classified as *da'if*. The table below details the updated quality of these hadiths, including the transmission of al-Dāraquṭnī:

a. Women Serving as Prayer Imams

Table 1. Overview and Evaluation of Evaluated Hadiths on Women Serving as Prayer Imams

No	Hadith Text	Primary Narrator	Sanad Quality	Matn Status	Final Classification
1 & 2	أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرُكُمْ وَرَقَّةً أَنْ تُوْمَ أَهْلَ دَارِهَا	Abū Dāwud	<i>Da'if</i>	<i>Da'if</i>	Mardud
2	Same narration via al-Dāraquṭnī	Al-Dāraquṭnī	<i>Da'if</i>	<i>Da'if</i>	Mardud
3	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُؤْمَنُ امْرَأَةٌ رَجُلًا	Ibu Mājah	<i>Da'if</i>	<i>Ṣaḥīḥ</i>	Maqbul
4	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّسْبِيحُ لِلرَّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ	Muslim	<i>Ṣaḥīḥ</i>	<i>Ṣaḥīḥ</i>	Maqbul

No	Hadith Text	Primary Narrator	Sanad Quality	Matn Status	Final Classification
5	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ صُفُوفِ الرِّجَالِ أُولَئِهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَئِهَا	Aḥmad	Ḥasan	Ṣaḥīḥ	Maqbul
6	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَطْعُ الصَّلَاةُ الْمَرْأَةَ وَالْكَلْبُ وَالْحِمَارُ	Muslim	Ḥasan	Ṣaḥīḥ	Maqbul
7	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ صَلَاةِ الْمَرْأَةِ فِي فَعْرِ بَيْتِهَا	Abū Dāwud	Ṣaḥīḥ	Ṣaḥīḥ	Maqbul

b. Ban on Female Circumcision

Table 2. Overview and Evaluation of Evaluated Hadiths on Female Circumcision

NO	Hadith Text	Primary Narrator	Sanad Quality	Matn Status	Final Classification
1	عن أبي المليح بن أسامة، عن أبيه، أن النبي صلى الله عليه وسلم قال: الختان سنة للرجال، مكروه للنساء (رواه أحمد)	Aḥmad	Ḍa'īf	Ṣaḥīḥ	Maqbul
2	عن عبد الله بن عمر مرفوعاً بلفظ: يَا نِسَاءَ الْأَنْصَارِ اخْتَضِبْنَ غَمَسًا وَاخْتَفِضْنَ وَلَا تَنْهَكْنَ وَإِيَّاكُنَّ وَكُفْرَانَ النِّعَمِ (الشوكني نيل الأوطار)	Al-Baihaqī	Ḍa'īf	Ṣaḥīḥ	Maqbul
3	عن عائشة، زوج النبي صلى الله عليه وسلم، قالت: إذا التقى الجتان فقد وجب الغسل، فعلمته أنا ورسول الله صلى الله عليه وسلم، فأعسنا (رواه الترمذي، وابن ماجه، أحمد عن عائشة)	Ibnu Mājah	Ṣaḥīḥ	Ṣaḥīḥ	Maqbul

NO	Hadith Text	Primary Narrator	Sanad Quality	Matn Status	Final Classification
4	عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ، أَنَّ امْرَأَةً كَانَتْ تَخْتِنُ بِالْمَدِينَةِ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَنْهَكِي فَإِنَّ ذَلِكَ أَخْطَى لِلْمَرْأَةِ، وَأَحَبُّ إِلَيَّ الْبُعْلِ. (رواه أبي داود)	Abū Dāwud	<i>Da'īf</i>	<i>Ṣaḥīḥ</i>	Maqbul
5	عَنِ الضَّحَّاكِ بْنِ قَيْسٍ، قَالَ: كَانَتْ بِالْمَدِينَةِ امْرَأَةٌ تَخْفِضُ النِّسَاءَ يُقَالُ لَهَا أُمُّ عَطِيَّةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْفِضِي وَلَا تَنْهَكِي، فَإِنَّهُ أَنْضَرُ لِلْوَجْهِ وَأَخْطَى عِنْدَ الرَّوِّجِ	Al-Ṭabrānī	<i>Da'īf</i>	<i>Ṣaḥīḥ</i>	Maqbul
6	عَنْ أَبِي هُرَيْرَةَ، رَوَايَةٌ: الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْجَنَانُ، وَالْإِسْتِحْدَادُ، وَنُفْثُ الْإِنْبِطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ (رواه جماعة).	Ahamad bin Hanbal	<i>Ṣaḥīḥ</i>	<i>Ṣaḥīḥ</i>	Maqbul

Based on the table above, there are several hadiths evaluated as *ṣaḥīḥ*, *ḥasan*, and *da'īf*. First, there are 6 hadiths addressing the issue of women leading prayer, where the first and second hadiths share the same *matn*, bringing the total to 6 hadiths (No. 9/MUNAS VII/MUI/13/2005). Second, there are 6 hadiths addressing the ruling on the prohibition of female circumcision (*khitān*) (No. 9A of 2008). Thus, the total number of hadith themes discussed by the author is 12 hadiths, and through the author's investigation, it was found that some of the *matns* used by MUI in establishing these fatwas are identical.

In the fatwa concerning the ruling on women leading prayer, hadiths no. 1 and no. 2 narrated by Abū Dāwūd are evaluated as *da'īf* in both *sanad* and *matn*. Hadith no. 3 narrated by Ibn Mājah is evaluated as *da'īf* in *sanad*, while its *matn* is *ṣaḥīḥ*. Furthermore, hadiths no. 4 and no. 7 are *ṣaḥīḥ* in both *sanad* and *matn*. Hadiths no. 5 and no. 6 hold the status of *ḥasan* in *sanad* and *ṣaḥīḥ* in *matn*.

Regarding the hadiths explaining the ruling on the prohibition of female circumcision (*khitān*), there are 6 hadiths: hadiths no. 1, no. 2, and no. 4 have a *da'īf* *sanad*, while their *matns* are *ṣaḥīḥ*. Furthermore, hadiths no. 3 and no. 6 are *ṣaḥīḥ* in both *sanad* and *matn*. Based on

these 12 hadiths, they possess various *sanad* statuses, the percentages of which can be seen in the diagram below:

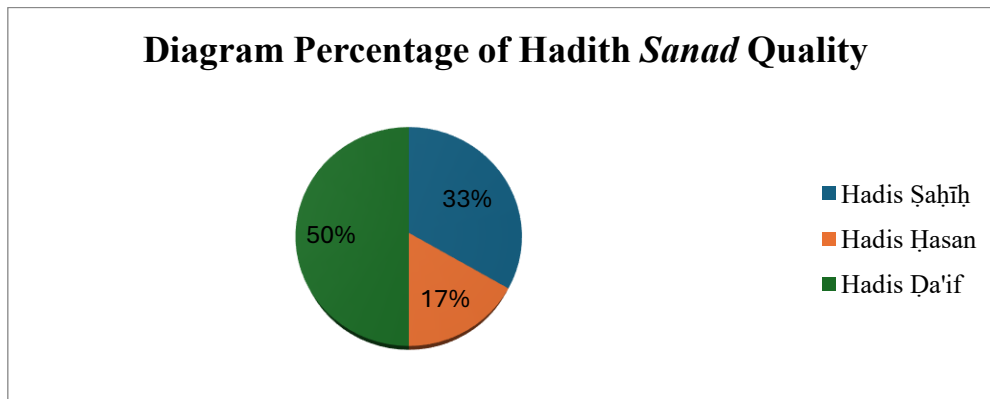


Figure 1. The Conceptual Framework of the Transformative Da‘wah Process

(Source: Author's Conceptualization, 2026)

Of the 12 hadiths, there are 11 hadiths which are *maqbul* (acceptable) - in terms of the *sanad* and the sentence, they are acceptable (Pratiwi et al., 2023), and there is 1 hadith which is *mardud* - a hadith which is rejected, because there is a narrator in the *sanad* or sentence who is accused of lying, is not known, or has problems with the *sanad* (Ansori, 2021). It can be understood as a whole that the 12 hadiths are classified into two categories, namely *maqbul* and *mardud* which in presentation can be seen in the following Table 1 and Table 2.

2. Examples of Criticism Regarding the *Sanad* and *Matn* of MUI Fatwas

Determining the validity of a hadith requires an analysis of the text, conducted through the *takhrīj* method (Izzan, 2012); subsequently, the *sanad* and *matn* are analyzed using the methods of *sanad* criticism (*naqd al-Sanad*) (Hasbillah, 2017) and *matn* criticism (*naqd al-mutūn*) (Firdaus et al., n.d.). According to Izzan (2012), several methods are employed to identify or perform *takhrīj* on a hadith. First, identification via the opening words of the *matn*. Second, identification via specific words within the *matn*. Third, identification via the first narrator. Fourth, identification via the hadith's themes. Fifth, identification based on the hadith's status whether *ṣaḥīḥ*, *ḥasan*, or *ḍa'if* (Izzan, 2012). In this thesis, the author employs the method of *takhrīj* based on the initial wording or specific phrases of the *matn* (the first and second methods), as described above. The books used in this method are hadith books and main books (*kutub al-Tis'ah*) for the author to use as references, which are then analyzed for their *sanad* and maturation by referring to the hadith books (*'ulum al-Hādīs*).

In the study of hadith science, there are two methods to find out whether the hadith is acceptable (*maqbul*). Firstly through *sanad* criticism, secondly, *matn* criticism. Hadith scholars

provide benchmarks in the study of matn criticism, among others; (1) does not conflict with the Koran, (2) does not conflict with stronger hadith, (3) there is support from historical facts, (4) does not conflict with common sense, the senses and history (Izzan, 2012). All of these are benchmarks in the study of matn hadith.

In this discussion the author will provide an example as an illustration. The following is an example of an analysis of the MUI fatwa regarding the hadith of the Fatwa on the Law of Women Becoming Prayer Imams:

This hadith is taken from the Fatwa book (MUI Sector of Worship, p145) as follows:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَرَ أُمَّ وَرَقَةَ أَنْ تَتَوَّمَّ أَهْلَ دَارِهَا. (رواه أبو داود والحاكم)
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَرَ أُمَّ وَرَقَةَ أَنْ تَتَوَّمَّ أَهْلَ دَارِهَا. (رواه الدرقي)

"The Messenger of Allah ordered Umm Waraqah to be the imam for the residents of his house." (HR. Abū Dāwud and al-Ḥākim).

After takhrīj the text of the appropriate hadith in the MUI Fatwa book above is found in the book Subul al-Salām juz II, page 357. The matn which is meaningful in the above hadith is found in the history of Abū Dāwud, and Aḥmad bin Ḥanbal. And the book that contains it is: First, Sunnan Abū Dāwud, juz I, page 217, hadith 519, and 592. Found in the kitāb al-Ṣalāh section, chapter al-Tasfīq fi al-Ṣalāh; one hadith sanad and three sanad lines. Second, Musnad Aḥmad bin Ḥanbal, juz VI, page 405, hadith 27324. There are two sanads in all the sanads in the book, while there are two sanad narration routes.

Crucially, to complete the transmission scheme used in the official MUI Fatwa document, this study incorporates the route recorded in *Sunan al-Dāraqūṭnī* (Vol. 1, p. 403, No. 1520). Al-Dāraqūṭnī transmits the hadith via Abū ‘Ubayd Allāh al-Fakhkhār, who reports from ‘Amr bin ‘Alī, who reports from Muḥammad bin Fuḍayl, who reports from Al-Walīd bin Jamī‘, who reports from ‘Abd al-Raḥmān bin Khalād and Laylā bint Mālīk, both reporting from Ummu Waraqah. Including this route fixes the structural gap in the *i’tibār* scheme, revealing that the narration suffers from internal *iḍṭirāb* (confusion in transmission between 'Abd al-Rahman and Layla).

The structure of the hadith history contained in the book above is as follows:

First, is the rawi of Abū Dāwud (Abu Dawud, n.d. juz I.p.217).

حَدَّثَنَا الْحَسَنُ بْنُ حَمَادٍ الْحَضْرَمِيُّ ثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ الْوَلِيدِ بْنِ جَمِيعٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلَادٍ عَنْ
 أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بِهَذَا الْحَدِيثِ وَالْأَوَّلُ أَتَمُّ قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا
 فِي بَيْتِهَا وَجَعَلَ لَهَا مُؤَدِّنًا لَهَا وَأَمَرَهَا أَنْ تَتَوَّمَّ أَهْلَ دَارِهَا قَالَ عَبْدُ الرَّحْمَنِ فَأَنَا رَأَيْتُ مُؤَدِّنَهَا شَيْخًا كَبِيرًا.

Secondly, the rawi of Aḥmad bin Ḥanbal (Aḥmad, Vol. VI, p. 405)

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنِي جَدِّي، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، وَكَانَتْ قَدْ جَمَعَتِ الْقُرْآنَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَهَا أَنْ تَوُفَّ أَهْلَ دَارِهَا، وَكَانَ لَهَا مُوَدِّنٌ، وَكَانَتْ تَوُفُّ أَهْلَ دَارِهَا.

The wording of the matn varies, yet the meaning remains the same; this hadith addresses the validity of a woman named Umm Waraqah serving as the prayer imam for a congregation within her own home. To make it easier to understand the two chains of sanad mentioned above, please refer to the table below listing the narrators for each chain.

Table 3. List of Narrators (*Ruwāt*) and Chain Structure in Sunan Abī Dāwūd

No	Rawis' Name	Order of <i>Rāwīs</i>	Chains of <i>Sanads</i>
1	Ummu Waraqah	1st Rawi	6th Sanad
2	Abd al-Rahman bin Khalad	2nd Rawi	5th Sanad
3	Al-Walid bin Jamī'i	3rd Rawi	4th Sanad
4	Muḥammad bin Fud}ail	4th Rawi	3rd Sanad
5	Al-Hasan bin Hammad	5th Rawi	2nd Sanad
6	Abu Dawud	6th Rawi	1st Sanad

(Source: Primary Hadith Takhrij Analysis, 2026)

Table 4. List of Narrators (*Ruwāt*) and Chain Structure in Musnad Aḥmad bin Ḥanbal

No	Rawis' Name	Order of <i>Rāwīs</i>	Chains of <i>Sanads</i>
1	Ummu Waraqah	1st Rawi	5th Sanad
2	Jaddati Lail binti Malik	2nd Rawi	4th Sanad
3	Al-Walid bin Jami'i	3rd Rawi	3rd Sanad
4	Abu Nu'aim	4th Rawi	2nd Sanad
5	Ahmad bin Hanbal	5th Rawi	1st Sanad

(Source: Primary Hadith Takhrij Analysis, 2026)

I'tibar Sanad and Sanad Schema

An examination of the narrators in the accounts recorded by Abū Dāwūd and Aḥmad bin Ḥanbal reveals that both originate from 'Abd al-Raḥman bin Khalād. However, Imam Aḥmad's account does not explicitly identify the specific narrator; it merely states that Abū Na'im received the report from al-Walīd bin Jamī', who in turn narrated it from jaddatī (Ahmad, 1995). Tahdhīb al-Kamāl notes that he sometimes narrated hadith from his grandmother Lail bint Mālik and at other times from his grandfather Abd al-Raḥman bin Khalād (Al-Mizi, 2017). To

facilitate an understanding of the sanad described above, a schematic diagram is presented below:

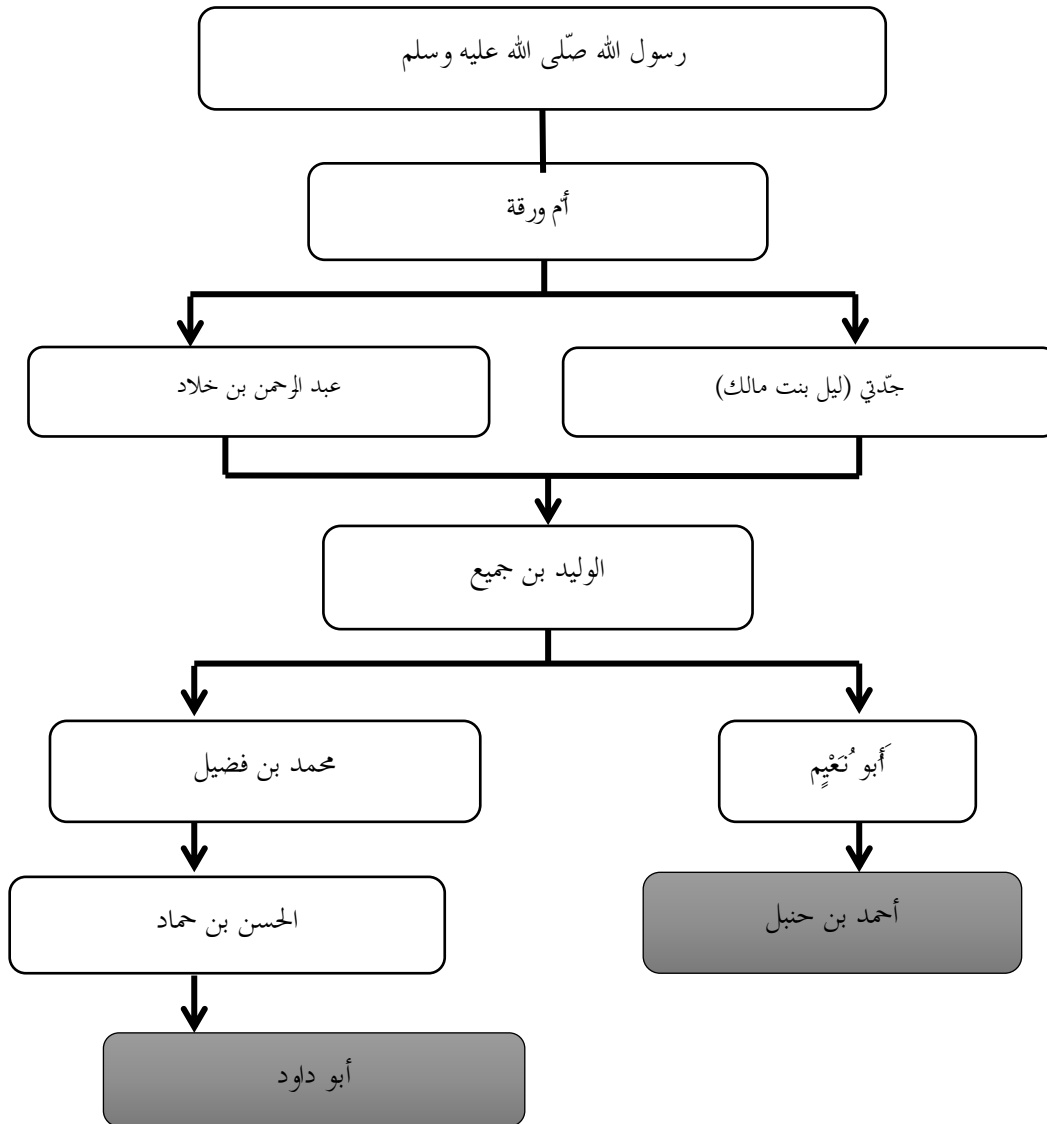


Figure 2. Reconstructed Transmission Scheme (*I'tibār al-Sanad*) of Ummu Waraqah's Hadith (Source: Compiled from Sunan Abī Dāwūd, Musnad Aḥmad, and Sunan al-Dāraqūṭnī, 2026)

Based on the diagram and table above, it can be concluded that Abū Na'im a rawis' in sanad of Imam Aḥmad bin Ḥanbal acts as a mutābi' (supporting narrator) for Muḥammad bin Fuḍail, whereas Aḥmad bin Ḥanbal acts as a mutābi' for al-Ḥasan bin Ḥammād, a rawis' for Abū Dāwud. Meanwhile, no shawāhid (corroborating narrations) were found for the hadith in question, as it appears solely in the narration of Ummu Waraqah.

Ittiṣal al-Sanad, Biography of The Rawis', Jaraḥ wa al-Ta'dil

In writing the biography of the narrator, the author has adopted only the hadith sanad cited by the MUI in its book of fatwas; as stated in the MUI fatwa, the text used as the MUI's reference is based on the narration of Abū Dāwud. Therefore, the history studied is the history of Abū Dāwud. In this research, it begins with the first rawis' the last rawis' (*al-Mukharrij*). In this hadith, the pen-takhrīj of a hadith starts from the mukharrij, namely Abū Dāwud.

Table 5. Biographical Profile of Abū Dāwud al-Sijistānī

Full Name	Abū Dāwud Sulaimān bin al-Asy'aṣ bin Ishāq (basyir) bin Syaddad bin 'Amr bin 'Imrān al-Azdī al-Sijistānī.
Year of Birth/Death	Birth 202 AH/Death 275 AH
Teachers	Muslim bin Ibrāhīm, Sulaimān bin Harb, al-Ḥasan bin Ḥammād al-Ḥadramī, Usmān bin 'Alī Syaibah, Abū al-Walīd al-Ṭayalīsī, Abdullāh bin Maslamah, etc.
Students	His son ('Abdullāh bin Dāwud), Abū Abd al-Raḥman al-Kisa'ī, Aḥmad bin Muḥammad al-Khallal, etc.
Comments by Ulama'	<i>Tsiqoh</i> (Al-Maliki, 2012).
<i>Ittiṣal al-Sanad</i>	<i>Muttasil</i>

Table 6. Biographical Profile of Al-Ḥasan bin Ḥammād al-Ḥadramī

Full Name	Al-Ḥasan bin Ḥammād bin Kusaib Abū 'Alī al- Ḥadramī
Year of Birth/Death	d. 241 AH
Tabaqah	Thabaqah 10
Teachers	Ibrāhīm bin Uyainah, Ishaq bin Yusuf al-Arzaqī, Isma'īl bin 'Sulaimān bin Ḥayyan, Muḥammad bin Fuḍail, etc
Students	Abū Dāwud, Ibnu Mājah, Ibrāhīm bin Ayyub al-Makhzumī, etc
Comments by Ulama'	Al-Ḥafīẓ Abū Bakar al-Khatibī, Abū Ḥatim bin Ḥibban evaluate a <i>ṣiqah</i> (al-Mizi, 2017).
<i>Ittiṣal al-Sanad</i>	Judging from the year of his death and place of death, it can be ascertained that al-Ḥasan bin Ḥammād and Abū Dāwud were alive when he was alive, and judging from the ṣigat used by Abū Dāwud

using the a-Sima'i (ḥaddaṣanā) method of listening directly to his teacher, it can be confirmed that he was muttaṣil (had met).

Table 7. Biographical Profile of Muḥammad bin Fuḍayl al-Ḍabbī

Full Name	Muḥammad bin Fuḍail bin Gazwan bin Jarir al-Dabiyī
Year of Birth/Death	d. 295 AH
Tabaqah	Thabaqah 6
Teachers	Al-Hajjaj bin Dinār, al-Ḥasan bin al-Ḥakim, al-Ḥasan bin Ubaidah, al-Walīd bin Abdullah bin Jami'i, etc.
Students	Aḥmad bin Isykab, al-Safwan al-Kuffī, Ishāq bin Ibrāhīm, al-Ḥasan bin Ḥammād, etc
Comments by Ulama'	Uṣmān bin Sa'īd from Yahya bin Ma'īn; <i>ṣiqah</i> (al-Mizi, 2017).
<i>Ittishal al-Sanad</i>	Based on their years of death, it can be confirmed that Muḥammad bin al-Fuḍail and al-Ḥasan bin Ḥammād stood in a teacher-student relationship, and it can be concluded that they met (muttaṣil).

Table 8. Biographical Profile of Al-Walīd bin 'Abd Allāh bin Jamī'

Full Name	al-Walīd bin 'Abdullāh bin Jamī'i al-Juhrī al-Kuffī
Year of Birth/Death	-
Tabaqah	<i>Ṭabaqah 5</i>
Teachers	Ibrāhīm al-Nakhā'ī, Abī al-Ṭufail bin Wasilati al-Laiṣī, Abd al-Raḥman bin Khalad al-Anṣarī, Abd Malik bin al-Mugirah al-Ṭaifī, etc.
Students	Abū Nu'am al-Fuḍail bin Dukainī, Muḥammad bin Fuḍail bin Gazwan, Muḥammad bin Masruq al-Kindī, etc.
Comments by Ulama'	According to Imam Aḥmad bin Ḥanbal and Imam Abū Dāwud, there is no harm in him (laisa bihi ba'sun). Regarding his, Ishāq bin Mansur citing Yahya bin Ma'īn describes him as trustworthy (ṣiqah); Abū Zur'ah notes there is no fault in him (lā ba'sa bihi); Abū Ḥatim considers his sound (ṣaliḥ al-Ḥadīṣ); and Ibn Ḥibbān includes him in his compilation of trustworthy rawis. In his work, Ibn Ḥajar notes the following opinions: Ibn Sa'īd regards him as trustworthy (ṣiqah) and

	acknowledges his rawis (lahu aḥādīs); al-Bazzār states that rawis were accepted from him (yuḥtamilu ḥadīṣuhu) and that his rawis were considered acceptable (kāna fīhi tasāhuul); al-Uqaylī opines that his narrations are inconsistent (fī ḥadīṣihi idṭirāb); and al-Ḥākim suggests that had Imam Muslim not narrated from him, his narated would have been considered superior (Al-Asqalānī, 1968).
<i>Ittishal al-Sanad</i>	Judging from the statements of the Ulama that Muḥammad bin al-Fuḍail and al-Walīd bin 'Abdullāh were teacher and student, and the way the shigat (form) of the narration uses shigat 'an (from), it can be confirmed that Muḥammad bin Fuḍail and al-Walīd lived during this time (muttaṣil).

Table 9. Biographical Profile of ‘Abd al-Raḥmān bin Khalād

Full Name	Abd al-Raḥman bin Khalād al-Anṣarī
Year of Birth/Death	-
Tabaqah	-
Teachers	He rawi the hadith from Umm Waraqah bint Nawfal
Students	He is only found in the rawi of Abū Dāwud through the narration of al-Walīd bin Abdullāh bin Jumu'i (this is the only rawi who narrated the hadith from him)
Comments by Ulama'	Ibn Ḥibbān included him in his book <i>al-Thiqāt</i> (Al-Mizi, 2017). Meanwhile, according to Ibn Ḥajar in <i>Tahdhīb al-Tahdhīb</i> , Abū al-Ḥasan ibn al-Qaṭṭān assessed him as an unknown person (<i>ḥāluhu majhūlun</i>) (an unrecognized person) (Al-Asqalānī, 1968).

Ittishal al-Sanad

Table 10. Biographical Profile of Ummu Waraqah bint ‘Abd Allāh

Full Name	Ummu Waraqah binti ‘Abdullāh bin al-Ḥārīs bin Uwaimr bin Nawfal al-Anṣāriyah
Year of Birth/Death	-
Tabaqah	Tabaqah 1
Teachers	Received directly from the Prophet Muḥammad

Students	Al-Walīd ibn ‘Abdullāh ibn Jumai’ through his grandmother (namely Laylī binti Mālik), and narrated through al-Walīd from ‘Abd al-Raḥmān ibn Khalād from Umm Waraqah.
Comments by Ulama'	She is a companion of the Prophet Muḥammad SAW., who was given the title <i>al-Shahīdah</i> .
<i>Ittishal al-Sanad</i>	Based on the statement of the scholars that it can be ascertained she narrated this hadith to ‘Abd al-Raḥmān ibn Khalād, it can be certain that her sanad is muttasil back to Umm Waraqah.

Conclusion of the Ḥadīth Sanad

The above hadith has two *sanads*: first, the *sanad* of Aḥmad ibn Ḥanbal, and second, the *sanad* of Abū Dāwūd. Therefore, it can be concluded that the above hadith belongs to the category of *aḥād* hadiths (Mas’ud, 2010). Looking at the *rāwīs* across all *sanads*, the first level (*tabaqah*) has the status of *gharīb* at Umm Waraqah, at the second level it has the status of ‘*azīz*’ with the *rāwī* ‘Abd al-Raḥmān ibn Khalād, and then it returns to being *gharīb* at the fourth level, specifically with al-Walīd ibn Jamī’ (Mas’ud, 2010).

After investigating (*takhrij*) the *sanad* of Abū Dāwūd through the route of ‘Abd al-Raḥmān ibn Khalād, there is a *rāwī* who is *majhūl al-ḥāl* (a *rāwī* whose identity is unrecognized), namely ‘Abd al-Raḥmān ibn Khalād. Meanwhile, according to Ibn Ḥibbān, he is among the *thiqah rāwīs*. In accordance with the rule of *jarḥ wa al-ta’dīl*, “*Al-ta’dīl* takes precedence over *al-jarḥ*,” which means when a *rāwī* is assessed as commendable by a critic who is more knowledgeable than another critic (who is less knowledgeable), because the positive criticism is better known than the other criticism. Furthermore, in that *sanad*, no criticism or flaw is mentioned regarding the *rāwī*, it merely informs that the *rāwī* is less famous than other *rāwīs*.

However, the central point of the two reports above is al-Walīd ibn Jamī’; he became a controversial *rāwī* (*mukhtaliḥ fīhi*). According to Imām Aḥmad ibn Ḥanbal and Imām Abū Dāwūd, he is *laysa bihi ba’sun* (there is no flaw in him). According to hadith practitioners, this statement means the *rāwī* in question is ‘*ādil*’ (credible), but his credibility is doubted. According to Ishāq ibn Manṣūr from Yaḥyā ibn Ma’īn, *thiqah*; Abū Zur’ah, *la ba’sa bihi* (there is no flaw in him); according to Abū Ḥātim, *ṣāliḥ al-ḥadīth* (his hadith is good); Ibn Ḥibbān included him in his book of *thiqah rāwīs* (Al-Mizi, 2017). Ibn Hajar mentioned in his book: Ibn Sa’īd held the view of *thiqah*, *lahu aḥādīth*; al-Bazzār held the view that they accepted

narrations from him (*iḥṭamalū ḥadīthahu*) and his hadith spread (*kāna fīhi tashī'*); al-'Uqaylī held the view that his hadith is *muḍṭarib* (*fī ḥadīthihi muḍṭirab*); al-Ḥākim held the view that if Imām Muslim had not extracted hadiths from him, it certainly would have been better (Al-Asqalānī, 1968).

In the discipline of hadith, there is a rule that when there is *ta'dīl* (credibility assessment) and *jarḥ* (non-credibility assessment) regarding a *rāwī*, the non-credibility assessment (*jarḥ*) is prioritized absolutely, even if the credible assessments are more numerous than the non-credible ones. Therefore, based on this rule, the *rāwī* named al-Walīd ibn Jamī' is declared *ḍa'īf* (weak), and consequently, his transmission is directly classified among weak narrations. It can be concluded from the explanation above that the hadith narrated through Abū Dāwūd via the *sanad* of 'Abd al-Raḥmān ibn Khalād and al-Walīd ibn Jamī' is of *ḍa'īf* (weak) quality, because there is an unrecognized *rāwī* (*majhūl*), and a controversial *rāwī*, namely al-Walīd ibn Jamī'.

Textual Criticism (*Naqd al-Matn*)

In the study of hadith, there are two methods to determine whether a hadith is acceptable (*maqbul*). First is through *sanad* criticism, and second is through textual criticism (*naqd al-matn*). From the explanation above, it is known that the *sanad* of the hadith is valued as *ḍa'īf* (weak), so it is necessary to further investigate whether the text (*matn*) of the hadith is acceptable (*maqbul*) or unacceptable (*mardūd*) (Ansori, 2021). In the above narration of Abū Dāwūd, it explains the permissibility of a woman leading a congregational prayer (*salāt*) for men. This hadith contradicts the Word of Allah in Surah al-Nisā' [4]: 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ. (النساء 4 : 34)

“Men are the protectors of women, because Allah has given some of them more than others, and because they support them from their wealth.” (QS. Al-Nisā' [4]: 34).

In the above verse, it is indeed not explicitly stated that a man is commanded to be an imam for a woman. Rather, a man is given superiority as a protector in the household, for his wife and children. Just as a man becomes a leader for his wife and children, similarly in prayer, a man is required to be the imam for his wife and children (Ya'kub, 2008). This issue is also supported by a narration from Imām al-Bukhārī from 'Ā'ishah, may Allah be pleased with her, that “a people will never be successful (gain benefit) if they are led by a woman” (al-Bukhārī, n.d., vol. VII, p. 8). Although this hadith is specific to the issue of leadership, it can be used as

a basis that women are not permitted to hold the reins of leadership in matters that ought to be performed by men, such as being the head of the family.

However, rejecting the matn solely based on Surah An-Nisa verse 34 or leadership hadiths represents a simplification. In classical *uṣūl al-fiqh*, a specific hadith (*khāṣṣ*) does not automatically contradict a general Qur'anic verse (*‘āmm*); rather, it may act as a *takhsīṣ* (specification). The true ground for evaluating this matn as *mardūd* for mixed-gender public prayer rests on textual ambiguity (*ijmāl*) and counter-evidence (*mu‘ārid*): First, textual ambiguity of *Ahl Dārihā*: The phrase "her household" (*ahl dārihā*) in Ummu Waraqah's report was interpreted by the four major legal schools (Shāfi‘ī, Ḥanafī, Mālikī, Ḥanbalī) as restricted to female members or specific household servants, not as an open license for women to lead adult men in public congregational prayers. Second, contextualizing *Da‘īf Hadiths* via *Faḍā’il al-A‘māl* and *Maqāṣid*: Furthermore, MUI's acceptance of *da‘īf* hadiths in Fatwa No. 9A/2008 (Female Circumcision) follows classical rules where weak narrations are acceptable for *faḍā’il al-a‘māl* or precautionary measures (*iḥtiyāt*), provided they do not contradict *qaṭ‘ī* proofs. Through *taḥqīq al-manāt*, MUI used these traditions to regulate symbolic circumcision (*khifāḍ*) while prohibiting harmful mutilation (FGM), fulfilling the higher objective of preserving health (*ḥifẓ al-naḥs*).

The aforementioned hadith of Abū Dāwūd also contradicts the narrations of ‘Abd al-Razzāq, al-Dāraqutnī, and al-Bayhaqī concerning the transmissions of ‘Ā’ishah and Umm Salamah, stating that both were permitted by the Messenger of Allah to act as imams for women in both obligatory (*farḍ*) and voluntary (*sunnah*) prayers. The ruling prohibiting a woman from acting as an imam for men is reinforced by Imām al-Shāfi‘ī (Al-Shāfi‘ī, 1973), Ibn Abī Shaybah, and ‘Abd al-Razzāq, who used as their evidence that the permissibility of a woman acting as an imam in prayer applies exclusively within the domain of women only. This ruling is derived from the narrations of ‘Ā’ishah and Umm Salamah (Abu Al-Ṭayyib, 1995). Therefore, the aforementioned hadith contradicts other hadith narrations.

In the book *Zawā’id Ibn Mājah ‘alā al-Kutub al-Khamsah*, authored by Imām al-Būṣīrī (d. 840 AH), there is an explanation that the hadith is assessed as *da‘īf* (Al-Busyairi, 1993) because in its *sanad* there are two *rāwīs* whose narrations are weak. Even though this hadith rejecting women leading prayer is weak, it does not mean it is outright abandoned. Based on the statement of the hadith expert Shaykh Ismā‘īl al-Anṣārī (2003), who said, “A hadith whose substance has been accepted and practiced by the scholars does not need its *sanad* investigated further.” Meanwhile, regarding the matter of Imām al-Shāfi‘ī not mentioning evidence concerning the prohibition of women acting as imams in prayer because the hadith is *da‘īf*,

aligns with Imām al-Shāfi‘ī’s saying: “If a hadith is *ṣaḥīḥ*, then that is my *madhhab*” (Ya’kub, 2008). Therefore, the *matn* of the hadith prohibiting women from acting as imams for men cannot be practiced and cannot be accepted.

Conclusion of the Ḥadīth

Viewed from its *sanad*, the hadith narrated by Abū Dāwūd is unacceptable (*mardūd*) and classified as *ḍa‘īf* (weak). Furthermore, its *matn* contradicts other textual evidence (*dalīl*) and runs counter to the consensus (*ijmā‘*) of scholars. Therefore, it can be concluded that the aforementioned hadith narrated by Abū Dāwūd is weak (*ḍa‘īf*) in both its *sanad* and *matn*. Consequently, the overall conclusion of the hadith is that it is unacceptable (*mardūd*).

CONCLUSION

MUI is an institution aimed at issuing fatwas whether requested or not, and fatwas issued by MUI do not necessarily serve as binding guidelines. However, in reality, the majority of Indonesian Muslims do not merely understand fatwas as non-binding legal opinions; beyond that, fatwas have been used as a reference and guideline for religious practices and teachings in daily life. The sources of evidence used by MUI in determining fatwas are not all definitive (*qat‘ī*), and some are even speculative (*ẓannī*), such as sources taken from the traditions (*ḥadīth*) of the Prophet. Regarding the hadith sources used by MUI in the fatwa theme concerning the ruling of women leading prayer, there are 8 hadiths. Out of these 8 hadiths, 2 hadiths have *sanads* of *ṣaḥīḥ* quality, 3 hadiths have *sanads* of *ḥasan* quality, and there is 1 hadith of *ḍa‘īf* quality. In the fatwa on the prohibition of female circumcision (*khitān*), there are 2 hadiths with *ṣaḥīḥ sanads* and 4 hadiths with *ḍa‘īf sanads*, bringing the total number of hadiths found in the fatwa prohibiting female circumcision to 6 hadiths.

In analyzing the 12 *matns* above, the author uses the textual criticism (*naqd al-matn*) method agreed upon by hadith scholars. This involves comparing a *matn* with another to see if there is any contradiction with other hadiths of stronger quality, or contradiction with the Qur'an. In the *matn* of the hadith narrated by Ibn Mājah, this hadith serves as the foundation for the fatwa prohibiting women from leading prayer. Although the *sanad* of this hadith narrated by Ibn Mājah is assessed as weak (*ḍa‘īf*), the *matn* does not contradict the evidence of the Qur'an and other proofs; therefore, this hadith is acceptable (*maqbul*). Meanwhile, the hadith narrated by Abū Dāwūd, which serves as evidence permitting a woman to lead prayer, has a *ḥasan sanad* quality; however, in its *matn*, this hadith contradicts the evidence of the Qur'an and the consensus (*ijmā‘*) of the majority of scholars. Consequently, the hadith narrated by Abū Dāwūd has an acceptable *sanad* (*maqbul*) legally, but its *matn* is unacceptable, making this hadith

categorized as rejected (*mardūd*). Furthermore, in the fatwa on the prohibition of female circumcision, there are hadiths narrated by Aḥmad ibn Ḥanbal, al-Bayhaqī, Abū Dāwūd, and al-Ṭabarānī whose *sanad* qualities are weak (*ḍa'īf*); nevertheless, their *matns* do not contain anything that contradicts the Qur'an or other hadiths of a stronger grade. Thus, the hadiths narrated by Aḥmad ibn Ḥanbal, al-Bayhaqī, Abū Dāwūd, and al-Ṭabarānī despite having weak *sanads* can have their *matns* utilized, and these hadiths are classified among acceptable hadiths (*maqbul*).

The findings of this study carry significant theological, sociological, and methodological implications for the discourse on Islamic legal authority in Indonesia. From a theological and sociological perspective, demonstrating fragile historical transmissions behind fatwas issued by the country's highest Islamic authority risks undermining public trust in religious rulings if not properly explained. However, revealing these nuanced historical layers ultimately educates the Muslim public that fatwas are human products of legal reasoning (*ijtihādī*) rather than infallible divine revelation. Methodologically, these insights demonstrate that hadith verification within fatwa bodies cannot rely solely on the textual availability of narrations in secondary jurisprudence (*fiqh*) literature. Instead, it demands a robust and integrated epistemological approach that synthesizes *naqd al-sanad*, *naqd al-matn*, and cross-school *uṣūl al-fiqh* analysis to ensure textual and contextual validity.

To enhance the academic rigor and legal authority of its fatwas, the MUI Fatwa Commission should undertake constructive institutional reforms across its operational procedures. First, the commission must establish mandatory direct *takhrīj* verification, standardizing fatwa procedures to require direct extraction and sanad verification from primary hadith compendiums (*Kutub al-Tis'ah*) rather than relying on secondary commentary works. Furthermore, fatwa documents should incorporate explicit methodological disclosures, clearly outlining the exact grade of supporting hadiths and stating the formal legal justification such as *takhṣīṣ*, *faḍā'il al-a'māl*, or *maqāṣid al-sharī'ah* whenever a weak (*ḍa'īf*) tradition is utilized as corroborating evidence. Finally, implementing comprehensive transliteration and terminology audits through strict editorial oversight will prevent technical inconsistencies and eliminate non-standard transliterations, such as correcting hybrid terms like "*rawis*" to proper Arabic plurals like *ruwāt*.

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