The Role *of Tadwīn* Hadith in the Development of Islamic Historiography

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Abstract

This study discusses the contribution of the method of codification (*tadwīn*) of hadith to the development of early Islamic historiography. The relationship between the tradition of hadith and history is often viewed in a dichotomous manner; hadith is considered a strictly theological-juridical domain, while history (*tārīkh*) is considered a loose narrative. This research aims to deconstruct this view by analyzing the crucial role of hadith codification (*tadwīn*) in shaping Islamic historiographic methodology. Using qualitative research methods with a descriptive-analytical approach, this study traces the epistemological transition from oral to written traditions in the early centuries of the Hijri. This study outlines four main contributions, namely: (1) hadith as a source of historical information, (2) hadith collection methods that influence historical data tracking techniques, (3) sanad and matan criticism methods that introduce the principle of validation in historical writing, and (4) methods of compiling hadith books that form the structure of historiographic writing, such as the use of tabaqāt approaches and biographies of figures. This paper shows that the methods in the study of hadith have provided a strong epistemological foundation for the Islamic historiographic tradition, especially in the aspects of source accuracy and systematics in the preparation of historical narratives.

Introduction

Hadith occupies a central position in the scientific structure of Islam, not only as a second source of law after the Qur'an, but also as an authentic historical document that records the life of the Prophet Muhammad (PBUH). Theologically, the presence of hadith is a practical manifestation of revelation, considering the role of the Prophet not only as *a messenger (muballigh)*, but also as an explanatory (*mubayyin*). That translates divine texts into the context of social reality. The Prophet Muhammad (PBUH) is the living Qur'an, where all of the Prophet's behavior is an authoritative interpretation of God's kalam (Muhammad Ali Ngampo, 2021). Therefore, hadith has two dimensions at the same time, in the form of a normative dimension as a postulate of sharia, and a historical dimension as a record of the past (*khabar*).

However, the transition of hadith from oral tradition to written tradition (*tadwīn*) does not run linearly without dynamics. In the early days, there was an ambivalent attitude among the companions and tabi'in regarding the codification of hadith. On the one hand, there is a theological concern about mixing hadith texts with the Qur'an, a practice that led to the prohibition of writing in the early phases. On the other hand, the need to preserve teachings heightened the urgency of recording, especially after the deaths of the memorizers of hadith (Mohammad Mustafa Azami, 1978). This dynamic gave rise to rigorous critical methodologies, such as the science *of al-Jarh wa al-Ta'dīl* and *the sanad system*, to verify the validity of information. Abdul Haris noted that this prudence is an effort to maintain the authenticity of transmission from historical distortions (Abdul Haris, 2024).

The process *of tadwīn* hadith still leaves controversy, especially in its contribution to the development of Islamic historiography. Islamic historiography is the study of writing Islamic history. A crucial academic problem arises when discussing the relationship between the process of tadwin hadith and the birth of Islamic historiography (*tārikh*). There is disagreement among scholars regarding the genealogy of Islamic historiography. Some observers, as Franz Rosenthal notes in his study of Islamic historiography, tend to separate these two disciplines in opposed ways. They think that the Tadwin hadith is a purely theological-juridical process and has no direct significance to the development of Islamic historiography, which is considered more narrative-political (Franz Rosenthal, 1968).

In this perspective, early Islamic historiography is often considered to have emerged from *the tradition of qashash* (oral stories), which was narrative-political in nature and distinct from the rigor of hadith methodology (Chase Robinson, 2003). This view seems to deny the role of hadith expert methodology in shaping the standard of historical writing, arguing that Islamic history emerged solely from the tradition of oral stories (*qashash*), without strict verification standards.

In fact, stronger facts show otherwise. Islamic historiography was not born in a vacuum, but grew out of the methodology of hadith criticism. Saifuddin, in his study entitled *"The Flow of Tadwin Hadith Tradition and Islamic Historiography,"* emphasized that the method of verifying history in tadwin hadith is the design for the development of Islamic historiography (Saifudin, 2011). Early historians, such as al-Tabari and Ibn Ishaq, adopted the *isnād* (chain of narration) system developed by hadith scholars to validate historical events. Thus, Islamic historiography has epistemological peculiarities compared to the historical traditions of other civilizations, namely the existence of strict data verification standards adopted from hadith science. Ignoring the role *of tadwīn* in historiography is tantamount to uprooting the methodological roots of Islamic history itself.

Based on the literature review of *tadwīn* hadith, many authors have reported similar studies. A scholarly article entitled "Mahmud Abu Rayyah's Criticism of Mahmud Abu Rayyah's View of *Tadwīn* Hadith" was written by Munandar, explaining that Abu Rayyah was trapped in understanding the term hadith recording, which caused Abu Rayyah to criticize *tadwīn* hadith (Munandar, 2018). Not much different from Munandar, Syakir Jamaluddin also, in his research, explained the prolonged controversy over the codification of hadith due to many interests in hadith (Syakir Jamaluddin, 2004). Jamaluddin, in his research, identified problems in compiling and codifying the hadith of the Prophet Muhammad, PBUH (Jamaluddin, 2013).

Apart from these three studies, it was also found that many previous researchers who had conducted studies of Islamic historiography as the main topic, such as the research of Dini Pandu Primawan and Kholid Mawardi entitled "Islamic Historiography" explained that the development of Islamic historiography consists of several stages or periods, namely the early stage, the middle

stage, the early modern stage and the modern stage (Primawan & Mawardi, 2023). There is also research by Alfan Firmanto explaining Islamic historiography, especially in the Cirebon area, as evidenced by physical forms and non-physical evidence (Firmanto, 2015), and research by Rori Afrinaldi and Lukmanul Hakim, which focuses on the discussion of Islamic historiography in Indonesia with a focus on historical writing methods, the influence of traditional literature, and relevant topics (Afrinaldi & Hakim, 2024). However, among the many studies mentioned, none discusses the role of *tadwīn* hadith in the development of Islamic historiography.

Therefore, this research is important to correct misconceptions about the dichotomy between hadith science and historical science. This research aims to critically explore the dialectical relationship between *the tadwīn* of hadith and Islamic historiography, and to demonstrate that the method of codification of hadith serves as an epistemological foundation for the writing of religious history in Islamic civilization. This research will explicitly discuss starting from the basics, such as the definition *of tadwīn* hadith, the history *of tadwīn* hadith, the methodology of *tadwīn* hadith by explaining the method of compiling the book consisting of 14 methods, followed by the definition of Islamic historiography, and closed with an analysis of the role of *tadwīn* hadith in the development of Islamic historiography. Through this study, it is hoped that *the tadwīn* hadith is not just an attempt to save religious texts, but a scientific revolution that lays the foundation for an objective and systematic historiographic tradition.

Method

This study uses a qualitative approach, focusing on the descriptive analysis of the role of *tadwīn* hadith in the development of Islamic historiography, to investigate how *tadwīn* hadith plays a role and makes contributions in the current development of Islamic historiography. This research employs a literature review method and involves a systematic study of primary and secondary sources (Wahyudin Darmalaksana, 2020). Primary data and secondary data consist of scientific literature, books, journals, and scientific articles related to *hadith and* Islamic historiography. Through this methodology, this research aims to provide an in-depth exploration of the relationship between *tadwīn* hadith and Islamic historiography, which results in an understanding that *tadwīn* hadith is the foundation for the development of Islamic historiography.

Findings
Definition of Codification (*Tadwīn*) Hadith

In Arabic, the word "codification" is "*tadwīn*". The word *tadwīn* is a *mashdar* from the word *dawwana,* which means to write or register. The word *tadwīn* can also mean binding something apart and gathering it in a *diwān* or book in which there are sheets (Saifudin, 2011). Therefore, in terms of codification, it is the writing, collection, and compilation of hadiths of the Prophet Muhammad PBUH, which are then officially published at the order of the caliph and involve someone with expertise and authority in the field of hadith science (Rosahib Mualana, 2023).

In terminology, many scholars define the word *tadwīn*. As Manna' al-Qatthan says in his work, *tadwīn* is to collect *the shahīfah* that has been written and memorized in the chest, and then compile it into one book (Manna' al-Qatthan, Terj. Mifdhol Abdurrahman, 2005). According to al-Zahraniy, the meaning of *tadwīn* is the same as "*tashnīf*" and "ta'līf." Meanwhile, according to Adil Muhammad Darwisy, *this hadith tadwīn* is the writing of hadith texts for the first time that comes from oral recordings (*khiṭabah*), then compiling them (*jam'u*) in one *shahīfah*, until finally it becomes an orderly and orderly book (*tashnīf*) (Saifudin, 2011, p. 37).

The concept *of tadwīn* has some similarities and differences with other concepts, such as *tashnīf, ta'līf, jam'*, and *kitābah*. Although each of these terms relates to the process of collecting and writing hadiths, they differ in their contexts, orders, and levels of systematization. Therefore, understanding the differences and relationships between these concepts is important.

In the term *kitābah*, it is usually interpreted as writing a hadith text for the first time. Some scholars equate *tadwīn* with *kitābah*. However, according to Imtiyaz Ahmad, the two have no similarities; *tadwīn* is a collection of written hadith texts from existing manuscripts, not in the original writing (*kitābah*). In addition, the definition *of tadwīn* is often aligned with *tashnīf*. Both are interpreted as compiling hadith into one book. However, there are differences: *tashnīf* is a systematic collection of hadiths, classified according to specific subjects or chapters (*tabwib*) (Bin Abdullah, 2020).

Another term that has the exact definition is *ta'līf*. *Ta'līf* is interpreted as an effort to compile hadiths into one book, whether or not it is classified. This meaning is more common than *tashnīf*. The term is even closer to the definition of *tadwīn* than the terms *kitābah, tashnīf*, and *ta'līf*, namely *jam'u. Jam'u* is interpreted as 'gathering,' as in the literal meaning of tadwin. However, the term *jam'u* is more commonly used in the context of Qur'an documentation (Saifudin, 2011, p. 40).

The codification of hadith is not carried out without cause, but is influenced by various factors that require the systematic bookkeeping of hadith. The factors that cause the codification of hadiths are divided into two categories: internal and external. The internal factors are as follows: *First,* safeguarding the authenticity and existence of hadith, because hadith is the source of Islam after the Qur'an and one of the guidelines for Muslims in daily life. *Second,* there is a spirit in guarding hadith as one of the guidelines for life. *Third,* the instillation of the spirit of science among Muslims in writing, writing, and hadith narration. *Fourth,* it is allowed in the process of codifying hadith. *Fifth,* the number of memorizers and narrators of hadith began to decrease (Saifuddin, 2013).

As for the external factors in the codification of hadith, namely, *first,* the spread of Islam, which is increasingly widespread, so that the narration is widely spread in various regions, it is feared that this spread will lead to the loss of hadiths and the death of hadith memorizers. *Second,* hadith falsification began to spread widely due to political and sectarian differences (Idri, 2010, p. 105).

History *of Tadwīn* Hadith

The development *of tadwīn* hadith has gone through various long and complicated stages. Starting from the time of the Companions, tabiin, to the post-tabi'in. Throughout the history of hadith codification, each school in Islam has compiled a different compilation of hadith, in accordance with the tradition and approach of tadwin that is typical of each school (Saifudin, 2011, p. 91)

Before the arrival of Islam, the tradition of writing among the Arab people had not developed rapidly because the illiteracy rate was still high. However, this writing activity continued until Islam arrived and continued to develop. During the time of the Prophet Muhammad, PBUH, hadith documents had begun to be written. According to the view of the Shia (*Shadiq Najmiy*), hadith documentation activities have existed since the period of the Prophet PBUH, as done by Ali bin Abi-Talib, as well as according to the Sunnis. However, these two opinions are problematic because historically, at that time, the Shia and Sunnis were only born after the Prophet (Saifudin, 2011, p. 107).

In the first century of the Hijri, the transmission of hadith was still oral, spreading from one ear to another through memorization. At that time, there was no strong determination from Muslims to officially record hadith in written form (Asep Herdi, 2014, p. 23).

In the period of the Companions, *the hadith tadwin* experienced a relatively rapid development. However, this Tadwin activity raised many pros and cons: the Shia initially supported the writing of hadith, while the Sunnis opposed it. However, both of them produced recognized hadith documents. Among the Shi'ites, there is a document in the possession of Ali bin Abi Talib (w. 40 H), Fathimah al-Zahra (w. 11 H), Hasan bin Ali (w. 50 H), Salmân al Farisiy (w. 32 H), Abu Rafi (w. 36 H), and other friends. Sunnis also admit that some documents belonging to Abu Bakr al-Shiddiq (w. 13 H), Sa'ad bin Ubadah (w. 15 H), Mu'adz ibn Jabal (w. 18 H), Zaid ibn Tsâbit (w. 45 H), and others (Saifudin, 2011, p. 123-134) (Nizar, 2019).

The period of tabi'in and tadwin hadith continues and is even carried out officially, as Umar bin Abd al-Aziz sent a warrant to all officials and scholars in all parts of the Islamic world to collect hadiths immediately. This is acknowledged by the Sunnis, but remains doubtful among some Shiites.

The process of hadith tadwin enters an important stage in the time *of atbā' al-Tābi'īn.* In the period (since the middle of the second century of Hijri), this began to be systematically compiled and codified as hadith according to specific chapters or subjects (*tashnīf*). This was marked by the birth of several more systematic works, such as the book *al-Muwatta'* of Malik (w. 179 H), *Sunan* and *Musnad* of Waki' ibn Al-Jarrah (w. 197 H), and others. Meanwhile, from the Shia circles, there is the book Musnad Imam Musa ibn Ja'far al-Kazhim (w. 183 H) and *Musnad* Imam' Aliy Al-Ridla (w. 202 H) (Saifudin, 2011, h. 156).

In the third century, the hadith tadwin reached the peak of its glory. This period began with the end of the Abbasid Dynasty (from the time of the Caliph al-Ma'mun to that of the Caliph al-Muqtadir). The hadith scholars who appeared in this period were given the title of muqaddimin, which is those who collected hadith by adhering to their own thoughts and trying themselves to meet the memorizers of the hadith (Rosahib Mualana, 2023, p. 8). In this period, scholars focused their attention on the maintenance of the existence and purity of hadith to anticipate the increasing falsification of hadith.

In the fourth to fifth centuries, hadith works were no longer considered original hadith books, as most of their content relied on earlier scholars' works. In general, from the middle of the 4th century AH to the present, the form of works produced tends to be in the form of elaboration (*syarh*), critical analysis, summaries (*mukhtashar*), development, reviews or comments, revisions, and the preparation of indexes to facilitate the search for references. Several examples of works that developed since the middle of the 4th century AH. reflect these models (Abdul Haris, 2024, pp. 56-57).

The process of codification of hadith among Sunnis reached its peak in the 3rd century Hijri, marked by the birth of a significant set of hadiths known as *al-Kutūb al-Sittah*, during the *atbā' atbā' al-Tābi'īn* generation. Meanwhile, among Shia, the golden age of hadith codification occurred in the 4th and 5th centuries AH., with their success in compiling four main collections of hadith known as *al-Kutūb al-Arba'ah* (Muhammad & Najiyah, 2025).

Tadwin *Hadith* Methodology

During the codification of hadith, hadith scholars sought to compile key methods that form the basis of *hadith tadwīn*. At first, *the activity of tadwin* hadith was only oriented to writing and compiling

randomly, without any systematics. In the subsequent development, the process became more systematic. So that the process of hadith tadwin undergoes several revolutions in each phase. In the final stage, the process of codification of hadith reaches a more mature and systematic form. In this development, *tadwīn* activities follow three main methodological steps that run in parallel: the collection of hadiths, the verification or criticism of hadiths, and the preparation of hadith books. Cross-cultural studies of the methodology in the *tadwīn* process show that, in principle, both Sunni and Shia scholars have gone through these three important stages in their efforts to codify the hadith.

1. Collection of Hadith

Methodologically, the initial stage to be taken in the *tadwīn* of hadith is the collection of hadith (*jam'u al-Hadith*). This step is an effort to collect hadith from several sources, both in oral and written form, that show the existence of a hadith. In general, the companions obtained the hadith of the Prophet through various means such as listening directly (*al-Samā'*), dialogue or verbal interaction (*al-Musyāfahah*), witnessing events directly (*al-Musyāhadah*), and seeing the actions of the Prophet (*al-Ru'yah*). Thanks to their seriousness in collecting hadiths, in the end, a large number of hadiths were successfully collected and began to be documented in writing since the time of the Companions (Saifudin, 2011, p. 224).

Methodologically, collecting hadith during the time of the Companions was straightforward and lacked systematic guidelines, so there was no complex method. This is because the companions can easily obtain hadith directly from the Prophet PBUH. However, during the time of tabi'in, the process of collecting hadith became very complicated. The tabi'in began the process of collecting hadith by making a scientific journey to various regions in order to find and narrate hadith (*rihlah fī ṭalab al-Hadīs*). In this period, they succeeded in collecting and codifying hadith more systematically and openly. Along with the development of this activity, the process of collecting hadith reached its peak in the period after the tabi'in. Hadith scholars from *the atbā' al-Tābi'īn* community and the generations after them have become increasingly focused in collecting hadiths, both practically and widely (Rosyidah et al., 2021).

All the efforts made by the companions, tabi'in, and hadith experts in collecting hadith have made a significant contribution to the preservation of the Prophet's legacy in real terms. However, from a Shia perspective, there is a different view. According to al-Ashifiy, a Shia writer, many hadiths were lost after the Prophet's death because the Companions were not considered to have paid serious attention to preserving them. In addition, other opinions state that the loss of most hadith is due to the prohibition on writing hadith in the early days (Kurniasih & Alif, 2018).

2. Critical Hadith

In the language of hadith criticism (*naqd al-Hadith*), the word *naqd* means to separate money and take out false ones. Terminologically, according to *the muhadditsūn*, *al-Naqd* is defined as an attempt to select *the shahīh* hadith from *the dha'īf*, and establish the status of the narrator of the hadith from all defects (Kamaluddin, 2023).

The methodology of hadith criticism comprises two main aspects: the assessment of the authenticity of the source and the validity or credibility of the historical content. The first aspect, namely the authenticity of the source, is referred to as external criticism (*al-Naqd al-Khārijī*), which focuses on tracing the sanad, or chain of narration, rather than the hadith's content or matan. In this case, hadith scholars systematically assess the physical and historical aspects of hadith

transmission. According to Muhammad Mustafa Azmi, the authenticity of a narration can be tested by three main criteria: *first*, each narrator in the sanad must be *tsiqah* (trustworthy); *second*, the series of sanad must be continuous without any gaps; and *third*, there is positive confirmation from various supporting evidence. Meanwhile, the second aspect, namely the validity of the content of the hadith, is categorized as an internal criticism (*al-Naqd al-Dākhilī*), which assesses the content of the hadith in terms of coherence, rationality, and its conformity with religious principles and other authoritative sources (Fadhlurrahman et al., 2025) (Kurniasih & Alif, 2018) (Soleh & Iskandar, 2020).

Sunni and Shia scholars have standards of the validity of hadith, namely continuous sanad, fair narration, and dabit narration. According to Sunni scholars, it is said that the sanad is continuous when each narrator in the sanad continues from the beginning to the end *(muttashil)* and reaches the Prophet (*marfū'*). Similarly, for Shia, they have the same criteria, but the meaning of marfu' according to Shia is up to the Prophet PBUH and the twelve imams *of ma'shūm* (Saifudin, 2011, p. 278).

The concept of justice (*'adālah*) of a narrator refers to the basic character that encourages a person to always live in obedience and maintain personal dignity (*murū'ah*). In the view of Sunni scholars, a just narrator meets several criteria: Muslim, pious, sensible, not committing a major sin, not engaging in heresy, not wicked, and maintaining his dignity. Based on this criterion, the majority of Sunni scholars believe that all the Prophet's companions are automatically considered just. On the other hand, Shia scholars also require that the narrator must be Muslim, pious, not wicked, not commit major sins, and maintain *murū'ah*, but they do not generalize that all companions are just. In the Shia tradition, the justice of the companions is judged individually, not collectively (Salim, t.t.).

Furthermore, on the criteria of *dābit*, Suni thinks that what *dābit* says is that he has a strong memory and can convey it at any time. Then avoid *syadz* and *'illah*. Meanwhile, according to the Shia, *dābit* is strong in memorization and does not forget easily. Moreover, it is avoided from *syadz*, but *'illah* is not mentioned (Nafisah & Muhtador, 2018).

3. Compilation of the Book

Some of the methods of compiling the hadith book are as follows:

Table 1. Methods of compiling books

No	Method	Concept
1	*Shahīfah*	The first step in collecting hadith is to record in on a sheet by the companions and their successors.
2	*Kitābah* or *Risālah*	This method compiles hadith literature based on a specific theme, known as the thematic method.
3	*Juz'i*	The method of compiling hadith literature is based on the narration of the companions or the generation after that.
4	*Aṭrāf*	The preparation of the hadith by only including the initial fragment as a representation of the complete content, such as the book *of tuhfāt al-Ashraf*.
5	*Mushannaf*	The preparation of hadith that includes the history of the Prophet, companions, and tabiin in the order of fiqh chapters.

6	*Muwatha'*	The preparation of the hadith *marfū'* to *maqthū'* which follows the order of the fiqh chapters.
7	Musnad	The method of compiling the hadith book is in accordance with the order of the names of the companions who narrate the hadith.
8	Name	The method of special preparation of the hadith of marfu' is based on the chapters of fiqh.
9	*Jāmi'*	A collection of hadith that covers all aspects of religious teachings comprehensively.
10	*Mustakhraj*	Rearrangement of hadiths from other books with an independent sanad that differs from the original author.
11	*Mustadrak*	The method of adding hadiths that meet the criteria of a specific book but have not been included in it.
12	Mu'yam	Is the method of compiling hadiths by the name of the narrator systematic or alphabetical?
13	*Mommy'*	The method of collecting hadith from various previous books into one new compilation.
14	*Arba'in*	The method of collecting forty thematic hadiths was according to the compiler's choice.

In general, Sunni scholars have their own methods, such as *juz'i, athrāf, mushannaf, muwaththa', musnad, jāmi', mustadrak, mustakhraj, mu'jam, majma,* and so on. Meanwhile, Shia scholars, namely *musnad, jāmi', mustadrak*, and others that cannot be classified (Wahyudi, 2013).

Historiography of Islam

Historiography comes from the words *history,* meaning "history," and *graph,* meaning "writing." The word history is a noun derived from the Greek word meaning "science." Therefore, Islamic Historiography is the writing of Islamic history carried out by a Muslim in Arabic, which is then used to explain the symptoms (human condition) in chronological order (Ngayu Soraya et al., 2021).

Pre-Islamic Arab historiography is compiled through two primary methods: *al-Ayyām* (stories of wars or major events) and *al-Ansāb* (genealogy). Through these two approaches, historians have gained insight into Arab life before Islam. However, the information obtained cannot fully represent reality in its entirety and is often derived from narrative and subjective reports. Pre-Islamic history (*Tārikh al-Jabili* or *Tārikh Jabiliyyah*) is one of the realms that Islamic scholars have not touched for a long time. According to Jawwad Ali, pre-Islamic history is the weakest aspect of historians' works. Stories from that period are often passed down from generation to generation without adequate criticism. Then the orientalists developed modern research methods, enabling a broader, more in-depth study of the history of Jahiliyah Arabs and surpassing previous knowledge (Muzhiat, 2019).

Therefore, to trace the history of pre-Islamic Arab societies, two main approaches are used, namely *al-Ayyām* and *al-Ansāb. Al-Ayyām* refers to literary works that contain historical elements; however, according to Badri Yatim, the information they contain is unsystematic, intermittent, not chronologically arranged, and emphasizes cause-and-effect relationships and specific historical theories. Meanwhile, *al-Ansāb* is a historiographic method that traces history through genealogy or

lineage (nasab), which is an important source in reconstructing social structures and inter-tribal relations in pre-Islamic times (Jumal Ahmad, 2024, p. 36).

Islamic historiography developed along two main approaches: *the riwāyah* and *dirāyah* methods. The *riwāyah method* focuses on tracing the relationships and sequences of historical events as reflected in traditional texts, prioritizing the validity of information through verification and data filtering. This approach is carried out through an examination of the historical events, an analysis of the text's content, and a critical study of the sanad, or chain of narration. This method, at the beginning of Islam's development, was essential; it encouraged scholars to travel in search of hadiths, making the writing of hadiths the primary factor in shaping the early development of Islamic history. Likewise, in the process of selecting hadith that presents the science of hadith criticism (in terms of narration or matan). So that this critical hadith science became the first method in the criticism of historical writing (Primawan & Mawardi, 2023).

This method is also used to ensure the truth of information in codifying hadith. This method has been applied so that the narrators are confident in the continuity of the sanad of the hadith to the Prophet. This shows that historical writing initially followed the method used in the hadith, even in the delivery of historical news; information is compiled based on a series of authoritative histories, as in the hadith (Jumal Ahmad, 2024, p. 40).

The *dirāyah* method is a historical method that focuses directly on knowledge and interpretation of rationality from the other side. This method plays an important role in complementing the *riwāyah method.* According to Ibn Khaldun, in this historical science, it is important to examine the validity of the news and examine the cause or '*llah* of the event. According to Badri Yatim, historiography *dirāyah* focuses on the content of the text; acceptance of a text is achieved through rational and intellectual criticism. So that historiography *is more focused* on the significant variables that determine historical development (Jumal Ahmad, 2024, p. 47).

The Role *of Tadwīn* Hadith in the Current Development of Islamic Historiography

The contribution *of tadwīn* hadith to the development of Islamic historiography focuses more on several things, as follows:

1. The Role of Hadith Literacy as a Source of Islamic Historiographic Information

The hadith literature plays a vital role in Islamic historiography. Most of the scattered hadiths are important sources of information in Islamic historiography. The relationship between the study of hadith and Islamic historiography is not only limited to the contribution of hadith in the writing of Islamic history, but also an important source in the writing of *maghāzy, sīrah,* and *asmā' al-Rijāl.* When writing the sirah, some scholars rely on *Kutūb al-Sittah.* However, the two studies eventually broke away from the discipline of hadith and began to stand on their own (Saifudin, 2011, p. 369).

2. The Role of Hadith Collection Methods on Islamic Historiography

The *muhadditsūn* applied a special method in the process of collecting hadiths, which significantly contributed to the collection of Islamic historical sources. Islamic history initially still adopted the pattern of hadith in its development and later developed into its own discipline.

Hadith scholars use the *rihlah fī ṭalab al-Hadīṣ* method to obtain scientific information. So that in the application of this method, its contribution to the historiography of hadith is more clearly visible. Previous historians conducted extensive rihlah; this is evidenced by the large amount of data documenting these activities in the pursuit of historical information. This rihlah journey began

to develop among historians in the second century AH onwards. Meanwhile, among hadith experts, this rihlah journey reached its peak in the second and third centuries AH. Historians admit that this rihlah journey had a positive impact on the collection of historical information, so it was used as a method of collecting information. This shows that the hadith collection method contributes to the development of Islamic historiography (Dzikri Nirwana, 2015).

3. The Role of the Hadith Criticism Method on Islamic Historiography

Likewise, the method of hadith criticism affects the criticism of sources in the writing of Islamic history. According to al-Sharqawi (Sulţān Sanad Al-'Akayilah, 2001), this method of hadith criticism had a significant influence on Islamic historiography in the early days. He emphasized that in the study of hadith, there is a scientific method that examines the credibility and validity of news sources that separate the knowledge of the dinah and the riwayah by using strict standards. Similarly, historians, in historical studies, begin by validating historical information, comparing it with other sources, and then determining the validity of the source based on its originality and the historian's accuracy in describing past events. Therefore, hadith criticism is constructive for historians (Siti Badi'ah, 2015).

Historians also acknowledge the *method of al-Jarh wa al-Ta'dīl,* according to Ibn Khaldun, as adapted by Hanafi Burhanuddin (Muhammad Hanafi Burhanuddin, 2022). This method contributed to the writing of history. This method is only applied when an assessment of an event has been made, whether it is possible or not. If this is not possible, then this method does not need to be used. Another method used by historians is the use of sanad. According to al-'Umariy and Abu Shu'bah, the use of sanad in the study of hadith is very influential for historians in conveying historical information. The use of this sanad is evident in several early historical and literary works, namely *Sirāh* Ibn Ishaq, *Maghaziy* al-Waqidiy, Ibn Sa'ad's *Ţabaqāţ al-Kubrā*, and so on. Not only that, but historians also cite historical works and take history from the author by following the methods of hadith experts, namely the method of recitation (*qirā'ah*), reconciliation (*sama'*), and certification *(ijāzah)* (Dzikri Nirvana, 2015).

4. The Role of Hadith Preparation Methods on Islamic Historiography

The method of compiling the book of hadith also contributed significantly to the early development of Islamic historiography writing. Azyumardi Azra notes that this influence is evident in the writing of history that employs *the ţabaqāt approach*, the chronology of events, and the continuity of caliphal and dynastic leadership. In the context of Islamic historiography, *ţabaqāt* is the earliest form of chronological classification introduced by Muslim historians. This category naturally grew out of attempts to describe the generations who lived contemporaneously with the Prophet Muhammad, and it is closely linked to *isnād criticism* in the study of hadith. This approach began to develop at the beginning of the 2nd century Hijri. The relationship between *the ţabaqāt method* in historiography and the study of hadith is further strengthened through the use of biography (*tarājim*), as seen in the work of Ibn Sa'd (d. 230 H) (Faizal Luqman et al., 2023).

According to Shubhiy al-Şālih, this *classification of ţabaqāt* is also an important part of the process of tadwīn hadith as well as the collection of various narrations. The division of *the order of ţabaqāt* is based on the chronology of time (*ţabaqāt zamāniyyah),* the order of place (*ţabaqāt makāniyyah*), and the field of science (*ţabaqāt al-Ilmiyyah). The writing of the ţabaqāt* based on time will affect the writing of history chronologically, so *ţabaqāt* is written according to the order of the place, which, over

time, also affects the writing of local history. This is something natural, because the study of history was initially integrated with the study of hadith (Wazna, 2018).

Other methods of compiling hadith books, such as *shahīfah, risalah,* and *kitābah,* also influenced the preparation of early Islamic historical literature, such as in *maghaziy* or *sirāh.* The preparation of the book by *the method of kitābah* and *risālah* contributes to the presence of a work that contains history and biography. Meanwhile, the *tashnīf* method contributes to the method of compiling Islamic historiographic works.

The other method, *mu'jam,* influences the writing of Islamic historiographical works. This method has influenced several historians in writing Islamic historiographic works. However, this method is not very dominant in the preparation of works in the field of history because previously there have been books of biographical works arranged in alphabetical order (Saifudin, 2011, p. 429).

Discussion

This section outlines the significance of the research findings regarding the dialectical relationship between the codification (*tadwīn*) of hadith and the development of Islamic historiography. Based on the data presented, this study found that the Tadwin hadith is not merely an event for the preservation of religious texts, but an epistemological momentum that lays the methodological basis for the writing of Islamic history (*date*). This section outlines the primary analysis of the paradigm shift from oral to written traditions, the adoption of the methodology of sanad criticism in history, and the dynamics between the objectivity of hadith experts and historians' narratives.

The findings of the study show that the method of collecting hadith (*Jam'u al-Hadīṣ*) and the criticism of sanad have fundamentally changed the face of Arabic historiography. Before Islam, Arabic historiography, based on *Al-Ayyām* and *Al-Ansāb,* tended to be narrative and subjective, thick with mythical elements, and oriented towards *tribal pride,* without clear verification standards. The absence of verification standards makes the narrative of the past vulnerable to distortion for the sake of inter-tribal political interests.

This study found that *tadwīn* hadith functions as a scientific intervention that transforms *the tradition of qashash* (folklore) into a measurable discipline. When *muhaddiṣūn* such as Al-Zuhri and later Imam Malik applied the terms *of ittishāl al-Sanad* (continuity of sanad) and *'is al-rawi* (integrity of the narrator), early historians such as Ibn Ishaq and Al-Waqidi adopted this framework to write *the Sirah Nabawiyah.* This is in line with the thesis of M.M. Azami, who refutes the assumptions of orientalists such as Goldziher who consider the history of early Islam as a mere collection of fictitious stories (Mohammad Mustafa Azami, 1978). These findings confirm that Islamic historiography emerged from the roots of hadith methodology, not simply a continuation of the pre-Islamic fairy-tale tradition. The use of sanad in history was the first scientific attempt in human tradition to verify the past. This standard was not even known in the Greco-Roman historiographical tradition of the time.

One of the significant findings of this study is the direct correlation between the methods of compiling hadith books, particularly the Rijāl and Ṭabaqāt types, and the structure of Islamic historical writing. The data demonstrate that the concept of ṭabaqāt (generation/layer), initially developed to map the narrators of hadith (companions, tābi'in, tābi' tābi'īn), was fully adopted by historians. The structure of Ibn Sa'ad's Al-Ṭabaqāt al-Kubrā serves as empirical evidence of this phenomenon. As Tilawati points out, the method of al-Jarh wa al-Ta'dīl, initially employed to

validate hadiths, was transformed into a comprehensive historical biography. The implications of this finding are significant: Muslim historians have begun to perceive "time" (history) not merely in terms of the succession of political dynasties or the power of kings, but rather in terms of the transmission of knowledge from one generation (ṭabaqāt) to the next (sahabat, tābi'īn, tābi' tābi'īn). (Tilawati, 2022).

In this context, this study rejects the view of Franz Rosenthal, who tends to see Islamic historiography as a discipline whose development is separate from, and secular with respect to, religious science (Franz Rosenthal, 1968). The analysis actually shows that there is an organic integration; Islamic historiography cannot be separated from the science of hadith because the two share the same methodology. This proves that *the tadwīn* hadith provides a typical historical time frame for Islamic civilization; history is not only about who is in power, but who narrates the truth.

Despite adopting the methodology, this study also noted that there are dynamic nuances in the application of the standard. Historians are often more lenient (*tasāhul*) than hadith scholars in accepting non-legal narrations (*fadha'il* or *maghāzī*). However, the basic framework laid down by *the tadwīn* of hadith remains the primary standard. The presence of sanad criticism in history books allows readers in later generations to trace news sources and re-verify them, a feature that ensures the validity and accountability of Islamic history (*isnād is part of religion*). Overall, these findings confirm that the *tadwīn* hadith is the primary foundation that matures Islamic historiography from a mere art of storytelling into a discipline with a sophisticated methodology of source criticism.

Conclusion

The historical process of compilation and codification (*tadwīn*) of hadith has significantly influenced the development of Islamic historiography. In general, this contribution can be seen in four main aspects: First, the role of hadith literature as an important source of information in the writing of Islamic history. Second, the contribution of the hadith collection methodology, which also influences the approach in recording historical events. Third, the application of the hadith criticism method, which introduces the principles of verification and validation of information in historiography, and fourth, the impact of the method of compiling hadith books on the structure and systematics of Islamic historical writing.

Tadwīn hadith is not just an attempt to codify religious texts, but an epistemological moment that gives birth to a scientific Islamic historiography. Historically, the transition of hadith methodology, including the criticism of sanad, *al-Jarh wa al-Ta'dīl*, and *the classification of ṭabaqāt*, became the basis for historical writing (*tārikh*). Tadwin hadith plays a fundamental role in transforming the tradition of Arabic history from a subjective oral story (*qashash*) to a verified discipline. Thus, authenticity and systematics in Islamic historiography are a direct legacy of the strict standards of hadith expert methodology.

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