

The Concept and Criteria of Sakata 'Anhu in the Kitab Sunan Abu Dawud

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Abstract

Sunan Abu Dawud are hadiths that Imam Abu Dawud did not comment on in his Sunan. Imam Abu Dawud's silence on these hadiths has given rise to differing opinions among scholars regarding their quality and validity. Some scholars believe these hadiths can be used as evidence because they are considered hadiths. valid, while others believe that further research is needed into the quality of the *sanad* and its mater. Therefore, this study aims to examine the concept of *Sakata'anhu*, analyzing the quality of these hadiths through the critical *sanad* and *matan* approaches, and comparing Imam Abu Dawud's assessments with those of classical and contemporary hadith scholars. This research uses a qualitative method. Primary data were obtained from the Sunan Abu Dawud book. The Message of Abi Dawud to the People of Makkah, kitab of rijal al-hadith, books of sharh, and works of *takhrif* related to hadiths. Secondary data comes from books on hadith, scientific journals, theses, and other supporting literature. The methods used include hadith interpretation, *sanad* (translation of the narrators), analysis of the credibility of narrators through the study of *jarb wa ta'dil* (translation of the narrators), *sanad* criticism, *matan* criticism, and comparative analysis of the assessments of hadith scholars. The results of the study indicate that the hadiths *Sakata'anhu* in Sunan Abu Dawud have varying qualities, ranging from *sahih* to *hasan*, to hadiths that are disputed due to weaknesses in some of the narrators. In terms of *sanad*, most of the hadiths studied have a continuous *sanad* (defense *al-sanad*) and are supported by other transmission lines that can strengthen their position. Meanwhile, from the perspective of the text, no irregularities were found (*syudzud*) or hidden defects (*god*) that affect the substance of the hadith. The content of these hadiths also does not contradict the Quran, stronger hadiths, common sense, or historical facts.

INTRODUCTION

An interesting phenomenon in the study of hadith science is the difference in assessment of hadiths that Imam Abu Dawud did not comment on. The name of Abu Dawud, or what is known as the term *Sakata'anhu*, in the message of Abu Dawud to the People of Makkah Imam Abu Dawud emphasized that all hadiths that he did not comment on were hadiths that were righteous, while the hadiths that have serious weaknesses have been explicitly explained (Amin, 2019). This statement has

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been an important foundation for understanding the methodology of compiling the Quran for centuries. The name of Abu Dawud. However, the development of critical studies of hadith shows that the term *righteous* used by Abu Dawud does not have a clear terminological definition. Some scholars, such as Al-Khattabi and Ibn Hajar al-Asqalani, understand that the term is not always identical to hadith. authentic, but can include hadith *hasaneen* hadiths that are still worthy of consideration in legal *istidlal* (Sahab, 2018). This difference in interpretation shows that the concept *Sakata'anhu*. There are still methodological issues that have not yet reached agreement among hadith scholars.

This phenomenon is further strengthened when contemporary hadith studies re-evaluate the hadiths. *Sakata'anhu* using a more systematic approach to critical *sanad* and *matan*. A number of hadiths that were not commented on by Abu Dawud were actually considered weak even by modern hadith scholars, especially Muhammad Nasir al-Din al-Albani in his work *The Weak Sunan of Abu Dawud* (Al-Albani, 2002). Some examples can be found in hadith number 133 in the *kitab* of *Thaharah* and hadith number 452 in the *Kitab* of *Prayer*, which, according to Abu Dawud, is a hadith that is not commented on, but which al-Albani classifies as a weak hadith. This finding indicates that Abu Dawud's silence on a hadith is not always understood in the same way by *muhaddiths* across generations. This difference in assessment raises scientific questions regarding the methodological meaning of the term *righteous*, what Abu Dawud meant, and to what extent the hadiths *Sakata'anhu* truly meet the standards for accepting hadith in the science of *musthalah al-hadith*.

This condition makes research on hadith *Sakata'anhu* has high academic urgency. Theoretically, this research is needed to provide clarity regarding the concept of *righteousness* according to Imam Abu Dawud, because this term is one of the foundations of the methodology for compiling. The name of Abu Dawud, which is included in the six main books of hadith (*The Pole of Sittah*). Clarity of meaning and *righteousness* will contribute to the development of the science of *musthalah al-hadith*, particularly in understanding the relationship between the methodology of hadith compilers and the classification of hadith quality that developed in subsequent periods (Amelia et al., 2025). Furthermore, this research also contributes to strengthening the study of hadith epistemology by explaining how the authority of a *muhaddith* is understood through the methodological statements contained in the preamble to the book.

Practically, this research is also important because the name of Abu Dawud is one of the most frequently referenced books of hadith in discussions of Islamic law. Many hadith used as the basis for legal *istinbath* originate from this book without always examining the quality of the hadith according to subsequent scholars. If the concept of *Sakata'anhu* is misunderstood, there is a potential for errors in using hadith as the basis for legal arguments. Therefore, this study is expected to provide a more comprehensive understanding of the status of hadiths suppressed by Abu Dawud, thus serving as a scientific reference for hadith scholars, academics, and Islamic legal practitioners in conducting *istidlal* (Islamic legal review) more critically and proportionally.

Research on Imam Abu Dawud's methodology has actually been carried out extensively, including discussing biography and systematic compilation. The name of Abu Dawud, as well as its contribution to the development of hadith science. Similarly, several studies have examined the criticism of the *sanad* and *matan* of certain hadith in the book. However, most of this research is still descriptive of the method of compiling the book or only examines the quality of the hadith partially without directly linking it to the concept of hadith. *Sakata'anhu* as explained in *The Message of Abi Dawud to the People of Makkah*. Previous research also tends to accept Abu Dawud's statement that hadiths that are not commented on are hadiths

valid without conducting a comparative analysis of the assessments of classical and contemporary hadith scholars.

On the other hand, research that specifically examines the relationship between the concepts *Sakata'anhu*, definition righteous according to Imam Abu Dawud, and the results of criticism of hadith by subsequent scholars is still relatively limited. There has not been much research that comprehensively analyzes whether the term righteous that Abu Dawud used is identical to the category authentic, *hasan*, or constitutes a distinct methodological category distinct from the classification of *musthalah* hadith in subsequent periods. This gap underlies the need for more in-depth research to provide a more comprehensive understanding of Imam Abu Dawud's methodology and to explain the reasons for the differences in assessments of hadith. *Sakata'anhu* among the *muhaddiths*.

Based on the phenomena, urgency, and research gaps, this research offers novelty by focusing the study on conceptual and methodological analysis of the hadiths. *Sakata'anhu* deep The name of Abu Dawud. Research does not only describe the meaning of *Sakata'anhu*, but also examines the meaning of the term righteous according to Imam Abu Dawud through analysis of The Message of Abu Dawud to the People of Makkah, then comparing it with the assessments of classical and contemporary hadith scholars, particularly the evaluation of Muhammad Nasir al-Din al-Albani. Thus, this study is expected to explain the consistency of Imam Abu Dawud's methodology in assessing hadith, while also providing new contributions to the development of studies on hadith epistemology, hadith criticism, and hadith compilation methodology. The Pole of Sittah from the perspective of contemporary hadith science.

METHODS

This research uses a qualitative approach with a type of library research. Qualitative research aims to understand and interpret a phenomenon based on the meaning contained in it, so it emphasizes in-depth analysis rather than quantitative measurement (Fakhrurrozi, 2019; Mulyani, 2023; Hafizzullah & Auliya, 2018; Efendi et al., 2026; Engkizar et al., 2022; 2025; 2026). In this research, the object of study is focused on the thoughts and methodology of Imam Abu Dawud regarding hadiths (*Sakata'anhu*) as contained in The Name of Abu Dawud and The Message of Abi Dawud to the People of Makkah. The research data sources consist of primary data and secondary data. Primary data includes The Name of Abu Dawud, The Message of Abi Dawud to the People of Makkah, as well as books on hadith interpretation and interpretation that are directly related to the assessment of hadith quality. Secondary data include kitab on hadith science, books on hadith commentary, works by classical and contemporary scholars, scientific journal articles, undergraduate theses, dissertations, and various academic literature relevant to the concept. *Sakata'anhu* and Imam Abu Dawud's methodology. Data collection was conducted through documentation studies, namely by systematically tracing, reading, inventorying, and reviewing various documents and literature related to the research focus.

Data analysis was conducted qualitatively using a content analysis approach combined with critical-historical analysis. The analysis stage began with data reduction through a selection process of hadiths. *Sakata'anhu* along with relevant literature, then the data is classified based on the condition of the sanad, the quality of the hadith, and the views of the scholars. Next, an analysis of the sanad and *matan* is carried out to assess the continuity of the sanad (*ittisal*), credibility of the narrator (*'adalah* and *dhabat*), the possibility of *'scent'*, as well as the conformity of the text with the Quran, other authentic hadiths, and the principles of hadith science. The results of this analysis are then compared with the assessments of classical and

contemporary hadith scholars through comparative analysis to identify Imam Abu Dawud's criteria for determining hadith *Sakata'anbu*. The final stage is done by drawing conclusions inductively based on the overall results of the analysis to answer the problem formulation regarding the classification of hadith. *Sakata'anbu* and the methodology of Imam Abu Dawud from the perspective of hadith science in the third century Hijri.

RESULT AND DISCUSSION

Hadith Kitab Thaharah No. 133 is narrated through a chain of transmission that is generally continuous (*ittisal al-sanad*) and involves narrators known in the rijal al-hadith literature. However, based on the results of the *takbrij*, there are weaknesses in the narrator of Abbad bin Manshur, which scholars of *jarh wa ta'dil* consider to be less strong in terms of *dabt*, although not to the degree of *matruk*. This weakness prevents the *sanad* of the hadith from being categorized as sahih according to the strict standards of hadith science. However, Abbad bin Manshur's weaknesses were not severe (*wahn shadid*), and no narrators were found to be accused of lying or have fatal defects in the *sanad*. Therefore, according to the author's analysis, the *sanad* of this hadith is still in the mildly weak category (*dha'if khaṭiṭ*). This condition shows that the hadith still meets the minimum standards of acceptable narration according to Imam Abu Dawud's method, so he did not comment explicitly on its weaknesses.

Similarly, the hadith from the Book of Prayers No. 452, which has a continuous *sanad*, contains an Athiyyah narrator who is considered weak by the majority of hadith scholars. This weakness in the narrator makes the *sanad* of this hadith weaker than the previous hadith, but it still does not reach the level of weak *jiddan* because there is no lying narrator or break in the *sanad*. Therefore, in the author's opinion, this hadith is still considered a hadith with a weak *sanad* but not a serious one, so it is understandable why Imam Abu Dawud ignored it and included it in the category *Sakata'anbu*.



Fig 1. The first hadith of Imam Abu Dawud does not provide an explanation of the hadith which is indicated as weak

However, there is a slight difference. The author found a direct quotation from the text above, where in the first hadith, Imam Abu Dawud does not provide an explanation of the hadith, which is indicated as weak in Imam Nasiruddin Al-Bani's opinion, whereas in the second hadith, in chapter *salat* in his footnotes, Imam Abu Dawud commented on scholars who were indicated as weak in terms of their *sanad* narration according to the *takbrij* analysis that the author has researched. Because previously researchers had also classified the hadiths which *Sakata'anhu* in the chapter *Thabarab*, and there are 14 hadiths commented on which the hadith has a direct assessment by Imam Abu Dawud in his hadith text as an example of hadith no. 14:



Fig 2. Imam Abu Dawud in the text of his kitab, then his footnotes are explained again by Imam Abu Dawud regarding his assessment

The hadith above is explained directly by Imam Abu Dawud in the text of his book, then in the footnotes Imam Abu Dawud explains his assessment again. This direct quote shows that the concept *Sakata'anhu* not is not rigid and absolute. The silence of Imam Abu Dawud does not always mean no judgment at all, except that Abu Dawud sorts hadiths that need to be noted because they have certain weaknesses, and there are hadiths that are sufficient to be left without comment; then Abu Dawud's direct comments usually appear when there are specific chain of custody issues or when an explanation is needed for the hadith not to be legally misunderstood. In other words, *Sakata'anhu* it doesn't mean that Abu Dawud was passive, but instead shows a selective method in compiling the *Sunan*.

Based on the material analysis of the hadiths, *Sakata'anhu*. Based on the research, it was found that in general the content of the hadiths does not show any contradiction with the Quran, other authentic hadiths, common sense, or historical facts. The hadiths regarding the procedures for ablution, the miracle of water coming out of the Prophet's finger, and the construction of the Prophet's Mosque contain meanings that are in line with the principles of Islamic law and are supported by other similar narrations. In terms of wording and substance, the text of the hadith can also be clearly understood without any elements that cause oddities (*syudzud*) or hidden defects (*'illah*) that damage the meaning of the hadith.

When comparing the assessments of classical and contemporary hadith scholars, differences in assessments are more prevalent in the *sanad* (chain of transmission), particularly regarding the quality of some narrators, rather than in the text of the narrators. Imam Abu Dawud tended to narrate hadiths with acceptable text and legal validity, although the validity of some of his *sanads* was disputed by later scholars. Meanwhile, contemporary scholars such as al-Albani are more stringent in assessing the quality of the *sanads*, resulting in some hadiths being considered weak. However, in terms of the text of the narrators, these hadiths still demonstrate conformity with Islamic teachings and do not contain meanings that contradict the basic principles of sharia.

Based on the results of the analysis of the chain of transmission of hadiths *Sakata'anhu* which was studied, according to the author's personal analysis, it can be seen that one of Imam Abu Dawud's main criteria in determining the hadith *Sakata'anhu* is the continuity of the *sanad* (*ittisal al-sanad*). As long as the *sanad* of the hadith is continuous and not clearly broken, the hadith is still within the realm of Abu Dawud's methodological acceptance, even though in the *sanad* there are narrators who are considered weak by some hadith scholars. So that if reviewed more deeply, it appears that Imam Abu Dawud appears to be more *muttasabbil* in assessing the hadith from the *sanad* perspective because in the review of the *matan* no irregularities or *syadz*. This comparative analysis shows that the *Sakata'anhu* hadiths studied are more problematic in terms of the *sanad* aspect than the *matan*, so that in substance the *matan* of the hadith can still be accepted and understood in the context of Islamic law.

The author believes that the existence of narrators who have weaknesses in the aspect of *dabt* or justice does not automatically invalidate the status of the hadith as *Sakata'anhu*, as long as the weakness does not reach a severe degree and the continuity of the chain of hadith is maintained. This shows that Abu Dawud did not apply the standard of authenticity of the chain of transmission strictly as applied in the Sahih books, but rather used a minimum standard of narration aimed at maintaining the acceptance of the hadith in the context of Islamic law.

Thus, it can be understood that according to Imam Abu Dawud, a hadith whose *sanad* is connected can still be considered a hadith valid, even though it does not reach the level of sahih or *hasan* according to the terminological classification of later hadith scholars.

The Concept and Criteria of the *Sakata'anhu* Hadith in Sunan Abu Dawud and the Criteria for Assessing Hadith According to Imam Nasiruddin al-Albani

In Risalah Abi Dawud ila Ahl Makkah, Imam Abu Dawud explains that the hadiths he did not comment upon in his *Sunan* are sound (*ṣāliḥ*) hadiths وما سكت عنه فهو صالح. This statement became the basis for the birth of the term hadith. *Sakata'anhu*, namely the hadiths narrated in the name of Abu Dawud without an explicit assessment of the quality of the *sanad*. The term righteous that Abu Dawud used was not explained terminologically, so it cannot be automatically understood as a sahih or *hasan* hadith according to the classification of the science of *musthalah* al-hadith, which was standardized in the period after him.

Scholars explain that Imam Abu Dawud's concept of *salih* (righteousness) relates to the minimum standard for accepting hadith. Al-Khattabi emphasized that Abu Dawud's goal in compiling his *Sunan* was to collect hadiths that could serve as the basis for legal *istidlal*, even though some of them did not reach the highest level of authenticity (Al-Khattabi, 1997). Therefore, the main criterion for hadith is *Sakata'anhu*. According to Abu Dawud, a hadith whose chain of transmission does not contain serious defects, such as a clear break in the chain of transmission or the existence of a narrator who is agreed to be a liar or a dead person. Hadiths with continuous chains of transmission and weaknesses that can still be tolerated are still included without comment and are categorized as *Salih*.

Ibn Hajar al-Asqalani also explained that the terms for assessing hadith during the time of Abu Dawud were not yet standard, so the use of the term *Salih* is broader and more flexible than the technical definitions of *sahih* and *hasan*, which were formulated later (Al-Asqalani, 2001). Thus, the concept *Sakata'anhu* in *Sunan Abu Dawud* reflects a methodological approach that is contextual to the development of hadith science in the third century Hijriah, especially in hadith books that are oriented towards law.

In contrast to Imam Abu Dawud's approach, Imam Muhammad Nasiruddin al-Albani assessed the hadiths of *Sunan Abu Dawud* based on strict and systematic criticism of the *sanad* (chain of transmission) in accordance with contemporary hadith science standards. In his works such as *Da'if Sunan Abi Dawud* and *Sahih Sunan Abi Dawud*, al-Albani emphasized that Abu Dawud's silence on a hadith cannot be used as an indicator of its quality. Therefore, every hadith, including the *Sakata'anhu* hadith, must be independently re-examined based on the continuity of the *sanad*, the fairness and accuracy of the narrator, and the absence of defects (*illat*).

Al-Albani's criteria for evaluating hadith do not explicitly state his own classification of hadith. However, based on several studies of his thinking, his classification of hadith is essentially the same as that of *muhadditsin* in general. In providing his assessments, he uses terms such as *sahih li dzatibi*, *sahih li ghairibi*, as well as *hasan*, which is divided into *Hasan* is a good person. And *Hasan* is a good person. The assessment of *sahih* is given to hadiths that meet all the conditions of authenticity, while *hasan* is given to hadiths that meet the conditions of authenticity but the level of memorization of the narrator is not as high as that of *sahih* hadiths (Farida, 2017).

CONCLUSION

This study shows that the concept of *Sakata'anhu* deep the name of Abu Dawud can not be understood as a guarantee that all hadiths that were not commented on by Imam Abu Dawud are of authentic quality, but rather shows that these hadiths are considered to still meet the minimum standards as hadiths. Righteous to be taken into consideration in legal *istidlal*. The results of the analysis of the *sanad* and *matan* show that the *Sakata'anhu* hadiths have varying qualities, ranging from *sahih*, *hasan*, to mildly weak, with differences in assessment generally located in the *sanad* aspect, especially the credibility of some narrators, while from the *matan* side there are no irregularities, hidden defects, or contradictions with the Quran, other *sahih* hadiths, common sense, and historical facts. Comparative studies also show that Imam Abu Dawud applied a more moderate approach in accepting hadith compared to contemporary scholars such as Muhammad Nasiruddin al-Albani, who used stricter *sanad* criticism criteria. Thus, the *Sakata'anhu* concept reflects Imam Abu Dawud's unique methodology, which emphasizes the continuity of the *sanad* and the absence of serious weaknesses, thus providing an important contribution to understanding the methodology of compiling hadiths. The name of Abu Dawud and the development of critical studies of hadith from the perspective of hadith science.

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