

HISTORY AND METHODOLOGY OF MATAN HADITH CRITICISM PERSPECTIVE OF SALAHUDIN AL-IDLIBI

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Abstrak: Secara metodologis, kritik matan hadis berguna untuk memastikan otentisitas dan validitas isi dan kandungan hadis. Kaidah mayor untuk menentukan kesahihan matan hadis adalah tidak adanya unsur kerancuan (*syaz*) dan kecacatan ('*illat*) di dalamnya. Dari dua kaedah mayor ini, dikembangkan parameter secara lebih terinci dalam menguji validitas matan hadis, yakni: memiliki relevansi dengan al-Qur'an, tidak bertentangan dengan hadis yang lebih sahih, tidak bertentangan dengan fakta sejarah, selaras dengan rasionalitas, dan mencerminkan kalam kenabian. Penelitian ini bertujuan untuk menjawab tuduhan dari sejarawan dan peneliti hadis kontemporer. Mereka menilai bahwa ulama hadis hanya terfokus pada kritik sanad dan mengabaikan kritik matan dalam menentukan otentisitas hadis. Metode penelitian yang digunakan adalah penelitian kepustakaan. merupakan metode dalam pencarian, mengumpulkan dan menganalisis sumber data untuk diolah dan disajikan dalam bentuk laporan Penelitian Kepustakaan. Oleh karena itu, penulis akan mengumpulkan data-data yang berkaitan tentang sejarah dan metodologi kritik matan menurut Salahudin al-Idlibi dengan bantuan kepustakaan. Hasil dari penelitian ini menunjukkan bahwa metode kritik matan al-Idlibi memiliki kontribusi penting bagi perjalanan sejarah kritik matan hadis secara lebih komprehensif. Selain itu, argument-argumen al-Idlibi menunjukkan bahwa Ulama klasik sangat memberikan kontribusi besar terhadap kritik matan hadis, meskipun belum ada yang menjadikannya pembahasan khusus.

Kata Kunci: kritik matan; sejarah; metode; Salahudin al-Idlibi; komprehensif

Abstract: Methodologically, criticism of the hadith matan is useful for ensuring the authenticity and validity of the contents of the hadith. The major rule for determining the validity of the hadith matan is the absence of ambiguity (*syadz*) and defects ('*illat*) in it. From these two major principles, parameters are developed in more detail in testing the validity of the hadith matan, namely: having relevance to the Qur'an, not contradicting more valid hadiths, not contradicting historical facts, in line with rationality, and reflecting prophetic words. This study aims to answer accusations from contemporary hadith historians and researchers. They consider that hadith scholars only focus on sanad criticism and ignore matan criticism in determining the authenticity of hadith. The research method used is library research. is a method of searching, collecting and analyzing data sources to be processed and presented in the form of a Library Research report. Therefore, the author will collect data related to the history and methodology of criticism according to Salahudin al-Idlibi with the help of literature. The results of this study indicate that al-Idlibi's critique method has an important contribution to the history of matan hadith criticism in a more comprehensive manner. In addition, al-Idlibi's arguments show that the classical Ulama have made a major contribution to the criticism of matan hadith, although no one has made it a special discussion yet.

Keyword: matan criticism; history; method; Salahudin al-Idlibi

Introduction

The study of the criticism of the *sanad* and the narration of the Prophet's *hadith* was actually completed during the fifth century of the *Hijriyah hadith* scholars. They have provided an in-depth study of the critical analysis of *sanad*. Accurate research on the narrators has been carried out, in order to determine the fairness (personal integrity) and *dhabit* (intellectuality) of the narrators. In general, the research on the *sanad* results in the division of *hadith* according to their degree, namely authentic *hadith*, *hasan hadith*, and *da'if hadith*, as well as the distribution of

hadith according to the number of narrators, namely *mutawatir hadith* and *ahad hadith*.

Apart from criticizing the *sanad*, an in-depth study must also be carried out on the *matan hadith*. Because there are narrations whose eyes do not reflect the words of the prophet. So that the hadith experts reject it, even though the degree is strong from the *sanad* side. This discussion is known as *matan* criticism. (Al-Idlibi 1983) There are two special rules that are used for criticism of *matan*, that is, *matan hadith* must be free from *syadz* and protected from *'illah*. The existence of this special rule shows that the *isnad* and *matan* have different criteria in determining its authenticity. Because of this, *hadiths* or narrations that have authentic *sanad*, sometimes their eyes are not valid. (Hudaya 2016)

Historical analysis is an important part in determining the authenticity and validity of the hadith *matan*. Because, authentic history will show the truth of a hadith. Ibn Khaldun stated in his *muqaddimah* that history is an attempt to reconstruct the past. Then a search for critical explanations of the causes and effects of an event occurs, by seeking answers from "how" and "why". (Ibn Khaldun 1979) In its development, due to various kinds of interests, many *hadiths* of the prophet were falsified. So the science of *hadith* was born which leads to criticism of *hadith sanad* to assess its quality. In addition to the criticism of the *sanad*, the scholars also formulate a critique of the *hadith matan* to examine the contents of the history and maintain its authenticity. Scientific-based historical facts, that criticism of the *hadith matan* has been born since the early Islamic era, namely in the era of the Companions. This indication is clearly seen in various books of *hadith*, in which the companions differed from each other, argued, criticized each other and questioned the authenticity of the *hadiths* they narrated from the Prophet Muhammad. (Kusnandar 2020)

This fact is a scientific objection for contemporary *hadith* historians and researchers, who consider that *hadith* scholars only focus on the criticism of *isnad* in determining the authenticity of *hadith*. A conclusion that according to the author is very exaggerated. This is because the *hadith* scholars at that time were drained of their energy to save *hadiths* that had not been codified. Thus, eye criticism has not become the dominant discussion.

According to al-Idlibi, there are four criteria for criticizing *matan hadith*, namely 1. Not violating the texts of the Quran al-Karim, 2. Not contradicting valid hadiths and sirah nabawiyah, 3. Not contradicting reason, senses and history, 4. Not showing the words of a prophet. If there is one of these criteria in the *matan hadith*, then there is a possibility that the hadith is fake. (Al-Idlibi 1983)

From the description above, the author feels the importance of explaining the history of the development of critique of hadith *matan*. It then explains in more detail the methods of the hadith scholars in criticizing the hadith *matan*, especially the method used by al-Idlibi. In more detail, the authors will describe examples of the application of the critical thinking method they use. (Al-Idlibi 1983)

Method

library research is used for this study, which is an attempt to obtain data from the literature. This type of research aims to collect related data about the history and methodology of critical thinking. Data collection techniques using the method of collecting all material, both primary data, secondary data and tertiary data based on the problems in this study, are then analyzed comprehensively. the author will describe understandings relating to history and methods of *matan* criticism. The author will analyze data regarding the history and methods of critical criticism of Salahudin al-Idlibi.

The research method used is library research. is a method of searching, collecting and analyzing data sources to be processed and presented in the form of a Library Research report. Therefore, the author will collect data related to the history and methodology of criticism according to Salahudin al-Idlibi with the help of literature. (Sari and Asmendri 2018)

Findings and Discussion

Shalahudin ibn Ahmad al-idlibi was born in Aleppo, Syria in 1948 AD. He is a Muslim scholar in the modern era who has authored many books in various fields of Islamic science, especially the field of hadith. *Manhaj Naqad al-Matn 'Inda' Ulama al-Hadis al-Nabawi* is the work that made him known as the author of a comprehensive methodology for criticizing *matan hadith*.

Al-idlibi earned a doctorate in Islamic and Hadith studies from *Dar al-Hadist al-Hasiniyyah* in Morocco in 1980 AD with the title of *hasan jiddan*. After graduating from the doctoral program, he actively taught Islamic studies at several universities, such as the University of Dubai, Muhammad ibn Sa'ud Riyadh University and Dar al-Hadis University of Morocco. His active teaching in these different countries has made his name even more famous in the world of Islamic scholarship

The beginning of the emergence of criticism of the *hadith matan* was caused by two factors, namely 'there was a falsification of the *hadith* by the narrator' and 'there was a mistake by the narrator when narrating the *hadith*'. The first factor shows an early indication of hadith falsification. Al-Idlibi stated that there were two possible

beginnings of the counterfeiting. This is caused by two different meanings of *al-wadh'u* (forgery). First, interpreted as a mere lie to *Rasulullah SAW* directly. Second, it is interpreted as a widespread practice of falsifying the *hadith* of the Prophet.

The first meaning of *al-wadh'u* shows that forgery occurred at the time of the prophet. The second meaning of *al-wadh'u* shows that the falsification of *hadiths* occurred at the end of the *khulafa al-rasyidun* period, namely when slander of the *kubra* occurred. Some of Ali and Muawiyah's supporters were contaminated by group fanaticism. Both sides falsified the *hadith* of the prophet to support their bigotry. Al-Siba'i said in his book *al-Sunnah wa Makanatuha fi al-Tasyri'*, that the spread of falsification of the history of the prophet occurred in 40 *Hijriyah*. They make fake *hadiths* as a medium for political support and groups.

The second factor is the emergence of criticism, namely 'there was a mistake by the narrator when narrating the *hadith*'. This mistake was an unintentional error by the narrator, but the history is still considered invalid. Like the history of Ibn Umar about a dead body that was about to be tortured because of the crying of his family. According to Aisyah, Ibn Umar misunderstood and narrated the *hadith*. Then Aisha explained that when a neighbor of the prophet who was a Jew died and his family wept over him, the prophet at that time said that the Jew would be tortured and his family wept. (Al-Idlibi 1983) So, this history is not addressed to Muslims, but is specific to unbelievers. (Munir 2020)

In addition to the two factors for the emergence of the critique of *matan* above, there is a special factor that caused Salahudin al-Idlibi to compile research on the methodology of criticism of the *hadith matan*, namely the existence of accusations from several historians and orientalist. The accusation relates to the limitations of *hadith* scholars in studying criticism of *matan*. (Ismail 1992) Egyptian historian named Ahmad Amin for example, he says in his book *Fajr al-Islam*, "Classical *hadith* experts do not apply the principles of *hadith* criticism in a balanced way between *sanad* and *matan*. In fact, the study of *sanad* (external) criticism is more dominant in its discussion. In this regard, it is difficult to find a method that addresses the point of death. Even Imam Bukhari himself considers the *hadiths* which show temporal or experimental events to be invalid. This assumption is caused by Imam Bukhari who limited himself to the study of *sanad* criticism only. (Amin 1997)

According to Syuhudi Ismail, that there are six reasons which are the background to the importance of *hadith* criticism. First, *hadith* is the second source of Islam. Second, the number of *hadiths* written during the time of the prophet was very few. Third, the emergence of falsification of *hadith* and manipulation of the meaning of *hadith*. Fourth, the length of the process of collecting and writing *hadiths*. Fifth, the number of *hadith* collection books is very large. Sixth, there are *hadiths* that are narrated in meaning. (Ismail 1992) The six backgrounds above show that the first reason is related to the position of *hadith* in Islam. Meanwhile, the other five reasons are closely related to the history of *hadith* transmission and writing. With regard to the first reason, criticism of *hadith* must be done because of its position as a source of law. (Sumbulah 2008) Legal *istinbath* in Islamic teachings must use valid data and justifiable evidence. So, a valid *hadith* is very much taken into account in understanding Islamic teachings. The next five reasons are the study of *hadith* with a historical approach. The urgency of research and study of *hadith* is strengthened by these five reasons. History and *hadith* are two entities that are bound and cannot be separated, because the discussion of both relates to data from the past. *Hadith* is part of history, in fact the two are considered twins even though they are not identical. Seeing the importance of history, some *hadith* scholars including al-idlibi make historical factors one of the benchmarks for accepting or rejecting a *hadith*. (Smith, n.d.)

Some scholars do not include historical facts as a benchmark for criticism. Al-Khatib al-Bagdadi, for example, according to him, a *hadith matan* achieves the degree of *maqbul*, if it does not conflict with common sense, does not violate the *muhkam* laws of the Koran, does not conflict with practices that have become the agreement of the *salaf* scholars and does not conflict with *ahad hadiths*. whose quality of validity is stronger. Syuhudi Ismail said that the criteria put forward by al-Bagdadi seemed to overlap. Language, history, and other issues which some scholars have mentioned as benchmarks for *maqbul hadith*, al-Bagdadi did not mention. (Han and goleman, daniel; boyatzis, Richard; Mckee 2019) If one of the proofs of the falsity of a history is because it contradicts the standard of the Prophet's *hadiths*, then the standard provisions of the *nabawiyah sirah* also become a benchmark for falsity, just as *fiqh* scholars use the *nabawiyah sirah* as a reference for determining the law. Ramadhan al-Buti says, "Muslims must understand that *sirah nabawiyah* is a noble and authentic culture and knowledge, whether it is related to faith or law or morals. So, there is no doubt that the life journey of *Rasulullah SAW*. is a standard and binding picture in determining the foundations of the Islamic religion and its laws. *Hadith* is the second basis and source for Muslims, while *sirah nabawiyah* is one of the references in determining the authenticity of the *hadith* or content of the *hadith*. So, if there is a conflict between the two, in-depth research must be carried out from both sides. (Ramadhan al-Buty 1991)

The science of *musthalah al-hadist* gives dominant attention to the criticism of *sanad*, but that does not mean that there is no criticism of *matan* at all. The science of *hadith* includes the principles of critical thinking, such as *syadz hadith*, *munkar hadith*, *mu'all hadith*, *mudltharib hadith*, *mudraj hadith*, and *maqlub hadith*. (Itr 1979) These types of

hadith are the result of criticism and the law must be rejected. (Kusnandar 2020) Al-Khatib al-Baghdadi formulated six criteria for *ahad hadith* whose narrations were unacceptable (*marḍud*). First, if the *hadith* violates the law of reason. Second, it is contrary to the *muhkam* law of the Koran. Third, violating the *sunnah* that has reached the degree of *qath'i*. Fourth, violating the practices agreed upon by *the salaf* scholars. Fifth, contrary to the absolute argument. Sixth, it contradicts other *ahad hadiths* which are considered valid according to the standards of the Qur'an, other valid *hadiths*, reason and *ijma'*. (Ismail 1992) Ibn al-Qayyim was asked about the possibility of knowing the fake *hadith* without seeing the *sanad*. This question is felt to need a detailed answer, because it involves issues relating to the second source of Muslims. After in-depth research, he formulated broad criteria for rejecting a history that was odd from a mathematical point of view. Among them, narrations that contain exaggerated replies and threats, contain things that are denied by the senses, are *zahir* contrary to the *sharih sunnah* (showing clear meaning), narrations from the Prophet SAW. and the friends agreed to hide it and not narrate it. The critique of the critique put forward by the Ulama does not include historical factors, so their criteria seem to overlap. (Hudaya 2016)

The method offered by al-Idlibi is considered very helpful for students of hadith in criticizing *matan* in the modern era. He exemplified the accuracy in *hadith* research which he felt was odd. This is evidenced by an in-depth explanation of each method, along with examples from valid and *dha'if* books. al-Idlibi tried to devise a more complete method of criticizing *Matan*. He summarized it into four sub-chapters. First, it does not conflict with the al-Quran. Second, it does not conflict with *valid hadith* and *sirah nabawiyah* provisions. Third, it does not conflict with reason, senses or history. Fourth, the editorial does not show prophetic words. (Al-Idlibi 1983)

First, *Matan Hadith Criticism Research that Contradicts the Al-Qur'an*. If there is a hadith that contradicts the Quran, then there are two points of view that we can give. First, from the point of *wurud*, the entire Quran has the status of *qath'i al-wurud* (the level of truth is not doubted), while the hadith of the Prophet *zanni al-wurud*, except for *mutawatir hadiths*. With the argument of reason, texts that are *zanni* must be rejected if they conflict with *qath'i* texts. Second, from the point of *dalalah*, al-Qur'an and *hadith* are sometimes *qath'i al-dalalah* (clearly indicating a certain meaning and it is no longer possible to interpret it into another meaning) and sometimes *zanni al-dalalah* (it still contains the possibility to be interpreted and transferred its meaning to another meaning). To continue the criticism of the *hadith matan* that contradicts the Qur'an, both of them must be *zanni al-dalalah*. Because, if one or both of them allows for interpretation, then the contradiction has been aborted and there is no reason to reject the *hadith*. (Al-Idlibi 1983)

Second, *Matan Hadith Criticism Research Contrary to the Sirah Nabawiyah* which is valid. Not all hadith's narrations of the prophet must be confronted with the *Sirah Nabawiyah*, which if they are contradictory, will be judged invalid. Because what is obligatory is also the opposite, namely comparing the *sirah nabawiyah* with the *hadith* of the prophet. Many of the provisions of the *Sirah Nabawiyah* have been standardized, because there are many paths of transmission and are in accordance with authentic hadith. So, if a history contradicts the standard *sirah*, then this is an indicator of the falsity of that history. (Al-Idlibi 1983) An example of a *hadith* that contradicts the standard *sirah*, namely the history of the first verse revealed to the Prophet SAW. Imam Muslim narrated from Abu Salamah bin Abdurrahman bin Auf, he asked Jabir about the verse of the Koran which was first revealed. He replied: "O people who are covered with a blanket." But Jabir did not want to withdraw his opinion, instead he told that Rasulullah SAW. had told his friends that he was in the cave of *Hira'* for one month. When finished, he descended to the bottom of the valley, then called three times. Then he saw Jibril AS. and trembled tremendously, then came his wife Khadijah. The Prophet said: "Cover me, cover me," and Allah revealed sura al-Muddatstsir 1-4." (Al-Naysaburi 1993) This history clearly shows that *al-Muddatstsir* was the first verse to be revealed. And this assumption is not true, as Imam Nawawi said in *Sahih Muslim's syarah*. He is of the opinion that *Surah Iqra'* was the first to be sent down, as has been standardized in the *Sirah Nabawiyah* and in accordance with al-Bukhari's history from the Aisha line.

Third, *matan hadith Criticism Research Contrary to Historical Provisions*. There are two conditions for rejecting a hadith that contradicts history. First, the history in question must be verifiable. Second, the *riayat* being criticized is a hadith on Sunday. Because the existence of an *ahad hadith* is relative, its content must not conflict with things whose existence is certain or close to certainty. (Al-Idlibi 1983) For example, the history of the predecessor of Ali bin Abi Talib to Islam. Al-Hakim narrated in the book *al-Mustadrak*, from Ali RA., He said: "I worship Allah with Rasulullah SAW. seven years before anyone from this ummah worshiped Him," the scholars condemned this hadith as a forgery because it contradicts historical standards. Islamic history has stated that Khadijah RA. was the first to convert to Islam in general, and among women in particular. In the book *al-Sirah fi Dhau'i al-Qur'an wa al-Sunnah* it is said, "Sayyidah Khadijah was the first to convert to Islam among women, even the first from all groups. There is no doubt, because it is in accordance with the hadiths of *bad'u al-wahyi*." (Syuhbah 1997) Just followed later, Abu Bakr, Bilal, Zaid bin Haritsah and also Ali. This happened in the near future.s

Fourth, *Matan Hadith Criticism Research Contrary to Reason*. In fact, human reason has different levels, so

it has a different understanding of *hadith*. So, what is meant by reason here is not just reason, but reason which is enlightened by the Quran and *hadith*. Because the truth is, reason alone is not enough to judge good and bad. Reluctance to use reason is an act of laziness. It is used by people who are reluctant to use their gift of reason. They don't want to find out the truth by studying, analyzing problems carefully, dialogue and argument. Some Muslims complain a lot and are lazy, and don't know what to do with their minds. (Al-Idlibi 1983) Ibn al-Jauzy included this *hadith* in a collection of fake *hadiths* entitled *al-Maudhu'at*. After researching it, he judged the *hadith* to be fake, because it contradicted the earlier history of Khadija, Zaid and Abu Bakr converting to Islam. according to him, it is impossible for Ali to worship Allah for seven years before they worship Him. (Ibn al-Jauzy 1966)

Conclusion

From the presentation and analysis in this article, the authors would like to conclude that criticism is very important, in order to demonstrate the authenticity and validity of a *hadith*. In this case, Salahuddin al-idlibi with his work entitled *Manhaj Naqd al-Matn Ind Ulama' al-Hadist*, is a bright spot for *hadith* scholars in applying the methods of critique of *hadith matan*. And that most of the methods which are the minor principles of eye criticism cannot be separated from the historical approach. Because, history and *hadith* are data from the past that are intertwined. In addition, al-Idlibi's arguments show that the classical Ulama have made a major contribution to the criticism of *matan hadith*, although no one has made it a special discussion yet.

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