

MATAN HADIS CRITICISM METHODOLOGY Comparative Analysis between Muhammad Shuhudi Ismail and Muhammad Al-Gazāliy

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Abstract. Tracing the history of hadith is a common thing to be studied and carried out by various academic circles. However, along with the dynamics, which are quite dynamic, there have been problems, including Islamic thought and even orientalist thinking to examine the hadith texts of the Prophet Muhammad, which is growing rapidly, especially in the study of hadith studies. There are two main aspects of the foundation in hadith research, namely, authentic and skeptical. The term becomes the result of the conclusion when the hadith has been carried out in terms of the quality of the *sanad*, *matan*, and *rawi*. However, understanding the hadith does not revolve around understanding the content and substance of the hadith. How Islamic thinkers try to reconstruct the methodology in understanding the criticism of hadith so that the hadiths achieved are accurate and maintain traditions from errors and falsehoods. This paper explores the ideas of Muhammad Syhudi and Muhammad al-Ghazaliy in theory development (Matan Hadith Criticism Methodology). Then the author tries to prove and support the development of the study of hadith studies, especially academics conducting hadith research.

Keywords: Methodology, Matan Criticism, Hadith, Implications, Development.

Abstrak. Melacak historis hadis merupakan suatu hal lumrah untuk dikaji dan diteliti berbagai kalangan akademis. Seiring dinamika keilmuan yang cukup dinamis, hadis menjadi persoalan ilmu yang mendatangkan sekian pemikiran Islam bahkan sampai kepada pemikiran orientalis untuk mengkaji teks-teks hadis Nabi Saw yang kian kini marak berkembang terlebih khususnya pada kajian studi hadis. Ada dua aspek landasan utama dalam penelitian hadis yaitu antara otentik dan skeptisis. Istilah tersebut menjadi hasil kesimpulan ketika hadis telah dilakukan penelitian baik dari sisi kualitas sanad, matan, dan rawi. Namun demikian, pemahaman terhadap hadis bukan berkisar pada konsep memahami isi dan

subtansi hadis. Melainkan bagaimana para pemikiran Islam mencoba merekonstruksi metodologi dalam memahami kritik matan hadis agar hadis yang dipahami benar-benar akurat dan memelihara hadis-hadis dari kesalahan dan keplasuan. Tulisan ini, mencoba mengeksplorasi bagaimana gagasan Muhammad Syuhudi dan Muhammad al-Ghazaliy dalam perkembangan teori (Metodologi Kritik Matan Hadis). Kemudian penulis berusaha mengidentifikasi kontribusi dan implikasinya terhadap perkembangan kajian terhadap studi hadis terutama bagi akademis dalam melakukan penelitian hadis.

Kata Kunci: Metodologi, Kritik Matan, Hadis, Implikasi, Perkembangan.

Introduction

Towards the death of Prophet Muhammad, he instructed his followers on how to preserve the social groups built. The instructions contain provisions to hold on to the Qur'an and Sunnah, which he has left behind, so people will not go astray. An important fact is that the current form of the source of teaching is no longer in the form of norms but is already in the form of practice in social life, namely in the Islamic community in Medina.¹ Experts of *aql* and *naql* in Islam, have agreed that Hadis is the basis of Islamic law. Muslims are required to follow it as they are obliged to follow the Qur'an, because there is no difference in outline between the two.²

Judging from the *rawi*, Hadis is different from the Qur'an. All the narrations in the Qur'an is *mutawatir*, while Hadis is mostly narrated individually (*āhād*) in other parts. Therefore, the entire Qur'an has a position (*qat'i al-wurūd*), while the Prophet's Hadis mostly have different statuses (*ẓanni al-wurūd*). This difference is due to the long gap in Prophet Hadis codification from the lifetime of the Prophet.³ It was ninety years after the Prophet died. This is different from the Qur'an, which received great attention during the

¹ Muslim A. Kadir, *Ilmu Islam Terapan; Menggagas Paradigma Amali dalam Agama Islam* (Yogyakarta: Pustaka Pelajar, 2003), p. 75

² M. Hasbi al-Shidieqi, *Sejarah dan Pengantar Ilmu Hadis*, (Jakarta: Bulan Bintang, 1958), p. 158.

³ M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis*, (Jakarta: Bulan Bintang, 1998), p. 4.

Caliph al-Rashidun and codified into *mushaf* during the Caliph 'Uṣman bin 'Affan.

The long distance allowed the violation of what came from the Prophet. Thus, to determine whether the Hadis, collected in various books, can be used as *hujjah* or not, is needed to be researched. In addition, Hadis was not collected at the beginning of Islam, as the *sahabah* did with the Qur'an. But not all of them were collected, and more were collected for private collections. In reality, the *aḥabat* notes are also not uniform. For example, very few Hadis have *mutawatir* status, with the rest being *āḥād*.

The understanding of *adīs Nabi* is a very urgent issue to be raised. This departs from the reality of Hadis as the second source of Islamic teachings after the Qur'an. From Hadis revealed various teachings and traditions that developed during the Prophet era, which until now, these teachings have reached us. The research of *adīs* is a necessity in today's life, because the dimensions of the teachings brought by the Prophet Muhammad, according to Suryadilaga, are essential because the teachings brought by the Prophet require us to obtain the accurate and correct information. Therefore, Hadis research in a broad context needs to be done to understand the present context.⁴

Therefore, research on the Prophet's hadis is vital in terms of *sanad* and *matan*. This research is essential considering Hadis research aims to assess whether, historically something that is said to be a hadith is accounted for by its *Saḥīḥ* comes from the Prophet or not. This is very important considering the position of the Hadis quality is closely related to whether or not an Hadis can be made a *hujjah*.⁵ From this point of view, Hadis research will strengthen the quality of *sanad*. The need for research on *matan* is not only because *matan* cannot be separated from the influence of the *sanad*, but also because in Hadis documentation, there is meaning-based documentation.⁶ Therefore, *matan* is one of the components that make up the building of hadis, which occupies an

⁴ M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis dari Teks ke Konteks*, (Yogyakarta: Teras, 2009), p. 2

⁵ M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis...*, p. 4.

⁶ M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis...*, p. 26.

essential position in the science of hadis research.⁷ because, the ultimate goal of ad research is to obtain the validity of an ad subject.

Departing from the difficulty of research on the subject of Hadis and various problems in the approach and understanding of Hadis of the Prophet Muhammad, the scholars have tried to formulate various rules for how a Muslim interacts with the Prophet's Hadis, and among these scholars are Muhammad Syuhudi Ismail and Muḥammad al-Gazāliy. Muḥammad al-Gazāliy is one of the thinkers who tried to study adīs by emphasizing the study of *matan* rather than the study of *sanad*. According to Muḥammad al-Gazāliy, research on Hadis does not always have to start with a critique of the *sanad*, but can be started by researching *matan* Hadis. It is common for Muḥammad al-Gazāliy to reject Hadis with aih quality because it is not following the general principles of al-Qur‘ān teachings and rational arguments. On the other hand, even though the Prophet's Hadis is *dha'if* in the *sanad*, he is more likely to accept the Hadis because it follows the spirit of Islamic teachings and human reason.⁸

Muhammad Syuhudi Ismail is an Islamic scientist from IAIN Alauddin Ujung Pandang. In this paper, the author will critically study the figures mentioned above, namely Muhammad Syuhudi Ismail and Sheikh Muḥammad al-Gazāliy, as one of the most influential figures and received significant attention among academics and traditional intellectuals, namely the ulama'. This paper is intended to find out more deeply about the method of Muhammad Syuhudi Ismail and Sheikh Muḥammad al-Gazāliy in understanding the *Matan* Hadith of the Prophet Muhammad SAW. Then also, the author will conduct a critical study of the method related to the theory.

⁷ M. M. Azami, *Hadis dan Sejarah Kodifikasinya*, terj. Ali Mustafa Ya'qub, (Jakarta: Pustaka Firdaus, 1994), p. 538.

⁸ Muhammad Al-Ghazali, *Fiqh al-Sirah* (Kairo: Dar al-Bayn li Turas, 1987), p. 16-17

Research Methodology

Research, in general, can be carried out in two types of research, namely library research and fields research.⁹ So that in this study, researchers use qualitative research, where qualitative research (descriptive-analytical), is research that describes the object to be studied critically and looks for the roots of the character's thoughts.¹⁰ So that this research focuses on books and literature related to the topic of discussion, some references support it. So in research, methodological thinking is a relevant approach according to the related theme to be studied.¹¹

Result and Discussion

Biography of Muhammad Syuhudi Ismail

Muhammad Syuhudi Ismail is the second child of a wealthy merchant. His father is Ismail bin Mistin bin Soemohardjo, and his mother is Sufiyatun bint M. Ja'far. Muhammad Syuhudi Ismail or known as Syuhudi was born in Rowo Kangkung, Lumajang, East Java, 17 Rabiul Akhir 1362 Hijriah to coincide with 23 April 1943 AD. Syuhudi's father is of Madurese descent, and his mother is Javanese. Since childhood, Syuhudi has been diligent in studying in the afternoon with his father, and to *Kiai* Mansur, his father brought in from one of the Islamic *pesantren* in Jember. Syuhudi went to formal school, namely at SRN (Sekolah Rakyat Negeri) Sidoarjo.¹² As an adult, Syuhudi continued his education at PGAN (Pendidikan Guru Agama Negeri) for 4 years and completed it in 1959. At his father's request, after completing his education at PGAN, he served at Madrasah Rowo Kangkung as a teacher.¹³

⁹Nasaruddin Baidan, Erwati Aziz, *Metode Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2016), p. 103

¹⁰Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2015), p. 51

¹¹Rosihon Anwar, *Ilmu Tafsir*, (Bandung: Pustaka Setia, Cet. 1, 2000), p. 178

¹² Arifuddin Ahmad, "Pembaharuan Pemikiran tentang Hadis Nabi saw. di Indonesia, Studi atas Pemikiran Muhammad Syuhudi Ismail" *Disertasi*, (Jakarta: Program Pascasarjana UIN Syarif Hidayatullah, 2000).

¹³ Syuhudi, *Pengantar Ilmu Hadis*, Cet ke-10, (Bandung: Penerbit Angkasa, 1991), p. iii

With his love for science, Syuhudi continued his education at the State Islamic Judge Education in Yogyakarta. He was also appointed as a civil servant after completing his education at PHIN in 1962; not long after he became a teacher at the Rowo Kangkung Madrasa.¹⁴ Syuhudi's education was continued as a form of his love for knowledge. He continued his education at the Makassar branch of IAIN Sunan Kalijaga Yogyakarta where it used to be called IAIN Alauddin Ujung Pandang, which has now become UIN Alauddin Makassar. Syuhudi studied at IAIN Sunan Kalijaga Yogyakarta Makassar branch at the Faculty of Sharia and got a baccalaureate diploma in 1969 with his Scientific Treatise "*Tempus Delictus in Islamic Criminal Law*".¹⁵ Syuhudi resumed his education at the same Campus and Faculty and finished in 1973 with the title of his Thesis "Implementation of Islamic Shari'ah in Indonesia" and Postgraduate Studies in Yogyakarta in 1978.

Syuhudi resumed his education at the postgraduate level at IAIN Syarif Hidayatullah Jakarta (now UIN Syarif Hidayatullah Jakarta) and finished in 1985 with the title of the best doctor in 1987 in the field of Islamic studies with a concentration on hadith science. The title of his dissertation is "The Method of Validity of *Sanad* Hadith (Critical Study with a Historical Science Approach). Syuhudi, with his formal education, is also active in taking courses and upgrading in various places. Such a fantastic educational journey based on his love of science is proof that Shuhudi is a person who truly has a love of science. It also shows how much time he has spent to improve and deepen his knowledge of Islamic studies, especially in the field of hadith with his contemporary thoughts.

¹⁴ Ibid

¹⁵ Ibid

During his life, Shuhudi has written many works in the study of hadith and other scientific studies. His works become the standard of hadith and hadith science courses at the Faculty of Religion in Indonesia.¹⁶

The thought of hadith from Muhammad Syhudi Ismail in the current contemporary era can be seen from the several methods used to determine which hadith is interpreted textually and contextually. Then in terms of its nature, there are temporal, local, to universal. The methods offered are:

1. See the editorial form of a hadith.
2. Associate it with the position of the Prophet when delivering a hadith.
3. Looking for *asbabul wurud* or the background of a hadith.
4. Examining hadiths that have or appear to contradict each other.

In Syuhudi's view, generally, a hadith demands to be interpreted textually if it is associated with a realm related to a hadith. This is associated with its *asbabul wurud*, which still requires interpretation according to the hadith's editorial. On the other hand, if instructions from the explicit meaning of a hadith text are to be interpreted contextually, then the hadith is not interpreted textually.¹⁷

Biography of Muhammad Al Gazaliy

Muhammad al-Gazaliy al-Saqa, born in Egypt, in Nakla al-'Inab Village in the center of Itay al-Burud, Buhairah province, on Saturday 5 Dhulhijjah in 1335 Hijriyah coinciding with 2 September 1917 AD. Al-Gazaliy was raised in a simple and religious family. The name Muhammad al-Gazaliy al-Saqa given by his father is a form of his love for the figure of the *Hujjaah al-Islam*, Imam Abu Hamid al-Gazaliy, and his interest in the Sufi world.¹⁸ Muhammad al-Gazaliy was the eldest son and had six brothers. He was very interested in Sufism. At the age of

¹⁶ Sahiron Syamsuddin, (ed), *Hermeneutika al-Qur'an dan Hadis*, (Yogyakarta: eLSAQ Press, 2010), p. 366-367.

¹⁷ Muhammad Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis, Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, Cet. Ke-1, (Jakarta: PT Bulan Bintang, 1994).

¹⁸ Suryadi, *Metode Kontemporer Memahami Hadis Nabi, Perspektif Muhammad al Ghazali dan Yusuf al Qaradhawi*. (Yogyakarta: Teras, 2008), p. 23

10, Al-Gazaliy started his education at *Ma'had al-Din*, an elementary religious school under the auspices of al-Azhar in the city of Alexandria. In his primary education, Muhammad al-Gazaliy could memorize 30 juz of Qur'an.¹⁹

During his lifetime, Muhammad al-Gazaliy had interesting and important works to be discussed, such as, *Al-Islam wa al-Auda al-Iqtisadiyyah*, *Al-Islam wa al-Manahij al-Istirakiyyah*, *Min Huna Na'lam*, *Al-Islam wa al-Istibdadu al-Siyasiy*, *Aqidah al-Muslim*, *'ilalun wa Adwiyah*, *Saihat al-Tahzirin min Du'at al-Tansir*, *Ma'rakah al-Mushaf fi al-'Alami al-Islamiy*, *Humamu al-Da'iyah*, *Fiqh al-Sirah*, *Zalam al-Garb*, *Qaza'if al-Haqq*, *Hasd al-Ghurur*, *Jaddid Hayatak*, *Al-Haqq al-Murr*, *Raka'iz al-Imam baina al-'Aql al-Qalb*, *Al-Ta'asub wa al-Tasamuh baina al-Masihiyyah wa al-Islam*, *Ma'a Allah*, *Jihad al-Da'wah baina al'Ajz al-Dakhil wa al-Kaid al-Kharij*, *Al-Tariq min Huna*, *Al-Mahawir al-Khamsah li al-Qur'an al-Karim*, *Al Da'wah al-Islamiyyah satuqabil Qarnaha al-Khamis 'Asyar*, *Dutur al-Wihdah al-Saqafiyyah li al-Muslimin*, *Al-Janib al-'Atifiy min al-Islam*, *Qadaya al-Mar'ah baina al-Taqalid al-Rakidah wa al-Wafidah*, *Al-Sunnah al-Nabawiyah baina Ahl al-Fiqh wa al-Hadis*, *Musyiklah fi Tariq al-Hayah al-Islamiyyah*, *Sirru Ta'akhhur al-'Arab wa al-Muslimin*, *Kifah al-Din*, *Haza Dinuna*, *Al-Islam fi Wajh al-Zahw al-Ahmar*, *Khutab fi Syu'uni al-Din wa al-Hayah*, *Al-Gazw al-Fikri tamtaddu fi Faragina*, *Kaifa Nata'amal ma'a a;-Qur'an al-Karim*, *Muataqbal al-Islam Khariju Ardihi*, *Kaifa Nufakkir Fih?*, *Nahwa Tafsir al-Maudu' al-Suwar al-Qur'an al-Karim*, *Min Kunuz al-Sunnah*, *Ta'amulat fi al-Din wa al-Hayah*, *Kaifa Nata'amal Islam?*, *Qissah al-Hayah* and many other works.²⁰

Muhammad al-Gazaliy is one of the thinkers in hadith science who focused on studying his eyes rather than the *sanad*. He assumes this because researching a hadith does not have to and does not always begin by criticizing *sanad* but can be started by examining the content studied. Muhammad al-

¹⁹ Asih Kurniasih dan Moh Alif, "Metodologi Kritik Matan Hadis (Kajian terhadap Kitab *Al-Sunnah al-Nabawiyah Baina Ahl al-Fiqh wa Ahl al-Hadis* karya Muhammad al-Gazaliy), *Holistic al hadis: Jurnal Studi Hadis, Keindonesiaan, dan Integrasi Keilmuan*, Vol.4, No. 2, (2018), p. 42-66.

²⁰ Yusuf Qardhawi, *Syekh Muhammad Al-Ghazali Yang Saya Kenal*, (Jakarta: Rabbani Press, 1999), p. 22-23

Gazaliy also often rejects hadiths that have authentic qualities because there is no conformity to general principles in the Qur'an and rational opinions. It is different when the hadith of the Prophet in terms of the *sanad* is weak but has accordance with the spirit of Islamic teachings and human reason; then the hadith can be accepted.²¹

Critical Theory of Matan Hadis

The word criticism comes from the Greek "*Krites*" which means a judge, "*Krinein*" means to judge, "*criteria*" means the basis of judgment. The word criticism etymologically in Indonesian means to weigh, judge, or compare. The word *Naqd* is *masdar* of **نقد-ينقد** which means research, analysis, checking, and differentiation and separating the good from the bad. In subsequent developments, the word *Naqd* was translated to criticism. Therefore *Naqd al-Ḥadīṣ*, meaning criticism of Ḥadīṣ, both towards the *matan* and *sanad*.²² In al-Qur'ān and al-Ḥadīṣ the word *Naqd* is not found in the sense of criticism but uses the word **ماز-يميز**. Not mentioning the term *Naqd* with the meaning of criticism in the Qur'an and al-Ḥadīṣ, does not mean that criticism of Ḥadīṣ did not exist during the development of Islam. Indeed, the criticism of Ḥadīṣ has been common since the *Sahabah* time by using the term *Tamyiz*. The term *tamyiz* is used by Imam Muslim, and some other scholars use the term *naqd*, which was initially unpopular, but then became popular in subsequent developments.

Meanwhile, another meaning of the word *Naqd* was used by several Ḥadīṣ scholars in the second century of Hijri. Etymologically, the word *al-Naqa* has the meaning of:

- a. *Al-Tamyiz* (differentiate/separate)
- b. *Qabadh* (accepting)
- c. *Al-Dirham* (money)
- d. *Naqasy* (arguing)

²¹ Muhammad al-Gazaliy, *Fiqh al-Sirah*, (Kairo: Dar al-Bayan li al-Turas, 1987), p. 16-17.

²² Endad Musaddad, *Kompleksitas Studi Hadis*, (Banten: FUD Press, 2009), p. 105.

The definition of criticism by using the word *Naqd* indicates that criticism must be able to distinguish good and evil. As a good counterweight, there is reciprocity, receiving, and giving directed at the criticized target. The debate is an element because debate means issuing each other's thoughts. Respectively, it means that criticism aims to obtain the hidden truth.²³ Etymologically *matan* is ما صلب وار تقع من الا رض which means high ground. Another meaning of "*matan*" comes from Arabic متن, which means the back of the road (road surface), high and hard ground.²⁴ Thus, what is meant by etymological criticism is research and checking the quality of Ḥadīṣ which contains certain meanings, and distinguishes between authentic and inauthentic hadis.

Method of Matan Critical Muhammad Syuhudi Ismail

Syuhudi's efforts to critique *matan* hadith cannot be separated from his understanding of the works of hadith critics through a critical study of their books, even though the critics did not explicitly write down the methodological steps. In his critique of hadith, Shuhudi divides the methodological steps into the following discussions:

Researching on the Quality of Sanad

Hadith criticism activities, the existence of *matan* and *sanad* are two things that cannot be separated. Ḥadīṣ critics prioritize *sanad* criticism over *matan* criticism. However, that does not mean that the *sanad* is more critical than the *matan*. However, the critique will have meaning if the *sanad* has met the valid requirements. Without a *sanad*, a *matan* cannot be said to have come from the Messenger of Allah. So, a hadith that does not have a chain of hadith, in the view of hadith critics, is declared a false hadith. For this reason, new scholars consider *matan* criticism essential after the *sanad* criticism is carried

²³ Ahmad Fudhail, *Perempuan di Lembaran Suci "Kritik atas Hadis-hadis Shahih"*. (Jakarta: Kementerian Agama Republik Indonesia, 2012), p. 35-37

²⁴ Bustamin. M. Isa, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo Persada, 2004), p. 59

out. In other words, the quality of the validity of the *sanad* is known through criticism of the related *sanad*.

If a *sanad* is weak, there is no need for criticism because the results will not benefit the authenticity of the hadith. However, please note that the quality of *matan* is not always in line with the quality of the *sanad*. A new hadith is declared valid if the *sanad* and *matan* are both valid. So, a hadith that has a valid *sanad* but is not valid *matan* or vice versa, cannot be said to be a valid hadith.

Ideally, the hadith whose *sanad* is valid is also valid. But, in reality, it is not so. Although there is a valid *sanad*, its *matan* are weak. This happened not because the rules for the validity of the *sanad* were less accurate but because of other influencing factors, including; (1) there is an error in carrying out the critique. For example, mistakes in approaching the subject concerned; (2) there is an error in reviewing the *sanad*; (3) it could also be because the hadith in question has been narrated in a meaningful way which turns out to have been misunderstood. Therefore, the repetition of criticism on the *sanad* and the *matan* of the hadith becomes essential, not only confirmatory.²⁵

Examining The Arrangement of Meaningful Matan Pronunciation

The difference in pronunciation, as discussed above, occurs due to the transmission of meaning. According to hadith critics, differences in pronunciation do not have implications for differences in importance. As long as the *sanad* is equally valid, it is still tolerated. Apart from being narrated in meaning, the difference in pronunciation may also be due to the narrator of the hadith concerned has made an error (forgot, misunderstood or did not know that the related hadith has the status of *mansukh*).

Errors occur not only in unqualified narrators but also in *siqat* narrators. This cannot be separated from the human aspect. If this happens, the narrator turns out to be wrong in narrating. Usually, certain signs will be found in the

²⁵ Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi*. Cet. I, (Jakarta: Renaisan, 2005), p. 120.

history suspected to contain the element of error. For example, with the symbols of narration in the form of the words *kama qala* (as he stated), *au qala* (or he has stated), *ruwiya* (narrated), *wa qila* (and has been said), and in the *sanad* have usually used the symbols 'an, *anna*, and *qala*.²⁶ The difference in pronunciation requires a hadith critique with comparisons of existing *matan* pronunciations. By using the comparative method, it can be seen whether the difference in pronunciation in *matan* can still be tolerated or not. In addition, the comparative method is also important to find out whether in the *matan* there are *ziyadah*, *idraj*, and others that can affect the position of the *matan* in question.

Researching the Content of Matan

The next step after examining the composition of the pronunciation is to examine the content of *matan*. In this step, it is necessary to pay attention to *matan* and *dalil* with the same theme. If there are *matan* which theme and *sanad* meet the valid requirements, it is necessary to compare the content of this *matan*. If the content of the material being studied is in line with solid or non-conflicting arguments, it can be said that the criticism activity has ended. However, if the opposite happens, the content of the *matan* in question seems to contradict the *matan* or other strong arguments, then the criticism must still be continued.

In resolving the statements that seem contradictory, the critic is required to use appropriate approaches to the questions in question. Hadith critics agree that seemingly contradictory hadiths can be compromised, but with different ways and methods of resolving them. Then, in several settlement methods that some hadith critics tend to take by looking at possible problems that must be resolved, ibn Hajar al-'Asqalani's opinion seems more accommodating because the four stages offered can provide quite careful and relevant alternatives. The four stages are *tauqif*, *nasikh wa al-mansukh*, *tarjih*, and

²⁶ Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis*. Cet. I, (Jakarta: Bulan Bintang, 1992), p. 134

al-jam'u. By taking the way of *al-tauqif*²⁷, after not being able to complete the previous three ways (*nasikh wa al-mansukh*, *tarjih*, and *aljam'u* on certain hadith criticism activities, a critic will be able to avoid making wrong decisions.²⁸

The final step after going through the abovementioned steps is to present the conclusions or results of the main research. Of course, as in the critique of the *sanad*, it is accompanied by clear arguments. If the *matan* and the *sanad* are valid, then it is stated that the hadith is valid. If the *matan* and *sanad* are weak, then it is said that the hadith is weak. If the quality of *matan* and *sanad* is different, it is necessary to explain the difference. In the same conclusion, Syuhudi said, as with the research of *sanad* based on arguments, *matan* research is also built on solid arguments. If the *matan* examined turns out to be valid and the *sanad* is also valid, then in the *Natijah* it is stated that the hadith studied is valid. If the quality of the *sanad* and *matan* is weak (*dha'if*), then in *natijah* the quality of the hadith studied is weak. The difference must be explained if the *sanad* and *matan* are of different quality.²⁹

Study Matan's Criticism Methodology of Muḥammad al-Gazāliy

Digging and finding the roots of one's thoughts requires a study of their educational background. This is related to the originality of a work produced by an intellectual. In his struggle with social dynamics, Shaykh Muḥammad al-Gazāliy has a mission and vision that must be implemented. This vision was much influenced by society at that time paid too much attention to trivial matters instead of carrying out movements that could build religious awareness through a system-critical approach³⁰.

Muḥammad al-Gazāliy (d. 1996 M.) was mostly involved in the field of *da'wah*. His interest in the *Ikhwân al-Muslimîn* was not due to Hasan al-Bannâ's

²⁷ Tauqif yaitu menunggu sampai ada petunjuk atau dalil lain yang dapat meyelesaikannya atau menjernihkannya.

²⁸ Muhammad Syuhudi Ismail ..., p. 144-145.

²⁹ Ibid., p. 146.

³⁰ Ermawati, E., Musyahidah, S., & Nurdin, N. (2021). Muslim Society Perspective on Islamic Banking Corporate Social Responsibility in Indonesia (Based On Qur'an and Hadits Economic Themes). *International Journal of Business and Management Review*, 9(3), 29-40.

respect for him, but rather because he had the same mission and opportunities for freedom in his life; Preaching. Even the first book born from his *da'wah* anxiety was about the problem of Islam in overcoming economic problems (*al-Islâm wa al-Audâ' al-Iqtîâdiyah*). This book was published in 1947 when he was young—sharply highlighting the rulers who like to accumulate wealth for personal gain while the people live in poverty and suffering.³¹ In general, the discussion of this book revolves around religious attitudes towards economic conditions by referring to the text of the Qur'an and the Prophet's hadith without looking at world economic theories, so this book has received a lot of criticism from al-Azhar students.³²

The attitude of contemporary thinkers to the sunnah must be understood and compared by looking at the basic thinking patterns of classical thinkers. According to classical hadith criticism, the validity of the hadith is determined by three criteria, firstly, the extent to which other identical narrations of the narration can corroborate a narration; secondly, justice and *dhabit* of the narrators; and third, continuity with the chain of narration. Hadiths like this are called mutawatir. As for the hadith on Sunday, classical scholars must pass five testing stages. Among others are:

- a. Continuity of narration (*Ittisal*).
- b. The narrators are just (*adalah*), i.e. they must uphold the religion and not commit major sins.
- c. The accuracy of the narration process, such as the narrator should not be careless or known to have a weak memory.
- d. Free from *syaz*, i.e. contradictions with more reliable sources.
- e. Free from defects of deviation (*'illat qahah*), namely inaccuracies in carrying out narrations.

³¹ Kasban.,dkk, Kritik Matan Syaikh Muḥammad Al-Gazāliy, *AT-TAHDIS: Journal of Hadith Studies*, Vol. 1 No. 1 (Januari-Juni 2017), p. 83-94

³² Kasban.,dkk, Kritik Matan Syaikh Muḥammad Al-Gazāliy, *AT-TAHDIS: Journal of Hadith Studies*, Vol. 1 No. 1 (Januari-Juni 2017), p. 83-94

This rule is a concise form of the method used by *muhaddisun* to distinguish authentic traditions. The systematic application of this method can be seen in the major books of authentic hadith, which are the pinnacle of classical hadith scholarship. But all this changed in modern times when the pressure to reform, reformulate and reintroduce Islamic law emerged and made the study of hadith relevant again. After the mid-nineteenth century, the classical schools of thought were practically replaced by Western-inspired secular laws. As a result of the collapse of the classical legal schools domination, space is opened for a re-examination of Islamic law sources and the position of the sunnah. Moreover, since the liberation of Muslim societies from colonial power after the 1940s, the movement to reintroduce Islamic law in some form has given rise to a practical urgency to question the sources of *shari'ah*, and methods for reviving *shari'ah*. According to Shaykh Muḥammad al-Gazāliyy, there are 5 criteria to test the validity of hadith, three related to *sanad* and the others associated with *matan*. The three criteria related to the *sanad* are; (1) *Dabit* narrators, (2) fair narrators, and (3) All narrators must own points one and two in the *sanad*.

In contrast to the view of the majority of classical hadith scholars, Shaykh Muḥammad al-Gazāliyy does not include the continuity of the chain as a criterion for the validity of the hadith. Even the third element has entered the criteria for point two. In this case, Muḥammad al-Gazāliyy did not provide an argument, so it is tough to trace whether this is a wrong thought or an element of intent.

There are two criteria related to *matan*, namely:

- a. *Matan* hadith is not *shaz* (one or more narrators contradict their narration with the more accurate and reliable narrators).
- b. *Matan* hadith does not contain *illat qadihah* (a defect known to the hadith experts so that they reject its transmission).

According to Muḥammad al-Gazāliy, to realize these criteria, collaboration between *muhaddis* and various other experts including jurists, *mufasssir*, *ushul fiqh* experts, and experts in *kalam* is needed, considering that the hadith material is related to *aqidah*, worship, religious beliefs. Therefore, the practice requires the knowledge of these various experts. And this is said by Sheikh Gazāliy both in his old book, *Fiqh As Sirah*, and his new book, *As Sunnah An-Nabawiyyah bain Ahl Al Fiqh wa Ahl Al-hadith* or in other books from several books that describe hadith and history. Muḥammad al-Gazāliy offers four methods of understanding hadith or basic principles that must be met when interacting with the *sunnah*, to produce an understanding that is under religious teachings, namely:³³

Testing with Alquran

Muḥammad al-Gazāliy strongly condemns people who understand textually the hadiths are authentic but whose eyes are contrary to the Koran. This thought was motivated by the belief in the hadith position as a source of authority after the Koran. However, not all hadiths are original, and not all were used correctly by their narrators. According to Muḥammad al-Gazāliy, the Qur'an is the first and main source of thought and *da'wah*, while the hadith is the second source. Therefore, understanding the Koran hadith is very important because the hadith is a theoretical and practical explanation for the Koran. Therefore, intensive efforts are needed to understand the Qur'an before conducting a study on the *matan* of hadith.

The test with this Qur'anic verse received a more significant portion from Muḥammad al-Gazāliy compared to the other three criteria. Even according to Quraish Shihab that although Muḥammad al-Gazāliy set 4 benchmarks, rule number 1 is considered the most important according to Muḥammad al-Gazāliy. Muḥammad al-Gazāliy consistently directs the application of hadith criticism by examining the Koran. Therefore, not a few

³³Kasban., dkk, Kritik Matan Syaikh Muḥammad Al-Gazāliy, *AT-TAHDIS: Journal of Hadith Studies*, Vol. 1 No. 1 (Januari-Juni 2017), p. 83-94

traditions that are considered valid, for example, in the Sahih Bukhari and Muslim books, are considered *dha'if* by Muḥammad al-Gazāliy, and even explicitly state that in matters relating to benefit and *mu'amalah*, will deliver the hadith which *sanad* is weak, if the content of the *matan* is following the principles of the teachings of the Qur'an, than the hadith which *sanad* is valid, but the content of the *matan* is not following the essence of the teachings of the Qur'an.

Testing with Hadis

This test understands that the hadith used as the basis of the argument does not conflict with the mutawatir hadith and other hadiths that are more valid. According to Muḥammad al-Gazāliy law based on religion should not be taken only from a separate hadith from other traditions. Still, each hadith must be linked to other traditions. Then the connected traditions are compared with what is indicated by the Qur'an.

Elaborating the Historical Facts

One thing that cannot be denied is that hadith emerged and developed under certain circumstances, namely at the time of the Prophet Muhammad's life. Therefore, hadith and history have a synergistic relationship that mutually reinforces each other. Thus, the existence of a match between the hadith and historical facts will make the hadith have a solid validity backing. And vice versa, if there is a deviation between hadith and history, one of the two is doubtful.

Testing the Empirical Scientific Results

This test can be interpreted that every content of the hadith must not conflict with scientific theories or discoveries, fulfill a sense of justice, or not conflict with human rights. Therefore, it is unreasonable for the hadith of the Prophet to ignore the importance of justice. According to Muḥammad al-Gazāliy, however valid a hadith is, if the content of the information is contrary to human rights principles, then the hadith is not suitable for use.

Comparative Analysis of Thought between Muhammad Syuhudi Ismail and Muḥammad Al-Gazāliy

From the previous explanation, the focus of the criticism of the hadith developed by Muhammad Syuhudi Ismail is as follows:

- a. Researching *matan* by looking at the quality of its *sanad*; the variables needed: (1) every *matan* must be associated; (2) the quality of the *sanad* is not always in line with the *matan*; (3) the validity of *matan* as a reference.
- b. Examining the meaningful arrangement of *matan*, the variables needed are: (1) the occurrence of differences in pronunciation; (2) due to the difference in pronunciation.
- c. Examining the content of *matan*, the variables needed are (1) comparing the content of manganese that are in line; (2) comparing the content of *matan*, which is inconsistent or seems contradictory.
- d. Conclude the *matan* research results by making *natijah* (results) and arguments.

According to Shaykh Muḥammad al-Gazāliy, the focus of the hadith criticism on the hadith is to test the validity of a hadith. There are five criteria to test the validity of the hadith, three related to the *sanad* and the other two related to the *matan*. The three criteria related to the *sanad* are; (1) *Dabit* narrators, (2) fair narrators, and (3) All narrators must own points one and two in the *sanad*.

In contrast to the view of the majority of classical hadith scholars, Shaykh Muḥammad al-Gazāliy does not include the continuity of the chain as a criterion for the validity of the hadith. Even the third element has entered the criteria for point two. In this case, Muḥammad al-Gazāliy did not provide an argument, so it is very difficult to trace whether this is a wrong thought or an element of intent. There are two criteria related to *matan*, namely:

- a. *Matan* hadith is not *shaz* (one or more narrators contradict their narration with the more accurate and reliable narrators).

- b. *Matan* hadith does not contain *illat qadihah* (a defect known to the hadith experts so that they reject its transmission).

According to Muḥammad al-Gazāliy, to realize these criteria, the collaboration between *muhaddis* and various other experts, including jurists, *mufassir*, *ushul fiqh*, and *kalam* experts is needed, considering that the hadith material is related to *aqidah*, worship, religious beliefs. Therefore, the practice requires the knowledge of these various experts. Muḥammad al-Gazāliy offers four methods of understanding hadith or basic principles that must be met when interacting with the sunnah to produce an understanding following religious teachings: First, Testing with the Qur'an. Second, testing with hadith; third, Testing with Historical Facts; fourth, Testing with Scientific truth.

Conclusion

Based on the explanation above, several important notes can be written as a conclusion, wherein *Matan Criticism* is research and checking of the quality of ad which contains particular meanings and distinguishes between authentic and inauthentic hadīṣ. The focus of the criticism of the hadith developed by Muhammad Syuhudi Ismail is as follows:

- a. Researching *matan* by looking at the quality of its *sanad*; the variables needed: (1) every *matan* must be associated; (2) the quality of the *sanad* is not always in line with the *matan*; (3) the validity of *matan* as a reference.
- b. Examining the meaningful arrangement of *matan*, the variables needed are: (1) the occurrence of differences in pronunciation; (2) due to the difference in pronunciation.
- c. Examining the content of *matan*, the variables needed are: (1) comparing the content of manganese that are in line; (2) comparing the content of *matan* which is inconsistent or seems contradictory.
- d. Conclude the research results by making *natijah* (results) and arguments.

Meanwhile, the focus of criticism on hadith developed according to Muḥammad al-Gazāliy offers four methods of understanding hadith or basic principles that must be met when interacting with the *sunnah*, to produce an understanding that is following religious teachings, namely: 1. Testing with the Qur'an. 2. Testing with hadith. 3. Testing with Historical Facts. 4. Testing with Scientific truth.

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