

## SHALAHUDDIN AL-'ADLABI: Methodological Analysis of Critique on Hadīṣ Texts Contrary to Reason, Senses, and History

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### Abstract

*Research on Hadīṣ cannot be separated from two main elements, called sanad and matan. Among Hadīṣ scholars, research on sanad receives more attention than matan, which prompted Salahuddin al-'Aḍlabi to write the book "Manhaj Naqd al-Matn 'Ind Ulama al-Hadits al-Nabawi", which specifically discusses the critique of Hadīṣ texts. Among several of his critical methodologies are critiques of the matan through rational, sensory, and historical approaches. This research uses descriptive analysis with a normative approach. The results of the analysis show that 1) Al-'Aḍlabi's critical methodology towards Hadīṣ texts that contradict Reason, Senses, and History employs several methods and approaches including hierarchical and integrative assumptions, as well as synchronization methods. 2) Some of Al-'Aḍlabi's assumptions employ a hierarchical approach, where each assumption cannot be separated from the Qur'an and Hadīṣ, reason, then senses, and followed by history. The hierarchical assumptions made can be done not necessarily in a structured (systematic) way but can be done randomly as long as the Qur'an and Hadīṣ remain the top priority in building assumptions. Al-'Aḍlabi's assumptions also use an integrative approach where his assumptions are built and mutually supported among various elements to produce a higher norm. 3) A variety of methods employed by Al-'Aḍlabi with rational, sensory, and historical approaches use synchronization methods. The synchronization method referred to is when there is a contradiction in understanding the Hadīṣ text.*

**Keywords:** *Salahuddin al-'Aḍlabi, Reason, Senses, History.*



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### Abstrak

Penelitian tentang Hadīs tak lepas dari dua unsur utama yaitu sanad dan matan, di kalangan ulama Hadīs, penelitian terhadap sanad lebih besar perhatiannya daripada matan, hal ini yang mendorong Salahuddin al-'Aḍlabi mengarang buku “*Manhaj Naqd al-Matn 'Ind Ulama al-Hadits al-Nabawi*” yang membahas secara khusus tentang kritik matan Hadīs Nabi. Diantara beberapa metodologi kritiknya yaitu kritik matan melalui pendekatan akal, indera dan sejarah. Penelitian ini menggunakan analisis deskriptif dengan pendekatan normatif. Hasil dari analisis menunjukkan bahwa 1) Metodologi kritik matan hadīs al-'Aḍlabi terhadap riwayat yang bertentangan dengan Akal, Indera dan Sejarah menggunakan beberapa metode dan pendekatan diantaranya asumsi hierarki dan integralistik dan juga metode sinkronisasi. 2) Beberapa asumsi al-'Aḍlabi menggunakan pendekatan asumsi hierarki yang mana setiap asumsi tidak bisa lepas dari al-Qur'an dan hadīs, akal, lalu indera dan baru kemudian sejarah. Asumsi hierarki yang dilakukan sebenarnya bisa dilakukan tidak harus terstruktur (sistematis) akan tetapi asumsi dapat dilakukan secara acak (random) selama al-Qur'an dan hadīs tetap sebagai prioritas utama dalam membangun asumsi. Asumsi al-'Aḍlabi juga menggunakan pendekatan integral yang mana asumsinya terbangun dan saling mendukung diantara berbagai elemen guna melahirkan suatu norma yang lebih tinggi. 3) Ragam metode yang dilakukan al-'Aḍlabi dengan pendekatan Akal, Indera dan Histori memakai metode sinkronisasi. Metode sinkronisasi yang dimaksud adalah tatkala terjadi ta'arūḍ (paradoks) dalam memahami matan hadīs.

**Kata Kunci:** *Salahuddin al-'Aḍlabi*, Analisis, Akal, Indra dan Sejarah.

### Introduction

The Muslim community believes that the Qur'an and Hadīs are the primary sources of Islamic teachings. In practice, the Qur'an and Hadīs are always referred to as the foundation for all actions of the Muslim community, Both those related to Islamic law and daily religious practices that are illegal<sup>1</sup>.

The Prophet's Hadīs, which is the second source of Islamic teachings after the Qur'an, differs in its transmission from the Qur'an, where all transmissions are conveyed through mutawatir means. Some of the Prophet's Hadīs are transmitted through mutawatir means, while many Hadīs are transmitted through ahad means. Therefore, the Qur'an holds the position of *qot'i al-wurud*, ensuring the absolute truth of its content, whereas most of the Prophet's Hadīs hold the position of *zanni al-wurud*, indicating a relative truth in their transmission<sup>2</sup>.

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<sup>1</sup> Muhammad Asnajib, “Penafsiran Kontemporer Di Indonesia (Studi Kitab Tafsir at-Tanwir),” *Jurnal Studi Al-Quran* 16, no. 2 (2020): 181–98, <https://doi.org/10.24235/diyaafkar.v8i1.5977>.

<sup>2</sup> M. Syuhudi Ismail, “Metodologi Penelitian Hadis Nabi,” *Bulan Bintang*, 1992.

Many Western Orientalist scholars find it difficult to accept the authenticity of hadīṣ, such as Joseph Schacht, who does not recognize the authenticity of the hadīṣ of Prophet Muhammad SAW<sup>3</sup>. Over time, due to the upheavals of the world, many Hadīṣ of the Prophet have been forged. In response, the discipline of the Science of Hadīṣ Studies emerged, aiming to evaluate the validity of Hadīṣ through criticism of the chain of transmission, to determine whether the Hadīṣ can be trusted as the words of the Prophet or not. In addition to assessing the chain of transmission, scholars also developed criticism of the content of Hadīṣ, to assess the authenticity of a Hadīṣ and preserve the genuineness of the Prophet's sayings<sup>4</sup>. This is part of a history based on scholarly knowledge, where criticism of the content of Hadīṣ has existed since the early days of Islam, even during the time of the companions<sup>5</sup>. These early signs can be found in various Hadīṣ books, where the companions often held differing views, engaged in debates, and examined and questioned the authenticity of the Hadīṣ they received from Prophet Muhammad<sup>6</sup>.

In the discussion of Hadīṣ research, scholars established that Hadīṣ research consists of two main components: sanad or *al-naqd al-khariji* (external criticism) and matan or *al-naqd al-dakhili* (internal criticism)<sup>7</sup>. They also established rules that are used to measure the accuracy and validity of Hadīṣ through both of these components<sup>8</sup>.

Regarding the sanad, three criteria for determining the validity of the chain of transmission are presented: (1) continuity of transmission, (2) narrators who are *'adil* (just) and *dhabit* (reliable), and (3) free from *syadz* (anomalous reports) and *'illah* (hidden defects). As for the criticism of the content, there are two variables used: free from *syadz* and *'Illah*. The division of these rules suggests that both the sanad and matan have their criteria for determining the validity of the Hadīṣ. Therefore, the statement that a Hadīṣ with a reliable chain of transmission is not necessarily authentic in its content, and vice versa<sup>9</sup>.

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<sup>3</sup> Zidna Zuhdana Mushthoza et al., "Teori Projecting Back Dan Argumentum E-Silentio Joseph Schacht Serta Aplikasinya Dalam Studi Kritik Hadis," *Al-Bukhari : Jurnal Ilmu Hadis* 3, no. 2 (2020): 171–86, <https://doi.org/10.32505/al-bukhari.v3i2.1545>.

<sup>4</sup> Ramli Abdul Wahid and Dedi Masri, "PERKEMBANGAN TERKINI STUDI HADIS DI INDONESIA," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 42, no. 2 (2019), <https://doi.org/10.30821/miqot.v42i2.572>.

<sup>5</sup> Al-vidatuz Zuhriah and Khusna Farida Shilviana, "Kritik Matan Dan Urgensinya Dalam Pembelajaran Hadis: Studi Hadis Puasa Daud," *Al-Bukhari : Jurnal Ilmu Hadis* 3, no. 1 (2020): 1–28, <https://doi.org/10.32505/al-bukhari.v3i1.1485>.

<sup>6</sup> Engkus Kusnandar, "Studi Kritik Matan Hadis (Naqd Al-Matn) Kajian Sejarah Dan Metodologi," *Jurnal Studi Hadis Nusantara* 2, no. 1 (2020): 1–20.

<sup>7</sup> Sjafri Rasjiddin, "METODOLOGI KRITIK MATAN DALAM KITAB AL-MAUDHU' AT KARYA IBN AL-JAUZI," *MEDIASI* 9, no. 2 (2015): 17–27.

<sup>8</sup> Suryadi Suryadi, "Rekonstruksi Kritik Sanad Dan Matan Dalam Studi Hadis," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (2015), <https://doi.org/10.14421/esensia.v16i2.996>.

<sup>9</sup> Lalu Heri Afrizal, "Selisik Atas Metodologi Kritik Matan Ulama Hadis," *KALIMAH* 14, no. 2 (September 30, 2016): 191–218, <https://doi.org/10.21111/klm.v14i2.612>.

To achieve this goal, hadīṣ scholars have developed several fields of expertise in assessing the authenticity of hadīṣ through the chain of transmission. As a result, disciplines such as *'ilm al-rijal al-hadīṣ*, *thabaqatu al-ruwah*, *tarihur rijal*, and *jarhu wa ta'dil* have emerged. All of these fields deal with the backgrounds of the narrators of hadīṣ, including their trustworthiness, reliability, and integrity. Terms commonly used in hadīṣ studies, such as *mutawatir*, *ahad*, *masyhur*, *mauquf*, *marfu'*, and *aziz*, are closely related to the study of the science of *rijal hadīṣ*, which specifically evaluates the transmission chains.<sup>10</sup>

The excessive focus on the sanad aspect has resulted in a lack of interest or popularity in studying hadīṣ from the perspective of matan. Many efforts by hadīṣ scholars have been concentrated on researching the sanad. Therefore, it is not surprising that the number of books discussing sanad, both directly and indirectly, far exceeds the number of books that address matan<sup>11</sup>. Nevertheless, the text of hadīṣ encompasses various concepts, doctrines, and principles of life, all of which are studied through matan analysis. There is no guarantee that the validity of the sanad will reflect the reliability of the text<sup>12</sup>.

In the case of a hadīṣ matan, most classical scholars believe that if a sanad is authentic, the matan must also be authentic, and thus, no further examination is necessary. For them, an authentic sanad means that the matan can be directly applied. This belief contrasts with modern scholars, who assert that an authentic sanad does not necessarily guarantee an authentic matan. The implication of this is that hadīṣ research should not be limited to the sanad aspect alone but must also critically examine the matan<sup>13</sup>.

Essentially, the method of sanad criticism, with all its stringent requirements, can be considered sufficient as a benchmark for determining the authenticity of a Hadīṣ. However, over time, two very dangerous realities have emerged that can affect the authenticity of a Hadīṣ: the widespread fabrication of Hadīṣ and the concern over potential errors made by narrators in transmitting Hadīṣ. These two issues highlight the importance of hadīṣ matan criticism<sup>14</sup>.

In the selection of hadith, even an Imam Tirmidhi had his own levels of implementation. According to him, even a weak (da'if) hadith could still be used under

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<sup>10</sup> Mohammad Bakir, "KRITIK MATAN HADIS VERSI MUHADDISIN DAN FUQAHA': STUDI PEMIKIRAN HASJIM ABBAS," *Jurnal Samawat* 2, no. 2 (2018): 13–34.

<sup>11</sup> Masrukhin Muhsin, "KRITIK MATAN HADIS Studi Komparatif Antara Sarjana Muslim Dan Sarjana Barat," *ALQALAM* 34, no. 1 (2017): 167–202.

<sup>12</sup> M Suryadinata, "Kritik Matan Hadis: Klasik Hingga Kontemporer," *Ushuluna* 2, no. 2 (2016).

<sup>13</sup> Suryadi, "Rekonstruksi Kritik Sanad Dan Matan Dalam Studi Hadis."

<sup>14</sup> Muhammad Ghifari, "Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial," *The International Journal of Pegon : Islam Nusantara Civilization* 9, no. 01 (2023), <https://doi.org/10.51925/inc.v9i01.83>.

certain conditions<sup>15</sup>. However, the reality is that the fabrication of hadiths was evident since the time of the Prophet Muhammad (PBUH) and this phenomenon possibly occurred in the periods thereafter up to the modern era, both intentionally and unintentionally. For instance, hadiths were intentionally fabricated with the aim of destroying Islam from within, defending certain sects or groups, driven by worldly motives, or to encourage people to love virtue and fear committing sins<sup>16</sup>. On the other hand, unintentional fabrications include errors or mistakes by the narrators or the insertion of fabricated Hadīṣ into a narrator's work by others without the author's knowledge. Additionally, many fabricators of Hadīṣ created them based solely on their imagination but attributed them to the Prophet. They fabricated Hadīṣ according to their desires and creations<sup>17</sup>. Additionally, many statements from the companions, *tabi'in*, *Sufis*, ascetics, doctors, *Isra'iliyyat* stories, and philosophers were attributed to Prophet Muhammad<sup>18</sup>.

Transmission errors are categorized as unintentional causes of fabrication. Nevertheless, Hadīṣ that are fabricated unintentionally are still considered fabricated Hadīṣ. Although the factor is singular, the phenomenon of errors is a separate issue, requiring its dedicated study<sup>19</sup>. There are two factors that contribute to these errors: (1) The limited codification of Hadīṣ. Efforts to document Hadīṣ began during the time of the Prophet, with the most famous being the collection by Abdullah ibn Amr ibn al-'Ash known as "*ash-Shadiqah*." However, such documentation efforts were not yet common practice, as narrators typically relied on memorization. For them, strong memory was a distinctive and proud characteristic. The widespread documentation of Hadīṣ texts began during the reign of Umar ibn Abdul Aziz, who encouraged scholars to codify various disciplines due to fears of their potential loss<sup>20</sup>. (2) Transmission by meaning. Transmission by meaning is also a factor contributing to errors in transmission. Simply put, narrators who preserve the exact wording of a Hadīṣ are less likely to make errors compared to those who maintain the meaning but not the precise wording. Scholars have differing opinions on the transmission of Hadīṣ by meaning. Some believe it is not permissible to transmit Hadīṣ by meaning, while the majority of scholars allow it, provided the narrator has a strong command of the Arabic language.

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<sup>15</sup> Ach Baiquni, "Tracing the Theory of Hadith Quality in Kitab Al-Jami' Al-Sahih Al-Sunan Al-Tirmidzi," *Al-Bukhari : Jurnal Ilmu Hadis* 4, no. 1 (2021): 68–81, <https://doi.org/10.32505/al-bukhari.v4i1.2468>.

<sup>16</sup> Nurlaila, "KUALITAS HADIS TENTANG WARISAN BERBEDA AGAMA," *Al-Mu'ashirah* 13, no. 2 (2016): 182–96.

<sup>17</sup> Shalahuddin ibn Ahmad Al-Adlabi, *Manhaj Naqd Al-Matn 'ind Ulama Al-Hadits Al-Nabawi*, 1st ed. (Beirut: Dar al-Afaq al-Jadidah, 1983).

<sup>18</sup> Atiyatul Ulya, "KRITIK KUALITAS MATAN HADIS PEREMPUAN LEMAH AKALNYA PERSPEKTIF SALAHUDIN IBN AHMAD AL-ADLABI," *Jurnal Ushuluddin* 26, no. 1 (June 4, 2018): 57–68, <https://doi.org/10.24014/jush.v26i1.4269>.

<sup>19</sup> Al-Adlabi, *Manhaj Naqd Al-Matn 'ind Ulama Al-Hadits Al-Nabawi*.

<sup>20</sup> Ulya, "KRITIK KUALITAS MATAN HADIS PEREMPUAN LEMAH AKALNYA PERSPEKTIF SALAHUDIN IBN AHMAD AL-ADLABI."

However, the controversy over transmission by meaning has diminished with the codification of Hadīṣ<sup>21</sup>.

The specific discussion regarding the critique of Hadīṣ texts written by Dr. Shalahuddin ibn Ahmad al-'Aḍlabi is titled: "*Manhaj Naqd al-Matn 'ind Ulama al-Hadits al-Nabawi*"<sup>22</sup>

Through various tests outlined in his work. The study of the text itself always refers to two major principles, namely: Not odd (*ghair syadz*) and not defective (*la 'illah*)<sup>23</sup>. There are four criteria for criticizing Hadīṣ texts outlined by al-'Aḍlabi in his book that can be used to test the authenticity of a Hadīṣ text, namely: First, there is no contradiction between the Quran. Second, there is no contradiction with authentic Hadīṣ and authentic prophetic biography. Third, there is no contradiction between reason, senses, and history. Fourth, it does not reflect the personality of the Prophet.

In its relation and relevance to the modern context, the method of matan criticism in hadith is very important to maintain the authenticity and relevance of Islamic teachings in the modern era. With the many challenges and advancements in science, technology, and thought, Muslims need to ensure that the interpretation and application of hadith remain appropriate and relevant to the present context. The analysis of hadiths that contradict reason, sensory perception, and history emphasizes the importance of consistency between hadiths and common sense, sensory observations, and historical facts. This is in line with the principles of Islam that encourage its followers to use intellect and knowledge while helping to avoid narrow and literal understandings that could hinder scientific progress and adaptation in Muslim societies. By applying a rigorous matan criticism method, the author hopes to help clarify which hadiths can be used as guidelines and which cannot. This, of course, can reduce internal conflicts and encourage unity among Muslims by agreeing on authentic and valid teachings.

This research is library-based. Its sources include writings related to the research, both directly and indirectly. The primary data source for this research is the work of Salahuddin ibn Ahmad al-'Aḍlabi titled "*Manhaj Naqd al-Matn Ind Ulama al-Hadīs al-Syarif*," which discusses the methodology of critiquing Hadīṣ texts<sup>24</sup>. In his work, Salahuddin has written about the criteria for criticizing Hadīṣ texts. This article uses the qualitative method as the data analysis approach. The Qualitative method refers to a research procedure that produces descriptive data in the form of written words texts, or oral accounts from individuals and observable behaviors.

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<sup>21</sup> Jon Pamil et al., "Ilmu Hadits: Kajian Riwayat Dan Dirayah," *UIN SMH Banten* 37, no. 1 (2012).

<sup>22</sup> Al-Adlabi, *Manhaj Naqd Al-Matn 'ind Ulama Al-Hadits Al-Nabawi*.

<sup>23</sup> Suryadi, "Rekonstruksi Kritik Sanad Dan Matan Dalam Studi Hadis."

<sup>24</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 26th ed. (Bandung: PT Remaja Rosdakarya, 2009).

### **The Biography of Salahuddin ibn Ahmad al-'Aḍlabi**

Named Salah ad-Din ibn Ahmad ibn Muhammad Said al-'Aḍlabi, or better known as Salahuddin ibn Ahmad al-'Aḍlabi, he is a prominent figure in Hadīṣ studies from Syria, born in the city of Aleppo (*Halab*) in 1948. He is a caliber scholar who has made significant contributions through his perspectives on religious issues<sup>25</sup>.

The renown of al-'Aḍlabi is not unlike that of many other Hadīṣ scholars; academically, he pursued education from elementary to higher levels. He received his education at Madrasah Ibtidaiyah, then at a Sharia-based secondary school in his hometown, and later continued his studies at a Sharia college in Damascus. His educational journey continued at *Dar al-Hadīṣ al-Hasaniyah*, which specialized in the field he had previously pursued, culminating in his obtaining a master's degree in Islamic studies and Hadīṣ in 1975. He also earned a Doctorate in Islamic studies and Hadīṣ with the distinction of "*Hasan Jiddan*" from Dar al-Hadīṣ al-Hasaniyah in *Maghribi* (Morocco) in 1980. He has taught at various prestigious Islamic universities, such as *al-Qarwain* University, where he served as an Arabic language lecturer for two years in Morocco, a Hadīṣ lecturer at the Faculty of Islamic Studies in Dubai for four years, a Hadīṣ and Hadīṣ science lecturer at *Muhammad ibn Su'ud* University in Riyadh for ten years, and as a mentor at a Sharia college for three years. His educational journey also included a study trip to Canada, where he conducted extensive research and studies on Hadīṣ and Hadīṣ science<sup>26</sup>.

In the journey of delving into the science of Hadīṣ, al-'Aḍlabi experienced academic anxiety regarding the critique of Hadīṣ texts, which he later documented in his book. In his view, this issue is considered highly urgent, among which are:

1. Avoiding careless and excessive attitudes in narrating a Hadīṣ, therefore, there is a need for certain measures in the methodology of critiquing the text. Thus, examining Hadīṣ texts objectively and meticulously, and matching them with the criteria of criticism established by the Hadīṣ scholars, is highly necessary to prevent the emergence of a careless demeanor (being too lax in narrating Hadīṣ).
2. Facing the possibility of errors in the narrators themselves. Although there are very strict conditions that must be met by a Hadīṣ narrator, namely the qualities of 'adalah (integrity) and 'dhabth (accuracy), al-'Aḍlabi acknowledges the possibility of errors in the narration of a Hadīṣ. Therefore, the critique of the text must still be conducted.
3. Confronting enemies of Islam who falsify Hadīṣ using authentic chains but with inauthentic content. Many individuals hostile to Islam doubt a Hadīṣ merely

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<sup>25</sup> Tasmin Tangngareng, "METHODOLOGY OF HADITH CONTENT CRITICISM: A Study on the Thought of Salah Al-Din Bin Ahmad Al-Adlabi," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (2016), <https://doi.org/10.14421/esensia.v17i1.1281>.

<sup>26</sup> Kusnandar, "Studi Kritik Matan Hadis (Naqd Al-Matn) Kajian Sejarah Dan Metodologi."

because its chain appears authentic, yet its content deviates from Islamic teachings. These are the Hadīṣ they use to discredit Islam or the Prophet Muhammad.

4. Facing the possibility of contradictions between various narrations. Many contradictions are found between two Hadīṣ narrations, and to resolve this polemic, there is a need for a comprehensive critical theory to determine which Hadīṣ is more appropriate to be attributed to the Prophet<sup>27</sup>.

In addition to the factors mentioned above, one of the concerns for al-'Aḍlābi is the lack of dedicated work in the field of textual criticism. This is based on the fact that studies on this theme are scattered across various works in various disciplines<sup>28</sup>. Therefore, in his book, al-'Aḍlābi focuses his study extensively on the method of Hadīṣ textual criticism, even though he still includes discussions on the criticism of Hadīṣ chains. This is because both aspects are inseparable benchmarks in determining the authenticity of a Hadīṣ of the Prophet<sup>29</sup>. In addition to the points discussed above, one of the academic concerns of al-'Aḍlābi regarding Hadīṣ textual criticism is the difficulty of researching the object of textual criticism study. There are several challenges in researching the object of textual criticism study, namely:

1. The scarcity of discussions on textual criticism and its methods.

According to al-'Aḍlābi, this indicates that Hadīṣ textual criticism indeed presents more complex issues than chain criticism, as it requires extra effort to develop a systematic approach and methodology for Hadīṣ textual criticism. This topic is rarely addressed by Hadīṣ scholars.

2. The scattered nature of discussions on textual criticism.

This is also a concern for al-'Aḍlābi, as discussions on textual criticism in Hadīṣ literature are not contained within a single chapter but are dispersed across several chapters. Al-'Aḍlābi even states: "...I have never seen anyone who has compiled an independent work on the study of textual criticism besides Imam ibn al-Qayyim in his treatise al-Manar al-Munif..."

3. The concern of discarding a Hadīṣ.

One of the most significant challenges in the study of textual criticism is that a critique of a Hadīṣ's text could result in it being deemed weak (dhaif). This might occur even if some scholars have previously considered it authentic (sahih) but not according to the commonly used methods of other scholars<sup>30</sup>.

### Method of Hadīṣ Textual Criticism Using Reason, Senses, and History

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<sup>27</sup> (Al-'Aḍlābi, 1983)

<sup>28</sup> Al-'Aḍlābi.

<sup>29</sup> Aulia Diana Devi, "Studi Kritik Matan Hadits," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 14, no. 2 (2020): 293–312, <https://doi.org/10.24042/digunakan>.

<sup>30</sup> (Al-'Aḍlābi, 1983)



One of the aspects indicating the falsehood of certain Hadīṣs narrated from the Prophet (peace be upon him) is the existence of Hadīṣs that contradict reason, senses, or history. Al-'Aḍlabi provides three examples of narrations regarding this method:

1. Narrations that contradict the reason

The premise of this method is that a Hadīṣ cannot possibly contradict common sense. However, it is important to note that the reason referred to here is one enlightened by the Qur'an and authentic Hadīṣ, not just reason alone. In this method of testing the Hadīṣ text with reason, there is ample room for *ijtihād* (independent reasoning) among scholars, meaning there is a significant possibility of differing opinions regarding the authenticity of a Hadīṣ<sup>31</sup>. Some people might think that scholars do not use reason extensively in critiquing Hadīṣs. However, in reality, any study of texts cannot be conducted without employing the function of reason. The scholars of Hadīṣ do not rely solely on the opinion of reason when examining Hadīṣ texts; instead, they place reason in its proper and proportional position. This is very logical, as it is impossible to rely solely on the opinion of reason when studying the authenticity and validity of a text<sup>32</sup>. For example, consider the Hadīṣ narrated by Ibn Majah from Abdullah ibn 'Amr:

صَامَ نُوحٌ الدَّهْرَ إِلَّا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى.<sup>33</sup>

*"Noah fasted the entire year except on the days of Eid al-Fitr and Eid al-Adha."*

The text of this Hadīṣ is not reasonable, particularly concerning the prohibition of fasting on the two Eids. In al-'Aḍlabi's view, it is illogical for aspects of Islamic worship to be included in the laws of previous prophets, especially to the extent of specifying the prohibition of fasting on Eid al-Fitr and Eid al-Adha as mentioned in the Hadīṣ.<sup>34</sup> Fundamentally, each messenger has their message to convey to their respective community, and this does not directly relate the message of one messenger with the message of another.

2. Narrations that contradict the senses

Al-'Aḍlabi believes it is not part of the Prophet's guidance to ask people to accept what contradicts the senses. However, this does not mean that everything from the Prophet must be perceivable by the senses<sup>35</sup>. For example, the Hadīṣ narrated by at-Tirmidzy from Ibn Abbas:

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<sup>31</sup> (Al-'Aḍlabi, 1983)

<sup>32</sup> Afrizal, "Selisik Atas Metodologi Kritik Matan Ulama Hadis."

<sup>33</sup> Sunan Ibnu Majah. Mesir; Darul Alamiyah. 1704, Hadis hasan ṣaḥiḥ

<sup>34</sup> Al-'Aḍlabi, *Metodologi Kritik Matan Hadis*, 254

<sup>35</sup> Al-'Aḍlabi, *Metodologi Kritik Matan Hadis*, 261

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَهُوَ أَشَدُّ بَيَاضًا  
مِنَ اللَّبَنِ، فَسَوَدَتْ خَطَايَا بَنِي آدَمَ...<sup>36</sup>

*"Indeed, the prophet of Allah said: 'The Black Stone descended from Paradise whiter than milk, then the sins of the children of Adam made it black'"*

In al-'AḌlabi's view, the content of this Hadīṣ is questionable because the Black Stone is, in fact, an ordinary black stone from this world. Even if it had descended from Paradise as a white stone, it would have remained white. Therefore, according to al-'AḌlabi, this Hadīṣ's text needs to be questioned as it does not align with the empirical reality that the Black Stone is indeed black.

### 3. Narrations that contradict history

Al-'AḌlabi argues that a Hadīṣ is not necessarily rejected solely because it contradicts history. Therefore, the history referred to is that which can be verified for its accuracy. For example, consider the Hadīṣ narrated by al-Hakim in the book al-Mustadrak:

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَبَدْتُ اللَّهَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ سِنِينَ  
قَبْلَ يَعْبُدُهُ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ.<sup>37</sup>

*"I worshiped Allah with the Messenger of Allah for seven years before anyone from this Ummah worshiped Him."*

Scholars reject this narration because it contradicts history. Al-Dhahabi deemed this narration invalid because the historical facts indicate that after the Prophet received revelation, the sequence of those who believed in him was Khadijah, Abu Bakr, Bilal, followed by Zaid ibn Harithah, and also Ali. These events occurred in close succession.<sup>38</sup> Therefore, based on the history of the Prophet, this Hadīṣ's authenticity needs to be questioned because it does not align with historical facts.

### Analysis of Hadīṣ Textual Criticism Using Reason, Senses, and History

When al-'AḌlabi critiques a Hadīṣ that contradicts reason, he provides an example using a Hadīṣ that describes fasting for an entire year except for Eid al-Fitr and Eid al-Adha, which is not counted. This is clearly something that contradicts the fundamental principles and norms of Islam. The principles and norms taught by Islam

<sup>36</sup> Sunan Tirmidzi. Mesir; addarul alawiyah. 803, Hadis hasan ṣaḥiḥ

<sup>37</sup> Muhammad Ibn Abd Allah Al-Hakim, "Al-Mustadrak Ala Shahihain," *Nucl. Phys.* 13, no. 1 (1959). 3/112

<sup>38</sup> (Al-'AḌlabi, 1983)

generally emphasize ease and relief (يسروا ولا تعسروا). The Sharia itself was revealed not to burden its followers but to ease their worship of Allah. A Hadīṣ indicating fasting for a whole year (*dahr*) would, according to reason, impose a burden on the followers, even though it is not obligatory, as this practice belongs to previous religious laws (شرع من قبلنا).

However, al-'Aḍlabi explains that using reason alone is not sufficient. Reason only serves as a fundamental factor in examining the text of a Hadīṣ. After being assessed through reason, it must still be corroborated by the Qur'an and authentic Hadīṣ. To evaluate Islamic teachings adequately, it is not enough to do so sporadically; it must be done textually (*Bayanī*), contextually (*Burhanī*), constructively (*Bina'an*), and comprehensively (*Syâmilah*).

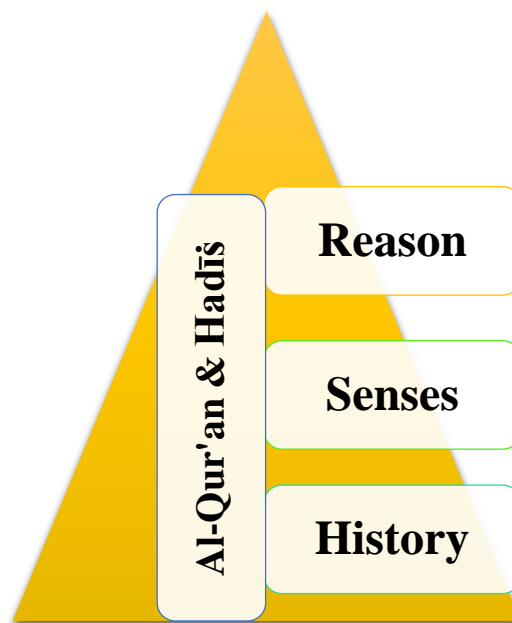
In critiquing the text of Hadīṣ that contradict the senses, al-'Aḍlabi elaborates on how to evaluate whether a Hadīṣ opposes the senses by providing an example. He uses the Hadīṣ that narrates the Prophet Muhammad saying that the Black Stone originally descended from Paradise whiter than milk, but then turned black due to the sins of humankind (the children of Adam).

In understanding it, al-'Aḍlabi explains how it can be that a stone, which the entire world now knows to be black, was originally whiter than milk. From the first element, which utilizes the sense of sight (visual), it can already be seen that this Hadīṣ appears contradictory. Therefore, it needs to be comprehensively analyzed whether this Hadīṣ is truly contradictory or if there are other explanations related to the issue. This means that the stone originally being white and now changing to black is the initial basis for analyzing the Hadīṣ. Only after that should it be analyzed through reason and also history, in which al-'Aḍlabi, when analyzing this Hadīṣ, also compares it with other Hadīṣs with stronger narrations. Because al-'Aḍlabi reinforces his observation by pointing out another Hadīṣ narrated by Umar ibn al-Khattab about the Black Stone, stating that it is merely a stone that cannot provide benefit (نفع) or cause harm (ضر). If Umar had not seen the Prophet Muhammad kissing the Black Stone, he would not have kissed it. From the Hadīṣ narrated by an-Nasa'i no. 227 and Ibn Majah no. 2943, al-'Aḍlabi concludes that Umar only understood the Black Stone to that extent, so there is indeed no other explanation about the Black Stone because Umar's explanation represents the pinnacle of Umar's knowledge and surely there is nothing else.

The last criticism of Hadīṣ textual criticism by al-'Aḍlabi is regarding those that contradict history. In explaining this, there are several aspects that make us doubt its truthfulness and authenticity. He cites an example of Ali ibn Abi Talib's earlier entry into Islam, wherein Ali claimed that he had worshipped Allah with the Prophet for seven years before anyone else in the community worshipped Him. From this Hadīṣ, al-

'Aḍlabi employs his assessment based on a historical approach, explaining that there are many other narrations indicating that those closest to the Prophet, such as Khadijah, believed first after the Prophet received revelation, followed by Abu Bakr as-Siddiq (the Prophet's close companion), Bilal bin Rabah, Zaid Bin Harithah, although Ali was also included. So, is the information conveyed by Ali ibn Abi Talib correct? Al-'Aḍlabi also quotes the opinions of other scholars in explaining this Hadīṣ, such as az-Žahabi and Ibn al-Jauzi, who deem the Hadīṣ invalid. Furthermore, al-'Aḍlabi explains through the narration of at-Tirmidhi that the Prophet received revelation on Monday and Ali prayed on Tuesday, and prayer was made obligatory on the night of the Prophet's Ascension (Isra' Mi'raj), which means it was in the twelfth year of prophethood. So, is it possible that the Prophet Muhammad received revelation on Monday and Ali prayed on Tuesday? Based on these historical grounds, al-'Aḍlabi concludes initially that this Hadīṣ contradicts the truth.

**Picture 1.1 Mechanism of Reasoning and Criticism of Hadīṣ Texts**



From the illustration of the Hadīṣ reasoning mechanism above, al-'Aḍlabi intends to explain that in critiquing the text of Hadīṣ, there are several reasoning processes with various assumptions and methods involved. Al-'Aḍlabi employs a hierarchical assumption approach, where each assumption is inseparable from the Qur'an and Hadīṣ, followed by reason, then the senses, and finally history. The hierarchical assumptions made can be structured (systematic) but can also be random, as long as the Qur'an and Hadīṣ remain the primary priorities in establishing assumptions. Al-'Aḍlabi's assumptions also utilize an integral approach, where his assumptions are interconnected and mutually supportive among various elements to produce a higher norm.

The variety of methods employed by al-'Aḍlabi with the approach of Reason, Senses, and History utilize a method called synchronization. The synchronization method referred to is when there is a contradiction (paradox) in understanding the text of the Hadīṣ. This means that when encountering a Hadīṣ that appears to be contradictory, al-'Aḍlabi synchronizes by using integral assumption techniques and also hierarchical assumptions to seek even stronger validity.

### Conclusion

From several analyses of Salahuddin al-'Aḍlabi's book on the methodology of Hadīṣ textual criticism conducted, the researchers draw several conclusions, namely: Al-'Aḍlabi's methodology of Hadīṣ textual criticism towards narrations that contradict Reason, Senses, and History employs several methods and approaches, including hierarchical and integral assumptions, as well as synchronization methods; Some of al-'Aḍlabi's assumptions employ a hierarchical approach, where each assumption cannot be separated from the Qur'an and Hadīṣs, reason, then the senses, and finally history. The hierarchical assumptions made can actually be structured (systematic), but assumptions can also be made randomly, as long as the Qur'an and Hadīṣs remain the primary priorities in building assumptions. Al-'Aḍlabi's assumptions also utilize an integral approach, wherein his assumptions are built and mutually supportive among various elements to generate a higher norm.; The variety of methods employed by al-'Aḍlabi with the approach of Reason, Senses, and History utilizes a synchronization method. The synchronization method referred to is when there is a contradiction (paradox) in understanding the text of the Hadīṣ. This means that when encountering a Hadīṣ that appears to be contradictory, al-'Aḍlabi synchronizes by using integral assumption techniques and also hierarchical assumptions to seek even stronger validity.

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