JONATHAN A.C BROWN'S NOTES ON THE RULES OF CRITICISM OF MATAN SALAHUDIN AL-IDLIBI

Misbahuddin Asaad, Maharida Maharida, Rusmin Abd. Rauf

IAIN Sultan Amai Gorontalao, UNISMUH Makassar, UIN Alauddin Makassar

Email: sabibil456@gmail.com, maharida@unismuh.ac.id, Rusmin.rauf@uin-alauddin.ac.id,

Abstract.

This paper intends to shed light on a crucial stage in hadith research, between the sanad and the matan, which took place in the mid-19th century CE, when the figure of Salah al-Din Idlibi offered a new formula of matan criticism, and was considered strange and unnecessary, especially when it was presented by a lesser-known person, who could perhaps be compared to the big names, with the findings of the sanad research method. Ignaz Goldziher for example (1850-1921), who inspired many orientalists, like Jonathan A. C Brown. Writing using the qualitative-narrative-inductive writing method, with a socio-historical approach, finds that, criticism of matn becomes an anti-climax of procedural hadith research with scientific bids or hadith scientific methodology, which makes hadith a multilateral function in reading contemporary issues that covered by advances in technology and science. It was found that the sanad as a narrator ending with the editor of the hadith text/matn, must consciously ensure that the utterance was transmitted from the Prophet, with the correct events, according to the rules of the language, according to the social situation when each narrator in the Isnād chain intersects without disconnected based on the historical elements of each sanad.

Keywords:

Hadith Studies and Criticism of Matan

Abstrak;

Tulisan ini bermaksud menjelaskan tahapan krusial proses penelitian hadis, dari kritik sanad menuju kritik matan. Ketika Salah al-Din Idlibi mengutarakan aturan kritik matan pada akhir abad ke-19 Masehi. Padahal studi hadis itu berarti cara membuktikan kesahihan sanad hadis dan redaksi teks/matan hadis. Pengaruh kuat oreintalis Ignaz Goldziher (1850-1921) dalam studi hadis, yang menginspirasi banyak orietalis lain, seperti Jonathan A. C Brown, yang mengedepankan pendekatan skeptis terhadap

otensititas hadis. Maka aturan kritik matan menjadi kegiatan yang tidak perlu. Padahal tujuan kritik matan untuk mengokohkan fungsi hadis, sebagai penjelas wahyu al-Qur'an. Pada sisi lain, Sunnah yang semakna dengan hadis juga tidak boleh diabaikan, sebagai pembanding dari sisi redaksi teks/matan hadis yang digunakan berdasarkan pemahaman teks/matan hadis. menggunakan metode kualitatif-naratif-induktif, dengan pendekatan sosio-historis ini menemukan, bahwa kritik matan menjadi anti klimaks prosedural kritik hadis, sebagai tawaran metodologis keilmuan hadis, yang menjadikan hadis memiliki fungsi multiliterasi dalam membaca isu-isu kontemporer yang dilingkupi oleh kemajuan teknologi dan ilmu pengetahuan. Ditemukan bahwa sanad sebagai periwayat yang diakhiri dengan redaksi matan/matn hadis, harus secara sadar memastikan bahwa ucapan tersebut diriwayatkan dari Nabi, dengan peristiwa yang benar, sesuai kaidah kebahasaan, sesuai dengan situasi sosial ketika masing-masing periwayat dalam sanad hadis bersinggungan tanpa terputus berdasarkan unsur kesejarahan masing-masing sanad.

Kata Kunci:
Studi Hadis dan Kritik Matan

Introduction

The disclosure of facts strengthens the criticism of the matan model of hadith studies in the late eighteenth century, which prioritizes the study of sanad and the discussion of the editorial of the matan/text of hadith (syarh al-hadith). And it was not as massive as when the orientalists, with their main figure, Ignaz Goldziher (1850-1921), and followed by other orientalists after him, such as Jonathan A.C. Brown. They viewed hadith with a skeptical approach and doubted the authenticity of hadith[1]. Although their doubts were focused on the way of narration of the sanad or the acceptance of the editorial/text of the matan hadith. Then suddenly Salah al-Din Idlibi offered a methodological idea of the rules of criticism of the matan at the end of the nineteenth century of the Hijriah[2]. Then Jonathan A.C Brown made a note in one of his articles, with the title that, Rules in Matan's Critique: There Are No Rule.[3]

---

[1] Hasan Suadi, "Menyoal Kritik Sanad Joseph Schahct," *Riwayah: Jurnal Program Studi Ilmu Hadis. IAIN Kudus* 2, no. 1 (March 2017): 86–101, http://dx.doi.org/10.21043/riwayah.v2i1.1622.

[2] Salahuddin bin Ahmad Al-Idliby, *Manhaj Naqd al-Matan 'inda 'Ulama al-Hadith al-Nabawy*, I (Beirut-Libanon: Dar al-Afaq Al-Jadidah, 1403), h. 10.

[3] Jonathan A.C. Brown, "The Rules of Matn Criticism: There Are No Rules," *Islamic Law and Society* 19, no. 4 (2012): h. 3, https://doi.org/10.1163/156851912X639923.

Facts about concerns about the mixing of hadith and the revelation of the Koran, and the warning of the Prophet SAW regarding the prohibition and permissibility of writing hadith. So sanad criticism was never carried out, let alone matan criticism when the Prophet, peace be upon him, was still alive. And later the era of friends[4], Sanad and matan criticism or naqd al-sanad wa al-matan is carried out for the following reasons, namely, determination of the criteria of adalah and dhabit, elements of *ta'dīl-tajrīh* and *tautsīq-tadhīf* towards the narrator. And when the composition of the sanad of the hadith is complete, hadith experts (muhadditsūn) begin to examine the connection and disconnection of the sanad, to eliminate concerns that perhaps a sanad is missing and does not meet the criteria of adalah and dhābit. So that the process of sanad criticism and redaction of matan/text in hadith studies can be understood well.[5]

However, criticism of the text or naqd matn, sometimes only becomes an activity of discussing the text/matan of the hadith, whereas the study of criticism or research of the matn in the study of the hadith should stand alone, because it is substantive.[6]. Also the assumption that says, that the sanad of hadith based on the standard procedure process of hadith research or scientific hadith, has been declared valid if the requirements of the authenticity of the hadith are met, and automatically the editorial text/matan of the hadith that is the scope of the discussion is also valid. This assumption is what emerged in the study of this paper, and is the main reason, as Salah al-Din Idlibi wrote in the first chapter of his book, *Manhaj Naqd al-Matn 'inda 'Ulamā al-Hadīs al-Nabawi'* about the facts that require to strengthen the criticism of the matan.[7]

In line with the study of hadith, which is directly proportional to the procedural standards that must be followed in the criticism of sanad, the process of criticizing sanad or naqd al-isnād must be a matter of serious attention to the narrations carefully and thoroughly[8]. A history is sometimes just a note, it is not known with certainty where it came from and who the source is, so hadith experts set criteria by stating the conditions for the validity of the hadith in accepting and rejecting it, without involving attention to

---

[4] Muhammadiyahamin Amin, "MENELUSURI KEHATI-HATIAN AL-KHULAFA' AL-RASYIDUN DALAM PERIWAYATAN HADIS NABI," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 13, no. 2 (December 31, 2022): h. 176-178., https://doi.org/10.24252/tahdis.v13i2.34301.

[5] Muhammad Mushtafa Al-A'dzamy, *Manhaj Al-Naqd 'inda al-Muhadditsin, Nasyatuhu Wa Tarikhuhu*, III (Riyadh, Saudi Arabiah: Maktab al-Kautsar, 1990), h.18.

[6] Wasman Wasman, Mesraini Mesriani, and Suwendi, "A CRITICAL APPROACH TO PROPHETIC TRADITIONS Contextual Criticism in Understanding Hadith," *Al-Jami'ah Research Centre Yogyakarta - Indonesia* 61, no. 1 (2023): h. 1, https://doi.org/10.14421/ajis.2023.611.1-17.

[7] Al-Idliby, *Manhaj Naqd al-Matan 'inda 'Ulama al-Hadith al-Nabawy*, h. 35.

[8] Umar Muhammad Noor and Mohammad Nizam Sahad, "The Salafis and the Preservation of Isnād Tradition," *KEMANUSIAAN the Asian Journal of Humanities* 27, no. 2 (October 20, 2020): 1–15, https://doi.org/10.21315/kajh2020.27.2.1.

the material, sometimes it is even rejected even if the chain of sanad looks legal. And this is where Matan's criticism becomes important, as well as the purpose of this article.[9]

So the effort to examine the methodological offer of Salah al-Din Idlibi's matan criticism rules through this writing, which is given notes by orientalist Jonathan A.C. Brown, focuses on three main issues, namely: [a] Initial Description in the Matan Criticism Process?; [b] Matan Criticism Becomes an External Theme of Hadith Research?; [c] Jonathan A.C. Brown's Notes on the Matan Criticism Rules.

Literature Review

The study of sanad criticism and matan criticism is not more dominant in activities in the field of hadith alone, but at the same time, a person named Abdul Halim Mahmud (1910-1978), one of the leading members of the el-Azhar *syuyukh* council, wrote an interesting opinion regarding the field of fiqh, in his book entitled *'al-Sunnah wa Makānatuhā fi al-Tasyrī' al-Islāmiy'*, by stating the function of the sunnah in a meaningful way. the same as hadith in the development of Islamic law[10]. Opinions referring to Imam Syafi'i (150-204 H / 767-820 AD) in the book *al-Risālat*[11], affirms that the position of the *sunnah* or hadith towards the *Qur'an* that is not disputed is two, namely; *bayān ta'kīd* and bayān tafsīr. The first merely strengthens or re-emphasizes the problems contained in the *Qur'an*, while the second clarifies, details, and even limits the meaning of the verses of the *Qur'an*.[12]

The focus of the study of hadith or sunnah studies, which is also meant here, is the afflicative sunnah from the practical side or the hadith structurally from the theoretical side, which has been determined to be valid by fulfilling the conditions for the validity of the hadith, then agreed upon by the hadith scholars, based on the order of the narrator in the composition of the sanad and the redaction of the text/matter, and has met the standards for the validity of the hadith[13]. Meanwhile, the direction of the understanding and its position at the practical-applicative level, functions as an explanation (*bayān*), which is not only limited to the understanding of its terminology, based on the theoretical

---

[9] Yusuf Acar, "The Importance of Text Criticism and Analysis: The Adventure of a Narrative Turning from Clog into Mule," *Cumhuriyet Ilahiyat Dergisi* 25, no. 3 (December 13, 2021): 1341–58, https://doi.org/10.18505/cuid.989336.

[10] Abdul Halim Mahmud, *Al-Sunnah Wa Makanatahu Fi al-Tasyri'i al-Islamiy* (Beirut: Al-Maktabah al-Ashriyah, n.d.), h. 53.

[11] Muhammad bin Idris Al-Syafi'e, *Al-Risalat*, ed. Abd al-Muthalib Rif'at Fauzy, I, vol. I (Manshurah-Mesir: Dar al-Wafaa, 1422), h. 19-20.

[12] Yunahar Ilyas and Muhammad Mas'udi, *Pengembangan Pemikiran Terhadap Hadis*, I (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 1996), h. 55.

[13] Nur al-Din 'Itr, *Manhāj Al-Naqd Fī Ulūm al-Hadīth*, IV (Damaskus-Syiria: Dar al-Fikr, 1996), h. 242-243.

understanding of hadith experts, because hadith which is also understood theoretically and practically, is also what is meant by sunnah.[14]

Therefore, understanding the meaning of sunnah from a terminological perspective, which sometimes deviates from the meaning of hadith in the context of traditional practices, for example, needs attention, because it is related to the study of hadith using the application of the living hadith method.[15], so that it makes the scholars of hadith one-sided, sometimes understanding it with the same meaning, when everything that comes from the Prophet SAW, with all aspects of its application in life and various daily activities, even those that do not come from him are included in the category of understanding hadith, even though it is sunnah which is understood as a tradition.[16]

The hadith in the agreed sense states that something that comes from the Prophet SAW, whether in the form of words, actions, or confessions (taqrīr), can certainly be interpreted clearly, which makes it possible when the understanding of the sunnah becomes the basic reference, that everything that is based on it, which is not only in the form of words, actions, or confessions (*taqrīr*), but also all the physical characteristics and behavior of the Prophet SAW, plus what is based on the companions and tabi'in[17]. So it is clear that the scope of the meaning of sunnah is broader than that of hadith.[18]

However, studying hadith and a set of scientific disciplines of *ulum al-hadīth* or hadith methodology that encompasses it, related to the editing of a text/matan of hadith and the sanad or as the bearer of the text/matan itself, for some academics or scientists in the field of hadith, who are interested and devote their lives to the field of hadith research, sometimes encounter obstacles in understanding a text/matan of hadith, which when comparing it with other texts/matan of hadith for example, because there are too many and various texts/matan of hadith, and this then also becomes one of the simple and basic methods in researching texts/matan of hadith, namely comparing one text with another.[19]

Although there are also several scientific rules related to the text/matan of hadith, which have become references and are used as the most efficient solution to understand it, which sometimes cannot provide satisfaction for researchers, namely 'ilm ma'āni al-hadīth, 'ilm garīb al-hadīth and 'ilm mukhtalaf al-hadīth. The first and second are very

---

[14] Ali Mustafa Yaqub, *Hadis Nabawi Dan Sejarah Kodifikasinya*, IV (Jakarta: Pustaka Firdaus, 2009), h. 13-14.

[15] Saifuddin Zuhri dan Subkhani Kusuma Dewi, *Living Hadis; Praktik, Resepsi, Teks Dan Transmisi*, I (Yogyakarta: Q-Media, 2018), h. 4.

[16] Khalif Muammar, "Pandangan Islam Terhadap Tradisi Dan Kemodenan," *Jurnal Hadhari* 4, no. 1 (2012): 23–48.

[17] 'Itr, *Manhāj Al-Naqd Fī Ulūm al-Hadīth*, h. 29.

[18] Aisha Y. Musa, "The Sunnification of Ḥadīth and the Hadithification of Sunna," in *The Sunna and Its Status in Islamic Law*, 2015, 75–95, https://doi.org/10.1057/9781137369925_5.

[19] Muhammad 'Ali Qasimi al-'Amri, *Dirasat Fi Manhaj Al-Naqd 'inda al-Muhadditsin* (Dar al-Nafais, n.d.), h. 28-29.

strict discussions and require a very deep understanding of the language, while the last one - for some observers of hadith is somewhat easier to examine using comparative research procedures - also like the first and second is a source of knowledge that directs the discussion of the text/matan of a hadith, with a very high level of difficulty and reasoning that is not easy.[20]

Method

This paper was in the form of library research using qualitative methods, so that the steps of the research process according to the applicable procedural standards was carried out in this study. The process was data collection and data analysis. Like qualitative research, there is no clear boundary line about when the data analysis begins. Because, since the data was collected, at that time the data analysis began

The interests of data analysis were implemented in the research of the chain of sanad of the narration path, and more importantly, the conformity between the text and content narrated by the sanad, so that the activities of matan criticism were indirectly integrated and become a fundamental part of the process of accepting a history after sanad criticism was carried out. And also determine the problem into three points of thought that had been mentioned, which was briefly stated in the narrative behind it. For this reason, efforts to understand the discussion that explained clearly have led the reviewer to always adapted the thoughts that c from the understanding of Salah al-Din Idlibi. The essence of the question is about when the idea emerged, which if observed carefully, then the hypothesis that emerges is, starting from observations influenced by the atmosphere and objects of study at that time, the mid-19th century AD, by reducing and comparing with other thinkers, as well as reconstructing the basis of thinking and finally a foothold was born in discussing his methodological offer, in understanding more deeply about the process of comprehensive textual criticism activities.

Initial Overview In The Matan Criticism Process

It is interesting to read an article, written by Jonathan A.C. Brown with the title "The Rules Matn Criticism: There are No Rule", which writes the abstract of his journal article related to matan criticism, as follows;

> *In an effort to avoid the subjectivity of individual reason, Sunni Islam elaborated a method of ḥadīth criticism that subordinated evaluating the meaning of a report to an examination of its chain of transmission. With the fourth/tenth-century epistemological compromise of Ashʿarism, however, Sunni ḥadīth scholars adopted rationalist criteria of content criticism that included explicit rules for rejecting ḥadīths because of their meaning. This resulted in a strong internal*

---

[20] ʾItr, *Manhāj Al-Naqd fi Ulūm al-Hadīth*, h. 332-337

tension within Sunni ḥadīth criticism from the fifth/eleventh century onwards, with one and the same scholar upholding rigid rules of content criticism but not employing them or even rejecting them in application. The inherent subjectivity of content criticism resulted in different Muslim scholars either rejecting or affirming the same ḥadīths. Some scholars were much more inclined to reject a ḥadīth out of hand because of its meaning, while others were willing to extend a ḥadīth more interpretive charity. The tension created by the subjectivity of content criticism emerged in unprecedented relief in the modern period, when 'science' and modern social norms presented an unmatched challenge to the interpretive awe in which pre-modern (and Traditionalist scholars today) held attributions to the Prophet.[21]

The notes that emerge from the abstract written clearly, mention the problem point of the criticism of the text, which is oriented in a real way that, the texts of hadith that are studied without going through scientific procedures result in unclear understanding of the hadith from the meaning of the text/matan of hadith. Therefore, efforts to avoid the subjectivity of individual reasoning can be avoided based on the process of researching the hadith which starts from the sanad of hadith. This is the reality of the views of *Sunni* Islamic scholars who elaborate the method of hadith criticism, which subordinates the evaluation of the meaning of a report to the examination of its chain of transmission as the main priority. However, with the epistemological compromise of the fourth/tenth century *Ash'ari* hadith scholars.[22]

Sunni hadith scholars of the Ash'ari school, for example, adopted rationalist criteria of content criticism that included an explicit rule for rejecting hadith based on its meaning (hadīth bil makna). This inevitably led to a strong internal tension within Sunni hadith criticism from the 5th/11th century onwards, with one and the same scholar upholding the strict rules of content criticism but not using them or even rejecting them in his own application. The subjectivity inherent in content criticism resulted in different *Muslim* scholars rejecting or affirming similar hadith. Yet some scholars were much more inclined to reject hadith based on their meaning, while others were willing to expand on more charitable hadith. The tension created by the subjectivity of content criticism came into unprecedented relief in the modern period, when modern 'science' and social norms presented an unparalleled challenge to the interpretive awe with which pre-modern scholars (and today's traditionalist scholars) attributed to the Prophet. Muhammad SAW.[23]

---

[21] Brown, "The Rules of Matn Criticism: There Are No Rules."
[22] Brown.
[23] Brown.

As a pre-modern scholar of the transition period, Salah al-Din Idlibi was not immediately in a situation based on interpretive admiration and attribution to the Prophet alone. And through this interpretive approach, he tried to attribute or understand procedurally that the criticism of the text of the hadith was still at the methodological level using the historical-critical method. Salah al-Din Idlibi in his book, *manhaj naqd al-matn 'inda 'ulamā' al-hadīts al-nabawiy*, emphasized one of his discussions in the second part, article II, about the benchmark of narration that is different from the hadith that has been certain and the history of prophecy, then the direction of thought that is the approach in criticizing the text offered is clear. This approach involves analyzing the text of the hadith based on the historical context and is critical of the credibility of the narrator of the hadith as the transmitter of the hadith. In attributing the text of the hadith related to the Prophet SAW, Salah al-Din Idlibi as a pre-modern scholar of the transition period together with the scholars of hadith (*muhadditsūn*) applied an interpretative approach by taking the following approach:[24]

a. Historical Context: They analyze the historical context in which the hadith was reported. This includes research into the period of the Prophet's life, the social and political environment of the time, and the customs and culture of the people of the time. By understanding this context, scholars can better interpret the meaning of the hadith.

b. Critical Method: Pre-modern interpretive scholars apply critical methods to evaluate the reliability of the narrators of the hadith. They may study the lineage of the narrators of the hadith or sanad and identify the credibility of each narrator based on their track record, honesty, and integrity as witnesses or transmitters of the hadith.

c. Comparison with other sources: Pre-modern interpretive scholars also compare the text of the hadith with other sources, such as the *Qur'an*, contemporary historical literature, or archaeological discoveries related to the period. This helps them test the text of the hadith for its appropriateness to the wider context and understand whether the hadith is consistent with other sources.

d. Language Analysis: In addition, pre-modern interpretive scholars analyze the language aspects of the text of the hadith. They examined the words used in hadith texts, analyzing synonyms or variations in pronunciation, and paying attention to nuances of the Arabic language of the time. This helps them in interpreting the hadith more carefully.

The purpose of this intended interpretive approach is to gain a deeper understanding of the original meaning and context of the matan hadith. By making critical attributions and considering historical factors, pre-modern interpretive scholars attempted to understand the hadiths related to the Prophet more carefully and objectively. So, the

---

[24] Al-Idliby, *Manhaj Naqd al-Matan 'inda 'Ulama al-Hadith al-Nabawy*, h. 225-329.

process of matan criticism of the hadiths of the Prophet is a method in the study of hadith that aims to evaluate the authenticity and reliability of a hadith. The process of matan criticism usually begins by collecting all existing hadith narrations from various sources, then comparing and checking the accuracy of each narration with established critical methods.[25]. There are three terms that are directly related to the commonly used text criticism methods, including:[26]

1. *Isnād*: Checking the sanad or chain of hadith transmission to determine its validity. This includes checking who the narrators of the hadith were from generation to generation until the Prophet Muhammad.

2. *Matan*: Checking the text or content of the hadith to determine the conformity between the hadith and Islamic teachings and also to ensure that the text of the hadith does not contradict other sources in Islam such as the *Qur'an*.

3. *Dirāyah*: Conducting academic and scientific examinations of the narrators of the hadith and checking their credibility and reputation.

The process of critical texts is very important in the study of hadith because hadith has a very important role in the development of Islamic teachings, for example legal products, which function according to sharia in the development of sharia law.[27]. Therefore, ensuring the authenticity and reliability of the hadith is very important to avoid misunderstandings in understanding Islamic teachings and legal decision making. [28]. So since the second to sixth century Hijriah, the efforts of hadith scholars (*muhadditsūn*) formulated the rules of authenticity of hadith chain, and have determined several requirements for authentic hadith, namely; the existence of a chain of chains up to the Prophet, the chain of narrators is tsiqat ('*ādil and dhābit*) until the last chain, and the components of the chain are free from oddities (*syuzuz*) and defects ('illat). The requirements for authentic hadith in the treasury of hadith science studies (ulūm al-hadīs) have basically been known and applied for a long time, until they are considered established.[29]

However, the rules that are considered to have been established in determining the validity of the hadith are practically only sufficient for the study of sanad, while for the study of the matan of the hadith it is also considered insufficient. Idlibi's research

---

[25] Wasman and Mesriani, "A CRITICAL APPROACH TO PROPHETIC TRADITIONS Contextual Criticism in Understanding Hadith."

[26] Imam Muslim Al-Naisaburiy and Musthafa al-A'dhamiy, *Al-Tamyiz*, II (Riyadh-Saudi Arabia: Kementerian Pendidikan, 1402), h. 18-21.

[27] Yunahar dan Mas'udi Muhammad Ilyas, *Pengembangan Pemikiran Terhadap Hadis*, I (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 1996), h. 55.

[28] Muhammad bin Idris Al-Syafi'i, *AL-Risalat*, ed. Rifaat Fauzy Abdul Muthalib, I (Manshurah: Dar al-Wafa', 2001).

[29] Ali ibn Abdullah Ibn al-Sa'diy al-Madaniy and Mushtafa Al-A'dhamiy, *Al-'Ilal*, II (Beirut-Libnan: Al-Maktab al-Islamiy, 1980), h. I-IV.

attempts to prove that the criticism of the matan conducted by hadith scholars so far still shows temporary conclusions and is concentrated on studies concerning the biography of the narrator of the hadith. Idlibi also concludes that the examples of hadith containing syuzuz and illat put forward by *al-Hākim* and al-Khātib al-Bagdadi, two hadith scholars who introduced the possibility of *syuzuz* and illat in the matan of the hadith, have not yet paid attention to the criticism of the matan of the hadith. So, the criteria for the validity of hadith containing syuzuz and illat are practically applied only for the sake of criticism or research of the sanad of the hadith, while criticism of the matan is very rare and difficult to do.[30]

Thus, the process of criticizing the text is the most fundamental reason, in growing awareness and desire to formulate and develop the study of the text of hadith from the methodological aspect and the practice of its interpretation is getting stronger. Especially entering the 20th century and continuing until now. Among the evidence of efforts to develop the study of the criticism of the text of hadith methodologically, can be seen from the publication of several books that were used for example, (1) *Manhaj Naqd al-Matn 'inda Ulamā al-Hadīts al-Nabawiy,* in 1983, the publisher *Dar al-Afaq* in Beirut published a book by Salah al-Din Idlibi. (2) *Maqāyīs Naqd al-Mutūn al-Sunnah*, only published a year ago in 1984 in Riyadh by Musfir 'Azm Allah al-Dumaini. (3) *Juhūd al-Muhadditsīn fi Naqd al-Mutūn al-Hadīts al-Nabawiy al-Syarīf*, 1986 in Tunis, through the publisher Muassasat Abd al-Karīm bin 'Abdullah published the book by Muhammad Tahir al-Jawabi, and (4) *Kaifa Nata'amalu ma'a al-Sunnah,* in 1989 through al-Ma'had al-Islamiy li al-Fikr al-Islāmiy, based in America published the book by Yusuf al-Qardhawi. The results of these works show that they are trying to formulate a method for studying the criticism of the text of the hadith, which is not only related to the editorial of the text/matan, its relationship to the context of the text/matan of the hadith, but also to the interpretative aspect of the meaning of the text/matan of the hadith.[31]

However, in practice regarding the interpretive aspect, textual criticism/matan hadith in the sense of selecting and correcting various manuscripts of hadith books is still widely practiced today, with increasingly better models. Attempts at textual criticism that can be categorized in this context, for example, can be seen from the existence of several books of hadith collections that were published after research in the form of corrections (tahqiq or tadbit), generally by providing brief comments in footnotes and sometimes providing takhrij al-hadith. Among them, criticism of the hadith text/matan, which is considered to be the first and was carried out by Mustafa al-Azami on the manuscript/text

---

[30] 'Itr, *Manhāj Al-Naqd Fī Ulūm al-Hadīth*, h. 428-429.
[31] Muassasah Al-Maktabah al-Syamilah, "Al-Maktabah al-Syamilah al-Haditsah; Arsyif Multaqa' Ahl al-Hadits (Multaqa' Ahl al-Hadits)," Arabic (Muassasah al-Maktabah al-Syamilah, n.d.), https://al-maktaba.org/book/31615/7828.

of the hadith collection book Sahih Ibn Khuzaimah, or Muhammad Ibrahim al-Hifnawi, lecturer in the ulus al-fiqh course at the Sharia faculty at Al-Azhar University in Cairo, on the book *al-Nasikh wa al-Mansukh min al-Ahadith* by Abu Hafs Umar bin Ahmad bin Syahin al-Bagdadi (d. 385 H) who is better known as Ibnu Syahin and the book *Ikhbar ahl al-Rusukh fi al-Fiqh wa al-Tahdis bi Miqdar al-Mansukh min al-Hadith* by Imam Abu al-Faraj Abd al-Rahman bin al-Jauzi (d. 597 H) who is better known as Ibnu Jauzi.[32]

Matan's Criticism Becomes an External Theme of Hadith Research

A response by Jonathan A.C Brown, who refers to the process of verifying hadith as consisting of three stages: first requesting an isnād for a report of a narration, then investigating all its individual connections, to determine its accuracy, veracity and coherence, and finally seeking corroboration in this case of other reports or known as I'tibar. Although not universal, some scholars do not consider corroboration to be essential, as will be discussed further below, this paradigm is still useful for understanding the overall process. Brown discusses extensively the phenomenon of forgery of hadith and the idea of content criticism, both of which figure prominently in modernist accusations against the tradition.[33]

Openly criticizing the content of the hadith, which is what matan criticism means, based on one's reasoning, an approach advocated by the early Mu'tazilite school, is not without its pitfalls, since reason is often subjective and ends up finding the whole enterprise to be strange. Thus, early hadith scholars were both vehemently opposed to this approach and at the same time engaged in it to a limited extent, as Brown acknowledges. The tension between relying exclusively on the texts through their books and examining their contents persists to this day.[34]

A glance then sees the process of criticism of the matan after the death of the Prophet (11 H = 632 M) continued, and the 'tradition' of hadith criticism was continued among the companions. In this period, several pioneering companions were recorded in this field, successively starting with Abu Bakr al-Siddiq (d. 13 H = 634 M), followed by Umar bin Khattab (d. 23 H = 644 M) and Ali bin Abi Thalib (d. 40 H = 661 H). Other companions who are known to have also criticized hadith, for example 'Aisyah r.a. (d. 58 H = 678 M) the wife of the Prophet, and Abdullah bin Umar bin al-Khattab (d. 73 H H = 687 M). In the post-companion period, it began to be marked by the spread of hadith which was increasingly numerous and widespread and the emergence of many false matan-matan hadith. In response to a reality like this, the ulama arose to carry out

---

[32] Muhammad Ibrahim al-Hafnawiy, "Li al-Musahamat fi Da'mi al-Maktabah al-Syamilah," n.d., https://shamela.ws/author/2487.
[33] Jonathan AC Brown, "Hadith: Muhammad's Legacy in the Medieval and Modern World," *Oneworld Academic, London*, no. 2nd Edition (2018).
[34] Brown.

criticism or selection to determine which hadiths actually came from the Prophet SAW, and which did not. Meanwhile, the series of scattered hadith transmitters became more numerous and longer. The attention of scholars to research the sanad and matan of hadith is increasing, because the number of transmitters whose history is indicated as unreliable is increasing. They also formulate rules and methods for carrying out criticism or selection of students.[35]

Criticism of the text is an important aspect in hadith research because the text of the hadith is one of the main sources in understanding Islamic teachings. [36]. Matan criticism itself is a process of testing and assessing the reliability and authenticity of the hadith text, by examining various aspects, such as sanad as a chain of narrators, text structure patterns, and understanding the meaning based on the context of the hadith. However, matan criticism is also an external theme in the study of hadith because it is related to factors outside the hadith text itself. For example, matan criticism activities can be influenced by social, political, and cultural aspects, at the time the hadith text was produced and transmitted or ada' wal tahammul[37] For example, there are hadiths that contain discrimination against certain groups, such as women or non-Muslims, which may be related to the social and cultural views of the time.[38]

The term 'external theme' is more appropriately actually aimed at historical issues or 'historical criticism', and this is also actually acknowledged by Salah al-Din Idlibi in the conclusion of his writing. In addition, without ignoring the stages and processes of matan criticism, which can also be influenced by historical factors, such as the existence of manipulative evidence in the form of deviations in the distribution of hadith texts, especially in the early days of Islam. Therefore, hadith researchers need to consider these various external factors in conducting matan criticism, so that the conclusions produced can be more accurate and reliable.[39]

How far this activity of criticizing the matan becomes so important, when the word al-naqd has been used by several scholars of hadith since the beginning of the second century of Hijriah, only this term is not yet popular among them, although specifically, the word is not found in the *Qur'an* or hadith. However, when the word is understood with the meaning of 'separating the good from the bad' or yumayiz which means separating something from something else, which can be found in the *Qur'an*, then

---

[35] M Suryadinata, "Kritik Matan Hadis : Klasik Hingga Kontemporer," *Ushuluna: Jurnal Ilmu Ushuluddin* 2, no. 2 (2020): h.113-114., https://doi.org/10.15408/ushuluna.v2i2.15183.

[36] al-'Amri, *Dirasat Fi Manhaj Al-Naqd 'inda al-Muhadditsin*, h. 11-12.

[37] Mohamed Jamaluddin Al-Qasimy, *Qawaid Al-Tahdith Min Funun Mushthalah al-Hadith*, ed. Mohamed Bahjat Al-Baethar, 1st ed. (Damaskus-Syiria: Maktab Marjiah, 1931), h. 230.

[38] Misbahuddin Asaad, "Kontroversi Perempuan Menjadi Imam Shalat," *Al-ASAS* 4, no. 1 (2019): h. 92-94.

[39] Salahuddin Ahmad al-Idliby, "Salah Al-Din al-Idlibi," *Shalah El-Din Ibn Ahmad El-Idliby* (blog), n.d., h. 359., http://salahsafa.blogspot.com/p/blog-page_10.html.

of course this can be understood as a statement that has 'relevant' meaning. Even a third century Hijriah hadith expert, Imam Muslim (d. 261 H = 875 AD) titled his book *al-Tamyiz*[40]. In fact, some scholars call the term al-naqd in the study of hadith, al-Jarh wa al-ta'dīl, so that the branch of hadith science is known, al-jarh wa al-ta'dīl, namely; the science of showing the invalidity of narration from the side of the sanad with an emphasis on the validity of the narrators of hadith. [41]

Considering the understanding and development of the term al-naqd, in Indonesian it is identical to the word 'selection', lexically meaning to filter, sort and choose. So the understanding of the word and term criticism, confirms that, what is meant by criticism of the text of hadith (naqd al-matn) in this context is; an effort to select the texts of hadith, so that the texts of hadith that are considered authentic can be determined. Determination of the validity of the hadith that has been successfully selected in the first stage of text criticism activity, states the validity of the text according to its existence, and at this stage it has not yet reached the meaning of the text of hadith, although elements of text interpretation may exist, especially if selecting text by looking at the benchmark for the validity of the text of hadith. If there are hadith texts that are very complicated to criticize or select in relation to their meaning, then this is handed over to the field of second-stage hadith text studies, which deals with the interpretation or meaning of hadith texts through 'ilm maani al-hadīs. [42]

Furthermore, the study of the historical text of hadith, in fact, is a critique and selection of the text of hadith, in the sense of an effort to distinguish between true and false texts, and has existed, and has begun since the Prophet's lifetime, although in a simple form. The practice of proof using an investigation or inquiry model to examine the hadith of the Prophet, at that time was reflected in the activities of the companions going to meet or referring to the Prophet, to prove whether something was really said by the Prophet. This practice was carried out by Ali bin Abi Thalib, Ubay bin Ka'ab, Abdullah bin Amr, Umar bin Khattab, Zainab, the wife of Ibn Mas'ud and others. This is the reason for the involvement of several friends, as a framework, when digital searches in the process of the text of the activity were carried out.[43]

Conclusion

---

[40] Al-A'dzamy, *Manhaj Al-Naqd 'inda al-Muhadditsin, Nasyatuhu Wa Tarikhuhu*, h. 5.

[41] Khoirul Asfiyak, "JARH WA TA'DIL : SEBUAH PEMODELAN TEORI KRITIK PERIWAYATAN HADIS NABAWI," *Jurnal Ilmiah Ahwal Syakhshiyyah (JAS)* 1, no. 1 (June 15, 2019): 9, https://doi.org/10.33474/jas.v1i1.2701.

[42] Muhammad Zuhri, *Telaah Matan Hadis; Sebuah Tawaran Metodologis*, I (Yogyakarta: Lembaga Studi Filsafat Islam, n.d.), h. 54.

[43] Amin, "MENELUSURI KEHATI-HATIAN AL-KHULAFA' AL-RASYIDUN DALAM PERIWAYATAN HADIS NABI."

Salah al-Din Idlibi's idea that describes the criticism of the text of hadith, is an idea that was born together with the existence of hadith and its chosen heirs. And the description above, becomes a reaffirmation, that the criticism of the text of hadith is a very important and integral part in the process of studying the text/text of hadith. Practically, this criticism has indeed existed since the companions of the Prophet SAW and was continued by critics of hadith especially in the era before the compilation of the book of hadith. Efforts to formulate a method of criticism of the text of hadith, become very important, apart from being factually left behind by the method of criticism of sanad, the texts of hadith have been arranged well and neatly, and the method of criticism of the text has not yet been formulated. Therefore, this article is an urgent and integrated part that seeks to develop the study of criticism of the text of hadith from its methodological aspect. through the idea of Salah al-Din Idlibi.

Bibliografi

Acar, Yusuf. "The Importance of Text Criticism and Analysis: The Adventure of a Narrative Turning from Clog into Mule." *Cumhuriyet Ilahiyat Dergisi* 25, no. 3 (December 13, 2021): 1341–58. https://doi.org/10.18505/cuid.989336.

Ahmad al-Idliby, Salahuddin. "Salah Al-Din al-Idlibi." *Shalah El-Din Ibn Ahmad El-Idliby* (blog), n.d. http://salahsafa.blogspot.com/p/blog-page_10.html.

Al-A'dzamy, Muhammad Mushtafa. *Manhaj Al-Naqd 'inda al-Muhadditsin, Nasyatuhu Wa Tarikhuhu*. III. Riyadh, Saudi Arabiah: Maktab al-Kautsar, 1990.

Al-Idliby, Salahuddin bin Ahmad. *Manhaj Naqd al-Matan 'inda 'Ulama al-Hadith al-Nabawy*. I. Beirut-Libanon: Dar al-Afaq Al-Jadidah, 1403.

Al-Maktabah al-Syamilah, Muassasah. "Al-Maktabah al-Syamilah al-Haditsah; Arsyif Multaqa' Ahl al-Hadits (Multaqa' Ahl al-Hadits)." Arabic. Muassasah al-Maktabah al-Syamilah, n.d. https://al-maktaba.org/book/31615/7828.

Al-Naisaburiy, Imam Muslim, and Musthafa al-A'dhamiy. *Al-Tamyiz*. II. Riyadh-Saudi Arabia: Kementerian Pendidikan, 1402.

Al-Qasimy, Mohamed Jamaluddin. *Qawaid Al-Tahdith Min Funun Mushthalah al-Hadith*. Edited by Mohamed Bahjat Al-Baethar. 1st ed. Damaskus-Syiria: Maktab Marjiah, 1931.

Al-Syafi'e, Muhammad bin Idris. *Al-Risalat*. Edited by Abd al-Muthalib Rif'at Fauzy. I. Vol. I. Manshurah-Mesir: Dar al-Wafaa, 1422.

Al-Syafi'i, Muhammad bin Idris. *AL-Risalat*. Edited by Rifaat Fauzy Abdul Muthalib. I. Manshurah: Dar al-Wafa', 2001.

Amin, Muhammadiyahamin. "MENELUSURI KEHATI-HATIAN AL-KHULAFA' AL-RASYIDUN DALAM PERIWAYATAN HADIS NABI." *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 13, no. 2 (December 31, 2022): 171–86. https://doi.org/10.24252/tahdis.v13i2.34301.

Amri, Muhammad 'Ali Qasimi al-'. *Dirasat Fi Manhaj Al-Naqd 'inda al-Muhadditsin*. Dar al-Nafais, n.d.

Asfiyak, Khoirul. "Jarh Wa Ta'dil : Sebuah Pemodelan Teori Kritik Periwayatan Hadis Nabawi." *Jurnal Ilmiah Ahwal Syakhshiyyah (JAS)* 1, no. 1 (June 15, 2019): 9. https://doi.org/10.33474/jas.v1i1.2701.

Brown, Jonathan AC. "Hadith: Muhammad's Legacy in the Medieval and Modern World." *Oneworld Academic, London*, no. 2nd Edition (2018).

Brown, Jonathan A.C. "The Rules of Matn Criticism: There Are No Rules." *Islamic Law and Society* 19, no. 4 (2012): 356–96. https://doi.org/10.1163/156851912X639923.

Hafnawiy, Muhammad Ibrahim al-. "Li al-Musahamat fi Da'mi al-Maktabah al-Syamilah," n.d. https://shamela.ws/author/2487.

Ibn al-Sa'diy al-Madaniy, Ali ibn Abdullah, and Mushtafa Al-A'dhamiy. *Al-'Ilal*. II. Beirut-Libnan: Al-Maktab al-Islamiy, 1980.

Ilyas, Yunahar dan Mas'udi Muhammad. *Pengembangan Pemikiran Terhadap Hadis*. I. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 1996.

Ilyas, Yunahar, and Muhammad Mas'udi. *Pengembangan Pemikiran Terhadap Hadis*. I. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 1996.

'Itr, Nur al-Din. *Manhāj Al-Naqd Fī Ulūm al-Hadīth*. IV. Damaskus-Syiria: Dar al-Fikr, 1996.

Mahmud, Abdul Halim. *Al-Sunnah Wa Makanatahu Fi al-Tasyri'i al-Islamiy*. Beirut: Al-Maktabah al-Ashriyah, n.d.

Misbahuddin Asaad. "Kontroversi Perempuan Menjadi Imam Shalat." *Al-ASAS* 4, no. 1 (2019): 92–110.

Muammar, Khalif. "Pandangan Islam Terhadap Tradisi Dan Kemodenan." *Jurnal Hadhari* 4, no. 1 (2012): 23–48.

Musa, Aisha Y. "The Sunnification of Ḥadīth and the Hadithification of Sunna." In *The Sunna and Its Status in Islamic Law*, 75–95, 2015. https://doi.org/10.1057/9781137369925_5.

Saifuddin Zuhri dan Subkhani Kusuma Dewi. *Living Hadis; Praktik, Resepsi, Teks Dan Transmisi*. I. Yogyakarta: Q-Media, 2018.

Suadi, Hasan. "Menyoal Kritik Sanad Joseph Schahct." *Riwayah: Jurnal Program Studi Ilmu Hadis. IAIN Kudus* 2, no. 1 (March 2017): 86–101. http://dx.doi.org/10.21043/riwayah.v2i1.1622.

Suryadinata, M. "Kritik Matan Hadis : Klasik Hingga Kontemporer." *Ushuluna: Jurnal Ilmu Ushuluddin* 2, no. 2 (2020). https://doi.org/10.15408/ushuluna.v2i2.15183.

Umar Muhammad Noor and Mohammad Nizam Sahad. "The Salafis and the Preservation of Isnād Tradition." *KEMANUSIAAN the Asian Journal of Humanities* 27, no. 2 (October 20, 2020): 1–15. https://doi.org/10.21315/kajh2020.27.2.1.

Wasman, Wasman, Mesraini Mesriani, and Suwendi. "A CRITICAL APPROACH TO PROPHETIC TRADITIONS Contextual Criticism in Understanding Hadith." *Al-Jami'ah Research Centre Yogyakarta - Indonesia* 61, no. 1 (2023): 1–17. https://doi.org/10.14421/ajis.2023.611.1-17.

Yaqub, Ali Mustafa. *Hadis Nabawi Dan Sejarah Kodifikasinya*. IV. Jakarta: Pustaka Firdaus, 2009.

Zuhri, Muhammad. *Telaah Matan Hadis; Sebuah Tawaran Metodologis*. I. Yogyakarta: Lembaga Studi Filsafat Islam, n.d.