# **The analysis of Hadits Hermeneutics based on Mustafa Al-Siba'i's Perspective**

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DOI: 10.21580/wa.

**Abstract**

Mustafa Al-Siba'I is a warrior figure for the authenticity of Hadith. After Muhammad, Rosululloh, passed away, some orientalists have emerged who doubt the authenticity of the Hadith. Then Mustafa is one of the figures at the forefront of countering the orientalists who are trying to make Muslims doubt the authenticity of Hadits. This article aims to analyze how Hadith Hermeneutics in the perspective of Mustafa Al-Siba'I. Therefore, who is the figure of Al-Siba'I, what is his educational background and his works will be discussed, before analyzing his thoughts related to the authenticity of the Hadith to find out the style of his thinking. The method applied swas library research or reviewing various existing literature, mainly sourced from various journals and books explore about Mustafa Al-Siba'I's thoughts. The results of the study of various literatures explain that Al-Siba'I is an extraordinary scholar and preacher who actively writes and produces various logical, systematic and monumental works. He has written various works to counter the efforts of orientalists or liberal figures to weaken the Muslim community's belief in Hadith. Al-Siba'I's works can influence Muslims to the authenticity of Hadith as Islamic law or the second reference for Muslims after the Qur'an.

**Keywords**: *The authenticity of Hadits, Hermeneutics of Hadits*

**A. Introduction**

 Hadith is the second source of law for Muslims. Therefore, hadith has a very important position and role in Islam. In relation to the Qur'an, Hadith has 3 main functions as follows: 1). as bayan ta'kid / taqrir to the provisions of the laws in the Qur'an. 2) as a parrot of interpretation of the mujmal laws contained in the al-Qur'an and 3) as a bayan tasyri for everything that has no law in the al-Qur'an. The existence of the hadith of the prophet is very important in Islam. Therefore, some researches related to hadith have been carried out by Muslims (muhadditsin) and non-Muslims, who are better known as western orientalists, namely western non-Muslims who study Islam.

They have doubts about the validity of the hadith as a basis for arguing and the second Islamic legal proposition after the Qur'an.

The orientalists have studied and focused their research on hadith. Whereas previously they were only interested in conducting research and studies on Islamic material in general and not specifically on hadith, such as literature and Islamic history material. Goldziher is an orientalist who is very dangerous for Islam because he always criticizes the authenticity of hadith according to his lust and narrow perspective on Islam. The culmination of the attack on hadith as the second Islamic law was when Goldziher succeeded in writing the book Muhammadenische Studien (Islamic Studies) which contained various criticisms of hadith in the 19th century AD. According to Mustafa Al-Siba'i, why Goldziher was considered the most dangerous orientalist because he focuses on studying and researching hadith, to weaken the position of hadith as the second source of Islam by always criticizing its authenticity and weakening its position, especially hadiths related to Islamic law.

This article discusses some of the thoughts of Mustafa Al-Siba'i as a warrior figure for the authenticity of Hadith, especially in countering various arguments from orientalists who doubted the authenticity of hadith after the death of Rasulullah and also in countering the arguments of a liberal figure, Ahmad Amin. In this article, the author uses the library research method by using text analytical studies.

## **B. Literature Review**

Research from Sultan Syarif Riau State Islamic University, entitled Biography and Work of Mustafa Al-Siba'i and Fatema Mernissi, pp. 15-43, discusses the life history of Mustafa Al-Siba'i, his participation in the resistance of the French and Syrian invaders, Musthafa's involvement Al-Siba'i in the Muslim Brotherhood, his productive years and his works until his death. Uniquely, during his illness, Mustafa Al-Siba'i who was full of difficulties was scientifically the most productive period in his life span. Mustafa Al-Siba'i has extensive experience in the world of writing. A-Siba'i is a scholar scholar and expert in jurisprudence mujtahid. He mastered Islamic jurisprudence from reliable sources, studied the problems of the times that continued to develop, and made an analogy with the laws that have a foothold in the Al-Quran, Sunnah, and ijma' salaf scholars.

Research by Muhammad Arwani Rofi'i, entitled Mustafa Al-Siba'i and His Critique of Orientalist Views on Hadith and Sunnah of the Prophet, Kabilah: Journal of Social Community Print-ISSN: 2502-9649 Online-ISSN: 2503-3603 Nationally Accredited Decree No. .14/E/KPT/2019 Vol. 4 No.1 June 2019, pp. 90-107, discusses the research on the Prophet's hadith and the difference in views of the majority of scholars regarding the Prophet's hadith, some of them are of the view that the sunnah or hadith are actually mostly invalid, then doubt the authenticity of the hadith as the Prophet's words . According to them, hadith is only the result of the interaction of various schools that have emerged recently in the Islamic community. This article contains the rebuttal of Al-Siba'i against some of the arguments stated by the orientalists.

Nurul Hakim's research, entitled Philosophical Perspectives of Islamic Law and Orientalist Thought towards Sunnah, EduTech Journal Vol. 5 No.1 March 2019 ISSN: 2442-6024 e-ISSN: 2442-7063 pp 45-56, discusses the Qur'an and Sunah as sources of law in Islam that have a relationship with each other. The Qur'an and the Sunah have a very close correlation. But in this regard, orientalists doubt the authenticity of the sunnah as the main source of law in Islam. Orientalists argue that the bookkeeping of the hadith, which was carried out long after the Prophet Muhammad saw his death, is very questionable for the authenticity of the hadith. The orientalists think that the sunnah is only an Arab tradition so it is impossible to make it a source of Islamic law (Hakim, 2019).

**C. Methodology**

 The method applied was the library research method, which collects data by examining various sources both from books and from various national and international journals originating from journal bases including Google Scholar, Springer. Taylor and Francis Journal. These data are then analyzed using analytical induction

**D.** **Results and Discussion**

A. Biography and Works of Mustafa Al-Siba'i

Born in the city of Homs, Syria, Al-Siba'I with his full name musthafa Bin Husni Abu Hasan Al-Siba'I, in 1915 AD / 1333 H is a descendant of a family of scientists. His father and grandfather were in charge of the sermon at the magnificent mosque in Homs. His father often invited Al-Siba'i to attend science assemblies with the great scholars of Homs. During his life Al-Siba'i spent part of his time studying and preaching (Muhin, 2012).

Al-Siba'i also actively participated in fighting the French invaders in Syria until he was arrested and imprisoned for the first time by the French government in 1931 for spreading anti-French political leaflets in Homs. Furthermore, because of his courage in giving speeches against French politics and colonialism, he was imprisoned for the second time (Fikri, 2015).

In 1933 Mustafa Al-Siba'i studied at al-Azhar Egypt and was active with the Egyptian Muslim Brotherhood to carry out demonstrations against British colonialism in 1941 so in prison again this time by the Egyptian government for 3 months, but on the instructions of the British and transferred to Palestine and imprisoned there for 4 months. Only then was he released on bail (Rofi’i, 2019).

His struggle in Syria is to fight and fight against moral decay in society and to foster people to follow the straight and true path of Islam in accordance with the Manhaj of the Muslim Brotherhood, which is considered competent in galvanizing and fostering Muslim society both as individuals and as members of the family and society, and the government. Islam with Islamic law. Al-Siba'I tries to include the content of the Islamic Education curriculum with tarbiyah Islamiyah material (Farida, 2015).

On Saturday 20 Jamadil Awal 1384 or October 3, 1964, Mustafa Al-Siba'i died. Of course this is a deep sorrow for Muslims who feel lost. Even though Al-Siba'i has died, his spirit and thoughts continue to be engraved and engraved among Muslims. Among them is the pearl of wisdom from Mustafa As-Sibai that, "This life needs to be rich with great works and short dreams."

**Mustafa Al-Siba'i . Educational Background and Socio-Political Network**

In 1955 the Faculty of Sharia at the Syrian University was opened where Al-Siba'i became dean for the first time. During his time as dean, he was the head of the team for compiling the encyclopedia of Islamic jurisprudence with the compilers or writers who were scholars from around the world. This encyclopedia has a new and contextual format following the times. Solving the problems of the people in accordance with the times and based on the Qur'an, hadith, fiqh of the Salaf scholars, and the ijtihad of contemporary scholars (Muhin, 2012).

In 1949, Mustafa Al-Siba'i was elected by Damascus as their representative in the constituent assembly. he is a sympathetic member of the people's parliament and is very prominent because he often expresses the hopes and sufferings of the people, becomes the mouthpiece of the people's voice, places the interests of the people above personal interests. Defender of truth and fight falsehood bravely without compromise. He was subsequently elected as vice chairman of the board and was a prominent member of the legislative committee. He is a figure who is more concerned with the fate of the people, fights for the people, and lives to solve various problems of the people so that he refuses to enter the government parliament. In parliament, he is a member of the 9-member parliamentary legislature commission that writes draft laws (Rofi’i, 2019).

In 1950 Mustafa Al-Siba'i succeeded in becoming a professor at the Faculty of Law at the Syrian University, and in the same year he succeeded in strengthening the character of Islam and distancing the secular character of the primary laws of the 1950s legislation. He was a defender of the Koran in the courtroom. parliament and did not hesitate to lead demonstrations for laws that are compatible with Islam. Then together with representatives from all corners of the Islamic world, he attended the general Islamic congress in Pakistan in 1951(Turmudi, 2017).

In 1956, the Islamic Conference in Damascus was held. Also this year, Mustafa Al-Siba'i visited universities in the West and reviewed the Islamic studies curriculum there as a delegation from Syrian universities. The countries he visited were Italy, England, Ireland, Belgium, Netherlands, Denmark, Norway, Sweden, Poland, Germany, Switzerland and France. He met with the orientalists, discussed their erroneous opinions about Islam either scientifically or historically and corrected them. In 1957, Mustafa AL-Siba'i received an invitation from Moscow University to travel to Russia. Most of the universities in Russia in the area he visited, lecturers of eastern studies, history, and social studies, he met and he discussed, their opinions and claims about Islam and the Muslims were wrong, he denied and dismissed.

**Hadith hermeneutics**

Hermeneutics is a method used to understand and interpret texts. It takes a set of approaches and methods such as philosophy of theology, semantics, philosophy, anthropology, in hermeneutics and discourse analysis. Born and developed in the western Christian world, hermeneutics has expanded in the Eastern Islamic world. Different meanings emphasize different meanings. This is due to the different concentration of the reviewers. There are three points of hermeneutics in the interpretation of hadith.

1) Interpretation from within the text (Meaning Within The Text). This interpretation is called theoretical hermeneutics. In this case the interpretation is carried out through two approaches as offered by Fredrich Schleiermacher (1768-1834). Namely with the approach of objective historical reconstruction and subjective historical reconstruction.

2). Interpretation of things around the text (Meaning Behind The Text). This interpretation focuses or focuses on the actions or behavior of the interpreter or commentator in interpreting a text, so it does not focus on the correct and objective meaning of the text anymore. There are two different schools of hermeneutics, namely intentional hermeneutics and gadamerian hermeneutics. Intentionalism holds the view that in a text it already has meaning from the compilers of the text, then it remains to be interpreted by the interpreter. Meanwhile, according to Gadamerian, the text does not yet have a meaning, so that meaning must be searched for, constructed and reconstructed by the interpreter which is of course in accordance with the context in interpreting the verse. Thus the meaning of the text is not static but develops according to who the reader is, and the time in interpreting it. The attainment of truth is not through the method but through the dialectic between the interpreter and the text which is commonly referred to as the hermeneutic circle.

Abū Zayd stated that in the interpretation of hermeneutics in a sacred text, there is meaning and significance. The meaning is always fixed and historical, so that the internal-linguistic and socio-cultural context at the time of the emergence of the text must be well understood. Meanwhile, significance is the result of different readings/changes from the reader/interpreter with the period of formation of the text so that the form is dynamic. Then the meaning is expanded to search for its significance.

In this case, the text of the hadith always develops according to the social-culture of the interpreter. Therefore, its nature is not only consumptive, but there is always a productivity of further meaning. In the meaning behind the text, the science of hadith recognizes the tradition of kdot sanad hadith. Sanad serves to 'prove' the historical process of the occurrence of hadith. The quality of hadith sanad is measured by the level of intellectuality, habits, hobbies and others individually (Djazuli, 2012).

Thus, according to the social culture of the interpreter of hadith texts, it always develops so that there is further productivity. The tradition of hadith criticism is known in interpretation. The historical process of the occurrence of hadith is evidenced by the sanad. To measure the quality of hadith sanad, the quality or not is based on the favorite habits of the interpreter's individual intellect, namely the religious integrity of behavior, daily understanding of aqidah and politics, religious perception, behavior in daily life, strength and intelligence in the process of transmitting hadith (Hairillah, 2015).

3) Interpretation of “Against” the Text (Meaning in Front of the Text)

The understanding of hadith is determined by the social interests that infiltrate the interpreter's power or the power of the interpreter. Thus, the hermeneutic text of hadith becomes antagonistic because in the interpretation he "suspects from the beginning that it was compiled so that from the beginning it is possible to examine how the messages in the organized hadith text are understood and used while looking for the essence of the Islamic teachings. Thus the hadith is not considered only as a text arrangement. only, but the content of its literal meaning is trying to be explored from the cultural context.

Hermeneutics tries to explore meaning by considering the horizons (horizons) that surround a hadith text, namely the linguistic horizon of the text (linguistic and social), the initiator (the capacity of the Prophet), and the reader (mukhārrij al-ḥadiṡ and mufassir). Understanding or interpretation then becomes the activity of reconstructing and reproducing the meaning of hadith contextually. The contextualization of this hadith does feel complicated because of the long time gap between the time of the Prophet and the collectors of hadith, as well as the differences in patterns and schools of thought. Therefore, contextualization of hadith needs to be directed at criticizing historical sources with the target of seeking certainty regarding the truth of the recorded information, especially the study of the situation when the hadith was "presented", both in the context of the causes of the arrival of the hadith (asbāb al-wurūd), the appearance of the hadith text and its context. the sanad (takhrij al-adī), the codification of hadith (tadwīn al-adī), to the interpretation of hadith (Fikri, 2015).

In other words, the historical approach needs to be prioritized in the interpretation of meaning in front of the text because the emergence of hadith cannot be separated from historical settings(Mu’min, 2016).

Borrowing the theory of double movements / Fazlur Rahman's dual movement, which distinguishes the hermeneutics of religious texts into two movements, namely from "the present situation to the time the Qur'an/hadith were revealed, and back to the present when the religious texts were applied". The "first movement" of the two movements above, is divided into two steps; First, we must understand that hadith is the answer to a historical problem or situation. Readings on special situations when Islam was present in the city of Mecca, Arabia must be done before specific texts in the perspective of macro situations within the boundaries of religion, customs, culture, society, and even life are thoroughly studied. Second, the specific answers are generalized and stated as statements that have a general moral-social purpose that can be extracted from specific texts in terms of socio-historical and rational-logical background.

Meanwhile, for the second movement, it must be carried out from this general view to a specific or specific view which at the present time must be formulated and also realized. That is, teachings that are still general in nature must be united in a concrete socio-historical context in the present. Therefore, a careful study of the current situation and analysis of its various component elements is needed, so that the current situation and conditions can be assessed and changed appropriately to the extent necessary, and new priorities can be determined so that hadith values ​​can be implemented effectively. new too.

 **Allegations of Falsification of Hadith by Orientalists**

The goal of orientalism to study Arabic and Islam is the goal of orientalists who want to learn about the hadith or sunnah of the apostle and criticize Mustafa as Sibai. This view always develops into the learning of all religious realms in the east, both in habituation, culture and geographical location and various teachings. Factors that cause orientalists to study about the East include trade factors, political factors, science, colonialism or even religious factors.

There are several impetus for the attack on the cross to the Islamic state, among them the first is the religious impulse which is driven by the fanaticism of the church authorities. The second is the political impetus of colonialism carried out by leaders in the European region who provide news about Islamic countries being able to live in prosperity. These countries are mainly in countries such as Palestine, Syria, Jordan, and Lebanon. Therefore, their leaders delegate to learn about the population or the beliefs of their people, so that they are better able to prepare for the process of attacking the Muslim population through the field of culture, as well as thinking. related to Islam.

The orientalist views see Islam from the bad side, both in religious conditions and institutionally, even the ulama figures in Islamic circles give negative images of the context of life in Islamic society. This becomes an easy target for orientalists to show that Islam is imaged as a society whose characters like to carry out killings unilaterally. Likewise in terms of how to illustrate about the Islamic world they give a bad picture, giving a negative image of the habits of the Islamic community. Likewise, Islamic communities are punished by giving negative values ​​in their respective countries as well as on the side of understanding religious texts that are understood fanatically and domination of lust.

For orientalists, their goal is to give a distorted view of religious texts that are deliberately researched, to provide a form of description of legal sources that are judged to be in accordance with their interests, for example, the problem of the historical hadith of the Prophet from the moral books that provide research on sharia. or problems in the book and so on. Therefore, the desired target for the orientalists is at least three parts. The first is its scientific purpose which provides scope in various main things, for example, is to give doubts about the validity or effort

The treatise of the prophet Muhammad as the main and first source of God's law and provides denial of the Koran as a heavenly book. Therefore, Islam is as if there is no religion revealed by Allah, but on the other hand the validity of the hadith from the Prophet is questioned and doubted.

A form of doubt about Islamic jurisprudence is raised, both in terms of skills in Arabic language skills, and its influence on a form of scientific development. The main goal of a real political order is to cover important things, including giving Muslims a movement for their religion and scriptures and even sharia or fiqh. Therefore, doubting the existence of others on the heritage consists of its own historical culture which is imaged as the influence of Roman culture.

Other forms of weakening the faith of other Muslims are by distrusting the axis of Islam, as well as weakening the ties of brotherhood among Muslims (Hairillah, 2015). As for Goldziher's opinion on the sunnah, he considers that most of the hadiths are not authentic, so that the originality of the hadith is questioned by the prophet Muhammad. He stated that the hadith is more as a result of a process of interaction of various understandings and beliefs which then thrives in the midst of Islamic society. In his historical process he also confirmed that the majority of hadiths were only the development of religion, social and political conditions or the development of Islamic society in the early and second centuries. Thus, Goldziher pointed out that doubts that the Umayyads were a group that always prioritized worldly issues solely with the aim of conquering their colonized cities.

To respond to this slanted accusation from the orientalists, one of the answers is that the lies committed by the orientalists against the Umayyad government is that Ibn Sa'ad narrates in his Tabaqah book about the worship of 'Abd al-Malik which has a level of piety. Before becoming the caliph, he was given the nickname hamamah al mosque, this is because he was considered to have great worship to the point that Ibn Umar asked the question "what do you think if we are asked by the companions of the Prophet to whom we ask, then ask this young man, namely Abdul Malik". Therefore, when he was crowned the leader of the caliphate, he gave a reading of the Koran with a very small light. On the other hand, the caliph Walid Bin Abdul Malik at that time did not build many famous mosques, so that now and the other caliphs also have a mahabbah for this worship, except for Yazid, Muawiyah, who was declared to have deviated a lot from the order of Islamic sharia law (Maimun, 2015).

The ulama figures in the city of Medina, in Goldziher's view were those who initiated the movement to falsify hadith to support the Umayyads. To counter this view, then in fact the scholars in Medina did they all agree or not? or even Muslims in the city of Medina?, then what about the ulama figures who are in other cities such as Egypt, Basra, Kufa, Damascus, Mecca, are there no scholars? In this context, Mecca is famous for Ata', Tawus, Mujahid and Amru bin Dinar, Ibn Juraij, Ibn Uyainah.

In Kufa there are 'Alqamah, al-Aswad, 'Amru ibn Sharahbil, Masruq ibn al-Ajda', and so on, in Sham there are Abu Idris al-Khaulany, Qubaisah, Sulaiman ibn Habib, and so on. In Egypt there is Yazid ibn Abi Habib, Bukair ibn Abdillah al-Laith ibn Sa'ad, and so on. These scholars also lived during the Umayyad caliphate whether they were also involved in the process of importing hadith along with the scholars of Medina then where they carried it out.

If then the answer is that they do not participate in the process of importing the hadith, then why did they choose to remain silent towards the scholars of Medina who entered the hadith and where then can we get these historical books. In fact, we only get the fact that the hadith of the residents of the Hijaz city is ashabul hadith and has a strong degree (Muhin, 2012).

On the other hand, Goldziher also gave oblique accusations against scholars who deliberately made hadiths for the purpose of misleading or keeping people away from religion and practicing evil. The orientalists can actually be seen as individuals who do not get the guidance of Allah, so when they lie, the result of lying is that they assume that there are more people, and the feeling for a person with a deceitful mentality will assume that everyone is also doing bad things.

At the next level, when accusations are skewed against falsified hadiths to maintain religious authority or turn away from words or images about scholars who make fake hadiths in order to give praise to the ahlul bait. Some of the companions of the Prophet, such as Abu Bakr Umar or Uthman, Aisyah gave praise to the companions of the Prophet in the Koran. For the other Companions Allah praises the Companions in the holy book, in contrast to the Shia who add to the dynamics of making false hadiths. On the other hand, there are also ahlul-bait problems which have an emotive impact on the Umayyads and their groups, even though they have long provided an explanation for the falsity of the hadith, the Medina scholars who falsified the hadith, but they still provide an explanation for the falsehood of the hadith.

 Goldziher gave a slanted accusation that the process of examining hadith was not only carried out by religious leaders at that time, but also by government officials during the Umayyad era. This kind of accusation is just slander, because socially speaking there is no history that explains the Umayyad government who carried out the process of falsifying hadith to support their opinions. Previous scholars already have a tradition that shows that they do not have the habit of writing hadith, except with the sanad, so that in the sunnah books you can find a lot of authentic hadiths that have a chain and there is no hadith from thousands of hadiths that provide an explanation in the sanad of the existence of Abdul Malik. or Yazid or Al Walid or one of their workers, namely Al hajj and Khalid bin Abdillah Al Qussary (Maimun, 2015).

Goldziher has a slanted view of the existence of disputes in politics and even ideology that is impossible when it is not based on hadiths that have good sanad strength. This is a proof that the Umayyad Caliphate had encouraged the invitation to falsify the hadith. In this context, the answer is that they certainly do not consider the existence of disputes or differences that exist, because the process of falsifying hadith is the result of the schools of thought? They feel that the dispute is due to the process of forgery, even though the ulama figures provide the reason for the hadith dispute is because the actions taken have two ways, which means that they are both allowed to be carried out only in different ways.

In certain contexts, one riwayah can be seen in the diversity of different conditions by the Companions, so that the implementation such as the Prophet's Witr prayer is carried out with odd numbers, namely 11 rak'ahs or 9 or 7 rak'ahs so that the dispute over the syabab's sum of prayers is due to seeing the Messenger of Allah, namely disputes. the other at the time of the Prophet who performed the pilgrimage, whether Qiron, Mufrad or Tamattu'.

Therefore, the difference between the Companions on the hadith conveyed by the Prophet is a matter of hearing whether it has been replaced or not. And the orientalists gave oblique accusations to Muawiyah who took part in the process of falsifying the hadith. This is based on what was conveyed by Muawiyah to al-Mughirah Ibn Shu'bah. He was of the view that Muawiyah's words contained hadiths from the Umayyads who opposed Ali.

 Goldziher also believes that the Umayyads also worked on the figure of Imam Zuhri who falsified hadith. Based on these accusations, it can actually be answered that their purpose of attacking was with the aim of destroying one of the sunnahs which was also practiced by Abu Hurairah from among the Companions. They are more supportive of the tabi'in, so that if the sunnah can be removed, then the sunnah will be destroyed. And factually, it can be seen that many of Golziher's accusations were made against Imam az-Zuhri, even though it can be seen in his history that no one accused az-Zuhri with slanted accusations, because he is known as a person who is trustworthy and honest in narrating hadith (Rofi’i, 2019).

In Goldziher's view, the relationship between az-Zuhry and the Umayyad caliphate was the reason for the Umayyads who had employed az-Zuhri to include hadith in accordance with the interests of their passions. This accusation is actually not sufficiently grounded because if we do not know enough about the relationship between an honest and trustworthy person and the caliphs of the Umayyad dynasty as a sign that they have become his work.

On the other hand, in the past the scholars also had good relations with the previous caliphs or kings without giving influence to the kings against the ulama and also what happens to Imam Zuhri if he has a relationship with the kings or caliphs whose reasons are not strong enough to accuse him of working relationships with religious mandates or even his wisdom.

 Orientalists also charged that Abdul al-Malik helped build the Dome of the Shakhrah which turned the inhabitants of Sham and Iraq during the pilgrimage from the Ka'bah to Cuba. There is a false hadith made by Al Zuhri that is not to multiply the trip except the 3 mosques, namely the Haram Mosque, the Prophet's Mosque and the Al Aqsa Mosque. This kind of accusation is considered odd for several reasons, including historians who do not argue that it was Al Walid Ibn Abdul Malik who helped build the Dome of Asy's Shakhrah. This is as conveyed by Ibn as Sakir, at Tabary, Ibn Al Athir, Ibn Khaldun, Kathir and others.

 Even if it was Abdul Malik who built it, of course, historians would also provide information on that history. The text which is used as the basis by Goldziher is a fatal mistake because the process of building during the pilgrimage is an act of kufr alone. Even though Abdul Malik is famously dubbed as the hamamah al-masjid, which is a person who worships a lot (Hakim, 2019).

 The orientalists who commit this lie have two things first, they think that knowledge of hadith is only seen from the outside and most of the falsified hadith can be found in hadiths that appear to be good on the sanad side. What knowledge is their ability to claim that many false hadiths are good sanad? Then how do the scholars disagree on the issue of the hadith on Sunday, for example? whether it is qothi (confident) or dzonny (prejudice), but there is no hadith that is stated as authentic hadith. The hadith that is used as evidence can be criticized by the scholars and then they give the law as a false hadith. Goldziher also accused Abu Hurairah of lying in the hadith as based on Ibn Umar's critique of the important Kalb Al Zar'i hadith and this ultimately failed because Ibn Umar himself did not want to use the version of the hadith narrated by Abu Hurairah. Thing

Likewise, it also shows that Ibn Umar did not accuse Abu Hurairah of lying, but agreed that Abu Hurairah applied the complete version because of the ownership of the garden, so that Abu Hurairah was judged to be stronger in his memorization. Orientalists also accuse the scholars of not having sufficient verbal narrations when they prescribe the rules in fiqh, but they make books or written sheets which are considered the wishes of the Prophet, the proof is that there is a problem of meaning in shodaqoh.

 There are many oblique accusations and even unwarranted accusations from orientalists that do not have a sufficient basis in history. This is because the basis of the written texts that emerged in the first and second centuries cannot be accepted by the scholars as Goldziher's accusation, for example, which does not provide accuracy, on the authenticity of the hadith, therefore the scholars give the law of these texts with falsity. as in Ibn's text there is a bah and a dinar as well as Abi ad-dunya Al Ashaj and other figures (Rofi’i, 2019). In this matter, Islam has challenges that are always present both internally and externally from outside Islam itself as well as the goldziher orientalists and their friends and students.

**Hermeneutic analysis of hadith from the perspective of As Siba'i**

According to Mustafa As-Siba'i, hadith occupies a high position in Islamic legislation and has been agreed upon by all Muslims to this day. It can be said that believing in hadith is part of accepting religion, this is revealed in a popular atsar, "Indeed the science of hadith is religion, so check from whom you took your religion." It is explained in Atsar about two important things, namely a very high assessment of the hadith, so that accepting and justifying it is a must in faith. There needs to be a correct and standardized method in assessing and researching the truth of hadith.

Based on the need for a valid and standard method in assessing hadith, it shows the seriousness of Muslims in preserving it as the main source of religious teachings. This can also be seen from the seriousness of the friends in getting and maintain the purity of the hadith. The companions were enthusiastic in following everything they saw and heard from the Messenger of Allah. They were determined to record the sunnah of the Prophet Muhammad. Therefore, there were some of them who took turns following the assemblies of knowledge that were carried out by the Messenger of Allah.Those who were unable to attend the Prophet's knowledge assembly could obtain information through other companions who accompanied the Prophet. They do it alternately and continuously. Furthermore, the tradition carried out by these companions was then continued by the tabi'in, namely the generation after the companions and continued to the next generation so that in the end it can be said that efforts to maintain the purity of hadith never stop. However, there is so much historical evidence regarding efforts to maintain the purity of the hadith, there are still people or groups who question its authenticity.

The thought of Mustafa As-Siba'i believes in the truth of the purity of the hadith which was maintained at the time of the Prophet Muhammad. From a historical point of view, it is certain that there was never any falsification of hadith when the Prophet Muhammad was still alive, because he was surrounded by very honest friends. There have been doubts among some people that the hadith which reads:

من كذب علا متعمدا فليتبوأ مقعده من النار (رواه البخاري و مسلم والترمذي)

If examined in quantitative aspects, the hadith is included in the category of hadith ahad. If indeed the asbab al-wurud hadith is as suspected, then the transmission will be mutawatir, because forgery is something very evil. According to Mustafa As-Siba'i, the hadith does not have a strong historical sanad backing and there is also no asbab al-wurud as it can be read in various authentic books (Turmudi, 2017).

In addition to the historical argument, Mustafa As-Siba'i expresses his analysis of the matan hadith by stating that the hadith is part of the Prophet's warning to his companions to be careful in telling things that come from him and stay away from lies against him related to matters which he himself did not say. In contrast to Ahmad Amin, who argues that the beginning of the falsification of hadith already exists

when the Prophet Muhammad was still alive. He argues with a hadith which reads: من كذب علا متعمدا فليتبوأ مقعده من النار (رواه البخاري و مسلم والترمذي)

It is highly suspected that there has been a falsification of hadith during the time of the Prophet Muhammad, or in other words that the asbab al-wurud hadith is an explanation of the events of hadith falsification that occurred during the time of the Prophet Muhammad. This view is supported by several reasons, such as because the hadith in the first period had not been recorded in a separate book. Then, it still includes only narrations based on memory and for the reason that it is difficult to compile everything that has been said and done by the Messenger of Allah for 23 years. Ahmad Amin concludes that there are groups who dare to put down the hadiths that are based on the Messenger of Allah by lying (Hairillah, 2015).

**1) Bookkeeping (Codification) Hadith**

Hadith codification is an effort, collection, and bookkeeping of hadith in one book or manuscript. Mustafa As-Siba'i is of the opinion that there is no difference of opinion among the biographers of the Prophet and the narrators of hadith and the companions, that the Qur'an received special attention from the Messenger of Allah, so that it was preserved by rote and written in sheets. , palm fronds, and stone slabs. It became natural that when the Prophet Muhammad died, the Qur'an remained intact and orderly, nothing was lacking, except that it had not been put together in one manuscript. Actually there is no difference of opinion that the hadith or sunnah have not been officially recorded like the Qur'an.

In a quote by M. Erfan Soebahar, according to Mustafa As-Siba'i there are three reasons that the Messenger of Allah for 23 years with his companions wrote down his words, deeds and associations in full in the manuscripts and the sheets were difficult to do because of the location problem. This required the presence of many people (friends), while at that time there were very few people who could write. Then, the majority of Arabs relied on their memorization to memory, while at that time the Companions were still concentrated on memorizing the Qur'an.

Furthermore, there is concern about the mixing of the Qur'an with the hadiths that are very much contextual. So, this does not mean that there has never been a hadith writing

unofficially. There is a number of evidences shown by As-Siba'i regarding the recording of hadith at the time of the Prophet Muhammad, namely that he once wrote a letter and sent it to the kings of the Arabian Peninsula, the contents of which were calls for embracing Islam. Then Imam Ahmad and al-Baihaqi narrated from Abu Hurairah that he said: "There is no one who knows more about the hadith of the Prophet than I except 'Abdullah bin 'Amr bin 'Ash, because he organizes what he hears from the Prophet and I do not record. ”

The companion of the Prophet who is also his son-in-law Sayyidina Ali ra is certain to have a sheet in which the diyat (civil) laws are written. The Prophet also wrote a letter to the officer containing the provisions for zakat on camels and sheep (Fikri, 2015). Thus some authentic evidence that Mustafa As-Siba'i put forward to strengthen his opinion which states that the recording of hadith has been done since the Prophet was still alive, although not in its entirety (Hairillah, 2015). It can be understood that hadith is a verbalization of sunnah or prophetic traditions in the form of words, actions or provisions of the Prophet Muhammad which was then followed by the companions. This is in line with Amin's view regarding the bookkeeping of hadith, that at the time of the Prophet Muhammad SAW had not been recorded as the Qur'an, and we know that the Prophet Muhammad appointed several revelation writers who recorded the verses of the Qur'an at the time it was revealed, but he does not specify a person to record anything he says other than the Qur'an (Maimun, 2015). This statement became the starting point of Amin's criticism. He emphasized that the bookkeeping of hadith was not yet popular at the time of the Prophet Muhammad and there were no rules that were used as guidelines such as those that apply to the bookkeeping of the Qur'an, in other words that the transmission of hadith uses the memory method and not by recording. In strengthening his argument, Amin quotes the following hadith:

"Don't all of you write (something) from me. Whoever writes from me (something) other than the Qur'an, let him erase it. And say about me while this is okay, and whoever deliberately

lie about myself then let him take his seat in hell (HR. Muslim from Abu Sa'id al-Khudri)."

2) Friends Credibility

This credibility is meant to assess the credibility of narrators who have moral-spiritual integrity and high intelligence. The meaning of friend here is the companion of the Messenger of Allah who narrated the hadith from him. This friend is someone who has mingled with the Messenger of Allah or saw him, believed in him, and died in a state of Islam. Responding to whether there is an opportunity for criticism of the credibility of the companions of the prophet, Mustafa As-Siba'i argues that there is no room for criticism in the companions of the prophet, as has been agreed by the tabi'in and generations after it and all scholars of hadith critics. They argue that the friends have high credibility and are free from lies and even forgeries (Muhin, 2012). Mustafa As-Siba'i's view differs from that of Ahmad Amin who states that not all critical scholars agree that the companions of the prophet are free from criticism of lies and forgeries. According to him, the critics of hadith treat the Companions like any other human being, who has the possibility of finding lies and falsehood in the Companions. The companions themselves in their time criticized each other (examined) the truth of one another. Ahmad Amin's statement is supported by several pieces of evidence, such as Bin 'Abbas' criticism of Abu Hurairah. The companions of this prophet when they hear a hadith narration, they ask the narrator of the hadith to prove its truth. The first evidence, Ahmad Amin wants to explain that Bin 'Abbas and Aisyah's criticism of Abu Hurairah about the truth of the hadith which reads, "Whoever brings (lifts) the body, then let him perform ablution (Hakim, 2019)." Bin 'Abbas' critical attitude is that he does not want to accept the hadith due to differences in understanding. According to him, the hadith has the meaning that it does not require us to perform ablution after lifting dry wood. This is what Ahmad Amin understood, that Bin 'Abbas doubted the truth of the hadith

narrated by Abu Hurairah. In another sense, he also questioned the level of justice of a friend like Abu Hurairah. Then, the demand for the presence of witnesses before accepting the hadith does apply among the companions of the Prophet Muhammad, as Abu Bakr did to al-Mughirah. Ahmad Amin understood it textually, that according to him the request for testimony was an indication that Abu Bakr did not believe in al-Mughirah. Even though it has become a habit that is always held when receiving hadith. This precautionary attitude also aims to educate Muslims to always look for evidence for the authenticity of hadith (Rofi’i, 2019).

**3) Theory of Ta'dil and Tajrih in Sanad Research**

The definition of Ta'dil in the term 'ulum al-hadith has the meaning of an assessment of the quality, credibility or level of justice of the hadith narrators. It can be said to be fair or have high credibility if in the narrator's personality there are integrated aspects of spirituality, morals, and high intelligence. If so, then the treatment is acceptable. As for al-Jarh, its original meaning revolves around the desire to seek reproach, injury, with the aim of saving, and not based on hatred, revenge, or sentimentality.

In the context of hadith, it can be said that al-Jarh is done to save the hadith from something that pollutes it, so that something that is injured or reproached results in low credibility or the level of justice of the hadith narrators. The highlighted credibility of the hadith narrators are matters relating to spirituality, morals, and intelligence. If these aspects cannot be fulfilled by the narrator, then the qualification has low credibility and results in the narration being rejected and even considered weak (Alhadi, 2014).

In this case, Mustafa As-Siba'i said that Ta'dil and al-Jarh's assessment of a narrator must be based on objective knowledge about the condition of a narrator. If a narrator is honest, has faith, and has a strong memorization power, then the narrator can be said to be fair. On the other hand, if a narrator is known for his lies, ungodliness, and low memorization, then the narrator can be said to be flawed. Subjectivity motivated by differences in mazhab can not be used as an excuse to ta'dil or harass someone. Ahmad Amin argues that Ta'dil and al-Jarh's assessment of a narrator is more motivated by differences in schools of thought (Madjid, 1991) .

The Ahlussunah group did al-Jarh against many narrators with Shia backgrounds. On the other hand, the Shia group performs al-Jarh on narrators with a Sunni background. Thus, the Ta'dil and al-Jarh traditions carried out by hadith critic scholars are the impact of differences in schools and even politics so that what comes to the surface is the subjectivity of critics. From the description of the views of Mustafa As-Siba'i and Ahmad Amin, it is very clear that the difference is in the background or motivation of a hadith critic in doing Ta'dil and al-Jarh to the narrators (Mu’min, 2016)(Fikri, 2015).

Mustafa As-Siba'i argues that the assessment of Ta'dil and al-Jarh carried out by hadith critic scholars is motivated by the desire to find the level of truth and defects of the narrator which can then be used as a basis for accepting or rejecting a narration. As for Ahmad Amin's view, the differences in schools or politics behind Ta'dil and al-Jarh. According to Mustafa al-Siba'i's view, he has generated the different schools of thought into the discussion of Ta'dil and al-Jarh. Whereas what makes the basis for assessing justice and the weaknesses of the hadith narrators is not solely based on the differences in these schools of thought. However, there are doubts about the truth or level of trustworthiness of the narrators from all aspects (Maimun, 2015).

**Conclusion**

As-Siba'i is an extraordinary ulama' and has many monumental works and is an activist who has an extraordinary struggle for fighting the invaders and preaching Islam.In the course of his life he struggled to purify Hadith or maintain the authenticity of hadith from orientalist figures and liberal ulama figures who doubted the purity of hadith as the second law after the Qur'an.

This struggle was carried out by writing monumental works such as Assunah wamakanatuha to be read by the world about his extraordinary thoughts to maintain the purity of the Prophet's hadith. In his works, various orientalist opinions that corner Islam and doubt the authenticity of discounter hadith logically, systematically and clearly so that they can reaffirm the beliefs of some Muslims who may be torn to the purity of the Prophet's Hadith as a basis for Islamic law and a reference in behavior in life apart from Al -The Qur'an, which was more or less influenced by the dangerous thoughts of these orientalists and liberal figures.

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