



The Study of Hadith in the Philosophy of Scientific Perspective

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Abstract. As part of Islamic studies, hadith studies have an important role, especially in ensuring the authenticity of hadith and providing a proportional understanding of hadith. Therefore, this article will focus on deciphering the study of hadith from the perspective of the philosophy of science. By using library data, from this article it can be concluded, firstly, ontologically the study of hadith leads to two materials, the sanad as the narrator's lineage and the matn. Second, in the epistemological aspect, the study of hadith focuses on the area of authenticity and quality of hadith as well as a proportional understanding of hadith. Third, the study of hadith has goals and values. The main goal is to ensure the authenticity of a hadith and its implementation and its value as a continuation of the study of hadith as an intellectual fact of scholars of hadith.

Keywords: Hadith · ontology · epistemology · axiology

1 Introduction

After the Qur'an, Hadith became an object of interest to Islamic scholars. The distinguishing factor of hadith with the Qur'an apart from its source, is the path of transmission. In terms of *fuqoha*, the Qur'an has the dimensions of *qath'iyatul wurud* and the hadith has the dimensions of *qath'iyah* and *dzanniyatul wurud*. This is because the majority of hadiths are partly narrated on ahad basis.i

The impact is that in the Qur'an there is no longer a study of the authenticity of its narration, in contrast to the hadith, which indeed studies the authenticity of its narration has an impact on the authenticity of a hadith. Or in simple language, is this hadith really from the prophet Muhammad saw?

Broadly speaking, Syuhudi Ismail stated that there are six factors why hadith need to be studied: (a) Prophetic hadith as a source of Islamic teachings; (b) Not all hadiths were written at the time of the Prophet; (c) There have been various falsifications of hadith; (d) The process of collecting hadith takes a long time; (e) A large number of books with various methods of arrangement; and (f) There is a significant narration of *hadith*.ii Apart from that, the subject of the study is not only limited to Muslim scholars, but also non-Muslim scholars (read: orientalists).iii Thus the study of hadith experiences

a dialectic of Islamic and Western scholarship which has an impact on the study of hadith that is multi-perspective.

Therefore, to map the study of *hadith*, researchers in this case will use the perspective of the philosophy of science which in a narrow sense means accommodating problems related to the inward relationships contained in science, namely those concerning the nature of scientific knowledge, and ways of seeking and achieve scientific knowledge.

2 Method

Researchers used qualitative research. This research intends to understand phenomena that is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods.

In this study, the author uses library research, namely research aimed at obtaining conceptions, theories, or doctrines, opinions or conceptual thoughts and previous research related to the object of this research.

3 Result and Discussion

A. *Ontology of Hadith*

Linguistically, ontology comes from the Greek, *on* or *otos*, which means existence or existence, and *logos* which means knowledge. In other words, ontology can simply be interpreted as a science that learns something according to its existence.

In the context of hadith science, the study of hadith ontology means that it will focus its discussion on the existential existence of hadith which cannot be separated from sanad and matan.

The sanad is the way of narration that can link the matan of hadith to the Prophet, and matan is something (the words of the Prophet) that ends the chain of sanad.^{iv} Or talk (*kalam*) or material that ends with the last sanad. Hadith studies are based on these two materials.^v The study of the sanad, borrowing the term *al- Adlabi*, is called *al-Naqd al-Khariji* and the study of matan is called *al-Naqd al-Dakhili*.

The position of the sanad in the transmission of hadith is very important, without the sanad a “news” declared from the Prophet, it is not called a hadith.

In relation to the importance of the position of the sanad, Muhammad bin Sirrin stated that, “Indeed the knowledge of hadith is religion; So watch from whom you take the religion.”^{vi} then Abdullah bin Mubarak (W.181 H/797 AD) stated that “Sanad is part of religion. If there were no chain of hadith, surely anyone would be free to say what he wanted.”^{vii}

The statement above contains two meanings: (a) In accepting or dealing with hadith, we must examine the narrators who are involved in the hadith sanad, and (b) the sanad is an important part in the narration, and therefore the position of the sanad is determined in a book of hadith.

As a series of hadith narrators, it has two important parts: (a) the names of the narrators involved in the narration of the relevant hadith, (b) the symbols of hadith narration used by the narrators concerned, or also called *shigat tahamul wal ada*.

As for the *matan hadith*, it is closely related to its *sanad*, both are an inseparable unit, their existence is determined by each other, both have an organic relationship in the transmission of hadith. The need for research on *matan hadith* is not only because the existence of *matan* cannot be separated from the *sanad*, but also because in the narration of the *matan* of hadith, there is a meaningful transmission. Even though the scholars of hadith experts have determined the conditions of *bilmakna* transmission. Not always these conditions can be fulfilled properly.

With the existence of narration in meaning, then for research on certain hadiths (other than hadiths about worship) the research target is generally not focused on the words in the *matan*, but enough on the content of the news in question. And if the subjects being studied contain certain religious teachings such as prayer, then the research must be word for word.

The existence of the narration of hadith in a meaningful way has led to research with a semantic approach that is not easy to do. However, this does not mean that hadith research using a language approach is not necessary. The use of a language approach in *matan* research will be very helpful for research activities related to the content of instructions from the subject of the hadith in question.

The difficulty of final research is caused by several factors, namely: (a) The existence of meaningful narration, (b) The reference used as an approach is not the same. (c) The background of the emergence of hadith clues is not always easy to know, (d) There is content of hadith instructions related to things that have a “supra rational” dimension, and (e) There is still a scarcity of books that specifically discuss the research on hadith.

B. *Epistemology of Hadith*

Epistemologically comes from the Greek, *episteme* means knowledge and *logos* means knowledge. In the context of the philosophy of science, epistemology examines and discusses the nature of science or the science of knowledge. By Muliadi, taking into account the various definitions of experts, it is concluded that epistemology is a part or branch of philosophy that studies and discusses the occurrence of knowledge, the source of knowledge, the origin of knowledge, limits, properties, methods and the truth of knowledge.

In this perspective, the hadith will be seen from a) how to gain knowledge about the authenticity of a hadith and b) determine the authenticity of the hadith, and c) understand the hadith. Operationally, Shuhudi Ismail divides it into two kinds of rules for researching the validity of the *sanad* of a hadith, namely the major rule and the minor rule. The rules for the validity of a *sanad* are all the conditions or criteria that must be met by a hadith that has a valid quality.^x All general terms or criteria are called major rules, while those that are specific or details of major rules are called minor rules. To examine the validity of the *sanad* and *matan hadith* can be understood through the meaning of authentic hadith. Quoting Ibn Salah, Shuhudi Ismail put forward this understanding.^{xi} As for authentic hadiths, they are hadiths that are continued in the chain (up to the Prophet), narrated by (narrators) who are just and *dhabith* until the end of the chain, (in the hadith) there are no irregularities (*syudzudz*) and no defects (*illat*) in the *sanad* and *matan*.

The definition of the term hadith above contains five criteria for the validity of the *sanad* and the *matan* of the hadith, which is then reduced by Shuhudi Ismail into three

parts: (a) the chain is continued to the Prophet, (b) the whole narration is 'adil and dhabith, (c) avoids shadz and illat.

The criteria or conditions mentioned in number one and number two relate to the sanad of hadith, while the conditions listed in number three relate to the sanad and matan of the hadith. The five elements were then referred to as the elements of the major rules of authenticity of the hadith sanad. Meanwhile, the elements of the minor rules of sanad are basically a derivation of the elements of the major rules, which include the following:

- (1) Continuing sanad, minor elements of serialized sanad include; (a) Muttashil, (b) Marfu'.
- (2) The narrator is fair, contains elements of minor rules; (a) Muslim, (b) Mukallaf, (c) Implementing religious provisions, and (d) Maintaining honor (muru'ah).
- (3) The narrator is dhabith, contains elements of minor rules, (a) Halal with good hadith narrated, (b) Able to properly convey what he memorized to others, (c) Avoiding Shudzdud, and (d) Avoiding Illat.

As mentioned above, that there are two kinds of elements that must be met by a matn with authentic quality, namely avoiding defects (illat). In other words, these two elements are the major rules of hadith research. The hadith scholars in determining the benchmarks for matan research (decreasing minor rules from majors) differ in opinion, thus because they seem to have difficulty in systematically formulating the minor rules of quality research.

Even so, there are minor rules that seem to be used as a reference in finding the validity of the matan hadith, in this context, Shuhudi Ismail.xiii Expressing the views of Salahuddin al-Adlabi as follows.

- (1) Does not contradict the instructions of the Qur'an;
- (2) Does not contradict the stronger hadith;
- (3) Does not conflict with common sense, senses, and history;
- (4) The arrangement of his statements shows the characteristics of the prophetic word.

Methods or ways of researching the validity of hadith sanad and hadith matan in the form of hadith research steps, according to the author's understanding of the book "Hadith Research Methodology as described by Shuhudi Ismail,XIV includes three main research steps, each of which has a separate section. Steps as a derivation of the three main methods, which consist of: First, doing *Takhrij al-hadith* (as a first step in hadith research activities) to find out; (a) The origin of the history of the hadith to be studied, (b) The entire history of the hadiths to be studied, (c) Whether or not there is a *martyr* or *muttabi* in the *sanad* to be studied. The method used is the *takhrij al-hadith* method; *bi al-lafdzi* and the *takhrij al-hadith bi al-maudhu'* method.xv Second, doing research on hadith *sanad*; The steps involved in this stage are:

- (1) Performing *I'tibar*, i.e. including other *sanad* for a certain hadith, in which the hadith appears to be only one narrator; and by including the other *sanad*, it will be known whether there is another narration or not for the *sanad* part of the said hadith. *I'tibar* is done to determine the *ghariban* of a hadith. This can be done by making a hadith scheme.

- (2) Examine the personality of the narrator and the method of transmission. Things to consider at this stage.
- (a) Take validity as a reference.
 - (b) Conduct research on the personal aspects of the narrator, including; narrator's personal quality and narrator's intellectual capacity.
 - (c) Issues around Al-Jarh wat-ta'dil. There are several theories that have been put forward by scholars in their field, which are important for research. First, At-Ta'dil Muqaddamun 'Ala Al-Jarh.

This theory is supported by a minority of hadith scholars, including An-Nasa'i (died 303H/915M). Second, *Al-Jarh Muqaddamun 'Ala Al-Ta'dil*. This theory is supported by the hadith scholars: fiqh scholars and ushul fiqh scholars. Third, *Idza Ta'aradha al-jaarh al-Mu'adilu fi al-Hukmu Li al-Mu'adli illa idza Tsubita al-Jarhu al-Mufassaru*. This theory is supported by the majority of hadith critics. Forth, *Idza Kana al-Jarhu Dha'ifan Fala Yuqbalu Jarhuhu Li al-Tsiqat*. Supporters of this theory are the majority of scholars who criticize hadith. The Last, *La Yuqbulu al-jarhu illa Ba'da al-Tsabuti Khasiyah al-Asyahi fi-il Majrukhin*. This theory is supported by the scholars of hadith scholars.

- (3) Research on the connection of the sanad, which includes:
- (a) Identification of the symbols of the method of transmission, the sanad of hadith in addition to containing the names of the narrators, also shows the method of transmission used by each narrator. The identification of narration thresholds can determine the level of accuracy of the narration method used by the narrator listed in the *sanad*.
 - (b) Identify the relationship between the narrator and the method of narration. In simple terms, the state of the narrator is divided into those who are *tsiqah* and those who are not *tsiqah*. In relation to the continuation of the chain, the quality of the narrator is very decisive. This means that the height of the narration symbol does not determine the level of accuracy of the news, if the bearer does not (*tsiqah*). However, there are also people who are considered *tsiqah* by scholars who are experts in hadith criticism, on condition that they use the symbol of transmission (*hadasani* or *sami'tu*), the sanad is continued, if not, the sanad has *tadlis* (hiding defects).
- (4) Researching *Syudzudz* and 'llat. A sanad can contain *syudzudz*, if more than one *sanad* is studied. One of the most important research steps to examine the possibility of *syudzudz a hadith sanad* is to compare all the existing *sanad* for *matan* whose topics of discussion or have aspects in common. The steps for examining the validity of a hadith, according to Ibn al-Madini, are:
- (a) Collecting and researching all the hadith sanad to understand the meaning of the hadith which is meaningful, if the hadith has a *muttabi*;
 - (b) Examining all narrations in various sanad based on the criticisms that have been put forward by hadith critics.

After reviewing the quality of the sanad, further research should be carried out on *matan*. The steps are as follows:

- (1) examine *matan* with the quality of the chain. This research includes discussion steps: (a) Examining *matan* after examining the *sanad*, (b) The quality of *matan* is

not always in line with the quality of the *sanad*, (c) Rules of validity of *matan* as a reference.

- (2) Examining the composition of the game which is meaningful. This method is taken to be able to find out the occurrence of differences in the pronunciation of *matan* hadith caused by the occurrence of narration in meaning, and to identify the occurrence of *ziyadah*, *idraj* (additional content) and so on, which are caused by differences in pronunciation. In this research stage, a comparison method (*muqaranah*) can be used between various hadiths that have the same theme or there are similarities in the theme.
- (3) Researching the content of *matan*. For this stage, it is taken through the following steps:
 - (a) Comparing the content of *matan* which is in line with or not contradicting. To find out whether or not there are other subjects who have the same problem topic, it is taken by the *Takhrijul Hadith bi al-Maudhu'* way. If there are other subjects with the same topic, then the *sanad* needs to be examined. If the *sanad* has met the requirements, then the content comparison can be carried out. If the results are the same, then the research for the initial stage has been completed. In practice, this research is continued by examining the explanations of each *matan* in various books of *hadith syarah*.
 - (b) Comparing the content of *matan* which is inconsistent or seems contradictory. In this stage, the research accentuation is intended to overcome the hadiths that seem contradictory in their content (*mukhtalifal-Hadith or Ta'arud al- Hadith*).

The methods used by the *muhadditsin* in this regard include, among others, what was proposed by Ibn Hajar Al-Asqalani; (a) Al-jam'u, (b) al-Nasikh Waal-Mansukh, (c) at- Tarjih, and (3) at-Tauqif.

The final step that researchers need to take after confirming the authenticity of the hadith, both from the *sanad* and *matan* aspects, is how to understand the hadith proportionally. The science that studies the understanding of hadith is usually called the science of *ma'ani al-Hadith*. In the historical trajectory, *ma'an al-Hadith* has been known as *fiqh al-Hadith*, *ilm syarh al- hadith*, and the science of *'ushul al-tafsir al- Hadith*.

The science of Ma'anil Hadith is methodologically formulated differently by scholars, both classical and contemporary. The following is a simple explanation of the ideal steps in understanding a hadith.

First. Muslim Scholars of Classic such Imam al-Suyuthi. In his book *Tanwir al-Hawalik* implicitly he states that if someone want to explain the hadith he must to follow these steps,

- 1) referring to the verses of the Qur'an, 2) explaining similar hadiths, 3) using a language approach, 4) taking the *takwil* way, 5) carry out socio-cultural contextualization, 6) consider several views of the scholars, and 7) reveal the function of the studied hadith.

Second, Contemporary scholars add several approaches derived from the sciences produced in the modern-contemporary period, including historical, sociological, anthropological, and psychological approaches.

C. *Axiology of Hadith*

The axiological value of hadith research includes two aspects of achievement, namely the purpose and value of research usefulness. The main objective of hadith research both in terms of sanad and matan is to determine the quality of the hadith under study. The quality of the hadith is very important to know in relation to the blasphemy of the hadith in question. Hadith whose quality does not meet the requirements cannot be used as evidence.

The value of the usefulness of hadith research is based on the intellectual fact that previous research is a dynamic and recordive product of *ijtihad*, which is an effort to find out how far the level of curation of scholarly research is on the results they examine, as well as to avoid using the hadith arguments that do not meet the requirements. Seen in terms of its authenticity and the proportionality of the use/understanding of a hadith.

4 Conclusion

By looking at the complexity of the hadith as explained by the perspective of the philosophy of science, the study of hadith whether it is shown to test its authenticity or understand its eyes proportionally is a necessity that needs to be considered by especially Muslim scholars.

With an ontological basis, hadith is divided into two basic entities that complement each Shalahuddin Ibn Ahmad Al-Adalabi, *Manhaj Naqd al- Matan* (Beirutl: Dar Al-falaq Al-Jadidah, 1983), p. 239. ii Syuhudi Ismail, *Keshahihan Sanad Hadits* (Jakarta, Bulan Bintang, 1995), 85. iii One of western Scholars who concern on this study was Ignaz Goldziher. For morever, see Aramdhan Kodrat Permana, "Diferensiasi Sunnah dan Hadis dalam Pandangan Ignaz Goldziher", *Jurnal al-Tadbir: Media Hukum dan Pendidikan* Vol. 29, p. 21–39. Other, sanad and matan. On the next, epistemological basis, it is necessary to review the authenticity and quality of hadith as well as a comprehensive understanding of hadith. Third, on the basis of its axiology, hadith has a purpose and value that cannot be separated from the continuation of the intellectual facts of classical scholars on the sanad and matn of hadith.

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