



AL-WIJDÁN: Journal of Islamic Education Studies.
Volume 8, Nomor 3, Juli 2023, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Juni 2023	Accepted: Juni 2023	Published: Juli 2023
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Classification Of Hadith Shahih Perspective Of Muhammad Al-Ghazali And Its Role For The Lives Of Muslims Today

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Abstract

The purpose of this paper is to discuss and review the fruits of Muhammad Al-Ghazali's thoughts on a hadith and its role in the lives of Muslims today. Literature research is used in the writing mechanism by tracing the scientific work of previous researchers and then analyzing and concluding. For the results of this paper, namely: 1. The method of determining the degree of hadith of Muhammad Al-Ghazali using criteria: a. testing with the Qur'an, b. testing with other hadiths, both the level and context of the content of the hadith, c. testing with historical facts (conditions when the hadith was issued), and d. testing concerning the conformity of reason (scientifically proven). 2. The role of hadith criteria set by Muhammad Al-Ghazali has had an impact on the understanding of Muslims, namely: a. be more selective in responding to various hadiths circulating or in other words not necessarily take it for granted, b. Seeing the objectives, objectives, and intentions of a hadith by relating the explanation of the Qur'an then assisted by explanations that are not aimed at one scholar alone and adding a review of the truth of the ratio (reason) with scientific (science) and c. not fixated on judging a hadith because the narrator is considered qualified in the eyes of scholars, but tries to know and seek its truth through searches in scientific assemblies (ulama), scientific studies (writings), books of hadith.

Keywords: Classification, Role, Shahih Hadith, Muhammad Al-Ghazali.

Abstrak

Tujuan tulisan ini yakni membahas dan mengulas buah pemikiran Muhammad Al-Ghazali terhadap suatu hadits serta peranannya bagi kehidupan umat Islam masa kini. Studi pustaka (literature research) digunakan dalam mekanisme tulisan dengan menelusuri karya ilmiah dari peneliti sebelumnya kemudian dianalisis serta dibuat sebuah kesimpulan. Untuk hasil tulisan ini yakni: 1. Metode penentuan derajat hadits Muhammad Al-Ghazali menggunakan kriteria: a. pengujian dengan Al-Qur'an, b. pengujian dengan hadits lain, baik tingkatan maupun konteks isi haditsnya, c. pengujian dengan fakta sejarah (kondisi saat hadits dikeluarkan) serta d. pengujian dengan merujuk pada kesesuaian akal pikir (terbukti ilmiah). 2. Peranan kriteria hadits yang ditetapkan oleh Muhammad Al-Ghazali sejatinya telah memberikan dampak bagi pemahaman umat Islam yakni: a. lebih selektif dalam menyikapi beragam hadits yang beredar atau dengan kata lain tidak serta-merta langsung menerima begitu saja, b. Melihat sasaran, tujuan dan maksud dari sebuah hadits dengan mengaitkan penjelasan Al-Qur'an kemudian dibantu penjelasan yang bukan tertuju pada satu ulama saja serta ditambah lagi tinjauan atas kebenaran rasio (akal pikir) dengan ilmiah (ilmu) dan c. tidak terpaku menilai sebuah hadits karena periwayatan yang dinilai mumpuni dalam kacamata para ulama, melainkan berusaha mengetahui serta mencari kebenarannya melalui pencarian di majelis ilmu (ulama), kajian ilmiah (tulisan), kitab-kitab hadits.

Kata Kunci: Klasifikasi, Peranan, Hadits *Shahih*, Muhammad Al-Ghazali.

Introduction

The Qur'an and hadith are two things that complement each other because there are times when the Qur'an needs hadith as an explanation but there are also times when hadith need the Qur'an as reinforcement when discussing a matter. Or in other words, it can be said that the relationship between the two cannot be separated from one another. Therefore, Every Muslim should use these two aspects to establish a law, Although there will be a cross of opinion regarding what law is produced after a review (*ijtihad* process) which obviously basically brings the benefit of the people.

Often problems that become a byword or discussion among Muslims It is the use of a hadith in determining a legal case, although it is not uncommon for there to be debate in the legal interpretation of Qur'anic verses but it refers more to the hadith. How could it not? Because there are some scholars who only use and rely on the hadith of *Shahih* and *Hasan* only but it is undeniable that there are also some scholars who include the hadith *dhaif* in their thoughts (*ijtihad*). So that from this gave birth to many types of laws established against something (new matter) for which there is no clear and detailed answer in the Qur'an.¹ Nevertheless, scholars to classical Muslim intellectuals to this day have a special approach and rules that they set in assessing a hadith This led to the birth of a scientific discipline aimed at

checking the truth and classifying the degree of a hadith known as *Mushtalah al-Hadits*.²

One example of a prominent Egyptian intellectual and scholar who also paid more attention to a hadith and lived in the 20th century Evidenced by the fruit of his ideas (thoughts) on a hadith at least it has reaped many pros and cons among other Muslims to the point of making him accused as *Munkir al-Sunnah* namely named Muhammad Al-Ghazali (1917-1996 M). However, It should be noted that thanks to his tenacity it paid off by giving birth to works that have contributed to the scientific field (science of hadith) So no doubt it made him get extraordinary recognition from academics as an example Quraish Shihab who argue that the understanding of Muhammad Al-Ghazali regarding a hadith has been able to answer various problems of Muslims today by providing solutions to them, Apart from that, the method and content of the hadith have been put forward and reviewed comprehensively.³ Moving on from the previous presentation, The author in this paper will discuss and review the fruits of thought Muhammad Al-Ghazali against a hadith *shahih* and its role for the lives of Muslims today.

Method

Literature study as a type of research with the stage of searching for data and information sourced from scientific articles

(writings), books, narratives of educational experts and so on. Next, the researcher took an analysis step based on references taken in response to discussions according to the theme. Then studied in depth to find a final conclusion assembled through words so that it is easily understood by the general public.

Results and Discussion

Biography Muhammad Al-Ghazali

Sheikh Muhammad Al-Ghazali or Muhammad Al-Ghazali is one of the contemporary scholars from Egypt who lived in the 20th century. He was born on September 22, 1917 M in a village called Naklal Inab, Buhairah in Egypt from the family sphere works as a devout religious merchant. Through the father who is also a hafidz of the Qur'an made him motivated so that he was able to follow in his footsteps when he was ten years old. This is enough to show that one day he will become a scholar figures with a critical point of view make them influential among Muslims.⁴ Please note the reason why his name is similar to the figure of a phenomenal scholar Imam Al-Ghazali (*hujjatul Islam*) Because of his father's love for him, Some even say that before giving the name his father had received a hint from the *hujjatul Islam* through dreams.⁵

Speaking of educational background, Muhammad Al-Ghazali initially studied at a

madrasa in his village then continued to Alexandria to obtain a diploma Madrasa Ibtida'iyah and Tsanawiyah (the period was equivalent to high school) in the year 1937 M. For further education, namely S-1 and S-2, He took it on campus Al-Azhar Faculty Ushuluddin and the Faculty of Languages Arab in year 1943 M.⁶ In addition to studying, He is also an activist This led to him becoming one of the figures and spokespersons in the organization Ikhwanul Muslimin founded by Sheikh Hasan al-Banna. As for after taking the college level, he was appointed Imam and Khatib at Masjid al-Utba' al-Khadra Kairo. Later also served as chief Council Da'wah, chief Mosque Control Board, Advisors and mentors Government department Wakaf and affairs Egypt ended up as a deputy di Government department. As well as being a professor and teaching staff (lecturer) in University Al-Azhar Faculty Syari'ah, Ushuluddin, Dirasah al-Arabiyyah wa al-Islamiyyah and Faculty Tarbiyah.⁷

His work is not only limited to Egyptian territory, but also to other Middle Eastern regions which are carried out to preach by giving lectures at religious activities and teaching (lectures) in University as Umm al-Qura (Saudi Arabia) until al-Amir 'Abd al-Qadir (Al-Jazair). As a result of this, he was finally known as a Da'i as well as an observer of education (can be said to be an educator, expert, thinker and

writer).⁸ Coincides on March 9, 1996 M, Muhammad Al-Ghazali died who was later buried in the Baqi cemetery, Medina.⁹ For his services in devoting himself to the interests of Islam led the Egyptian government to award it the highest star of honor in 1988 M. Moreover, he is also recorded as the first Egyptian to be given an international award by the King Faisal from the Kingdom Saudi Arabia for contributing to education and da'wah.¹⁰

Here are the works from Muhammad Al-Ghazali which has given color to the civilization of Muslims, including:

1. *Al-Isti'mar Abqad wa Atma;*
2. *Al-Islam Al-Muftar 'Alaih;*
3. *Al-Islam Kharij Ahlib;*
4. *Al-Islam wa Al-Taqaat Al-Mu'attah;*
5. *Al-Islam wa Al-Istibdad Al-Siyasi;*
6. *Al-Islam wa Al-Auda' Al-Iqtisadiyah;*
7. *Hummum Da'iyah;*
8. *Haqa Dinuna;*
9. *Al-Islam wa Al-Manabij Al-Isytirakiyah;*
10. *Jaddid Hayatak;*
11. *Sirr Ta'akbbur Al-'Arab wa Al-Muslimin;*
12. *Zalam min Al-Garb;*

13. *Jihad Al-Da'wah*;
14. *Hasad Al-Gurur*;
15. *Al-Tariq min Huna*;
16. *Kaif Nafham Al-Islam*;
17. *Kaif Nata'amal Ma'a Al-Qur'an*;
18. *Fi Al-Zikr wa Al-Du'a 'Inda Khatim Al-Anbiya'*;
19. *Al-Fasad Al-Siyasi*;
20. *Al-Mahawir Al-Khamsah li Al-Qur'an Al-Karim*;
21. *Al-Da'wah Al-Islamiyah*;
22. *Turasuna Al-Fikri fi Mizan Al-Syar', and*
23. *Ta'ammulat fi Al-Din wa Al-Hayab*.¹¹

Hadith Classification Method Muhammad Al-Ghazali

If referencing works from Muhammad Al-Ghazali, the focus of the discussion is not always on criticizing and discussing a hadith. However, He himself also has rules in determining the matter of a hadith so that it can be said to fulfill the capacity *shahih* (reliable) by referring to five aspects where the target is divided into two domains, namely sanad as many as three aspects then matan as many as two aspects. The three aspects concerning sanad (narration path) focus (the object) on:

- a. The narrator must be a person *dlabit* (intelligently memorized, meticulous and fully understand what he hears);
- b. The narattor must be a person '*adil*' (a good person, fearful of Allah Swt and reject all forms of falsification and deviation), and;
- c. All narrators in a sanad must have the two things mentioned earlier.

Then two aspects concerning matan (the content of hadith) focus on:

- a. Not *syadz* (found one of the narrators to have problems or contradict his narration), and;
- b. Does not contain '*illah qadhibah*' (imperfect that hadith scholars have known so as to deny the truth of its contents).¹²

According to Muhammad Al-Ghazali in literature (research studies) others have also established several basic references to be material in assessing the validity of the matan of a hadith, namely:

1. As per the Qur'an;
2. In line with other matan hadith shahih;
3. In accordance with the facts of the past (history) on the ground;
4. Editors use language Arab its good;

5. The content of matan is in accordance with the general principles of Islamic Shari'a;
6. The hadith does not *syadz* (has a narrator who conflicts his narration problems with other narrators);
7. The hadith must be detached from *'illah qadhibah* (the imperfection that the hadith scholars have known to them thus refutes the truth of its contents).¹³

More than that, he also stated that in the application of the above aspects, of course, it must be done through cooperation between experts in various fields of science such as Fiqh, Tafsir, Ushul Fiqh, Kalam Science and so on considering that the discussion in the hadith is not only focused on one domain but from various scientific sides so it needs the help of all of them to assess the capacity of a hadith classified as *shahih* or instead.¹⁴

Reflecting on previous exposure, The author concludes the provisions or provisions stated Muhammad Al-Ghazali In determining the degree of a hadith, you should pay attention to the quantity of sanad and the quality of matan and the need for approaches from various scientific fields So that it really concludes that the hadith is classified as *shahih* or instead. So in other words, it is not justified to study and assess if you only focus on one point of view

because the discussion does not only refer to one domain but also includes other domains.

The provisions in the previous presentation used to understand a hadith have also been explained and stated clearly by Muhammad Al-Ghazali in his work entitled *Al-Sunnah Al-Nabawiyah Baina Abl Al-Fiqh wa Abl Al-Hadits*, among them are:

- a. conform to the Qur'an because its explanatory nature must not contradict the main proposition,
- b. classify hadiths with the same theme and then seek continuity or relationship between one another,
- c. merging and declaring (correcting or judging) with the hadiths opposite to it,
- d. understanding it is based on looking at the background, situation and conditions as well as the purpose of the hadith,
- d. distinguishing between capricious and fixed means,
- e. does not equate the meaning of essence with parable,
- f. distinguishing between the unseen and the universe or in other words the unseen news occupies a position to be believed (heart), while the universe (born) refers to rationality (mind) as

well as h. convincing the connotational meaning (appropriateness of meaning in meaning if there is another meaning) of the hadith.¹⁵

Nevertheless, there are similar targets from the provisions above so that if the scope is reduced, there are four test standards used by Muhammad Al-Ghazali in understanding a hadith, namely:

- a. Testing with Qur'anic verses,
- b. Testing with other hadiths,
- c. Testing with historical reality and
- d. Testing with truth according to scientific review.

The clear description of these four things is as follows:

1. Testing with Qur'anic Verses

Muhammad Al-Ghazali put the Qur'an as the most important reference in understanding a hadith. So even though the path of sanad or stature is relatively good in terms of *dhabit* and *'adil*, but if the mat contradicts or violates the provisions intended in the Qur'an then it is better to give priority to the Qur'an over the hadith even though it is *shahih* according to the views of other scholars.¹⁶ Eventhough there is a hadis that is considered *shahih* but if it contradicts the Qur'an, hence he took a stand by tending to give priority to the

Qur'an.¹⁷ More than that, Muhammad Al-Ghazali desire to rectify views in order to remain firm in adhering to the Qur'an. However, this opinion gave rise to praise as well as criticism which should be able to reconcile the histories *shahih* although it seems to have contradictions according to the variety of approaches used.¹⁸

2. Testing with Other Hadiths

Muhammad Al-Ghazali in determining degrees *shahih* it's a hadith also by testing using other hadiths that have similar levels. This certainly needs to be done so that it is known whether there has really been a conflict with other hadiths, so that his determination becomes stronger regarding his *shahihan*.¹⁹

3. Testing with Historical Reality

Checking a hadith *shahih* in view Muhammad Al-Ghazali also needs an overview of the history of the hadith's release from the Prophet Muhammad Saw., So it is clear how the context is meant to him.²⁰

4. Testing with Truth According to a Review of Science (Scientific)

The truth of a hadith *shahih* according to Muhammad Al-Ghazali must also be measured by the conformity of reason (knowledge), Because if this is not the case, it will result in deviations and

unethical interpretations of it. Please note that the hadith of the Prophet Muhammad Saw It is impossible to deviate any more disregard from the set of justice over human life.²¹

Moving on from the previous presentation, so the author concludes that Muhammad Al-Ghazali in observing a hadith that is very selective and does not immediately conclude how the degree or degree is even though in general it has been clearly *shahih* by other scholars including hadith experts. The initial steps and approaches taken are actually not much different from most scholars in reviewing a *shahih* hadith, namely: a. testing with the Qur'an, b. testing with other hadiths, both the level and context of the content of the hadith, c. testing with historical facts (conditions when the hadith was issued) and d. testing with reference to the conformity of reason (scientifically proven).

As for when viewed from the perspective of Islamic education, It was found that the classification of the hadith used and established by Muhammad al-Ghazali In fact, he has followed the advice of the Prophet Muhammad SAW that is to always check the truth of a news thrown by someone so as not to cause prejudice or bad thoughts about something and avoid a split between fellow Muslims themselves. On the other hand, Muhammad al-Ghazali directly

invited Muslims to always stick to the Qur'an and hadith and use the opinions of scholars *Ahlu as-Sunnah wa al-Jama'ah* if they encounter various hadiths circulating in society.

The Role of Defined Hadith Criteria Muhammad Al-Ghazali For the Life of Muslims

The criteria for the statute of a hadith put forward by Muhammad Al-Ghazali in fact, it brings with it a cautious attitude in following up on the truth of its degree, so it can be said that it is not enough for Muslims to refer only to what has been established by scholars including hadith experts. The existence of this is certainly able to open the horizon to be wider so as not to make a few or even most Muslims even tend to be wrong in using hadith on the basis of the trust of the narrators, However, it is also necessary to review to ensure and prove the level of truth.

As the phenomena that occur in the field, including for the region Central Kalimantan, Until now, the view to the use of a hadith has become a polemic in itself Considering that some of the first people only cling to the hadiths that are considered *shahih* Then some of the second people included hadiths *dhaif* There are even some people who are third to include hadith *maudhu* For reasons of ignorance makes him

sure to make it a reference in the practice of daily life.

Moreover, due to these differences, it has triggered many cross-opinions that lead to fights among Muslims. This is motivated by various factors ranging from the level of education (religious or general), the explanation of a scholar, the lack of understanding of a hadith, the culture of the environment where you live and the level of tolerance that is still relatively low. The role of the criteria for a hadith established by Muhammad Al-Ghazali at least has an impact on the understanding of Muslims, namely:

1. Be more selective in responding to various hadiths circulating or in other words not necessarily take it for granted;
2. See the purpose, purpose and intent of a hadith by relating the explanation of the Qur'an Then assisted by explanations that are not focused on one scholar alone and added a review of the truth of the ratio (reason) to scientific (science), and;
3. Not fixated on judging a hadith because the narrator is considered qualified in the eyes of scholars, but trying to find out and find the truth through searches in scientific assemblies (ulama), scientific studies (writings), books of hadith.

Conclusion

Attention to a hadith made Muhammad Al-Ghazali selective in determining the degree of its, although it is clear in the view of most scholars, it is not necessarily appropriate if it has not been tested again. As for the criteria for testing a hadith *shahih* what he uses is: a. testing with the Qur'an, b. testing with other hadiths, both the level and context of the content of the hadith, c. testing with historical facts (conditions when the hadith was issued) and d. testing with reference to the conformity of reason (scientifically proven). The role of hadith criteria set by Muhammad Al-Ghazali has actually had an impact on the understanding of Muslims, namely: a. be more selective in responding to various hadiths circulating or in other words do not immediately take it for granted, b. See the purpose, purpose and intent of a hadith by relating the explanation of the Qur'an then assisted by explanations that are not focused on just one scholar and added a review of the truth of the ratio (reason) with scientific (science) and c. not fixated on judging a hadith because the narrator is considered qualified in the eyes of scholars, but trying to know and seek the truth through searches in scientific assemblies (ulama), scientific studies (writings), books of hadith.

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¹⁸ Kurniasih et al., 55.

¹⁹ Amalia dan Mujiyo, “Matan Hadith Criticism Method Metode Kritik Matan Hadits,” 753.

²⁰ Nurmansyah, “KAJIAN HERMENEUTIKA DALAM KITAB AL-SUNNAH AL-NABAWIYYAH KARYA MUHAMMAD AL-GHAZALI: ANALISIS HADIS TENTANG NYANYLAN,” 9.

²¹ Idris dan Siagian, “METODE PEMAHAMAN HADIS ULAMA KONTEMPORER NON-AHLI HADIS (*Studi Komparatif Antara Persepsi Muhammad Al-Ghazali Dan Pendapat Yusuf Al-Qardhawi*),” 162.