

Metode Kritik Matn Hadis Menurut al-Daraqutni**The Method of Matn Hadith Criticism According to al-Daraqutni***Article History**Submitted: 14/04/2023**Reviewed: 16/04/2023**Revised: 17/06/2023**Aproved: 02/07/2023**Available: 09/07/2023***Mohd Aizul bin Yaakob***aizulyaakob@kuips.edu.my*

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**Abstrac**

Hadith criticism is one of the important disciplines in evaluating the authenticity of a hadith. The field of hadith criticism can be divided into two, namely sanad criticism and matan criticism. There are some orientalists who explain that hadith scholars only focus on the criticism of the sanad of transmission and ignore the criticism of the matan of the hadith. Thus there is a gap in their assessment. This claim is a mistake, it has even been proven by al-Daraqutni's own practice through the book al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah. This study uses a qualitative method and the data is completely collected based on the document analysis method.

The findings of the study show that there are at least six criticism methodologies that have been practiced by al-Daraqutni in the book al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah. This finding also indirectly refutes the claims of some orientalists who state that there is a gap in the discourse of Matan criticism by hadith scholars. This finding also highlights al-Daraqutni's prominence in the field of hadith and the position of his book, al-'Ilal al-Waridah fi al-ahadith al-Nabawiyyah.

Keywords: Hadith Critic; Hadith Scholars; Orientalist, al-Daraqutni; al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah

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Abstrak

Kritik hadis merupakan antara disiplin penting dalam menilai kesahihan sesuatu hadis. Medan kritik hadis boleh dibahagikan kepada dua, iaitu kritik sanad dan matan hadis. Terdapat sebahagian orientalis menjelaskan bahawa para sarjana hadis hanya memberi fokus kepada kritik sanad sahaja dan mengabaikan kritik matan hadis. Justeru terdapat kelompongan dalam penilaian mereka. Dakwaan ini adalah satu kesilapan, bahkan telah

dibuktikan dengan praktikal al-Daraqutni sendiri melalui kitab al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah. Kajian ini adalah berbentuk kualitatif dan data sepenuhnya dikumpulkan berdasarkan kaedah analisis dokumen.

Dapatan kajian menunjukkan bahawa terdapat sekurang-kurangnya enam metodologi kritik matan hadis yang telah dipraktikkan oleh al-Daraqutni dalam kitab al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah. Dapatan ini juga secara tidak langsung menyangkal dakwaan sebahagian orientalis yang menyatakan terdapat kelompongan dalam wacana kritik hadis sarjana hadis. Dapatan ini juga sekaligus menonjolkan ketokohan al-Daraqutni dalam bidang hadis dan kedudukan kitabnya iaitu al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah.

Kata kunci: Kritik Hadis, Muḥaddiṣīn, Orientalis, al-Dāruquṭnī, al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah

A. INTRODUCTION

One of the features of Islam is that its two main sources, namely the Koran and hadith, are guaranteed to be preserved until the Day of Judgment. Allah SWT said which means: " *Indeed, We are the ones who sent down "al-dhikr" and we will also maintain it* " (Surah al-Hijr: 9). According to Ibn Hazm (m. 456 H), *kalimah al-dhikr* is something that was revealed by Allah SWT to His Prophet, namely the Koran and al-Sunnah (Ibn Hazm, 2009). In line with this view, Ibn al-Qayyim (m. 751 H) also explained that the utterances of the Prophet SAW about religion were entirely revelations from Allah SWT. Therefore, every revelation is from Allah SWT and it is Dhikr sent down by Allah SWT (Ibn al-Qayyim, 2020).

The history of hadith criticism has started since the era of the Companions. The motive for the discourse of criticism in that era was not because of doubts about the hadith of the Prophet Muhammad, but rather the desire for certainty of information. After the death of His Majesty, the Companions have carried out several methods of criticizing hadith, including asking the Companions who narrated the hadith to submit witnesses and take an oath. In addition to cross-referencing with the Koran and other hadiths, if there is a conflict. Instead, the method of criticizing hadith has developed over time so that it has reached its golden peak, namely in the 3rd and 4th centuries of Hijrah (Umar, 2021).

In the discourse of hadith criticism, it is found that the field of sanad criticism is more dominant than that of matan hadith criticism. In fact, the discussion regarding the criticism of the sanad is seen to have received more

attention in the works of 'Ulum al-Hadith than the discussion concerning the criticism of the matan hadith. Thus, Idlibi (2013) explains that even though the field of critique of matan had started since the Friends era again, discussions regarding the methods and suggestions for criticizing matan hadith are very difficult to find in the works of scholars. In the end, awareness of the importance of criticism has recently developed which has the same significance as a sanad, avoiding falsification or the quality of hadith cannot be accounted for by the Prophet SAW. In the end, hadiths that have been criticized by the matan have the status of being accepted or rejected (Devi, 2020). Although, the factor that gave rise to criticism of the eye was not only that (Kusnandar, 2020).

Al-Daraqutni was one of the hadith scholars born during the golden age of the development of hadith science, namely in the 4th century Hijra. The character of al-Daraqutni in the field of hadith cannot be denied, especially in the discourse of hadith criticism. In fact, the birth of his works such as al-Sunan, al-Tatabbu', al-'Ilal and so on has made his name in line with other scholars of hadith. Along with al-Daraqutni's prominence in the field of hadith, discussions regarding his method of hadith criticism have always been the subject of contemporary conversation. However, the discussion is seen to focus a lot on the criticism of sanad only. Even just the author's research, there is still no discussion separately and thoroughly regarding al-Daraqutni's methodology in criticizing the hadith matan. In relation to that, this article will issue a method of critique of matan hadith according to al-Daraqutni in his work *al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyah*.

Studies on al-Daraqutni already exist. For example, Yunan (2021) confirms that through a study of the book *al-Ta'liq al-Mugnī* people pay attention to sanad and matan hadiths. Matan's attention is explained by the category of *illāt* hadis which he also pays attention to. In addition to al-Daraqutni's study, many critical studies of Matan have also been carried out. For example, Aulia Devi (2020) who emphasizes that critical matan studies are needed to avoid falsification of the Prophet's traditions. Meanwhile, according to the study of Ali Yasmanto and Siti Ratnawati (2019) the absence of a correlation between the validity of sanad and matan is one of the reasons why it is important to criticize. Therefore, this paper will discuss the method

of critique of hadith matan according to al-Daraqutni in his work *Al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyah*.

B. DISCUSSION

1. The Background of Al-Daraqutni and Kitab *Al-'Ilal Al-Waridah Fi Al-Ahadith Al-Nabawiyah*

His name is Abu al-Hasan 'Ali bin 'Umar bin Ahmad bin Mahdi bi Mas'ud bin al-Nu'man bin Dinar bin 'Abd Allah al-Daraqutni (Ibn Khallikan, tt) al-Baghdadi (Al-Dhahabi, 1984). Al-Daraqutni was born on the date of Zulkaedah in an area called Dar al -Qut n in the city of Baghdad (Al-Subki, tt). According to Syih a b al-Din (d. 626 H) (1977), Dar al -Qutn is an area located in the city of Baghdad from the west of the Tabiq River between al-Karkh and the ' Isa River bin 'Ali. Furthermore, he is better known by the title al-Daraqutni because it is attributed to the place of his birth, namely Dar al-Qutn (Ibn Kathir, 1998). Al-Daraqutni was born at the beginning of the Hijrah period, namely in 305 H / 306 H and died in 385 H. Al-Daraqutni's body was interred in the Bab al-Dayr cemetery near the grave of a Baghdad scholar, namely Ma'ruf al-Karkhi (Al-Daraqutni, 1986).

Al-Daraqutni is known as a figure who mastered various scientific disciplines. This is recognized by many scholars. Among them, al-Dhahabi (m. 748 H) once characterized him as a sea of knowledge and was one of the Imams in the world (Al-Dhahabi, 1984). Thus al-Azhari also stated that if al-Daraqutni imparts knowledge in any field, even if it is certain that he knows everything” (Al-Dhahabi, 1995). However, al-Daraqutni's mastery of hadith is very prominent compared to other fields. *This* is recognized by many scholars, including his own student, namely 'Abd al-Ghani (d. 409 H) by saying: "The best commentary on the hadith of the Prophet SAW is found in three people, namely 'Ali bin al-Madini in his time, Musa bin Harun in his time and al-Daraqutni in his time" (Ibn Khallikan'an, tt). Along with this praise, al-Sulami (d. 412 H) also said: " I bear witness by Allah, in fact no one can match our teacher, namely al-D araqut ni i on the surface of this earth in knowledge of the hadith of the Prophet SAW, athar from Companions, tabi'in and atba' al-tabi'in” (Al-Dhahabi, 1984).

Al-Daraqutni's mastery in this field is more prominent with the birth of the book *al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyah*. This book is generally

a discussion about one branch of the discipline of hadith which is very subtle, namely *'ilal al-hadith*. This branch of knowledge is the culmination of a scholar of hadith mastery in the discipline of hadith criticism. Not all of the hadith scientists are able to master this discipline because it requires extensive and thorough knowledge of every aspect, whether related to sanad or matan. Even so, al-Daraqutni is one of the scholars whose expertise is recognized in this branch of science. Al-Khatib (m. 463 H) once praised him by saying: "... it ends with the knowledge of athar and knowledge of *'ilal al-hadith*, the names of the narrators and their details..." (Al-Khatib, 2001). While al-Dhahabi (d. 748 H) also praised him with almost the same praise, namely: "... ends with him al-h if z and the knowledge of *'ilal al - had ith* and his narrators" (Al-Dhahabi, 1984).

Kitab *al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyah* is a collection of answers given by al-Daraqutni than *al-mu'al* hadiths proposed by al-Barqani (d. 425H). In this book, it contains more than four thousand hadiths along with answers and explanations from al-Daraqutni regarding each channel of the sanad and *the 'illah* that applies to it. According to al-Barqani (d. 425 H), all the answers and explanations given by al-Daraqutni were given directly *by rote* (Al-Dhahabi, 1984). Al-Dhahabi in *Siyar A'lam al-Nubala'* expresses admiration for al-Daraqutni's ability. According to al-Dhahabi, if it is true that *al-'Ilal's* book was delivered *imla'* by al-Daraqutni through his memorization as told by al-Barqani, then it is something amazing and proves that al-Daraqutni is the inhabitant of the world who has the sharpest memory (al-Dhahabi, 1984). This book is also always given serious attention by hadith scholars, especially in understanding the disciplines of *'ilal al - hadith*.

2. Matan Hadith Criticism According to Scholars of Hadith

Ibn Hajar (d. 852 H) (2013) explains that matan means something that is beyond the sanad. Along with this definition, al-Suyuti (d. 911 H), also explains that matan means words that come after the sanad. Meanwhile, criticism or *al-naqd* also on the side of hadith scholars means a scientific discipline that distinguishes authentic hadiths from *da'if*, besides explaining their defects and the assessment of their narrators with a separate pronunciation (Al-'Umari, tt). In connection with that, *naqd al-matan* or criticism of matan can generally be defined as research into the meaning of a hadith and assessing the extent to which the validity of the hadith and the

errors contained in it ('Abd al-Majid, 2014). Along with this definition, the Muhaddithin's field of criticism will be examined by looking at two main aspects, namely first to what extent does muwafaqah or mukhalafah apply to other hadiths and secondly to what extent does muwafaqah or mukhalafah apply to the texts of Syarak (Muhammad Ayyub, tt).

Hadith scholars take serious attention regarding the criticism of the hadith matan in determining the acceptance and rejection of a hadith. This at the same time rejects the accusations of some orientalist, where for them hadith scholars only rely on the assessment of the sanad in determining the validity and validity of a hadith. Goldziher is one of those who loudly claims that hadith research conducted by salaf scholars is not carried out scientifically because most of them use the method of sanad criticism as opposed to matan criticism (Goldziher, 1971). An accusation like this is a mistake because the discourse of criticism of hadith is not only for sanad, but also for matan simultaneously. This is proven by looking at the interpretations given by scholars of hadith regarding this discipline. For example, Ibn Jama'ah (d. 733 H) defines the science of hadith *al-riwayah* as principles for recognizing the state of sanad and matan (al-Suyuti, 2011). In line with this interpretation, Ibn Hajar (d. 852 H) also explained that the science of hadith *al-riwayah* intends to know the rules and conditions of sanad and matan hadith (al-Suyuti, 2011). These two interpretations at the same time prove that the science of hadith has never abandoned criticism of the hadith matan. In fact, the discipline of hadith has included the principles of matan criticism such as discussions in hadith *shadh*, *munkar*, *mu'al*, *mudtarib*, *mudraj* and *maqlub* (Engku, 2020). In this regard, Mus'ab (2021) explains that the methods outlined by hadith scholars in evaluating matan are not empty, instead they are an organized methodology.

In fact, the discourse on critique of matan has started earlier than the discourse on critique of sanad hadith ('Abd al-Majid, 2014). Even Muhammad Ayyub (tt) narrated that this discourse had started at the time of the Prophet Muhammad again. At this time, it is seen that the discussion space revolves around the meaning of hadiths that doubt them. In that connection, seeing that His Majesty is with them, doubts about a hadith matter will continue to be asked directly to Rasulullah SAW (Muhammad Ayyub, tt).

After the death of the Prophet Muhammad SAW, the discourse on criticism of the hadith matan was seen more intelligently among the Companions of RA. 'A'ishah is one of the Companions who is at the forefront of this matter among the Companions of the Prophet SAW. So that al-Zarkasyi collected 'Aisyah's criticisms of matan hadith in his work entitled *Al-Ijabah li Irad Istadrakathu 'Aisyah 'ala al-Sahabah*. One of the examples of criticism expressed by 'Aisyah RA is like the following hadith: “*Women, donkeys and dogs decide to pray*” (Muslim, 1992).

'Aisyah RA when hearing this hadith commented: “*You equate us (women) with donkeys and dogs? In fact, I have seen His Majesty SAW praying, while I was in front of him lying down...*” (Muslim, 1992; al-Zarkasyi, 1970). 'Aisyah's criticism of the hadith's matan above was due to two main justifications, namely the title of a woman is in line with himar and dog and the contradiction between this hadith's matan and the actions of His Majesty SAW (al-Idlibi, 2013; Husen, 2013). Apart from 'Aisyah RA, several other Companions were also seen criticizing the hadith matan, namely among them such as 'Umar RA, 'Ali RA Ibn 'Abbas RA and Ibn Mas'ud RA (al-Idlibi, 2013).

Along with that, the critique of matan continued to grow until it came to the time of *tabi'in* and *atba' al-tabi'in*. However, according to Ali Yasmanto and Siti Rohmaturrosyidah (2019), critics of matan in the *atba' al-tabi'in era* began to find a new, more perfect model. They added that this perfection was followed by the birth of hadith scholars who served specifically for the discipline of hadith criticism such as Syu'bah bin Hajjaj (d. 160 H), al-Thawri (d. 161 H), Malik bin Anas (d. 179 H) and many more. Malik (d. 179 H) for example rejects a hadith regarding the prohibition of the Prophet SAW instead of eating birds that have gripping nails with zahir verses of the Qur'an (6: 145) ('Abd al-Majid, 2014).

Apart from that, the emergence of these scholars was also followed by the urgency at that time to defend the hadith of the Prophet Muhammad SAW. According to 'Abd al-Majid (2014), during the time of *atba' al-tabi'in*, false hadiths were born from the enemies of Islam such as Rafidah, Zindiq and the like. Therefore, these scholars came up with a more perfect method to defend the hadiths of His Majesty SAW. Along with that, there were also works written specifically related to this discipline such as the book *Ikhtilaf al-Hadith* by al-

Syafi'i (d. 204 H), *Ta'wil al-Mukhtalif al-Hadith* by Ibn Qutaybah (d. 276 H) and more.

Some western scholars such as Goldziher think that the method of evaluating hadith scholars is solely based on the assessment of sanad (Goldziher, 1971). Others, such as Schacht, think that even though hadith scholars touch on the sanad aspect in criticizing hadith, it still contains weaknesses (Schacht, 1959). Such a response is simply an accusation made without them comprehensively understanding the hadith critique methods of hadith scholars. In connection with that, several contemporary Muslim scholars such as al-A'zami and al-Jawwabi have risen to answer the above responses and prove that the method of hadith scholars is strong, and should not even be replaced by other methods created by the west such as *common link* and *isnad-cum-matn* (Masrukhin Muhsin, 2017).

Based on the discussions of contemporary hadith scholars in particular, it was found that there are two main principles that become the basis for the field of critique of matan hadith. That is comparing between one history with another history (*al-muqaranah* or *al-mu'aradah*) or and criticism based on the balance of reason (al-Jawwabi, 1991; al-Salafi, 1999). According to al-Jawwabi (1991), al-A'zami has concluded that there are two balances practiced by hadith scholars in the field of critique of matan hadith, namely *al-muqaranah* and the balance of reason. Al-A'zami explained again, the method of hadith scholars in criticizing the hadith matan, sometimes they will compare the narrations and present them with the Koran. Added al-'Azami again, sometimes they judge by the balance of reason (al-Jawwabi, 1991). Along with this view, al-Salafi (1999) also explains that *al-mu'aradah* plays a big role in the field of critique of matan hadith. Added by al-Salafi (1999), *nuqqad* sometimes compares between other narrations, presents with the Al-Quran and hadith which are *mutawatirah*, and sometimes with their balance of reason (al-Salafi, 1999).

Al-mu'aradah or *al-muqaranah* method has been practiced by another generation of Sahabat RA, namely Abu Bakr, 'Umar and Abu Hurayrah RA. Then, this method was passed on to the *tabi'in generation*, such as al-Zuhri, Syu'bah and the generations after them (al-Salafi, 1999). Likewise, criticism based on a balance of reason is one of the main methods in the field of hadith criticism, especially matan criticism. Al-A'zami (1990) explains that the

criticism of the hadith matan will not apply except by using a balance of reason. However, it is not intended that criticism merely uses reason, but it still needs to be guided especially for matters that cannot be reached by reason (al-A'zami, 1990).

3. Matan Hadith Criticism Method According to Al-Daraqutni in the Book of *Al-'Ilal Al-Waridah Fi Al-Ahadith Al-Nabawiyyah*

The reviewer has encountered at least five methods used by al-Daraqutni in criticizing the hadith matans in the book *al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah*. The method is as follows:

a. Continuation with Other Hadith Narrated by More Lively Narrators

The methodology of critique of the hadith that was practiced by al-Daraqutni was also to take into account the contradictions with other hadiths narrated by more numerous narrators. In connection with that, al-Daraqutni rejects any hadith that is connected with another hadith narrated by more numerous narrators. This methodology can be seen through al-Daraqutni's comments on a hadith narrated from Abu Salamah from 'Aisyah RA as follows: *Al-Daraqutni was asked about the hadith of Abi Salamah from 'Aisyah that Rasulullah SAW came out to pray and then kissed me without taking new ablutions. Also narrated: The Prophet SAW kissed 'Aisyah while she was fasting* (al-Daraqutni, 2011).

According to al-Daraqutni (2011), this hadith was narrated from al-Zuhri, Yahya bin Abi Kathir, Abu Bakr bin al-Munkadir and Abi Ishaq. Al-Daraqutni explained that the history of al-Zuhri has made progress in the sanad and matan. He added, Mansur bin Zazan had narrated this hadith from al-Zuhri from Abi Salamah from 'Aisyah that Rasulullah SAW came out to perform the prayer and then kissed me ('Aisyah) without taking a new ablution. Sa'id bin Basyir has narrated this hadith from Mansur bin Za'zan from al-Zuhri in *al-tafarrud*. As for other narrators such as 'Aqil bin Khalid, Ibn Abi Zi'b, Yazid bin 'Iyad and Ma'mar bin Rasyid have narrated from al-Zuhri from Abi Salamah from 'Aisyah that the Prophet SAW kissed ('Aisyah) in a state of His Majesty fasting. In this history it is not stated about ablution and al-Daraqutni is of the view that this pronunciation is valid (al-Daraqutni, 2011).

In the excerpt above, al-Daraqutni explains that the hadith narrated through al-Zuhri has undergone changes between the narrators. Based on the explanation of al-Daraqutni, Sa'id bin Basyir has narrated *al-tafarrud* from

Mansur bin Zazan from al-Zuhri with matan" Rasulullah SAW came out to pray then kissed me ('Aisyah) without taking a new ablution". This pronunciation is related to the history of a group of students al-Zuhri because they narrated it with matan "The Prophet SAW kissed ('Aisyah) while His Majesty was fasting". Al-Daraqutni apparently accepted this matan and rejected the matan narrated by Sa'id bin Basyir in *al-tafarrud* from Mansur bin Za'zan from al-Zuhri.

Another example is like a hadith narrated from 'Urwah from 'Aisyah RA as (al-Daraqutni, 2011). According to al-Daraqutni, this hadith was narrated by al-Zuhri. There was a dispute between the narrators who took it from him. It has been narrated that a shaykh known as Abi Hisham Mahbub bin Mas'ud from 'Ammar bin 'Atiyyah from al-Zuhri from 'Urwah from 'Aisyah and that he has made mistakes in his sanad and mata. As explained by al-Daraqutni (2011), the error in the matan is in the words: "Prayer at night and day ..." while what is valid is the history of Ibn 'Uyaynah, Syu'ayb bin Abi Hamzah, al-Zubaydi, al-Awza'i, from al-Zuhri from Salim from his father that the Prophet SAW said: " Night prayer is two-two (rakat) " without mentioning the day. (al-Daraqutni, 2011).

b. The Form of Qarinah Showing the Mistakes in Matan Hadith

Qarinah or the plural word *qara'in* from the point of view of language has several meanings. One of them is something that accompanies the conversation and proves it (Ahmad al-Ayid, et.al., tt). In the context of this discussion, the meaning of *qarinah* does not run far from the meaning given from the point of view of language. In this connection, *qarinah* may be understood as a guide that accompanies a narration of a hadith which may prove the existence of a defect in the narration. These instructions are intended not only to examine the zahir sanad, they even cover various aspects that accompany the narration.

To illustrate this methodology, the reviewer brings a commentary given by al-Daraqutni on a hadith narrated by Husayn bin 'Abd Allah al-Muzani from 'Ali saying:

Al-Daraqutni was asked about the hadith of Husayn bin 'Abd Allah al-Muzani from 'Ali said: "Salat is not canceled unless it is caused by hadas. I am not ashamed (to declare) what the Prophet (PBUH) was not ashamed of. Hadas is a fart".

According to al-Daraqutni, this hadith was narrated by Hibban bin 'Ali and Mandal bin 'Ali from Abi Sinan and Dirar from Husayn al-Muzani from 'Ali. Al-Daraqutni explained again that Abu Bakr bin 'Ayyash had narrated this hadith from Abi Sinan from al-Hakam bin 'Utaybah from Syurayh bin Hani' from 'Ali. In the hadith matan there is an addition, namely *idha tawadda'a al-rajul fa huwa fi al-salah ma lam yuhdith*. According to al-Daraqutni, the sayings of Hibban and Mandal are closer to valid. Only Allah knows best (al-Daraqutni, 2011).

The above review shows that al-Daraqutni criticizes the addition that applies to matan narrated by Abu Bakr bin 'Ayyash from Abi Sinan and from al-Hakam bin 'Utaybah from Syurayh bin Hani' from 'Ali. This criticism according to the reviewer is based on several *qarinah* as explained by al-Tabari in *Tahdhib al-Athar*. According to al-Tabari (tt), some scholars reject this history for three reasons. First, this hadith is not known from the sanad 'Ali of the Prophet SAW but this narration is just that. So according to them, he needs to do research. Second, this hadith is famous from 'Ali bin Talq from the Prophet SAW and not 'Ali bin Abi Talib from the Prophet SAW. Third, according to them, Abu Bakr bin 'Ayyash's memorization was weak at the end of his life. Thus, they are of the view that it is not justified to argue with him in religion except when his memorization has not become weak (al-Tabari, tt). In the view of the reviewer, the three reasons cited by al-Tabari are among the *qarinah* of al-Daraqutni's criticism of this hadith.

c. Not *Sabda* of the Prophet Muhammad SAW

At times, al-Daraqutni's criticism of the hadith matan was due to the fact that the matan was not validly based on the Prophet Muhammad SAW. However, it is the words of another individual. Among the examples of al-Daraqutni's criticism in this chapter is like a hadith narrated from Abu Salamah from Abu Hurayrah RA:

It has been asked (to al-Daraqutni) about the hadith of Abu Salamah from Abu Hurayrah RA from the Prophet SAW: The stomach is a place for storage for the body. When the veins come to him (stomach)... (al-Daraqutni, 2011)

According to al-Daraqutni (2011), this hadith was narrated by Yahya bin 'Abd Allah bin al-Dahhak al-Babalutti al-Harrani from Ibrahim bin Jurayj al-Rahawi from Zayd bin Abi Unaysah from al-Zuhri from Abi Salamah from Abi Hurayrah RA. This history has progressed. This hadith was narrated by Abu

Farwah al-Rahawi from him and said: "From al-Zuhri from 'Urwah from 'A'isyah (al-Daraqutni, 2011). Both of these narrations are in error and are invalid (al-Daraqutni, 2011). This hadith is also never known from the words of His Majesty SAW. In fact, he is from the words of 'Abd al-Malik bin Sa'id bin Abjar (al-Daraqutni, 2011).

d. Maqlub applies

Al-Daraqutni's criticism of the hadith matan is also seen as taking into account the *maqlub elements* that apply to a hadith matan. Among the examples encountered are such as al-Daraqutni's criticism of a hadith narrated by Salim from his father, as follows:

It was asked (to al-Daraqutni) about the hadith of Salim from his father, in which Rasulullah SAW said: "The measure is the measure of the people of Medina, while the scales are the scales of the people of Mecca. (al-Daraqutni, 2011).

According to al-Daraqutni (2011), this hadith was narrated by Abu Muhammad bin Abi Ruba from Ishaq from Abi Nu'aym from al-Thawri from Hanzalah from Salim from Ibn 'Umar from the Prophet SAW. In addition, this hadith was also narrated from Abi Nu'aym from al-Thawri from Hanzalah from Tawus from Ibn 'Umar RA and this narration is correct (al-Daraqutni, 2011). This hadith was also narrated by al-Firyabi from al-Thawri and applies to his perspective, namely: *"The measure is the measure of the people of Mecca, while the scale is the scale of the people of Medina. "* In this regard, it is clear to al-Daraqutni that the valid narration is as narrated by Ibn 'Umar (al-Daraqutni, 2011).

Based on the comments given by al-Daraqutni above, it clearly shows that he criticized the matan narrated by al-Firyabi from al-Thawri. The valid matan according to al-Daraqutni is *" the measure is the measure of the people of Medina, when the scale is the scale of the people of Mecca "* not like the history of al-Firyabi from al-Thawri *" the measure is the measure of the people of Mecca, when the scale is the scale of the people of Medina "*.

e. Choosing Matan from Famous Narrators by Keeping Matan Hadith

Based on the author's research, it was found that al-Daraqutni in al-'Ilal's work would choose matan over the history of famous narrators as narrators who guard the matan hadith. In connection with that, if there is a dispute between the hadith matans, al-Daraqutni is seen in some circumstances to

choose the matan narrated by a well-known narrator as the narrator who guards the matan hadiths.

An example to illustrate this method is the hadiths narrated by Abu Bistam Syu'bah bin Hajjaj (d. 160 H). In al-Daraqutni's series of comments in the book *al-'Ilal*, al-Daraqutni several times explores this method. Among them in the 2305 hadith, al-Daraqutni explained that: "... and Syu'bah sometimes gets confused about the names of the narrators of hadith because of his busyness with remembering matan " (al-Daraqutni, 2011). Also in the 3619 hadith, al-Daraqutni has commented: "... and Syu'bah's words are more important to choose in matan " (al-Daraqutni, 2011).

f. Additions in Matters That Are Not in Matans from Other Reports apply

Al-Daraqutni's criticism of the hadith is also seen as taking into account the additional elements of the sentence in a hadith, whereas these additions are not found in other narrations. In this case, al-Daraqutni is seen as emphasizing the famous matan and at the same time rejecting the matan/additions from foreign narrations and not in other narrations. Based on the author's research, it was found that this method was widely practiced by al-Daraqutni in this book. In fact, among his comments that are often found are: "*wa zada fihi alfazan lam ya'ti biha ghayruh* " (...and the narrators have added to this matan a word that was not carried by other narrators). Comments like this can be found on questions 25, 241, 297, 1365 and many more.

Apart from that, there are also other pronunciations used by al-Daraqutni, namely: "... *fa zada fi matnih alfazan lam ya'ti biha ghayruh* " (...and the narrators have added to his eyes a pronunciation that was not brought by the narrators other narrators) on the number of 271 hadith. Likewise the pronunciation: "... *wa zada fihi alfazan lam yutaba' 'alayha* " (...and the narrator has added one pronunciation that is not followed by other narrators of the pronunciation) in the number of 3135 hadith (al-Daraqutni, 2011). Other pronunciations are like: "...*'Ali alfazan aghrab biha lam ya'ti fiha ghayruh* " (...from 'Ali an odd pronunciation with which the pronunciation was not carried from other narrators) (al-Daraqutni, 2011).

C. CONCLUSION

In this work, the field of criticism carried out by al-Daraqutni does not only touch on sanad criticism, it even expands the discussion on the criticism of matan hadith. However, the matan criticism in this work is seen very little compared to the more dominant sanad criticism. In this regard, in this study the author has encountered at least six methods used by al-Daraqutni in criticizing the hadith matan, namely continuation with other hadiths narrated by more crowded narrators, the form of *qarinah* which shows that errors apply to the hadith matan, not the sayings or sayings of the Prophet Muhammad SAW, apply *maqlub*, choose matan from famous narrators by keeping the matan hadith and apply additions in matan that are not in the matan from other narrations. This method is seen as very important to put forward, especially to reject the accusations of some orientalist scholars who say that scholars of hadith do not pay attention to criticism of matan.

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