منهج نقد المتن عند محمد الغزالي وأثره بإندونيسيا:

دراسة تحليلية عصرية في الحديث النبوي

Analysis *Manhaj Naqd Matan* According to

al-Shaykh Muhammad al-Ghazali:

Study of Contemporary Understanding of al-Hadith

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Abstract

لمواجهة المشكلات والصعوبات عند فهم الحديث النبوي الشريف خصوصا في هذا العصر فنحن بحاجة

إلى المنهج في نقد الحديث خاصة في نقد المتن. جاء هذا المنهج للكشف عن الفهم والتفسير الصحيح

عن محتوى أو متن الحديث الشريف.قد ظهر المفكرون من قبل المسلمين ومن غير المسلمين منه الشيخ

محمد الغزالي في كتابه "السنة النبوية بين أهل الفقه وأهل الحديث". كتاب الشيخ الغزالي هذا الكتاب

على طلبة المعهد العالمي للفكر الإسلامي بوشنطون ولاية المتحدة.

وفي هذا الكتاب يشير الشيخ الغزالي أفكاره عن كيفية فهم الأحاديث النبوية على أساس القرآن الكريم.

ومن هذا الصدد ظهر فكره الفريد "أو بعبارة أخرى" يختلف عن العلماء السابقة. فيقوم الغزالي بحكم

الضعيف على الأحاديث الصحيحة إذاكانت الأحاديث تختلف بالنصوص القرآنية. وهذا يدل على

أهمية هذا البحث لمعرفة منهج الشيخ الغزالي، إن الشيخ الغزالي من أحد العلماء بجمهورة مصر العربية

ويتفرد بمهج نقد متن الحديث النبوي.

In the face of the problems to understand Al-Hadith, especially if associated with the modern context, clearly it is significant to hadith criticism, especially *naqd al-matan*, with the intention of uncovering the understanding, interpretation, correct interpretation of the content of the material or the content of the hadith (*matan hadith*). In the modern context, has emerged Muslim intellectuals and non-Muslims. Among Muslim intellectuals that highlight and criticize to *matan al-hadith* is Syaikh Muhammad al-Ghazali. In his book *as-Sunnah an-Nabawiyya baina Ahl al-Fiqh wa Ahl al-Hadith*, the book at the request of *al-Ma'had al-'Alami li al-Fikr al-Islami* (the

International Institute of Islamic Thought) located in Washington United States of America. In this work, Syaikh Muhammad al-Ghazali argued a lot of ideas thought to understand the Prophetic Hadith based on the directions of the Qur'an. From this was born the unique thinking, or at least different from the previous scholars, such as Muhammad al-Ghazali in his book disdainful Hadith that are considered valid by the scholars of hadith, if Hadith is contrary to the texts of the Koran. This is the importance of this study need to be further investigated to know and understand how the idea of Muhammad al-Ghazali, a scholar of Egyptian origin, with regard to *manhaj naqd al-matan*.

A. Preface

The study of Hadith among Muslims is very significant. This is because, the majority of Muslims believe that the Hadith is the second source of Islamic Law. Only, unlike the tradition assessment study of the Koran in terms of authenticity or originality. Messengers Hadith recorded after 200 years of the Prophet's death. While the Koran, written in full even though not yet recorded have existed at the time the Prophet was still alive. Thus, the Koran of the narration no doubt, because the whole status of *mutawati*r, while there are *mutawatir[1]* hadith, and most of the status of *ahad.[2]*

Further problems arise in terms of the figure of Muhammad, as the central figure. As an end-time prophet, it will automatically apply its teachings to Muslims in various places and times until the end, while the hadith itself down in the environmental and socio-cultural period in which the Prophet was alive. Moreover, not all Prophet Explicitily have causes downs (*asbab al-wurud*), which makes the obscurity status hadith whether general or specific. By examining the background of a tradition, a tradition sometimes understood textual and sometimes contextually.[3] Another reality that highlighted the reviewer Hadith is the presence of the Prophet in various positions and functions. Prophet sometimes act as a

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[1]Hadith of Mutawatir is a hadith narrated by a large number of people that they might not agree to lie (since the beginning of *sanad*) until the end of the chain of transmission. Hadith narrated was based on the observation of the five senses.

[2]In language the word *ahad*, and *wahid* means one. Then *khabar ahad* or *khabar*, is a message delivered by one person. Jalal ad-Din as-Suyuti, *Tadrib ar-Rawi fi Syarh Taqrib an-Nawawi*, juz 2, Dar al-Fikr, Beirut, 1409 H/1988 M, p. 180. As is the *hadith ahad* is "tradition which does not meet the terms of the *hadith mutawatir*. (*ma lam yajma' syurut al-mutawatir*).see also, Mahmud at-Tahhan, Mahmud at-Tahhan, *Taisir Musthalah al-Hadith*, (Beirut : Dar al-Qur'an al-Karim, 1979),, p. 22.

[3] Muhammad al-Ghazali, as-*Sunnah an-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadth*, (Kairo: Dar Syuruq, 1996). And see also, M.Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual, Telaah Ma'ani al-Hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal*, (Jakarta: Bulan Bintang, 1994).

human being, as a person, as a husband, as a messenger of Allah (*Prophet*), as head of state, as community leaders, as warlords and as a judge. Therefore, in order to avoid mistakes or errors in understanding a hadith, the traditions of understanding the importance position in proportional, when understood in a textual, contextual, universal, temporal, situational and locally. Therefore, understanding the rigid, static radical and may be closed where Islamic teachings are applicable to all places and times (*shalih li kulli zaman wa makan*).

Examine the foregoing, and in dealing with the problem of understanding the Hadith, especially if associated with the modern context, clearly it is significant to hadith criticism, especially criticism honor (*naqd al-matan*), with the intention of uncovering the understanding, interpretation, correct interpretation regarding the content of the material or the content of the hadith (traditions of honor). In the modern context, has emerged Muslim intellectuals and non-Muslims.[4] Among Muslim intellectuals that highlight and criticize to honor tradition is Muhammad al-Ghazali. In his book *as-Sunnah an-Nabawiyya baina Ahl al-Fiqh wa Ahl al-Hadith*, the book at the request of al-ma'had al-'Alami li al-Fikr al-Islami (the International Institute of Islamic Thought os) located in Washington United States of America. In this work, Muhammad al-Ghazali argued many ideas pemaikiran to understand the Prophetic traditions based on the directions of the Qur'an. From this was born the unique thinking, or at least different from the previous scholars, such as Muhammad al-Ghazali in his book disdainful traditions that are considered valid by the scholars of hadith, if tradition is contrary to the texts of the Koran. This is the importance of this study need to be further investigated to know and understand how the idea of Muhammad al-Ghazali, a scholar of Egyptian origin, with regard to criticism text of hadith (*naqd matan al-hadith*).

B. A Glimpse of Muhammad al-Ghazali

Muhammad al-Ghazali was born in Nakhla 'al-'Inab, al-Bukhairah, Egypt, 22nd September 1917, this area is the village which is quite popular in Egypt for having produced many prominent Islamic scholars of his time. For example, scholars who were

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[4]Among Muslim intellectuals, appeared the names of Salah ad-Din bin Ahmad al-Idlibi, Mustafa as-Siba'i, Muhammad 'Ajjaj al-Khatib, Mohammed al-Ghazali, Yusuf al-Qaradawi, Muhammad Mustafa A'zhami, Fatima Mernisi, in Indonesia there are M.Syuhudi Ismail, Ali Mustafa Ya'kub and so on.

born from this area is Syaik Muhammad Abduh, Sheikh Mahmud Syaltut, Sheikh Hasan al-Banna, and Muhammad al-Bahi.[5]

Muhammad al-Ghazali through primary education in the village with the Koran memorizing 30 chapters. Then he entered a religious school Elementary School for 3 years and received a diploma equations in Alexandria. Later, he entered higher education, namely in Tsanawiyah for two years and graduated in 1937. Then Muhammad al-Ghazali to continue their education in college, and he chose a lecture at the Faculty of Ushuluddin, University of al-Azhar graduate received a bachelor's degree in 1941, and continued at the Master level field of Arabic at the same university in 1943.[6]

The activity of Muhammad al-Ghazali over in Egypt can be expressed, among others: appointed as imam and preacher at the mosque al-Utbah al-Khadro in Cairo. He also served as the Ministry of Endowments and Affairs Dakwah Egypt. Muhammad al-Ghazali, his duties at the University of al-Azhar is a lecturer in the Faculty of Sharia, Ushuluddin, Dirasah'Arabiyah wa al-Islamiyah, and the Faculty of MT. For the dedication in the field of Islam, the Egyptian Government gave to Muhammad al-Ghazali highest honor star boon.[7]

Muhammad al-Ghazali activities outside Egypt, among others: in the country of Saudi Arabia, the activity here as the giver tausiyah, such as television, radio and wrote about Islam in magazines and newspapers, as well as giving a lecture at the University of Umm al-Qurra 'in Arabiyah Saudi city of Mecca. Above advantages, Muhammad al-Ghazali received an international award of King Faisal of the Kingdom of Saudi Arabia, and he was the first Egyptian to receive this award.[8] He was long in Qatar, even has a major contribution in realizing the Faculty of Sharia at this place, and had been a professor at the

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[5] See: Abd. al-Hamim Uwais, asy-Syaikh Muhammad al-Ghazali: Marahil 'Azimah fi Hayah Mujahid 'Azim (Qahirah : Dar ash-Shawah, 1993), p. 15.

[6] *Ibid.*

[7] John L. Esposito, "Muhammad al-Ghazali", The Oxford Encyclopedia of the Modern Islamic Word, volume 2, p. 63. See also, Yusuf al-Qaradhawi, *al-Syaikh al-Ghazali kama 'Araftuhu Rihlah Nishf Qarn* (Qahirah:Dar al-Wafa', 1995), p.26; and see, Thalib Anis, "Syaikh Muhammad al-Ghazali: he wrote in Syaikh Muhammad al-Ghazali, *Berdialog dengan Al-Qur'an, Pesan Kitab Suci dalam Kehidupan Masa Kini*. Translated by. Masykur Hakim dan Ubaidillah (Bandung: Mizan, 1999), p. 7. See also; Fatima Mernisi and Riffat Hassan, *Setara di Hadapan Allah*, LSPPA (Yogyakarta: LSPPA, 200), p. 206.

[8] See: Abd. al-Hamim Uwais, asy-Syaikh Muhammad al-Ghazali: Marahil 'Azimah fi Hayah Mujahid 'Azim (Qahirah : Dar ash-Shawah, 1993), p. 18 and see, Thalib Anis, "Syaikh Muhammad al-Ghazali: he wrote in Syaikh Muhammad al-Ghazali, *Berdialog dengan Al-Qur'an, Pesan Kitab Suci dalam Kehidupan Masa Kini*. Translated by. Masykur Hakim dan Ubaidillah (Bandung: Mizan, 1999), p. 7.

Faculty of Shari'a. Besides, he had been a lecturer at the University of King Abdul 'Aziz, Jeddah. At every Ramadan, he was often invited by the Government of Kuwait to provide religious of tausiyah. Even Muhammad al-Ghazali also often invited to seminar for youth and students in the United State and Europe as the main resource person.[9]

Muhammad al-Ghazali, also has a major contribution in the development of education at the University Amir Abd al-Qadir al-Jazair. Furthermore, the Government of al-Jazair reward al-Asir, the highest honor star in Al-Jazair in the field of Islamic propaganda on major services in this field.[10] First introduction to Hasan al-Banna (1906-1949 AD), which in 1935 AD, at the end of junior secondary school in Alexandria, which at that time Hasan al-Banna routinely provide tausiyah in Abd Mosque. Al-Rahman bin Harmuz. Furthermore, Hasan al-Banna recruited Muhammad al-Ghazali as a member of al-Muslim Brotherhood, even he became a figure in al-Muslim Brotherhood.[11]

The impact of Muhammad al-Ghazali in al-Muslim Brotherhood, he entered the military prison in Thanta the first class along with several other figures. He was transferred to prison Haikastib and at last in prison at-Thur in Sinai town, and free on 1949.[12] Muhammad al-Ghazali, died of chronic heart attacks and blood clots that had long suffered, when he was giving lectures and attending seminars "Islam and the West" in Riyadh Saudi

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[9]Abd al-Hamim Uwais, asy-Syaikh Muhammad al-Ghazali: *Marahil 'Azimah fi Hayah Mujahid 'Azim* (Qahirah : Dar ash-Shawah, 1993), p. 15, lihat juga, Yusuf al-Qaradhawi, al-Syaikh al-Ghazali kama 'Araftuhu Rihlah Nishf Qarn (Qahirah:Dar al-Wafa', 1995), p.26.

[10] Fatima Mernisi dan Riffat Hassan, Setara di hadapan Allah,terj. LSPPA (Yogyakarta: LSPPA, 200), p. 206., see also, John L. Esposito, "Muhammad al-Ghazali", The Oxford Encyclopedia of the Modern Islamic Word, volume 2, p. 63.

[11] Organization of al-Muslim Brotherhood is formed in by Hasan al-Banna (1906-1949 AD) in March 1928 AD. At first, the organization initially as a subsequent missionary movement into a political movement, it is to counter the invasion of Britain, struggle has the motto: "Koran as the basis, the Prophet as an example, jihad as the path of struggle and martyrdom as the ideals of life, as well as the teachings of Islam written." This organization is also a modern Islamic movement, as a renewal center kei Islamization, and after the fall of the caliphate Islamic activity that causes people split into several factions. In addition, al-Muslim Brotherhood is also the parent and the main source of inspiration for various Islamic organizations in Egypt and some other Arab countries. The strength of al-Muslim Brotherhood has over 300 branches, by spreading the ideas in various fields, such as; the idea of setting up various perusahahan, factories, schools, and hospitals and infiltrate the various organizations including the trade unions and the armed forces.see, John L. Esposito, "Muslim Brotherhood (Ikhwan al-Muslimin)", The Oxford Encyclopedia of the Modern Islamic Word, volume 3, p. 183-186. Juga; Yusuf al-Qaradhawi, *al-Syaikh al-Ghazali kama 'Araftuhu Rihlah Nishf Qarn* (Qahirah:Dar al-Wafa', 1995), h. 7; see also, Abd al-Hamim Uwais, *asy-Syaikh Muhammad al-Ghazali: Marahil 'Azimah fi Hayah Mujahid 'Azim* (Qahirah : Dar ash-Shawah, 1993), p. 15-16.

[12] Daniel W. Brown, Rethinking Tradition in Modern Islamic Thought (New York: Cambridge University Press, 1996), p. 163.

Arabia, namely on 19 Shawwal 1416/March 9, 1996, in Riyadh, he died 81 years.[13] Muhammad al-Ghazali including productive scholars in writing, in addition he gave lectures at various places of religious and verbal media. Among the writings of Muhammad al-Ghazali, al-Muslim creed (1990), *Azmah al-Shura fi al-Mujtami'at al-'Arabiyyah al-Islamiyya. Bi al-Idhafah ila al-Muhadharat wa al-ahadith al-Idzaiyat, Kulq al-Muslim* (1987), *al-Da'wah al-Islamiyya Tastaqbil Qarnuha al-Khamis' Asyr* (1990), *Difa' 'an al-'Aqidah wa al-Shariah Dhidun Matha'in, al-Sunnah al-Nabawiyya baina Ahl al-Fiqh wa Ahl al-Hadith*(1989), *Kaifa Nata'amalu ma'a Qur'an al Karim* (1990), *Laisa min al-Islam* (1991), *Tafsir Nahwa Maudu'i* (1996), and others.

C. Thoughts on *Naqd al-Matan*

In the tradition of research, to obtain a quality hadith valid, it must be done research on its sanad and matan. Muhammad al-Ghazali gave validity of the view that in the research tradition, there are five criteria or benchmarks, there are three relating to the chain of transmission and there are two related to *matan*. Three criteria relating to the chain of transmission, namely (1) narrator must necessarily people who *dhabit*, (2) it should be a fair person narrators, and (3) the first and second criteria must be shared by all *sanad hadith*.[14] Then to the criteria of validity of Matan hadith there are two criteria again: (1) *syaz* that is not *matan hadith*, and (2) *Matan hadith* does not contain *'illat qadiha*.[15] Referring to his *al-Sunnah al-Nabawiyya baina Ahl al-Fiqh wa Ahl al-Hadit*h, can be analyzed in this book that Muhammad al-Ghazali benchmarking criticism *matan al-hadith*, there are at least four steps:

01. *Naqd al-Matan* with Quran.

02. *Naqd al-Matan* with al-Hadith

03. *Naqd al-Matan* with Historical Facts

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[13]See, Majalah Umat, No. 12/Thn I/15 April 1996.

[14] Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadis* (Qahirah: Dar al-Syuruq, 1989), p. 18-19.

[15] Ibid. p. 19. According to Muhammad al-Ghazali, the validity criteria to practice these traditions need to work with a wide range of multidisciplinary, namely *Muhaddith*, with other experts such as: Fuqaha, Mufassir, Expert Ushul Fiqh, Kalam experts, and others. Because much discussed in various fields such as faith, worship and *muamalah*. See, *ibid.* 19-21.

04. *Naqd al-Matan* with Scientific Truth

The following describes examples of benchmarks proposed by Muhammad al-Ghazali in his book; *al-Sunnah al-Nabawiyya baina Ahl al-Fiqh wa Ahl al-Hadith.*

1. ***Naqd al-Matan* with Quran**

Muhammad al-Ghazali, firmly stated that before reviewing to honor tradition, intensive efforts are needed to understand the Koran, as he pointed out in his work: "It is clear that in order to establish the truth of a tradition in terms matannya required deep knowledge of the Koran, as well as the conclusions can be drawn from the verses, either directly or indirectly."[16]

The testing of the Quranic verses has received the greatest attention, the portion by Muhammad al-Ghazali, compared with three other benchmarks. In fact, according to Muhammad Quraish Shihab, the first measure of this is the one used by Muhammad al-Ghazali, compared to three other benchmarks.[17]

Muhammad al-Ghazali,[18] if explored in his work, run kosnisten hadith criticism by *Naqd al-Matan* with the Koran. This indicator can be seen in no little judgment to hadith that are considered valid, for example by Imam al-Bukhari and Imam Muslim in the book *sahihain*, considered *da'if* (weak) by Muhammad al-Ghazali.

For example, the Prophet's hadith about man can be possessed by devils, hadith narrated by Imam al-Bukhari:

حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ قَالَتْ كَانَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ فَانْقَلَبْتُ فَقَامَ مَعِي لِيَقْلِبَنِي وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلَانِ مِنْ الْأَنْصَارِ فَلَمَّا رَأَيَا

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[16] Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadis* (Qahirah: Dar al-Syuruq, 1989), p. 19.

[17] M.Quraish Shihab, "Kata Pengantar", in book of Muhammad al-Ghazali, *Studi Kritis atas Hadis Nabi SAW antara Pemahaman Tekstual dan Kontekstual,* translate. Muhammad al-Baqir (Bandung: Mizan, 1996), p. 11.

[18] Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadis* (Qahirah: Dar al-Syuruq, 1989), p. 115-118.

النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَا فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ فَقَالَا سُبْحَانَ اللهِ يَا رَسُولَ اللهِ قَالَ إِنَّ الشَّيْطَانَ يَجْرِي مِنْ الإِنْسَانِ مَجْرَى الدَّمِ وَإِنِّ خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا سُوءًا أَوْ قَالَ شَيْئًا.

(al-Bukhari-3039):Mohammed bin Ghailan has told me, have told us 'Abdur Razaq has been reported to us Ma'mar of Az-Zuhriy of' Ali bin Husain of Safiyyah bint Huyay said; When the Prophet is implementing i'tikaf I came to see him at night, and I talked with him for a moment, and then I stood up to go home, he also stood up with me to escort me. At that time lived at home Safia bin Zaid. (When we're running both it) there are two men who passed by, and when he saw the Prophet *sallallaahu 'alaihi wasallam* both rushed. Then the Prophet: "You just take it easy. It's this woman is Shofiyah bint Huyay". Then they say: "Most holy God, the Messenger of Allah". Then the Prophet. He said: "Satan runs through the blood stream and I worry demons have entered a bad case of the liver you both". Or enter something ".

According to Muhammad al-Ghazali, the above hadith cannot be accepted because it is contrary to Q.S.al-Isra'/17:64[19]; Q.S.Ibrahim/14:22[20]; and Q.S.Saba/ 34: 21-22.[21] In view of the Salaf, unseen matter left entirely to Allah. Muhammad al-Ghazali did not agree with that, because it opens up opportunities where magic, magic and lies that show demons can inhabit humans.

2. *Naqd al-Matan* with al-Hadith, and other the more *matan al-hadith* valid

Muhammad al-Ghazali argued that text of al-hadith must not conflict with the Hadith mutawatir, and other the more matan al-hadith valid. According to Muhammad al-Ghazali, a law with respect to religion should not be taken only from a hadith that is

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[19] Translate this verse: *"And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways - usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.*

[20] Translate this verse: *And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."*

[21] Translate this verses: *And he (Iblîs - Satan) had no authority over them, - except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).*

separate from other hadith. However, a hadith must be associated with other hadith. Then the hadith incorporated it was comparated what is indicated by the verses of the Qur'an al-Karim.[22]

For example, with respect to the hadith of the Prophet Moses had punched the eyes of the angel of death, causing the blind side, when the angel of death comes to take his life. Consider the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَاوَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلام فَقَالَ لَهُ أَجِبْ رَبَّكَ قَالَ فَلَطَمَ مُوسَى عَلَيْهِ السَّلام عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا قَالَ فَرَجَعَ الْمَلَكُ إِلَى اللهِ تَعَالَى فَقَالَ إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لا يُرِيدُ الْمَوْتَ وَقَدْ فَقَأَ عَيْنِي قَالَ فَرَدَّ اللهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَى عَبْدِي فَقُلْ الْحَيَاةَ تُرِيدُ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ فَإِنَّكَ تَعِيشُ بِهَا سَنَةً قَالَ ثُمَّ مَهْ قَالَ ثُمَّ تَمُوتُ قَالَ فَالآنَ مِنْ قَرِيبٍ رَبِّ أَمِتْنِي مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاللهِ لَوْ أَنِّي عِنْدَهُ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الأَحْمَرِ.قَالَ أَبُو إِسْحَقَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ بِمِثْلِ هَذَا الْحَدِيثِ.

(Muslim-4375): Muhammad ibn Rafi had told us '; Abdur Razzaq Have told us'; Has told us Ma'mar of Hamam bin Munabbih he said; 'This is what has been told to us by Abu Hurayrah from the Prophet *sallallaahu' alaihi wasallam*, -and then he mentioned some hadith; and the Prophet *sallallaahu 'alaihi wasallam* has said: "The Angel of Death came to see Musa *'laihis Salam*, and he said to him; 'Fill call your Lord,' Messenger of Allah Said:" Then Moses slapped the eyes of the angel of death and poke him, "The Prophet Said:" Then the angel Death home to Allah *'azza wajalla* saying; 'You have sent me to thy servant who is not death, and indeed he had been gouged out my eyes.' "The Prophet Said:" Then God restores his eyes, and God said, 'Go back to my servant, and told him; 'Is that the life you want? If you want to live then lay your hand on top of cow fur, the fur-covered each by hand, with which you will get an additional one year. 'Moses said; 'And what after that? 'Angel of death said; 'Death.' Moses said; 'So take immediately,' and then he prayed; 'O God, draw near my grave with holy ground stone's throw away.' "Abu Hurairah said; and the Prophet *sallallaahu 'alaihi wasallam* Said:" If I was there indeed will I show to you, which is on a side street near the red sand. "It has been tell us Muhammad bin Yahya.

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[22] Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadis* (Qahirah: Dar al-Syuruq, 1989), p.142.

Having told us' Abdur Razzaq; It has been reported to us Ma'mar through this pathway with a similar Hadith.

According to Muhammad al-Ghazali,[23] the above its *sanad* of hadith was authentic, but its *matan* raises doubts, because it signaled that Moses hate death. In fact, Moses was belonged *Ulu al-Azmi*. Furthermore, it gives an indicator that Moses did not want an encounter with God after death fulfilled. It is unacceptable attributed to God's servants are the pious. As the following hadith:

حَدَّثَنَا ابْنُ أَبِي عَدِيّ عَنْ حُمَيْد عَنْ أَنَس قَالَ قَالَ رَسُولُ الله صَلَّى اللهُ عَلَيْه وَسَلَّمَ مَنْ أَحَبَّ لِقَاءَ الله أَحَبَّ اللهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ الله كَرِهَ اللهُ لِقَاءَهُ قُلْنَا يَا رَسُولَ الله كُلُّنَا نَكْرَهُ الْمَوْتَ قَالَ لَيْسَ ذَاكَ كَرَاهِيَةَ الْمَوْتِ وَلَكِنَّ الْمُؤْمِنَ إِذَا حُضِرَ جَاءَهُ الْبَشِيرُ مِنْ الله عَزَّ وَجَلَّ بِمَا هُوَ صَائِرٌ إِلَيْه فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْه مِنْ أَنْ يَكُونَ قَدْ لَقِيَ اللهَ عَزَّ وَجَلَّ فَأَحَبَّ اللهُ لِقَاءَهُ وَإِنَّ الْفَاجِرَ أَوْ الْكَافِرَ إِذَا حُضِرَ جَاءَهُ بِمَا هُوَ صَائِرٌ إِلَيْه مِنْ الشَّرِّ أَوْ مَا يَلْقَاهُ مِنْ الشَّرِّ فَكَرِهَ لِقَاءَ اللهِ وَكَرِهَ اللهُ لِقَاءَهُ.

(Ahmad-11605) Has told us Abu Abu Adi from Humaid from Anas he said; Prophet said: "Whoever pleased to meet with God, then God is pleased to see him. And he who does not love to meet with God, then God is not pleased to see him." The Companions asked; "O Prophet, we all do not like death?" Prophet. He said: "That's not what I mean, but a believer when facing death's door, then a giver the good news of God's messenger came to him as he showed a return, until there is nothing more to her liking than meeting with Allah. And Allah likes to meet him. the man who a lot of sin, or unbelievers, if they have to face death's door, then comes someone with a show where the return is bad, or what will be encountered in the form of evil. So it makes do not like to meet God, until God does not like meet him. "

This is Muhammad al-Ghazali argued that if there is a hadith valid but contrary to other authentic hadith, it is necessary to be compared between one hadith with other hadith. According to Ibn Qutaibah, abstract angels, but angels can manifest themselves in human form, or the other. Thus the hadith must be understood *majaz*.[24]

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[23] Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadis* (Qahirah: Dar al-Syuruq, 1989), p. 34-37.

[24]Abdullah bin Muslim bin Qutaibah al-Dainuri, *Ta'wil Mukhtalaf al-Hadis* (Beirut : Dar al-Fikr, 1995), pp.252-253.

3. *Naqd al-Matan* with Historical Facts

Hadith cannot be separated from its historical birth, so a hadith emerged based on certain historical.[25] Based on this, then the hadith and history of the relationship mutually reinforce each other. Hadith that have a match with the facts of history will make these hadith have validity sturdy backrest. Conversely, if the hadith deviated from historical facts, the validity apocryphal.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَال سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَمَاسَةَ عَنْ زَيْدِ بْنِ ثَابِت قَالَ كُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنْ الرِّقَاعِ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِلشَّامِ فَقُلْنَا لأَيِّ ذَلِكَ يَا رَسُولَ اللهِ قَالَ لأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةٌ أَجْنِحَتَهَا عَلَيْهَاقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ أَيُّوبَ.

(at-Tirmizi-3889): Mohammed bin Basyar has told us, Wahb bin Jarir has told us, my father has told us, and he said; I heard Yahya ibn Ayyub tells the story of Yazid ibn Abu Habib of Abdurrahman bin Syimasah of Zaid bin Sabit he said; "We wrote the Qur'an from palm branches on the side of the Prophet., The Prophet, said:" Fortunately for the people of Syria. "Then we asked:" Why be like that, O Messenger of Allah? "He said:" Verily Angel substance the Merciful (Allah) has spread its wings over the land of Sham. "Abu 'Isa said:" this hadith is hadith of hasan, we only know of hadith Yahya ibn Ayyub. "

According to Muhammad al-Ghazali in *Kitab at-Targheeb wa at-Tarheeb*, al-Munziri mention about the virtues of the area of Sham and virtue lived in this area. Furthermore, Muhammad al-Ghazali argued that the above hadith must be understood contextually universal. In history, the state of Palestine is part of Syria, then fled the country Sham is disobedience. Instead remain there as part of jihad. Because this area is full of struggle against the enemies of God that is oppressing the Muslims. Similarly, anyone who defend Islam in Afghanistan, the Philippines, Cambodia, parts of Thailand and other Muslim areas, all of them have the same rights as Sham area, given the Muslim areas now under attack raids from various directions.[26]

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[25]*Ibid.* p. 205.
[26] *Ibid.*

4. *Naqd al-Matan* with Scientific Truth

According to Muhammad al-Ghazali, each content of *matan al-hadith* must not conflict with the theory of scientific knowledge or scientific discovery, and a sense of fairness or not contrary to human rights. For example Hadith to discuss with a man who had been suspected of having an affair to Ummi Walad owned Prophet, Hadith as follows:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ رَجُلاً كَانَ يُتَّهَمُ بِأُمِّ وَلَدِ رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ اذْهَبْ فَاضْرِبْ عُنُقَهُ فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا فَقَالَ لَهُ عَلِيٌّ اخْرُجْ فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ فَكَفَّ عَلِيٌّ عَنْهُ ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ الله إِنَّهُ لَمَجْبُوبٌ مَا لَهُ ذَكَرٌ.

(Muslim-4975): Zuhair bin Harb has told me Affan has told us, Hammad bin Salamah have told us, and He has been reported to us Sabit from Anas that there is a man who was accused of adultery with the wife of the Prophet. The Prophet said to Ali: go, and cut his neck (because of hypocrisy). Then Ali came to him that it turned out he was cool himself in a small wells, Ali said to him: Come out! Ali then took her hand and it turns out he is a man who cut off his genitals, then Ali did not kill him. Then Ali came to the Messenger of Allah. Saying; O Messenger of Allah that he is of men who cut off his penis (not having penis).

According to Muhammad al-Ghazali, the above hadith must be in doubt. Therefore, the Prophet impossible to impose the death penalty on charges that have not been investigated and the truth is no defense of the accused yet, even these allegations are false. Thus, according to Mohammed al-Ghazali, Islam does not authorize authorities to be sentenced to death based on rumors or news that has not been clear. Because human life should not be removed just like that without strong evidence.

D. Analysis of understanding hadith of Muhammad al-Ghazali

Understanding of the traditions held by Muhammad al-Ghazali is arguably the modern understanding that tends to contextual understanding in the study of hadith. If explored the development of understanding of hadith, there are at least two known hadith of understanding, namely the textual and contextual understanding. Understanding textual of

hadith, means to understand hadith as contained in the hadith texts without any interpretation of the hadith. Contextual understanding of the hadith, means to understand hadith adapted to the context. Both understanding of these hadith have a strong foundation in the hadith of the Prophet, note the following hadith.

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَنَا لَمَّا رَجَعَ مِنْ الْأَحْزَابِ لَا يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ فَأَدْرَكَ بَعْضُهُمْ الْعَصْرُ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي حَتَّى نَأْتِيَهَا وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يُرَدْ مِنَّا ذَلِكَ فَذُكِرَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ.

(al-Bukhari-894): 'Abdullah bin Muhammad bin Asma Have told us, and said, Juwairiyah had told us, from Nafi 'from Ibn' Umar said, "The Prophet, said to us when he returned from the war Ahzab:" Do not ever one of you pray 'Asr except in Banu Quraizhah. "Then came the prayer times when they were on the road, some of them said,' We will not pray unless it has been up to the goal, 'and others said,' in fact we will be praying, because he does not mean it'. So the incident narrated to the Prophet, and he does not blame any of them. "

Based on the above hadith, some friends understand it textually, ie they establish Asr prayer after Asar time passes, because they had just arrived at the Banu Quraizhah (place designated by the Prophet's command text) after Asar time elapsed. While some other companions understood contextually, namely the way to the Banu Quraizhah it turned out so long before they arrive at the destination, Asar time has run out. Some companions ponder again what messages mean Prophet in the above hadith. It turns out they understand it as a command to hurry on the way in order to arrive there at the time still Asar. So, not like the sound of the text which prohibits the Asar prayer except there. Thus, they may Asar prayer though not arrived at the destination.

Thus, the writer concluded that understand tradition should not be only partial or merely textual, need understanding of holistic, integrative and comprehensive. Hadith holistic understanding (*kaffah*), if the intention is to understand a topic of particular hadith, it is necessary to read the entire hadith related to the topic, so it does not understand it partially or fragment. Understanding of the hadith is comprehensive means between one tradition to another must be connected, as well as between an event with event surrounding

them also need to be explored, including other approaches that can bring understanding of these hadith, such as: the approach of history, sociology, anthropology, politics, psychology and geography where the Prophet lived. Hadith comprehensively understanding the intention is understood broadly and deeply, starting from the quality of these hadith, for example: whether hadith classified *maqbul* or *mardud*. This order can be fully understanding of tradition. Because the value of traditions that are universal, valid throughout the period. Hadith itself is one of the basic teachings of Islam. As understanding Koran must be intact, then it also must understand the hadith as a whole, which in the end we are able to understand the Islam law as a whole, not partially.

Based on analysis of writer, *naqd manhaj al-sanad* used by Muhammad al-Ghazali managed to give enlightenment to modern society, because he asserts that understand the hadith must be reviewed from various aspects, - because the hadith itself is not void of culture and its history and others.- order Hadith whose primary purpose as a guide, after the Koran, to mankind, to human happiness both in this world and in the hereafter. And unique of Muhammad al-Ghazali put the Koran as an absolute measure of all existing guidance, including the Hadith the Prophet. This is what distinguishes him with leaders of other hadith.

E. Conclusion

Muhammad al-Ghazali did yardstick criticism *matan al-hadith* that really serves as the basis of the Islamic law that can be implemented by Muslims. *Manhaj*'s Muhammad al-Ghazali in criticizing the validity of *matan al-hadith* there are four steps, namely (1) *naqd al-matan* with the Koran, (2). *naqd al-matan* with al-Hadith, (3) *naqd al-matan* with the Historical Fact, and (4) *naqd al-matan* with Scientific Truth. The fourth benchmark criticism of this *naqd al-matan*, he focused again on the benchmarks by the Koran, which means that everything must be measured by absolute revelations.

Understanding hadith should not be only partial and only textual, need understanding of holistic, integrative and comprehensive. This order can be fully understanding of Hadith. Because the value of hadith that are universal, valid throughout the period. Hadith itself is one of the basic of Islamic law. As understanding of Koran must

be intact, then it also must understand the Hadith as a whole, which in the end we are able to understand the Islamic law as a whole, not partially.

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