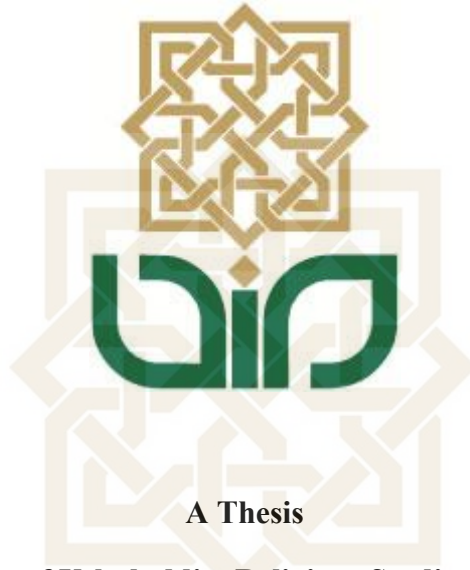


MUḤAMMAD IBN IDRĪS AL-SHĀFI‘Ī’S THOUGHT ON HADITH CRITICISM

(A Study on His Method and Its Application)



A Thesis

Submitted to Faculty of Ushuluddin, Religious Studies and Islamic Thought

State Islamic University Sunan Kalijaga Yogyakarta

**In partial fulfillment of the requirements for obtaining
the degree of Sarjana Theologi Islam**

BY:
MUS'IDUL MILLAH
SN: 07530058

**DEPARTMENT OF TAFSIR AND HADIS
FACULTY OF USHULUDDIN,
RELIGIOUS STUDIES AND ISLAMIC THOUGHT
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA
YOGYAKARTA**

2011

DECLARATION

I:

Name : Mus'idul Millah
Student Number : 07530058
Faculty : Islamic Theology, Religious Studies and Islamic Thought
Department : Tafsīr and Hadīth
Home Address : Jl. Raya Labuan Km. 9 RT. 17/06 Citeureup, Pandeglang – BANTEN 42271
Address in Yogyakarta : PP. Krapyak, Yayasan Ali Maksum. Jl. KH. Ali Maksum PO. BOX 1192 Krapyak, Sewon, Bantul, D.I. Yogyakarta 55011
Phone/E-Mail : +6287838188881/musidulmillah@hotmail.co.id.
Topic : MUHAMMAD IBN IDRĪS AL-SHĀFI'Ī'S THOUGHT ON HADITH CRITICISM
(A Study on His Method and Its Application)

Declared that:

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I made this statement with full consciousness. Thanks.

Yogyakarta, November 14, 2011

signed,



Mus'idul Millah

SN: 07530058

Dr.phil. Sahiron Syamsuddin, M.A.

The Lecturer of Faculty of Islamic Theology

State Islamic University Sunan Kalijaga

Yogyakarta

OFFICIAL NOTE

Matter: The Thesis of Mus'idul Millah

Honorable:

**The Dean of Faculty of
Islamic Theology
State Islamic University
Sunan Kalijaga
in - Yogyakarta**

Assalamu'alaikum wr. wb.

After having read, researched, and corrected to whatever extent is necessary, we, as supervisor, think that the thesis belonging to:

Name : MUS'IDUL MILLAH

SN : 07530058

Department : Tafsir and Hadith

Title : MUHAMMAD IBN IDRIS AL-SHAFI'I'S THOUGHT ON
HADITH CRITICISM (A Study on His Method and
Its Application)

could be submitted in a partial fulfilment of requirements to obtain a bachelor degree in Islamic Theology. Thus, it could be immediately defended.

Thank you very much for your understanding. May this thesis be useful.

Wassalamu'alaikum wr. wb.

Yogyakarta, November 15, 2011

Supervisor,



Dr.phil. Sahiron Syamsuddin, M.A.

SEN: 19680605 199403 1 003



THESIS VALIDATION

No: UIN.02/DU/PP.00.9/1483/2011

The Thesis Entitled: "MUHAMMAD IBN IDRĪS AL-SHĀFI'Ī'S THOUGHT ON HADITH CRITICISM (A Study on His Method and Its Application)"

Prepared and written by

Name : Mus'idul Millah
SN : 07530058
Was examined on : Thursday, November 17, 2011
Examination Score : 92,33 (A-)

and was stated that it could be accepted by Faculty of Ushuluddin, Religious Studies and Islamic Thought, State Islamic University Sunan Kalijaga Yogyakarta.

Examination Committee
Chief of Council

Dr. phil. Sahiron Syamsuddin, M.A.

SEN: 19680605 199403 1 003

Examiner I

Dr. Nurun Najwah, M.Ag.

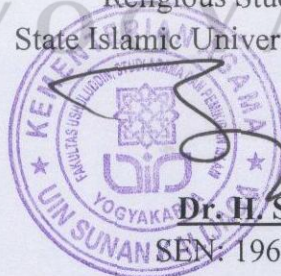
SEN: 19691212 199303 2 004

Examiner II

Drs. H. M. Yusron, M.A.

SEN: 19550721 198103 1 004

STATE ISLAMIC UNIVERSITY
Yogyakarta, November 2011
The Dean of Faculty of Islamic Theology
Religious Studies and Islamic Thought
State Islamic University Sunan Kalijaga Yogyakarta



Dr. H. Syaifan Nur, M.A.

SEN: 19620718 198803 1 005

MOTTO

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴾

“And never say of anything: “Indeed, I will do that tomorrow.” (al-Kahf: 23)



This thesis is completely dedicated to:

My beloved Parents, H. E. Muflikh and Hj. Sa'adah
for endless love and hope;

My brothers, Mustakmilurramdhani, Mustofa
Ikhwanul Jamil, and Mustafidul Umam, for their smile
which make me want to be home.



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THE SYSTEM OF TRANSLITERATION

To romanize the Arabic words and names, here I follow the transliteration system of The American Library Association and Library of Congress (ALA-LC) with light modification.

I. Letters of the Alphabet

| Initial | Medial | Final | Alone | Romanization |
|---------|--------|-------|-------|--------------------|
| | | | | -- |
| | ع | ع | ع | --, ' (see Note 4) |
| | ب | ب | ب | b |
| | ت | ت | ت | t |
| | ث | ث | ث | th |
| | ج | ج | ج | j |
| | ح | ح | ح | h} |
| | خ | خ | خ | kh |
| | د | د | د | d |
| | ذ | ذ | ذ | dh |
| | ر | ر | ر | r |
| | ز | ز | ز | z |
| | س | س | س | s |
| | ش | ش | ش | sh |
| | ص | ص | ص | s} |
| | ض | ض | ض | d} |

| | | | | |
|--|--|--|--|-------------------|
| | | | | t} |
| | | | | z} |
| | | | | ‘ (ayn) |
| | | | | gh |
| | | | | f |
| | | | | q |
| | | | | k |
| | | | | l |
| | | | | m |
| | | | | n |
| | | | | h |
| | | | | h, t (see Note 5) |
| | | | | w |
| | | | | y |
| | | | | la> |
| | | | | al- |

II. Vowels and Diphthongs

| | | | | | |
|---|----|---|-------------------|---|----------------------|
| ˘ | a | ˘ | ʾa>a>(see Note 7) | ˘ | aw |
| ˘ | u | ˘ | a> | ˘ | ay |
| ˘ | i | ˘ | a> | ˘ | uʷ (see Note 9) |
| ˘ | an | ˘ | á | ˘ | iy, i> (see Note 10) |
| ˘ | un | ˘ | u> | | |
| ˘ | in | ˘ | i> | | |

III. General Notes

1. Hyphen is used:

- a. To connect the definite article *al* with the following word.

al-kitāb al-thānī>

al-ittihād

al-asl

al-athar

- b. Between *bin* and the following element in personal names when they are written in Arabic as a single word.

Bin-Khiddah

Bin-‘Abd Allāh

2. Prime (') is used:

- a. To separate two letters representing two distinct consonantal sound, when the combination might otherwise be read as digraph.

ad‘ham

akramat‘ha>

- b. To mark the use of a letter in its final form when it occurs in the middle of a word.

Qal‘ah‘ji>

Shaykh‘za‘dah

3. بن and ابن are both romanized *ibn*, except in modern names, typically

North African, in which بن is romanized *bin*.

4. *Hamzah* in initial position is not romanized; when medial or final it is romanized as ' .

asad

mas'alah

khatī'a

5. *ṭā* (*ta* > *marbutah*) in a word in the construct state (*idhafah*) is romanized *t*; in an indefinite noun or adjective or preceded by the definite article is romanized *h*.

wizarat al-tarbiyah

al-risalah al-bahiyah

shlah

6. The definite article is always romanized *al-*, whether is it followed by a "sun letter" or not. An exception is the preposition followed by the article: *lil-*.

Abu al-Layth al-Samarqandi >

al-huruf al-abjadiyah

lil-Shirbini >

7. Initial *ā* is romanized *a*; medial *ā* is romanized *'a* when it represents the phonetic combination; otherwise *ā* is not romanized different from *ā*.

kulliyat al-aḥab

ta'ālif

khulafa >

8. *Tanwin* is not normally romanized

9. ^{◌ِ} representing the combination of long vowel plus consonant, is romanized *uw*.

10. Medial _{◌ِ} representing the combination of long vowel plus consonant, is romanized *iy*; final _{◌ِ} is romanized *i>*

al-Mis_{◌ِ}rī>

al-Mis_{◌ِ}rīyah

11. *Shaddah* or *tashdiid* is romanized by doubling the letter.

12. ^{◌ِ} (*was_{◌ِ}lah*), is not romanized. When *alif* with *was_{◌ِ}lah* is part of the article _{◌ِ}, the initial vowel of the article is romanized *a*. In other words beginning with *hamzat al-was_{◌ِ}lah*, the initial vowel is romanized *i*.

al-istidrak

bi-ih_{◌ِ}timān ‘Abd al-Majid

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And for all of my friends in Theo-Rangers for the beautiful friendship and brotherhood, “long live my family..!” and CSS MoRA (Community of Santri Scholars of Ministry of Religious Affairs). Both big families of KH. Muhammad and KH. M. Mahfudin (alm.) for supporting me during my study. Lastly, but not least, my Parents, H. E. Muflikh and Hj. Sa’adah, for endless love and praying best for me; my brothers, Mustakmilurramdhani, Mustofa Ikhwanul Jamil, and Mustafidul Umam; my sister Ima Hamidatus Salamah (alm.) for your dreams, and Siti Jubaedah for encouraging me to finish my study. I wish to express my gratitude to all these individuals and institutions.



ABSTRACT

Talking about the prominent figures who had major effect in the Islamic world, we cannot ignore al-Shāfi'ī. There is no doubt that his school of thought (*madhhab*) itself was one of the four Islamic legal schools that have many followers in the world. However, as a figure who lived in the second century of Hijariyah, in fact, al-Shāfi'ī was known as a jurist (*faqīh*), whereas he actually had also big attention to the study of hadith. The title *nāṣir al-sunnah* (the protector of the Sunnah) which was given to him is the evidence that he indeed had great concern on the study of hadith. According to the prior-research, al-Shāfi'ī reported a hadith with the weak transmission (*ḍa'īf*). It seems contrary in view that al-Shāfi'ī formulated the principles of transmission in his works. There are several other hadiths which were reported by al-Shāfi'ī and seem to have problem with their status. Looking at the contrary phenomena, this research must necessarily be done to deal with such problem reasonably. Here, some questions will be asked that how is al-Shāfi'ī's thought on hadith criticism and his method of selection of hadith? And how is the application of al-Shāfi'ī's method on hadith criticism?

This study is completely a library research using the primary references related to al-Shāfi'ī and his thought especially on hadith. Then the secondary sources related to all aspects in this research like *sharḥ* (cementation) books, *rijāl* (narrators) books and so on. Some soft-wares are also used here to facilitate the searching of data. The kind of this research is descriptive with the historical approach. Then, the pattern of research which is used here is deductive-inductive-comparative method.

Concisely, his method can be divided into six conditions; (1) each reporter should be trustworthy in his religion, (2) he should be known to be truthful in his narrating, (3) he should be a good memorizer or a good preserver of his book, (4) he should agree with the narrations of the *huffāz*, (5) he should not be a *mudallis*, (6) the one who is above him (in the *isnād*) should be of the same character until the hadith goes back uninterrupted to the Prophet or any authority below him. These six conditions are similar with the five major conditions which are used by the hadith scholars until now; *Ittiṣāl al-Sanad* (Continuity of The Chain of Transmitters), *Adālah* (Integrity), *Dabt* (Accuracy), *Gayr al-Shādhdh* (Conformity), *Adam al-'Illah* (Absence of Hidden Defect).

However, after investigating and analyzing some information related to al-Shāfi'ī's method on hadith criticism, there are some improper things on al-Shāfi'ī's transmission of hadiths. There are, at least, 734 weak hadiths, like *mursal*, *munqaṭi'*, *muḍal*, *mudallas*, *matruk*, even *munkar*. It means, if his Musnad contains 1800 hadiths, 40,77% are considered weak. Although al-Shāfi'ī discussed these kinds of weak hadith in *al-Risālah*, he seemingly did not apply totally his method in his transmission of hadith. Moreover, there were weak hadiths that al-Shāfi'ī used to support his opinion.

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CHAPTER I

INTRODUCTION

A. Background

As the second sources of Islamic precept, hadith actually still has problems that will never stop to be discussed. Because of its authority, hadith has power to legalize Islamic religious practices in some cases and ignore them in other cases. However, many people reject and refuse its authority.

Some cases such as the problems of its authority, its authenticity and its origin are subject to discussion in this time. The discussion of these matters happened also in the classical period of Islam. The concerning on the authority and the authenticity of hadith was shown by the interest of some companions on criticizing every hadith careful, especially after the death of the Prophet. The effort to classify the hadith can even be proven by the existence of such transmission (*riwayah*) criticism in the time of the Prophet Muhammad. Moreover, it continued as in the era of hadith codification and the post-codification in the present time.

During that period, some companions were considered to be pioneers of hadith criticism such numerous names as Abu>Bakr and 'Umar ibn al-Khattab determined the tightly rules of hadith transmission in order to keep the authenticity of hadith. There were three main rules, *taqlib al-riwayah* (minimizing

transmission), *al-tathabbut fi>al-riwayah 'inda akhdhi-hi wa ada'i-hi* (checking transmission in the time of its acceptance and transmission), and *naqd al-riwayah* (criticism of transmissions).

There is no wonder in that after the Prophet died, there were many companions who came back to be pagans. Some of them propagandized Muslims to hate each other. Moreover, some people admitted themselves as the next prophet after Muḥammad. Here, the verification process of authenticity of hadith received its importance. Implicitly, those problems indicate that the fabrication of hadith had begun in the early Islam. The purpose was also clear, to get the truism by hadith.

Not only the problem of hadith fabrication, the emergence of certain sects, which discredited the authenticity, and the authority of hadith as the sources of Islamic teaching was also another problem at that time. To argue against their attack, some scholars who had a profound interest and attention to the study of hadith were formulating some methods to keep its authority. They paid more attention to its effort because of the consciousness that the Islamic precept cannot only built on the Qur'an.

Talking about the prominent figures who had major effect in the Islamic world, we cannot ignore al-Shafi'i> There is no doubt that his school of thought (*madhhab*) itself was one of the four Islamic legal schools that have many followers in the world. His thoughts found in his works were then developed by his students indicate his capability not only in the field of Islamic law, but also in

the study of the Qur'an, hadith, and Islamic legal theory. On this basis, many people refer for their opinions to his works.

However, as a figure who lived in the second century of Hijriyah, in fact, al-Shafi'i was known as a jurist (*faqih*), whereas he actually had also big attention to the study of hadith. The title *nasir al-sunnah* (the protector of the Sunnah) which was given to him is the evidence that he indeed had great concern on the study of hadith. Certainly, his concerns on the study of hadith can be found in his works. At the same time, he is considered as the first formulator of the hadith science through his work *al-Risalah*, even though he combines the hadith science with the others Islamic sciences in his book.

However, al-Shafi'i apparently had a different fate with his teacher, Malik ibn Anas, who was well known as a jurist and a scholar of hadith at the same time. His work, *al-Muwatth'*, indicates his capability both in the field hadith and Islamic law. It seems contrary to the fact that Malik did not have any work which discusses the position of hadith and the method of hadith criticism, whereas al-Shafi'i did all of these in his works.

Until the present day, many scholars declare that al-Shafi'i is the first formulator of *'Ilm Ushul al-Fiqh* (The Science of the Principles of Jurisprudence) through his work *al-Risalah* (The Message). However, there were only a few scholars who realized that, in addition to that, he also was the mastermind of *'Ilm Ushul al-Hadith* (The Science of the Principles of Hadith). One of his thoughts on hadith is the statement of characteristic of hadith. He said, "If there is a hadith

which has the connected chain of transmission till the Prophet and it also is an authentic, so that is *Sunnah*.”¹ Through this statement, he emphatically concluded that hadith is the report only that has historical attribution to the Prophet. His statement was different from that of the scholars before him, who generalized the definition and the character of hadith or *Sunnah*. They did not distinguish any report between those of attributed to the Prophet, or of the Companions, or Successors.

In addition, al-Shaḥī‘ī and his works received a lot of responses and commentaries from many scholars from various backgrounds. It can be understood, because al-Shaḥī‘ī was the first scholar to systematize the study of hadith in his works.

According to the prior-research, al-Shaḥī‘ī reported a hadith with the weak transmission. It seems contrary in view that al-Shaḥī‘ī formulated the principles of transmission in his works. For example, al-Shaḥī‘ī reports a hadith in *The Musnad al-Imam al-Shaḥī‘ī*²

¹ See, ‘Abd al-Rahmān ibn Abi-Hāshim al-Razī, *Adab al-Shaḥī‘ī wa-Manāqibuh* (Beirut: Dar al-Kutub al-‘Ilmiyah, 2003), p. 177; ‘Abd al-Gani al-Daqar, *al-Imam al-Shaḥī‘ī Faqih al-Sunnah al-Akbar* (Damascus: Dar al-Qalam, 1996), p. 207.

² Hadith, narrated by al-Shaḥī‘ī *Musnad al-Imam al-Shaḥī‘ī Bab Ma-Kharaja min Kitab al-Wudhū‘*, no. 10 (Beirut: Dar al-Kutub al-‘Ilmiyah, n.d.), p. 8; It also was narrated by Abu-Bakr Ahmad ibn al-Husayn al-Bayhaqī “al-Sunan al-Kubraḥ Bab Su’r Sa’ir al-Hayawanat Siwa al-Kalb wa al-Khinziḥ, Kitab al-Tḥarāḥ, no. 1222, 1223, 1225” in DVD-ROM *al-Maktabah al-Shamilah 3.8* (Solo: Ridwana Press, 2009), vol. XIV, p. 249-250; idem, “al-Sunan al-Sūghraḥ Bab Tḥarāḥ Su’r Sa’ir al-Hayawanat Ghayr al-Kalb wa al-Khinziḥ, no. 185” in DVD-ROM *al-Maktabah al-Shamilah 3.8*, p. 142; idem, “Ma’rifat al-Sunan wa-al-Aḥḥāḥ, Bab Ma-La-Yu’kal Lahḥnuhu Siwa al-Kalb wa al-Khinziḥ, no. 472, 473, 474” in DVD-ROM *al-Maktabah al-Shamilah 3.8*, vol. II, p. 56-

:

The Prophet peace is upon him, that he is asked: “Can we take the ritual ablution with the water from the vestige of donkey?”, he answered: “Sure, and so it is with the water from the vestige of wild animal, everything.”

Through the analyzing, the hadith above has obvious omissions that caused, at least, by two cases:

1. Some scholars such as al-Bukhārī (d. 256 H),³ accused Sa‘īd ibn Salīm (d. before 200 H)⁴ as a *murji’ah*,⁵ and Ibn Abi-Hābibah⁶ was a *munkir al-hādīth*, both of them are also found in the book of *al-Dū‘afa’*.

58; ‘Alī ibn ‘Umar al-Dā‘uqūthī> “Sunan al-Dā‘uqūthī> Bab al-Asar, Kitab al-Taharah, no. 2” in DVD-ROM *al-Maktabah al-Shamilah 3.8*, vol. I, p. 62.

³ He is Abu‘Abd Allah Muḥammad ibn Isma‘īl ibn Ibrāhīm ibn al-Mughirah ibn Bardizbah al-Ju‘fi> al-Bukhārī> the author of *al-Sūḥūf* Yusuf ibn al-Zakī> al-Mizzī> *Tahdhib al-Kamāb fi Asma’ al-Rijāl*, vol. XXIV, p. 430-468.

⁴ Some scholars had different opinion on his status, al-Dūrī> from Ibn Ma‘īn: “*laysa bih ba’s*”, ‘Uthmān al-Dā‘imī> from Ibn Ma‘īn: “*thiqah*”, ‘Uthmān: “*laysa bi dhaka fi al-hādīth*”, Abu Zur‘ah: “*huwa ‘indi ila al-sīdq ma shuwa*”, Abu-Hāsim: “*mahalluh al-sīdq*”, Abu-Dawūd: “*shūduq yadhhab ila al-irja’*”, al-Nasa‘ī> “*laysa bih ba’s*”, Ibn ‘Adī> “*ḥasan al-hādīth wa ahādīthuh mustaqimah wa huwa ‘indi shūduq, la-ba’s bih, maqbul al-hādīth*”, Ya‘qub al-Fasawī> “*kana lah ra’y su’ wa kana da’syah, yurghab ‘an hādīthih*”, Ibn al-Barqī> from Ibn Ma‘īn: “*kana yakrahun*”, al-Sajī> “*wa huwa dh’if*”, al-Uqaylī> “*kana yaghluḥ fi al-irja’*”. See, Yusuf ibn al-Zakī> al-Mizzī> *Tahdhib al-Kamāb fi Asma’ al-Rijāl*, vol. X, p. 454-457; Muḥammad ibn Aḥmad al-Dhahabī> *Al-Kashif fi Ma’rifat man lahu Riwayah fi al-Kutub al-Sittah*, vol. I, p. 436; Ibn Hajar al-‘Asqalānī> *Tahdhib al-Tahdhib*, vol. II, p. 20-21; ‘Abd al-Rahmān ibn ‘Alī> al-Jawzī> *Kitāb al-Dū‘afa’ wa al-Matrukin*, vol. I, p. 319.

2. In this chain, there is an unconnected chain between Dawūd ibn al-Huṣayn (d. 135 H)⁷ and Jabir ibn ‘Abd Allāh (d. 78-9 H),⁸ because Dawūd ibn al-Huṣayn did not receive the hadith directly from Jabir ibn ‘Abd Allāh. It was known from another narration from al-Daruquthi with the same chain.⁹ However, Dawūd ibn al-Huṣayn received the hadith from his father beforehand then Jabir ibn ‘Abd Allāh, else, Dawūd ibn al-

⁵ If this accusation is true, definitely it contended with his opinion on rejecting them. See, ‘Abd al-Rahmān ibn Abi-Hāsim al-Raziḡ *Adab al-Shafi’i wa-Manaqibuh* (Beirut: Dar al-Kutub al-‘Ilmiyah, 2003), p. 146.

⁶ See, ‘Abd Allāh ibn ‘Adi al-Jurjāniḡ *al-Kamil fi-Du’afa’ al-Rijāl* (Beirut: Dar al-Kutub al-‘Ilmiyah, n.d.), vol. III, 561; Yusuf ibn al-Zaki al-Mizziḡ *Tahdhib al-Kamāl fi-Asmā’ al-Rijāl*, vol. VIII, p. 381.

⁷ Some scholars had different opinion on his status, al-Duriḡ from Ibn Ma’īn: “*thiqah*”, ‘Ali ibn al-Madiniḡ “*ma-yarwi’an ‘Ikrimah fa munkar al-hādith*”, Sufyan ibn ‘Uyaynah: “*kunna nattaqi-hādith Dawūd ibn al-Huṣayn*”, Abu-Zur’ah: “*layyin*”, Abu-Hāsim: “*laysa bi al-qawi-law la-anna Makān rawa’anhu laturika hādithuh*”, Abu-Dawūd: “*ahādithuh ‘an ‘Ikrimah manakir, wa ahādithuh ‘an shuyukhih mustaqimah*”, al-Nasa’iḡ “*laysa bih ba’s*”, Ibn ‘Adiḡ “*shūh al-hādith, idha rawa’anhi thiqah fa huwa shūh al-riwayah, illa an yarwiya ‘anh dh’if*”. Ibn Hibbān: “*yuhādith ‘an al-thiqat bima la-yushbih hādith al-athbat, yajib mujābat riwayatih*”, Ibn Sa’id and al-‘Ijliḡ “*thiqah*”, al-Sajiḡ “*munkir al-hādith, yuttaham bi ra’y al-khawarij*”, Ibn Shāhin: “*huwa ahl al-thiqah wa al-sūq*”, Ibn Abi-Khaythumah: “*wa kana thiqah*”. See: Yusuf ibn al-Zaki al-Mizziḡ *Tahdhib al-Kamāl fi-Asmā’ al-Rijāl*, vol. VIII, p. 379-382; Muḥammad ibn Ahmād al-Dhābiḡ *Al-Kashif fi-Ma’rifat man lahu Riwayah fi al-Kutub al-Sittah*, vol. I, p. 379; idem, *Mizan al-‘Itidāf fi-Naqd al-Rijāl*, vol. III, p. 6-10; Ibn Hajar al-‘Asqalāniḡ *Tahdhib al-Tahdhib*, vol. I, p. 561-562; ‘Abd al-Rahmān ibn ‘Ali ibn al-Jawziḡ *Kitāb al-Du’afa’ wa al-Matrukin*, vol. I, p. 260-261; al-Sayyid Abu al-Ma’āḡ al-Nuriḡ Ahmād ‘Abd al-Razzaq ‘Iḡ, Ibrahim Muḥammad al-Nuriḡ Ayman Ibrahim al-Zamiliḡ Muḥammad Muḥammad Khalil Al-Sa’idiḡ *Al-Jami’ fi al-Jarḡ wa al-Ta’dib* (Beirut: Akam al-Kutub, 1992), vol. I, p. 222; Ahmād ibn ‘Ali al-Asbahāniḡ *Rijāl Shūh al-Muslim* (Beirut: Dar al-Ma’rifah, 1987), vol. I, p. 195; Ahmād ibn Muḥammad al-Kalābādhīḡ *Rijāl Shūh al-Bukhari* (Beirut: Dar al-Ma’rifah, 1987), p. 239-240.

⁸ Jabir ibn ‘Abd Allāh here is Jabir ibn ‘Abd Allāh ibn ‘Amr ibn Hārām ibn ‘Amr ibn Sawwād ibn Salamah. See, ‘Abd al-Karīm ibn Muḥammad al-Rafi’iḡ *Sharḡ Musnad al-Shafi’i* (Qatar: Wizarat al-Awqāf wa al-Shu’uḡ al-Islāmiyah Idarat al-Shu’uḡ al-Islāmiyah, 2007), p. 85-86. Compare with, Yusuf ibn al-Zaki al-Mizziḡ *Tahdhib al-Kamāl fi-Asmā’ al-Rijāl*, vol. VIII, p. 343-354.

⁹ Hadith was narrated by al-Daruquthiḡ no. 2, *Sunan al-Daruquthi, Bab al-Asar*.

Huṣayn also was accused as *layyin al-hadith* (soft on hadith transmission).¹⁰

There are several other hadiths which were reported by al-Shaḥī‘ī and seem to have problem with their status. Looking at the contrary phenomena, this research must necessarily be done to deal with such problem reasonably.

B. Research Questions

The above-mentioned problematical background can be concluded into, at least, two senses of crises, which will be answered through this research:

1. How is al-Shaḥī‘ī’s thought on hadith criticism and his method of selection of hadith?
2. How is the application of al-Shaḥī‘ī’s method on hadith criticism?

C. Objectives and Significances

Started from those questions, this research has the objectives as follows:

¹⁰ See, ‘Abd al-Karīm ibn Muḥammad al-Raḥī‘ī *Sharḥ Musnad al-Shaḥī‘ī* p. 86-87; Majdi ibn Muḥammad al-Atharī *Shifa’ al-‘Iḥbi Takhrij wa Tahḥiq Musnad al-Imām al-Shaḥī‘ī bi Tartīb al-‘Allamah al-Sindi* (Cairo: Maktabat Ibn Taymiyah, 1416 H), vol. I, p. 64.

1. To find out al-Shafi'i's thought on hadith criticism and his method of selection of hadith. Through this point, we can explore how the construction of his thought on hadith studies was.
2. To know how al-Shafi'i applied his method, and then it will be examined to find out his consistency in its application. By this point, we can read his position on hadith studies map as compared to the other scholars.

Moreover, the significances of this research as follows:

1. Offering the re-interpretation of al-Shafi'i's thought on hadith studies, and it becomes important in order to bridge between his method *Vis a Vis* the fact that there were some inappropriate in its application, with the new interpretation.
2. Expectably it can give a contribution of knowledge on developing Islamic studies, specifically on study of hadith.

D. Prior Research

As a prominent figure, definitely there were many works about al-Shafi'i. The prior research in this case will be divided into two categories; first of all, the works on hadith criticism; the second one, works related with the study of al-Shafi'i's thought on hadith studies.

For the works on hadith criticism, there were some books that may be included in this category, like *Manhaj al-Naqd fi>’Ulum al-Hādith* by Nuṣ al-Dīn ‘Iṭ. In this book, ‘Iṭ talked about the method of hadith criticism, either the criticism of chain or the narration. Else, he also enclosed, in his explanation, the commentaries of the orientalists and the hadith critics along with some appendixes to their views.¹¹

The other works also was written by Muḥammad Mustāfa>al-A’ẓami>under the title *Manhaj al-Naqd ‘Ind al-Muḥaddithīn Nasy’atuh wa Tarīkhuh*. Here, al-A’ẓami>wants to attest that the method of hadith criticism which is established by the scholars before him, is valid and complied with the standard of the research to authenticate the hadith. The main aim of this work itself is none other than to argue against the opinions from orientalists around the authenticity of hadith and the validity of method of hadith criticism. Moreover, al-A’ẓami>specifically wrote a chapter on the views of such orientalists as Ignaz Goldziher, A. J. Wensinck, and Joseph Schacht along with some critics.¹²

In relation to the criticism of the content of hadith, Muḥammad Ṭāhir al-Jawwābi>wrote *Juhud al-Muḥaddithīn fi>Naqd Matn al-Hādith al-Nabawi>al-Sharīf* that actually his Ph.D. dissertation. This book contains the history of hadith criticism and the method that was used by the scholars to verify and validate the

¹¹ Nuṣ al-Dīn ‘Iṭ, *Manhaj al-Naqd fi>’Ulum al-Hādith* (Damascus: Daṣ al-Fikr, 1989).

¹² Muḥammad Mustāfa>al-A’ẓami>, *Manhaj al-Naqd ‘Ind al-Muḥaddithīn* (K.S.A.: Maktabat al-Kawthar, 1990).

quality of hadith by analyzing the content of hadith. Here, he also mentions slight explanation of al-Shafi'i's method on hadith criticism.¹³

Ṣāliḥ al-Dīn al-Adlabī also wrote *Manhaj al-Naqd al-Matn 'Inda 'Ulama' al-Hadith al-Nabawi*. Through this book, he tries to formulate the method of verifying the content of hadith. He also makes some conclusions that are related to the application of both kinds of hadith criticism at the same time.¹⁴

Kamaruddin Amin also wrote *Menguji Kembali Keakuratan Metodologi Kritik Hadis*. In this book, he compares between the method of hadith criticism used by Muslim scholars and that used by Western scholars without giving any support for one of them. To support his study, Kamaruddin also exemplifies the operational ways of both methods and analyzed then one by one.¹⁵

In addition, Ali Mustafa Yaqub wrote *Kritik Hadis*, which actually is the collection of his articles that were published periodically by *Amanah* magazine. The book, even though it is not a comprehensive work, explores more about the history and the development of the study of hadith criticism, especially the study of hadith done by orientalist.¹⁶

¹³ Muḥammad Ṭāhir al-Jawwābī, *Juhud al-Muḥaddithin fi Naqd Matn al-Hadith al-Nabawi al-Sharif* (Tunisia: Mu'assasat 'Abd al-Karīm ibn 'Abd Allāh, n.d.), p. 73.

¹⁴ Ṣāliḥ al-Dīn ibn Aḥmad al-Adlabī, *Manhaj al-Naqd al-Matn 'Inda 'Ulama' al-Hadith al-Nabawi* (Beirut: Dar al-Afaq al-Jadidah, 1983).

¹⁵ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Hikmah, 2009).

¹⁶ Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2008).

For the second category, some work can be mentioned here like *Shifa' al-'Iṣṣ bi Takhriḥ wa-al-Tahḥiq Musnad al-Imam al-Shafi'i bi Tartib al-'Allamah al-Sindi* by Majdi ibn Muhammad al-Athari¹⁷ This work is important, because it is an edited version of *Musnad al-Imam al-Shafi'i bi-Tartib al-'Allamah al-Sindi* which is equipped with *takhriḥ al-ahādith*. Through this work, least of all, the quality of traditions that al-Shafi'i reported on his *Musnad* can be known. In addition, he records, at least, 734 weak hadiths, it means 40, 77% from 1800 hadiths in *Musnad*. Though he find some anomalies concerning some traditions, al-Athari does not explain furthermore the motive and the condition that it might happened. However, this book gives a worth contribution to knowledge.

The next work is *Sharh Musnad al-Shafi'i* by al-Imam Abu al-Qasim 'Abd al-Karim ibn Muhammad al-Rafi'i¹⁸ He not only provides the interpretation of hadith, but also discusses its authority and authenticity. These were then used by al-Shafi'i's followers for the establishment of the Shafi'ite legal school. Such hadith interpretation and criticism can also be found in *Bada'i' al-Minan fi Jam' wa Tartib Musnad al-Shafi'i wa al-Sunan* by Ahmad ibn 'Abd al-Rahman ibn Muhammad al-Bana' He gathers and systematizes both al-Shafi'i's works on hadith, *Musnad* dan *al-Sunan*.¹⁹

¹⁷ Majdi ibn Muhammad al-Athari, *Shifa' al-'Iṣṣ bi Takhriḥ wa al-Tahḥiq Musnad al-Imam al-Shafi'i bi Tartib al-'Allamah al-Sindi* (Kairo: Maktabah Ibn Taimiyah, 1416 A.H.).

¹⁸ Abu al-Qasim 'Abd al-Karim ibn Muhammad al-Rafi'i, *Sharh Musnad al-Shafi'i* (Qatar: Wizarat al-Awqaf wa al-Shu'ua al-Islamiyah Idarat al-Shu'ua al-Islamiyah, 2007).

¹⁹ Ahmad ibn 'Abd al-Rahman ibn Muhammad al-Bana', *Bada'i' al-Minan fi Jam' wa Tartib Musnad al-Shafi'i wa al-Sunan*. 2nd Edition (n.p.: Maktabat al-Furqaan, 1403 A.H.).

Nasf Hamid Abu>Zayd also wrote a book *al-Imam al-Shafi'i>wa-Ta'sis al-Aidiu>jiyyah al-Wasatf>yah*. It is a controversial work on study of epistemological framework of al-Shafi'i's thought, although some of his opponents said that this book was a study on Islamic law and Islamic legal theory, in consideration of the title *al-Imam al-Shafi'i>* which is finally the turning point of Nasf Hamid to criticized them.²⁰ In this book, he also discusses al-Shafi'i's thought on hadith and says that the authority of *sunnah* in time of al-Shafi'i>needed to gain strength particularly on the establishment of law, not to defend against the rationalists. Abu>Zayd also says that al-Shafi'i>also talked about the position of *sunnah* when it was confronted with al-Qur'an. Moreover, Nasf Hamid criticizes al-Shafi'i>on his pretending on the inexistence of the prophetic human nature of Muhammad related with the determination of law.²¹

Another work is *al-Sunnah bayna al-U>shb wa al-Tarikh* by Hamadi>Dhuwayb which is initially a dissertation. In this book, he tries to reconstruct the dynamics of the development of the term *Sunnah*. He also discusses the position of al-Shafi'i>as a figure who had great care of the authority of hadith which began to be ignored.²²

²⁰ See, Nasf Hamid Abu>Zayd, *al-Imam al-Shafi'i>wa Ta'sis al-Aidiu>jiyyah al-Wasatf>yah* (Beirut: al-Markaz al-Thaqafi>al-'Arabi>2005), p. 11-18.

²¹ Nasf Hamid Abu>Zayd, *al-Imam al-Shafi'i>wa Ta'sis al-Aidiu>jiyyah al-Wasatf>yah*, p. 117-120.

²² Dhuwayb, Hamadi>*al-Sunnah Bayna al-U>shb wa al-Tarikh* (Beirut: al-Markaz al-Thaqafi>al-'Arabi>2005).

Except the mentioned works above, there are some academics works that taken part in study of al-Shafi'i's thought on hadith studies, like *Kehujjahan Hadis Mursal dalam Pandangan Imam Asy-Syafi'i* (The Authority of *Mursal* Hadith in al-Imam al-Shafi'i's View), which is Yusri Musfiati's undergraduate thesis.²³ There, she explains how did al-Shafi'i response the existence of *mursal* hadith and its authority as plea on taking the law. By her research, she finds that al-Shafi'i gave flexibility to *mursal* hadith as authoritative source by required some conditions to be met before accepting a *mursal* hadith.

Then, Muhammad Ali Syafi'i wrote *Kriteria Hadis Shahih Menurut Pandangan al-Syafi'i* (The Criteria of *Shahih* Hadith in al-Shafi'i's View). In his conclusion, he mentions the criteria of al-Shafi'i on determining of hadith validity. Moreover, the other work is *al-Syafi'i dan Kritik Hadis* (al-Shafi'i and Hadith Criticism) by Nurkholis. He says that al-Shafi'i hold on to the principle of *naqd al-sanad muqaddam 'ala naqd al-matn* (chain criticism takes precedence over material criticism) on hadith criticism. However, all of those mentioned works before, there are no one that try to discuss how al-Shafi'i applied his method to the hadiths on his own works. Here, the significance of this research to give contribution of knowledge on development of hadith studies can be realized.

²³ Yusri Musfiati, *Kehujjahan Hadis Mursal dalam Pandangan Imam Asy-Syafi'i*, Under-Graduate Thesis, Faculty of Ushuluddin, IAIN Sunan Kalijaga Yogyakarta, 1999.

E. Research Method

This study is completely a library research using the primary references related to al-Shafī'i and his thought especially on hadith like *al-Risalah*, *Ikhtilaf al-Hādīth*, *Musnad al-Imam al-Shafī'i*, and *al-Sunan*. Then the secondary sources related to all aspects in this research like *sharh* (commentary) books, *rijaḥ* (narrators) books and so on. Some softwares like *al-Maktabah al-Shamīlah*, *Mawsu'at al-Hādīth al-Sharīf*, and *Maktabat al-A'lam wa-Tarajim al-Rijaḥ* are also used here to facilitate the searching of data.

The kind of this research is descriptive with the historical approaches. Descriptive type will be applied to describe and analyze al-Shafī'i's thought by specified approaches. Therefore, the method of data analysis, as used here, is content analysis, i.e. analyzing the continuous conceptual understanding in description.²⁴

Then, pattern of research used here is deductive-inductive-comparative method. Deductive method was applied to trace ideas and thought of al-Shafī'i on hadith studies, particularly, through his works and the other works which gave responses to his own thought. By inductive method, his ideas will be compared to the number phenomenon in his works. What is more, the comparative method will be applied here to trace the position of al-Shafī'i's thought in comparison with another scholars.

²⁴ See further, Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: PT. Remaja Rosdakarya, 2003), p. 71-73.

F. Research Outline

To support this research, the result will be delivered with systematical sequences as follow. The first chapter contains introduction that consists problematical background of research and academics strategically reason on research theme. This chapter also explains the methodological steps of process of research in order to become systemic and directive, and about the position of this research as compared to the prior-research.

The second chapter discuss al-Shafi'i's biographical sketch as well as social-historical condition around him during his life, which potentially build his character of knowledge.

Then, third chapter will lightly explain history of the study of hadith criticism. Afterwards, in this chapter also will be explain al-Shafi'i's thought on hadith criticism.

In the fourth chapter, his method will be examined and then the probabilities around discovered phenomenon will be analyzed. Moreover, the last chapter is closing that contains conclusion and recommendations for the next research.

CHAPTER V

CONCLUSION

A. Conclusion

There is no doubt, that the history proved that al-Shāfi'ī gave the important contribution, not only to the development of Islamic law, but also to that of the science of hadith. The principles on hadith studies in his book, *al-Risālah*, is the early source related to the method of hadith criticism, and later it was followed by the majority of hadith scholars.

If some scholars try to formulate the method of al-Bukhārī and Muslim on the hadith criticism, and they find five major condition; *ittiṣāl al-sanad* (continuity of the chain of transmitters), *'adālah* (integrity), *ḍabt* (accuracy), *gayr al-shādhah* (conformity), and *'adam al-'illah* (absence of hidden defect); so al-Shāfi'ī formulated his own method for a long time ago, as follows:

1. Each reporter should be trustworthy in his religion.
2. He should be known to be truthful in his narrating.
3. He should be a good memorizer or a good preserver of his book,
4. He should agree with the narrations of the *huffāz*,
5. He should not be a *mudallis*,

6. The one who is above him (in the *isnād*) should be has the same characters until the hadith goes back uninterrupted to the Prophet or any authority below him.

It proves that the hadith scholars probably were influenced by al-Shāfi'ī. This principle also inspires the scholars of hadith in the future.

However, after reaching, investigating, and analyzing some informations related to al-Shāfi'ī's method on hadith criticism, there are some improper things on al-Shāfi'ī's transmission of hadith. Some hadiths that are reported by al-Shāfi'ī are considered by other hadith scholars as weak hadiths, such as *mursal*, *munqaṭi'*, *mu'dal*, *mudallas*, *matruk*, even *munkar*. Although, according to al-Atharī, *Musnad al-Shāfi'ī* contains, at least, 734 weak hadith or 40,77% from 1800 hadiths, it does not represent al-Shāfi'ī's thought yet because it still need to be discussed and investigated more.

However, although al-Shāfi'ī discussed these kinds of weak hadith in *al-Risālah*, he seemingly did not apply totally his method in his transmission of hadith. Moreover, there was a weak hadith that al-Shāfi'ī used it to support his opinion.

In some cases, there are unknown transmitters from whom al-Shāfi'ī transmitted some hadiths. Some of them are recorded well in the biographical books of transmitters.

Whereas, hadith is not only related to the religion and the ritual matter, but also historical document which has to be authenticated and validated. Using the hadith carelessly for supporting an opinion is cannot be accepted, whereas al-Shāfi'ī formulated the method on hadith criticism. Here, he failed to apply his own method.

B. Recommendations

The discussion of the method of hadith criticism will never stop, and the study on al-Shāfi'ī and the other classical scholar still widely opened. Therefore, I suggest the next researcher to study their hadith thought, more deep and better than this.

The genre of hadith studies is almost considered as the uninterested matter. However, the university, specifically for Department of Tafsir and Hadith, should be facilitating any effort to rise up the study of hadith, through the workshop or public seminar for the student.

It also can be supported if the library of university completes the collections related to hadith studies. All this time, the collection in the matter of hadith studies is only few and it causes the students get difficulty in finding the appropriate references. Therefore, I hope the library of university can complete the references in hadith studies, as well as Qur'anic studies.

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