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The Intersection of Thought On Hadīth Methodology: Mahmūd Abu Rayyah's Critique And Musthafa Al-Sibā'ī's Defense

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Abstract

This study aims to analyze the common ground in the methodology of Hadīth criticism proposed by Mahmūd Abu Rayyah and the defense presented by Musthafa Al-Sibā'ī. These include criticism of the authenticity of hadīth, criticism of the concept of *'adalah al-shahabah*, criticism of Hadīth narrators, and the relation between Hadīth and the Qur'an. Mahmūd Abu Rayyah is known as one of the figures who was critical of the validity of Hadīth and highlighted the aspects of transmission that he considered less robust. On the other hand, Musthafa Al-Sibā'ī emerged as a safeguard of the Hadīth tradition, emphasizing the importance of Hadīth authenticity in the structure of Islamic law and teachings. Through a descriptive-comparative approach, this study explores the backgrounds, critical methods, and defense arguments of the two figures and explores possible points of convergence between them. This

study reveals that although fundamental comparisons exist in the approaches and views of the two scholars, their methodologies present complementary dimensions that, when synthesized, offer a more nuanced paradigm for evaluating ḥadīth authenticity in contemporary or modern contexts. It includes the importance of the scientific study of the Sunnah, the need to understand the Sunnah in its historical context, the recognition of the Sunnah's hermeneutical relationship with Qur'anic exegesis, the criticism of the misuse of Hadīth, the need to contextualize the Sunnah in the Modern era and the influence of modernism.

Keywords: *Hadith criticism, Abu Rayyah, Al-Siba'i, Meeting point of thought*

A. Introduction

The discourse surrounding the methodology of Hadīth criticism is significantly shaped by the contrasting perspectives of Mahmūd Abu Rayyah and Mustafā Al-Sibā'ī. Hadīth methodology is the systematic study of ways to scientifically understand, scrutinize, and study the traditions of the Prophet Muhammad. It encompasses the approaches, principles, and methods used by scholars to ensure the authenticity, validity, and proper understanding of Hadīth traditions. Abu Rayyah is known for his critical stance towards traditional Hadīth narratives, arguing that many Hadīth are not authentic and are often influenced by socio-political contexts. His critiques have paved the way for a more rigorous examination of Hadīth texts, prompting scholars to reassess the criteria used in Hadīth validation.[1]

In contrast, Mustafā Al-Sibā'ī has defended the traditional methodology of Hadīth criticism, advocating a balanced approach that recognizes the historical significance of Hadīth while also acknowledging the need for critical analysis. Al-Sibā'ī argues that

[1] Mahmūd Abū Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah" (Kairo: Dar al-Maaref, 1994), 50.

while some traditions can be scrutinized, the overall framework of Hadīth transmission remains sound and essential for understanding Islamic teachings. His defense is rooted in the belief that the prophetic traditions, if properly contextualized, provide invaluable insights into the ethical and moral foundations of Islam.[2] Al-Sibā'ī's perspective highlights the importance of maintaining a dialog between traditionalists and reformers in Hadīth studies, demonstrating that critical analysis and respect for prophetic tradition coexist.

This study comprehensively examines some crucial issues in Hadīth studies regarding the thoughts of two important figures, namely, Mahmoud Abu Rayyah and Musthafa Al-Sibā'ī. The main focus of the discussion includes a critique of the authenticity of Hadīth. Abu Rayyah is known as one of the figures who questioned the validity of a number of traditions and the *Sanad* transmission process critically, while Al-Sibā'ī provided a defense of the classical methodology of Hadīth transmission.

In addition, this study examines the critique of the concept of *'adālah al-sahabah*, a concept that Abu Rayyah also criticized for generalizing integrity to all Companions without exception. Criticism of Hadīth narrators also comes into focus, especially highlighting the integrity, credibility, and objectivity of the narrators, with Abu Rayyah's view tending to be skeptical compared to Al-Sibā'ī, who maintains the classical *jarh wa ta'dil* (the science of evaluating narrators) principle. The relationship between the Hadīth and the Qur'an is also examined, both from the perspective of questioning the potential contradictions as highlighted by Abu Rayyah, and from the side of harmonization between the two as explained by Al-Sibā'ī. The position of the *Sunnah* in *Tashri'* (Islamic legislation) becomes an important topic, where Abu Rayyah criticizes some traditions

[2] Musthafa Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī" (Beirut: al-Maktab al-Islamy, 1976), 2.

as sources of law that are considered weak. At the same time, Al-Sibā'ī emphasizes the role of the Sunnah as an authoritative source of law after the Qur'an. Finally, the study reviews the criticism of the methodology of Hadīth science, referring to the critical dialogue between Abu Rayyah's reformist approach that encourages a re-reading of classical methodology and Al-Sibā'ī's defense of the validity of *Matan* (text) and Sanad (chain of transmission) criticism methods in the tradition of Hadīth scholars.

One important aspect of this research is the comparative analysis of the methodologies used by Abu Rayyah and Al-Sibā'ī, which has not been discussed much in the previous literature. Jamal Ahmed Bashier Badi et al. refuted Abu Rayyah's accusations against Ka'b al-Ahbār, affirming the validity of his conversion to Islam as well as his role in enriching Islamic understanding.[3] Ruston Nawawi found that Abu Rayyah's criticism of Abu Hurairah was based on a misunderstanding, while scholars have verified the traditions he narrated.[4] Haruna Sanusi Lafiagi evaluates Abu Rayyah's argument against Hadīth documentation, highlights its impact on Islamic jurisprudence, and emphasizes the importance of Sanad and Matan criticism in Hadīth validation.[5] Ulfa Rahmadita examines the views of Abu Rayyah and Ahmad Amin, who rejected Hadīth and only accepted the Qur'an as the main source, and examines Muhammad bin Muhammad Abi Syahbah's defense of the validity of Hadīth.[6]

[3] Jamal Ahmed et al., "The Challenge to Mahmoud Abu Rayyah's Thoughts on the Significance of Abu Hurairah and Ka'b Al-Ahbār in Hadīth Narration," *Journal of Hadith Studies* 9, no. 2 (2024): 1–10, https://journalofhadith.usim.edu.my/index.php/johs/article/view/311.

[4] Ruston Nawawi, "An Analysis of Mahmud Abu Rayyah's Criticism on Abu Hurairah's Credibility as a Hadith Narrator," *Aqwal Journal of Qur an and Hadis Studies* 5, no. 1 (2024): 17–34, https://doi.org/10.28918/aqwal.v5i1.2319.

[5] Haruna Sanusi Lafiagi, "Analysis o f Abū Rayyah ' s Perspectives on Ḥ Ad ī Th Recording," *Maqolat: Journal of Islamic Studies A Critical* 2, no. 3 (2024): 238–48, https://maqolat.com/index.php/i/article/view/102/41, https://doi.org/10.58355/maqolat.v2i3.102

[6] Ulfa Rahmadita, "Abu Syubhah Thoughts on Criticism of the Hadith of Abu Rayyah and Muhammad Amin," *Spiritus: Religious Studies and Education Journal* 2, no. 2 (June 30, 2024): 41–50, https://doi.org/10.59923/spiritus.v2i2.76.

Furthermore, Shinta Nuriyah Hadiana and Muhid Muhid discuss the different views of Syuhudi Ismail and Mahmūd Abu Rayyah regarding Hadīth narration *bi al-ma'na*. Syuhudi adopts a more lenient approach, prioritizing the preservation of the core message, whereas Abu Rayyah emphasizes stricter precision to prevent distortion of meaning.[7]

This research will delve deeper into how their methodologies reflect broader trends. By placing their arguments in the context of contemporary issues, such as the relevance of Hadīth in modern Islamic thought, this study will provide a new perspective that bridges the gap between classical and modern Hadīth interpretation.

This study uses a descriptive-comparative approach to examine the intersection of Hadīth methodology between Mahmūd Abu Rayyah's criticism and Musthafa Al-Sibā'ī's defense. The descriptive approach is used to systematically describe their views on the authenticity of Hadīth, the concept of 'adālah al-sahabah, the credibility of narrators, and the position of Sunnah in Tashri'. Furthermore, the comparative method is applied to compare Abu Rayyah's critical arguments with Al-Sibā'ī's defense arguments to find similarities, differences, and possible common ground. This research data comes from the main works of both figures, which are analyzed through a qualitative literature study.

The ongoing debate between Abu Rayyah and Al-Sibā'ī reflects a broader tension within Muslim scholarship regarding the interpretation and application of Hadīth in contemporary contexts. Scholars increasingly recognize the need for methodological pluralism that accommodates both traditional and critical approaches to Hadīth studies. A broader understanding is essential to addressing contemporary challenges faced by the Muslim community as it allows for a more nuanced understanding of how

[7] Shinta Nuriyah Hadiana and Muhid Muhid, "Polemik Periwayatan Hadis Bil Ma'na: Studi Komparasi Pemikiran Syuhudi Ismail Dan Mahmud Abu Rayyah," *Jurnal Riset Agama* 4, no. 2 (September 12, 2024): 94–107, https://doi.org/10.15575/jra.v4i2.33750.

Hadīth can inform modern ethical dilemmas while remaining true to its historical roots.[8] The findings of this research are expected to enrich the academic discourse on the dynamics of Hadīth thinking, open a space for dialogue between critical and traditional approaches, and provide a foundation for the development of a Hadīth methodology that is more objective, contextual, and relevant to the needs of Muslims today.

B. Discussion

1. Mahmud Abu Rayyah

Mahmūd Abu Rayyah's critique of Hadīth was a pivotal moment in the discourse surrounding the authenticity and interpretation of the Prophetic traditions.[9] His whole life was dedicated to writing articles and publishing works on topics such as the science of Hadīth, the science of the Quran, the science of literature, and so forth for the magazine "Al-Risālah". Many experts disagreed with him and criticized him for how his ideas evolved and were presented in his books. Some of his notable works include *Adwa' Ala Sunnah al-Muhammadiyah* and *Syaikhul al-Mudïrah Abu Hurairah*, both of which sparked considerable debate within Islamic scholarly circles.[10]

His approach is characterized by a rigorous examination of both the Matan and Sanad of the Hadīth, which he argues must be scrutinized to ensure their reliability and relevance in contemporary Islamic thought.[11] Abu Rayyah often doubted the

[8] Lalu H Afrizal, "Selisik Atas Metodologi Kritik Matan Ulama Hadis," *Kalimah* 14, no. 2 (2016): 191, https://doi.org/10.21111/klm.v14i2.612.

[9] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 12.

[10] Ahmed et al., "The Challenge to Mahmoud Abu Rayyah's Thoughts on the Significance of Abu Hurairah and Ka'b Al-Ahbār in Hadīth Narration."

[11] Habiburrahman Rizapoor, "The Relationship Between Prophetic Hadith and Intellect: A Critical Examination of the Scholarly Discourse," *International Journal of Islamic Studies Higher Education* 2, no. 2 (2023): 134–51, https://doi.org/10.24036/insight.v2i2.130.

reliability of the Sanad, even in traditions that were considered authentic by classical Hadīth scholars such as Imam Bukhari and Muslim. An example of Abu Rayyah's criticism of the Sanad of Sahih Hadīth is the Hadīth about Flies narrated by Bukhari and Muslim, which reads:

إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الْآخَرِ شِفَاءً[12]

> "If a fly falls into the drink of one of you, dip the fly completely, for in one of its wings is the disease and in the other the antidote."

Abu Rayyah doubts the reliability of the tradition's Sanad. He alleges that the narrators in the chain, such as Abu Hurayrah, may have narrated the tradition erroneously or that the tradition contradicts common sense and modern science. He also questioned why this Hadīth was only narrated by Abu Hurayrah and not by other companions.[13] In the science of Hadīth computation, the assessment of the Sanad is done using a rigorous method that includes examining the biography of the narrator (rijal), the level of integrity ('adalah), and the accuracy of memorization (dhabth). Abu Rayyah's critics are considered not to have followed this methodology consistently.[14]

Abu Rayyah also criticized the Matan of the traditions, especially those that contradict modern reason or science. He argues that some traditions may have been forged or influenced

[12] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 196.

[13] Mahmūd Abū Rayyah, "Syaikh Al-Madhirah Abu Hurayrah" (Beirut: Muassasah al-A'lamy, 1993), 235.

[14] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 47.

by the social and political context of early Islam. An example of Matan's criticism:

الأُمَنَاءُ ثَلَاثَةٌ: أَنَا، وَجِبْرِيلُ، وَمُعَاوِيَةُ[١٥].

> "There are three trustworthy ones: myself, Jibril (Gabriel), and Mu'awiyah."

The Mustholah Hadīth standard of Matan criticism is done by comparing the Hadīth text with the Qur'an, other traditions, and basic Islamic principles. Abu Rayyah's critique is often considered to rely too much on modern logic and less on the historical and linguistic context of the Hadīth.

In addition, Abu Rayyah's critique also extends to the implications of Hadīth interpretation of Islamic law and ethics. He argues that many traditions, when taken out of context or interpreted without a critical eye, could lead to the misapplication of Islamic principles. This concern is conveyed in the works of scholars who emphasize the importance of contextual understanding in Hadīth interpretation, as this can significantly affect the application of Islamic law in various social contexts.[16]

In short, Mahmūd Abu Rayyah's critique of Hadīth methodology is characterized by a commitment to intellectual rigor and contextual relevance. This critical engagement not only challenges the traditional paradigm but also paves the way for a more nuanced understanding of Hadīth that is in tune with the values and challenges of modern society.

Abu Rayyah's controversial book in Hadīth and Sunnah studies

[15] Rayyah, "Syaikh Al-Madhirah Abu Hurayrah.", 250.

[16] Kamarudin Kamarudin et al., "Avoiding Mistakes in Understanding the Hadith of Prophet Muhammad SAW With Yūsuf Qaraḍāwī's Hermeneutics," *Al Quds Jurnal Studi Alquran Dan Hadis* 7, no. 1 (2023): 49, https://doi.org/10.29240/alquds.v7i1.5874.

is *Adwā' 'alā as-Sunnah al-Muhammadiyyah* and Syaikh Madhirah Abu Hurairah. These two books are widely debated because Abu Rayyah strongly criticized the authenticity and validity of some Hadīth. Abu Rayyah was a student at the Madrasah ad-Dakwah wa al-Irshad, a Muslim missionary organization founded by Rashid Ridha. What is most interesting about this figure is his rejection of taqlid, especially *Mazhab taqlid*. [17] Here are some of the main points of critical thinking:

1. A Critique of Hadīth Authenticity

Mahmūd Abu Rayyah's critique of Hadīth authenticity is a significant contribution to contemporary Islamic studies, especially in the context of the ongoing debate surrounding the reliability and interpretation of the Prophetic traditions. His approach is characterized by a critical examination of the sources and methodologies used in Hadīth literature, which he argues should be scrutinized to ensure their validity and relevance in the modern context. One of the central themes in Abu Rayyah's critique is his emphasis on the distinction between Hadīth and Sunnah, where he argues that not all Hadīth can be equated with Sunnah, as Sunnah encompasses a broader understanding of the Prophet's practices and teachings.[18]

Abu Rayyah's skepticism towards the authenticity of particular traditions, especially those attributed to prominent narrators such as Abu Hurayrah, has sparked much controversy. He questions the credibility of the Companions who transmitted the traditions and suggests their reliability may not be as strong as assumed. This criticism is based

[17] G.H.A. Jubynbool, *The Authenticity of the Tradition Literature Discussion in Modern Egypt*: Alih Bahasa, Ilyas Hasan; Kontroversi Hadis di Mesir (1890-1960), (Bandung: Mizan, 1969), 59.

[18] Nurkholis Sofwan, "Kontroversi Pemikiran Hadits Mahmud Abu Rayyah," *Alashriyyah* 6, no. 01 (2020): 31–44, https://doi.org/10.53038/alashriyyah.v6i01.127.

on the historical context of Hadīth transmission, where political conflicts and biases may have influenced the Hadīth narratives.[19] By critiquing this established narrative about the Companions, Abu Rayyah calls for a re-evaluation of the criteria used to authenticate Hadīth, advocating for a more nuanced understanding that takes into account the socio-political dynamics of the early Islamic community.[20]

Furthermore, Abu Rayyah's book highlights the importance of methodological rigor in Hadīth studies. He argues that the methodologies employed by earlier scholars, especially in the classical period, may not be sufficient to address the complexity of contemporary issues faced by the Muslim community. His criticism extends to the methodology used in compiling Hadīth collections, such as Sahih Bukhari and Muslim, where he states that the criteria for the authenticity of Hadīth may have been influenced by the sociopolitical context of the time, and the methods they used were not free from error,[21] the methods they used were not error-free. This perspective aligns with the broader discourse on the need for critical engagement with hadīth literature, as scholars increasingly realize the importance of contextualizing Hadīth within the framework of modern ethical and moral considerations.[22]

Abu Rayyah does not deny the high value of an authentic Hadīth. If only the words of the Prophet, without distortion or alteration, could be found in their ideal and original form. He states that the existence of the *Kutub al-*

[19] Syamsul Arifin, "Criticism Abu Rayyah to Abu Hurayrah," Putih Jurnal Pengetahuan Tentang Ilmu Dan Hikmah 1, no. 1 (2016): 45–54, https://doi.org/10.51498/putih.v1i1.4.

[20] Wahidul Anam, "Maḥmûd Abû Rayyah Dan Kritisisme Hadis," *Mutawatir* 6, no. 1 (2017): 1–25, https://doi.org/10.15642/mutawatir.2016.6.1.1-25.

[21] Ibid.

[22] Zainuddin, "Examining the Development of Hadith Interpretation," *Esensia Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2023): 112–23, https://doi.org/10.14421/esensia.v24i2.5349.

Sittah (the six canonical Hadīth collections) implies the presence of inauthentic traditions within Hadīth literature.[23]

2. Criticism of the Concept of *'Adalah Al-Sahabah*

'Adalah etymologically means integrity, straightness, or honesty.[24] Terminologically, 'Adalah means a person who does not have traits that impugn his religion and piety.[25]

Anyone who has been with the Prophet for a year, a few months, a day, or an hour or has simply seen him is a Companion. He has the status of a Companion according to the degree of his participation and has previously been with, heard from, and watched him.[26]

Abu Rayyah, with regard to the integrity (`adalah) of the companions, argues about the reality that the Companions differed in degree and level of knowledge from one another, for example, Khulafa' al-Rashidin. This will be closely related to the level of truth conveyed by one Companion who fulfills certain criteria compared to other companions. In addition, the narration model of each Companion is different depending on how intensely each of them met the Prophet. This means that not every Hadīth narrated by the Companions and codified in the Hadīth books was actually heard directly from the Prophet, but some were conveyed only through one Companions to another. Thus, those who

[23] Abu Rayyah said in Adwa' book: imagine that Imam Bukhari distilled 2600 traditions that were considered valid from 300 thousand traditions. What can be concluded from this fact? Abu Rayyah says: with a ratio of 300,000:2600 we can say that the traditions are generally false or weak. The valid ones are the exceptions. Of course, we are talking about the era of Imam Bukhari. In other words, at that time, how pervasive and widespread were the false or at least weak traditions.

[24] Attabik Ali, Ahmad Zuhdi Muhdlor, "Kamus Kontemporer Arab-Indonesia", (Yogyakarta: Yayasan Ali Maksum Pondok Pesantren Krapyak, 2002), 1277.

[25] Al-Khatib, M. Ajaj, "Ushul al-Hadis", (Beirut: Dar al-Fikr, 1975), 233.

[26] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 11-15.

did not hear it directly from the Prophet took it from other Companions who heard it.[27]

Mahmūd Abu Rayyah's critique of the concept of 'adalah al-sahabah is an important aspect of his broader examination of Hadīth authenticity and methodology. His book, particularly in *"Adhwa` Ala Al-Sunnah Al-Nabawiyyah,"* challenges the traditional view that all the Companions of the Prophet Muhammad are basically trustworthy and beyond reproach. Abu Rayyah argues that the idea of 'adalah al-sahabah is not a definitive or absolute concept but requires critical scrutiny and contextual understanding.[28]

One of the key points in Abu Rayyah's critique is his assertion that the integrity of the Companions should not be taken for granted, assuming all Companions to be fair and not applying the jarh and ta'dil theory to them in the same way as they accept other narrators and assume they are *ma'sum* (to be preserved) from forgetting mistakes, hence the existence of warring companions, hypocritical companions, unfaithful Companions or other mistakes. He emphasizes that the historical context in which they lived was full of political and social complexities that could influence their actions and narratives. This perspective invites a re-evaluation of the criteria used to assess the reliability of Hadīth narrators, suggesting that a blanket acceptance of all Companions as trustworthy may overlook significant historical realities.[29]

Abu Rayyah questions the claim that all Companions are automatically just and error-free. He argues that this traditional view ignores the historical and human context in which Companions can be influenced by political interests or

[27] Ibid., 75.

[28] Mohamad Sobirin, "Hermeneutika Hadis Mahmud Abū Rayyah Dalam Kitab Adhwa` Ala Al-Sunnah Al-Nabawiyyah (Kajian 'Adalah Al-Sahābah)," *Jurnal Studi Ilmu-Ilmu Al-Qur an Dan Hadis* 15, no. 1 (2014): 113, https://doi.org/10.14421/qh.2014.1501-06.

[29] Ibid.

errors in narration. His criticism focused on Abu Hurairah, who narrated many traditions despite being with the Prophet for only a short time. Abi Rayyah emphasized the need for a critical approach to Hadīth narration, including taking into account socio-political factors and possible distortions, as well as revisiting the doctrine of Companions integrity, which had been considered absolute.[30]

Furthermore, Abu Rayyah's critique is in line with a growing trend among contemporary scholars who advocate a more dynamic understanding of Hadīth transmission. His argument resonates with those who argue that the integrity of narrators should be evaluated on a case-by-case basis, taking into account their individual circumstances, motivations, and potential biases.[31] This critical stance is especially important in light of historical evidence that suggests that some Companions may have had conflicting interests that could have affected their reliability as transmitters of Hadīth.

Mahmūd Abu Rayyah's critique of 'adalah al-sahabah challenges the traditional assumptions surrounding the integrity of the Prophet's companions. By advocating for a more critical and contextualized approach to evaluating hadīth narrators, his book encourages scholars and practitioners to engage with Hadīth literature in a way that is respectful of tradition and responsive to contemporary scholarly discourse.

3. Criticism of Hadīth narrators

Mahmūd Abu Rayyah's critique of Hadīth narrators is important to his broader study of Hadīth authenticity and

[30] Rayyah, "Syaikh Al-Madhirah Abu Hurayrah.", 117.

[31] Muhammad Mutiullah, "Rectifying the Understanding Against the Concept of 'Adalah Al-Sahabah," *Al Adalah* 26, no. 1 (2023): 145–54, https://doi.org/10.35719/aladalah.v26i1.318.

methodology. His approach is characterized by a critical analysis of the narrators' reliability, focusing primarily on the implications of their credibility for the authenticity of the traditions they transmit. One of the central themes in Abu Rayyah's criticism was questioning the traditionally ascribed absolute trustworthiness of certain narrators.[32]

Abu Rayyah specifically targets the credibility of prominent narrators such as Abu Hurayrah, who is often cited as one of the most prolific transmitters of Hadīth. He argues that the historical context in which these narrators lived must be taken into account when assessing their reliability. Abu Rayyah argues that the political and social dynamics of the early Islamic community could influence the narratives conveyed by these individuals, leading to potential biases that jeopardize their credibility.[33] This perspective challenges the conventional view that all narrators from the early Islamic period are basically trustworthy and calls for a more varied evaluation of their contributions to the Hadīth literature.[34]

In addition, Abu Rayyah emphasized the importance of using a rigorous methodology in evaluating Hadīth narrators. He advocates a critical approach that includes an examination of the narrator's background, motivation, and the situation in which they narrated the traditions. This is in line with the broader scholarly discourse on the need to apply critical scrutiny to Hadīth narrators, as highlighted in various studies exploring the methodology of Hadīth criticism.[35] By advocating such an approach, Abu Rayyah seeks to ensure that the Hadīth

[32] Ruston Nawawi, "An Analysis of Mahmud Abu Rayyah's Criticism on Abu Hurayrah's Credibility as a Hadith Narrator," Aqwal Journal of Qur an and Hadis Studies 5, no. 1 (2024): 17–34, https://doi.org/10.28918/aqwal.v5i1.2319.

[33] Anam, "Maḥmûd Abû Rayyah Dan Kritisisme Hadis."

[34] Rayyah, "Syaikh Al-Madhirah Abu Hurayrah.", 71.

[35] Muhammad Imran and Abdul Q A Wahid, "صحتِ روایتِ ابن لہیعه بطریق عبادله اور امام أبو حاتم کا منہج ایك تنقیدی جائزہ," *Al-Duhaa* 2, no. 02 (2021): 129–36, https://doi.org/10.51665/al-duhaa.002.02.0102.

literature is not only preserved but also accurately reflects the teachings of Islam without the distortions that may arise from uncritical acceptance of the integrity of the narrators.

Abu Hurayrah was the Companions who narrated the most traditions of the Prophet: 5,374 traditions. Abu Hurayrah embraced Islam in the 7th year AH, the year of the battle of Khibar. The Prophet himself gave him the nickname "Abu Hurayrah" when he saw him carrying a small cat. The nickname of the Messenger of Allah was simply because of his love for him.[36]

4. The Relationship of Hadīth to the Qur'an

Mahmūd Abu Rayyah's perspective on the relationship between the Hadīth and the Qur'ān is characterized by a critical examination of how these two sources of Islamic law interact and complement each other. In his work, Abu Rayyah emphasizes that while the Qur'ān is the primary source of Islamic teachings, the Hadīth serves as an important complementary source that provides context, elaboration, and practical application of Qur'ānic principles. However, he also cautions against uncritically accepting the Hadīth as inherently authoritative and advocates for a rigorous evaluation of the Hadīth in light of the Qur'ān.[37]

Abu Rayyah believed that the Qur'an should be the primary criterion for judging the validity of traditions. He argued that any tradition that contradicts the teachings of the Qur'an should be doubted and potentially rejected. This perspective is in line with a broader scholarly discourse that prioritizes the Qur'ān as the foundational text of Islam

[36] Ahmad bin `Ali bin Hajr Abu al-Fadhl al-Asqalani al-Syafi'i, *Al-Ishabah fi Tamyiz al-shahabah*, diberi notasi `Ali Muhammad al-Bujawi (Beirut: Dar-Al-Jaiil, 1412H), Jilid. IV, 316.

[37] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 12.

while acknowledging the role of Hadīth in explaining and contextualizing its teachings.[38] By making the Qur'ān the yardstick for evaluating Hadīth, Abu Rayyah seeks to ensure that interpretations and applications derived from Hadīth remain consistent with the core values and principles outlined in the Qur'ān.[39]

In addition, Abu Rayyah's critique also extends to the methodology used in the narration and interpretation of Hadīth. He emphasizes the need for scholars to engage critically with Hadīth literature, considering the historical and socio-political context in which the accounts were recorded. This critical engagement is important to understand how the Hadīth can be applied in the contemporary context without compromising the integrity of the Quranic teachings.[40]

Abu Rayyah points out that some Hadith seem to contradict the teachings of the Qur'an, both in terms of creed and practical practice. Concrete examples are traditions that are considered to be demeaning to women:

مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِيْنٍ أَذْهَبَ للبّ الرَّجُلِ ٱلْحَازِمِ مِنْ إِحْدَاكُنَّ

> I do not see anyone more lacking in intellect and religion than you, O women.

[38] Ermita Zakiyah, "Maudhui's Tafsir Method in the Qur'an and Hadith on Maqasid Syariah for Economic Welfare in Indonesia," *Journal of Islamic Economics and Philanthropy* 5, no. 4 (2022): 235, https://doi.org/10.21111/jiep.v5i4.8289.

[39] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 12.

[40] Ibrahim F Wijaya, Andrea Moro, and Yacine Belghitar, "Trust in Islamic Business-to-Business Relationships: Evidence From Indonesia," *British Journal of Management* 34, no. 1 (2021): 111–28, https://doi.org/10.1111/1467-8551.12584.

He argues that some of the traditions often referenced in the context of gender do not reflect the principles of integrity and equality taught in the Qur'an.[41] This is in line with the views of Fazlur Rahman, who emphasizes the need to understand the historical and social context of the Hadīth to avoid misleading interpretations. Rahman argues that the Sunnah must be actualized in the modern context in order to remain relevant and not contradict the universal values taught in the Qur'an.[42]. He suggests that such Hadīth should be rejected or at least reviewed with great caution. According to him, the Qur'ān is sufficient as the primary source of Islamic law, and if any Hadīth contradicts the Qur'ān, it should be considered weak or false. In this regard, Abu Rayyah shows the influence of the *Qur'āniyyun* movement, which puts forward the Qur'ān as the only absolute source of Islamic law. At the same time, the Hadīth is seen as a relatively inferior source.

5. Abu Rayyah's View on Sunnah and Tashri'

Mahmūd Abu Rayyah's views on the relationship between Sunnah and Tashri' (Islamic legislation) reflect a critical engagement with traditional interpretations of these concepts. In his work, Abu Rayyah emphasizes that while the Sunnah, which includes the practices and sayings of the Prophet Muhammad, is an important source of guidance for Muslims, it must be understood in relation to the Qur'ān as the primary source of Islamic law. He argues that the Sunnah should not be viewed as a stand-alone source of law but

[41] Siti Q Aini, "Kritik Matan Hadis Perspektif Mahmud Abū Rayyah," *Alhamra Jurnal Studi Islam* 2, no. 2 (2021): 170, https://doi.org/10.30595/ajsi.v2i2.11815.

[42] Suryani Suryani, "Konsep Hadis Dan Sunnah Dalam Perspektif Fazlur Rahman," *Nuansa* 12, no. 2 (2020), https://doi.org/10.29300/nuansa.v12i2.2762.

rather as a supplement that must be in harmony with the teachings of the Qur'ān.[43]

Abu Rayyah criticized the tendency among some scholars to elevate the Sunnah to a status that rivals or even supersedes the Qur'ān in terms of legislation. He argues that such an approach can lead to inconsistencies and misinterpretations of Islamic teachings. Instead, he advocates a framework in which the Sunnah is evaluated through the lens of the Qur'ān, ensuring that any legislative implications derived from the Sunnah are consistent with the core principles outlined in the Qur'ān.[44] This perspective underscores the importance of maintaining a coherent and unified understanding of Islamic teachings, in which the Qur'ān serves as the primary criterion for assessing the validity of the Sunnah.

Moreover, Abu Rayyah's views on Tashri' reflect his belief in contextualizing Islamic law in contemporary realities. He argues that applying the Sunnah in legal matters should consider the changing social, cultural, and political context in which Muslims live. This approach is in line with the broader discourse on the need for a dynamic interpretation of Islamic law that is responsive to modern challenges.[45] By advocating a contextualized understanding of Tashri', Abu Rayyah contributes to the ongoing discussion on the relevance and applicability of Islamic teachings in contemporary society.

[43] Rayyah, "Aḍwā 'alā Al-Sunnah Al-Muhammadiyyah.", 14.

[44] Nur Mahmudah, "Posisi Sunnah Dalam Pembacaan Al-Qur'an Kontemporer Nasr Hamid Abu Zayd," *Riwayah Jurnal Studi Hadis* 3, no. 1 (2018): 35, https://doi.org/10.21043/riwayah.v3i1.3436.

[45] Sofwan, "Kontroversi Pemikiran Hadits Mahmud Abu Rayyah."

6. Critique of Hadīth Science Methodology

Mahmūd Abu Rayyah's critique of the methodology of Hadīth science is a significant contribution to the discourse on the authenticity and reliability of Hadīth literature. His approach is characterized by a rigorous examination of the methodology used in the transmission and authenticity of Hadīth, which he argues must be critically evaluated to ascertain their validity. One of the central themes in Abu Rayyah's critique is his skepticism towards the traditional methods of Hadīth classification and the criteria used to determine the reliability of narrators.[46]

In addition, Abu Rayyah criticized the methodology used in compiling Hadīth collections such as Sahih Bukhari and Sahih Muslim. He argues that the authenticity criteria established by these scholars may have been influenced by their socio-political contexts, which could affect the reliability of the traditions included in their collections.[47] By advocating a critical approach to the science of Hadīth, Abu Rayyah emphasizes the need for scholars to engage with the historical and contextual factors that shaped Hadīth narration. This will ensure that interpretations and applications derived from these texts remain consistent with Islam's core principles.

7. Influence of the Modernist and Rationalist Movements

Mahmūd Abu Rayyah's thought was significantly influenced by the modernist and rationalist movements. These movements shaped his approach to Islamic thought, especially in the context of Hadīth studies and the interpretation of Islamic texts. These movements emphasized

[46] Anam, "Maḥmûd Abû Rayyah Dan Kritisisme Hadis."
[47] Sofwan, "Kontroversi Pemikiran Hadits Mahmud Abu Rayyah."

reason, critical inquiry, and a departure from traditionalist interpretations, which resonated with Abu Rayyah's critique of established norms in Islamic scholarship.

The Modernist movement, particularly manifested in the Islamic context, sought to harmonize Islamic teachings with contemporary values and scientific understanding. The movement was characterized by a desire to reformulate Islamic thought in a way relevant to modern society, often challenging traditional interpretations deemed outdated or incompatible with contemporary realities. Abu Rayyah's work reflects this modernist impulse when he advocates a critical examination of the Hadīth literature and the methodology used in its transmission. He argues that the authenticity of Hadīth should not be taken for granted but should be evaluated through the lens of reason and contextual understanding, in line with the modernist emphasis on rational inquiry.[48]

Similarly, the rationalist movement emphasized the importance of reason as the primary source of authority and knowledge. The rationalists questioned dogmatic beliefs and sought to ground their understanding in empirical evidence and logical reasoning. Abu Rayyah's critique of the traditional concept of the 'adalah (integrity) of narrators in Hadīth reflects this rationalist influence. He argues that the integrity of narrators should be critically assessed, taking into account their historical context and potential biases, rather than accepting their credibility based solely on their status as Companions of the Prophet Muhammad.[49]

[48] Randall Collins and Mauro F Guillén, "Mutual Halo Effects in Cultural Production: The Case of Modernist Architecture," *Theory and Society* 41, no. 6 (2012): 527–56, https://doi.org/10.1007/s11186-012-9181-9.

[49] Catherine O'Rourke, "Gendering Political Settlements: Challenges and Opportunities," *Journal of International Development* 29, no. 5 (2017): 594–612, https://doi.

Furthermore, Abu Rayyah's involvement with the modernist and rationalist movements can be seen in his emphasis on the need for Islamic scholarly reform. He called for re-evaluating the methodology used in Hadīth studies, arguing that scholars should adopt a more critical and contextualized approach to interpreting Islamic texts. This was in line with the broader objectives of the modernist movement, which sought to promote a dynamic and responsive understanding of Islam that could address the challenges of contemporary society.[50]

8. Reactions to Abu Rayyah's Views

Reactions to Mahmūd Abu Rayyah's views on Hadīth and Islamic thought have been diverse, reflecting the complexity of contemporary Islamic discourse. His critical approach to the authenticity of Hadīth and the methodology used in Hadīth science has sparked significant debate among scholars, with some agreeing with his ideas while others vehemently opposing them.

One prominent reaction to Abu Rayyah's critique is the concern expressed by traditional scholars regarding skepticism towards the integrity of certain narrators, particularly Abu Hurayrah. The critics argue that questioning the reliability of such key figures could undermine the entire framework of Hadīth literature, which relies heavily on the credibility of its narrators.[51] This concern is rooted in the belief that if the integrity of prominent narrators is questioned, it

org/10.1002/jid.3285.

[50] H Latief and H Nashir, "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020)," *Journal of Current Southeast Asian Affairs* 39, no. 2 (2020): 290–309, https://doi.org/10.1177/1868103420910514.

[51] Sofwan, "Kontroversi Pemikiran Hadits Mahmud Abu Rayyah."

may lead to broader skepticism about the authenticity of the Hadīth, potentially destabilizing the foundations of Islamic teachings derived from these texts.

In contrast, some modernist scholars welcomed Abu Rayyah's critical stance and viewed it as a necessary step towards reforming Islamic scholarship. They argue that his emphasis on rational inquiry and contextual understanding suits the needs of contemporary Muslim societies facing modern challenges.[52] This perspective highlights the importance of engaging with Hadīth literature in a way that is respectful of tradition and responsive to the realities of modern life. Proponents of Abu Rayyah's views argue that his critique encourages a more dynamic understanding of Hadīth, prompting scholars to re-evaluate the methodologies used in Hadīth narration and interpretation.[53]

Moreover, Abu Rayyah's call for a more rigorous and critical approach to Hadīth science has resonated with scholars who emphasize reform in Islamic law. They argue that his insights into the historical and socio-political context of Hadīth narration are essential to ensure that Islamic teachings remain relevant and applicable in contemporary society. However, it is important to note that critics of Abu Rayyah's views also highlight his potential weaknesses, especially regarding the historical context of Hadīth literature and the implications of questioning the main transmitters.[54]

[52] Zainuddin, "Examining the Development of Hadith Interpretation."

[53] Sochimin Sochimin, "Telaah Pemikiran Hadis Mahmud Abu Rayyah Dalam Buku "Aḍwa' 'Ala Al-Sunnah Al-Muhammadiyah"," *Hunafa Jurnal Studia Islamika* 9, no. 2 (2012): 271, https://doi.org/10.24239/jsi.v9i2.77.271-300.

[54] Sofwan, "Kontroversi Pemikiran Hadis Mahmud Abu Rayyah."

2. Musthafa Al-Siba'i

Mustafā Al-Sibai, a prominent Islamic scholar, was born in Hams, Damascus, Syria, in 1915 AD. His full name is Musthafa bin Husni Abu HasanAl-Siba'i.[55] He completed his primary and secondary education at Mas'udiyah School, a well-known Islamic educational institution in Damascus at the time.

Mustafā Al-Sibai's book *As-Sunnah wa Makanatuha fī at-Tasyri' al-Islami* provides a comprehensive framework for understanding the interaction between religious texts and contemporary legal practice. In this book, Al-Sibā'ī emphasizes the importance of the Sunnah as the second source of law after the Qur'ān. In his writings, Al-Sibā'ī pays special attention to the Sunnah, which has been 'defiled' by the thinking of Orientalists as well as Muslim scholars who share the thinking of Orientalists.[56]

Through his writings, Al-Sibai invites an ongoing dialogue on the role of the Sunnah in shaping a just and ethical society, reflecting the dynamic nature of Islamic law in meeting the needs of Muslim societies. The following is a summary of the main points of his views:

1. Definition and Importance of Sunnah

   Mustafā Al-Sibai's view of the Sunnah underscores the Sunnah's pivotal role as the primary source of Islamic law and guidance. Al-Sibai defines the Sunnah as the practices, sayings, and approbations of the Prophet Muhammad, which explain and supplement the teachings of the Qur'an. He argues that the Sunnah is indispensable for understanding

[55] Khairullah, "Hadis Menurut Musthafa Al-Siba'i dan Ahmad Amin (Suatu Kajian Komparatif)" dalam Labolatorium Studi Al-Qur'an Fakultas Ushuluddin IAIN Raden Intan, Lampung), 2.

[56] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 215.

the Qur'ānic directives, as it provides the context and practical application of its verses.[57]

The importance of the Sunnah, according to Al-Sibai, lies in its comprehensive nature; it includes not only legal rulings but also ethical and moral guidance. He emphasizes that the Sunnah is a living tradition that shapes the daily lives of Muslims, influencing their behavior, rituals, and social interactions. Al-Sibai's perspective aligns with a broader understanding of the Sunnah as a dynamic framework that adapts to the evolving needs of society yet remains rooted in the foundational texts of Islam.[58]

In addition, Al-Sibai highlights the role of the Sunnah in the process of *ijtihad* (independent reasoning), which is crucial for deriving legal decisions in the contemporary context. He advocates a balanced approach that respects the traditional interpretation of the Sunnah while allowing flexibility in addressing modern challenges. This approach is particularly relevant in discussions about the application of Islamic law in diverse cultural environments, where local customs and practices may interact with established Islamic principles.[59]

In his analysis, Al-Sibai also discusses the authority of the Hadīth, i.e., the sayings and actions of the Prophet as a means of reinforcing the significance of the Sunnah. He distinguishes between different types of traditions, emphasizing that although some traditions may be more authoritative than others, they all contribute to a broader understanding of Islamic law.[60]

[57] Ibid., 411.

[58] Ahmad E Cleaver, "The Authority of the Sunnah According to the Qur'anic Text," *American Journal of Islam and Society* 30, no. 1 (2013): 48–72, https://doi.org/10.35632/ajis.v30i1.1175.

[59] Zati Nazifah Binti Abdul Rahim, "Mustafā Al-Sibā'ī and His Perspectives About the Authority of Aḥad Ḥadīth Based on His Book Al-Sunnah Wa-Makānatuhā Fī Al-Tashrī' Al-Islāmī," *Journal of Hadith Studies*, 2023, 11–18, https://doi.org/10.33102/johs.v8i2.258.

[60] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 65.

Al-Sibai's work further illustrates the interaction between the Sunnah and other sources of Islamic law, such as consensus*(ijma*) and analogy*(qiyas*). He argues that the Sunnah provides a basic framework upon which other sources can be built, which reinforces the interconnectedness of Islamic legal principles.[61] This holistic view of the Sunnah's role in Islamic law underscores its importance not only as a source of law but also as a guiding principle for ethical behavior and social integrity in the Muslim community. Musthafa Al-Sibā'ī firmly believes that the purity of the Hadīth was maintained during the time of the Prophet. From a historical point of view, it is certain that there was no forgery of traditions during the lifetime of the Prophet, who was surrounded by very loyal and honest Companions.[62] He also asserts that without the Sunnah, many verses of the Qur'an cannot be fully understood or applied correctly, especially in matters of worship and muamalah.[63]

2. The Position of Sunnah in Tashri'

Mustafā Al-Sibai's perspective on the position of the Sunnah in Islamic law (Tashri') articulates that the Sunnah is not only a complement to the Qur'an but an important source of Islamic law that provides clarity, context, and practical application of the teachings of the Qur'an. He argues that the Sunnah serves as an essential guide for Muslims, shaping their legal, ethical, and social behavior.[64]

[61] Nurkhamimi Zainuddin, Rozhan M Idrus, and Ahmad F M Jamal, "Integration of Naqli (Revealed) Knowledge and Aqli (Rational) Knowledge in Postgraduate Courses for Open and Distance Learning," *International Journal of Social Science and Humanity* 6, no. 12 (2016): 939–42, https://doi.org/10.18178/ijssh.2016.v6.777.

[62] Masturi Irham, "Sistematika Kodifikasi Hadis Nabi Dari Tinjauan Sejarah," *Addin* 7, no. 2 Agustus (2013): 273–90.

[63] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 108.

[64] Rahim, "Mustafā Al-Sibā'ī and His Perspectives About the Authority of Aḥad Ḥadīth Based on His Book Al-Sunnah Wa-Makānatuhā Fī Al-Tashrī' Al-Islāmī."

One of the key aspects of Al-Sibai's argument is the role of the Sunnah in the process of ijtihad. He argues that the Sunnah provides basic principles scholars can use to perform ijtihad and derive legal judgments relevant to contemporary issues. This dynamic interplay between the Sunnah and ijtihad underscores the adaptability of Islamic law to the changing context of society, which allows for the application of Sharia that respects both tradition and modernity.[65]

Al-Sibai also discusses the classification of Hadīth, which are the sayings and actions of the Prophet Muhammad, as a means of establishing the authority of the Sunnah. He distinguishes between *mutawatir* and ahad traditions, asserting that while mutawatir traditions have greater authority, ahad traditions still carry significant weight in law. This classification is crucial for understanding how different types of traditions contribute to the development of Islamic law.[66]

Furthermore, Al-Sibai highlights the importance of the Sunnah in emphasizing social integrity and ethical behavior in Muslim communities. He argues that principles derived from the Sunnah can effectively address contemporary social issues, such as the rights of workers and the importance of fair treatment in various social contexts. For example, in his discussion of the rights of domestic workers, Al-Sibai's interpretation of the Sunnah emphasizes the need for compassion, fair compensation, and protection of workers' rights, reflecting Islam's broader commitment to social integrity.[67]

[65] Abdulla Galadari, "Ijtihād Holds Supremacy in Islamic Law: Muslim Communities and the Evolution of Law," *Religions* 13, no. 4 (2022): 369, https://doi.org/10.3390/rel13040369.

[66] Rahim, "Mustafā Al-Sibā'ī and His Perspectives About the Authority of Aḥad Ḥadīth Based on His Book Al-Sunnah Wa-Makānatuhā Fī Al-Tashrī' Al-Islāmī."

[67] Huzaifa A Jangebe, "Social Protection of Domestic Workers: Sunnah Perspectives,"

Al-Sibā'ī discusses the Sunnah's position as the second source of law after the Qur'an. The Sunnah has the function of complementing and explaining Qur'anic verses that require additional details, such as the rules regarding prayer, zakat, fasting, and hajj, which are explained in more detail in the Sunnah. He emphasized that the Sunnah cannot be separated from the Qur'ān in the process of legal *istinbath* because they are complementary.

3. The relationship between the Qur'ān and the Sunnah

Al-Sibā'ī highlights three main relationships between the Qur'ān and Sunnah:

a. Interpretation: The Sunnah interprets and explains general Qur'anic verses.

b. Takhsis: The Sunnah specializes (details) verses that are general in the Qur'an.

c. Taqyid: The Sunnah imposes certain limitations on absolute Qur'anic verses.[68]

4. Rejection of Doubts about the Sunnah

Mustafā Al-Sibai's rejection of doubts about the Sunnah is an important aspect of his scholarly work, especially in response to doubts about the authenticity and authority of the Hadīth. In his writings, Al-Sibai articulates a robust defense of the Sunnah as a legitimate and essential source of Islamic law, countering the arguments made by those who question its validity.[69]

One of the main points Al-Sibai makes is that the Sunnah, as the recorded practices and sayings of the Prophet

مجلة إدارة و بحوث الفتاوى 29, no. 2 (2024): 23–38, https://doi.org/10.33102/jfatwa.vol29no2.591.

[68] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 421.

[69] Ibid., 264.

Muhammad, is integral to the understanding and application of Islamic teachings. He argues that the doubts raised by critics often stem from a misunderstanding of the nature of Hadīth and the rigorous methodology employed by scholars. Al-Sibai emphasizes that the science of Hadīth criticism has developed comprehensive criteria for evaluating the reliability of the narrators and the content of the traditions, thus establishing a solid foundation for the authority of the Sunnah.[70]

On the issue of `adalah al-sahabah,` he says there are various opinions that are interesting to note: First, according to the majority of scholars of hadīth, the Companions are all just because they do not need to be criticized; it is futile and disgraceful to criticize the Companions of the Prophet. Many reasons are advanced to support the good name of the Companions because there are verses of the Qur'an and traditions that indicate so.[71] Secondly, the Mu'tazilah thought that all the Companions were just except those involved in the battle of Shiffin. Third, a small number of scholars thought that all the Companions could be tested for fairness. Most of them are recent scholars such as Muhammad Abduh, Rashid Ridha, Mahmūd Abu Rayyah, and others. According to them, the Companions are still human beings who may be negligent.[72]

Al-Sibā'ī underlined the importance of scientific methods in studying Hadīth, including how to determine its

[70] Faridi Faridi, "Paham Inkar As-Sunnah Dan Propagandanya Tentang Hadis Nabi Saw (Studi Kritis Terhadap Pandangan Inkar as-Sunnah Tentang Kedudukan Dan Kehujjahan Hadis Nabi Saw)," *Jurnal Studi Hadis Nusantara* 5, no. 1 (2023): 41, https://doi.org/10.24235/jshn.v5i1.15032.

[71] Mustafa Al-Siba`i, *Al-Sunnah wamakanatuha fi al-Tasyri' Al-Islami*, alih bahasa Dja'far Abd. Muchith, *Al-Hadis Sebagai Sumber Hukum Serta Latar Belakang Historisnya*, (Bandung: Diponegoro, 1982), 98-99.

[72] Muh. Zuhri, *Hadis Nabi Telah Historis dan Metodologis,* (Yogyakarta: Tiara Wacana), hlm. 129 – 132.

validity, the role of narrators, and how scholars classify it into the categories of *Sahih* (sound/authentic), *Hasan* (good), and *Dha'if* (weak).[73]

In relation to Sanad's research, Al-Jarh is carried out, which has an original meaning revolving around the desire to find faults and wounds to save something, not based on hatred, revenge, or sentiment. In the context of al-jarh, the aim is to screen the narrators of the Hadīth so that the reproach of a narrator may result in low credibility or fairness. The credibility highlighted by the Hadīth narrator is related to spirituality, morals, and intelligence.[74] As for ta'dil, it means the assessment of the quality of credibility or the level of fairness of the Hadīth narrator. Hadīth narrators can be considered fair or highly credible if their spirituality, morals, and intelligence are integrated. If this is the case, then their narration is acceptable.[75]

In response to the general skepticism regarding the timing of the Hadīth collection, Al-Sibai argues that the historical context of Hadīth transmission does not undermine its authenticity. He asserts that the oral tradition of narrating traditions was powerful and well-established during the Prophet's lifetime and continued for several generations, ensuring that his teachings were accurately preserved. This perspective counters the argument that the traditions were only recorded after the Prophet's death, which some skeptics use to question their reliability.[76]

[73] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 112.

[74] Ibid., 129.

[75] Hadith scholars provide criteria for the credibility of a narrator, namely: Muslim, Baligh, Reasonable, Pious, can maintain a high personality, firm in religion, not committing major sins, such as shirk, avoiding minor sins, not committing heresy, not committing sin, not fasiq, the news conveyed can be trusted, the news conveyed is true.. See M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis*, (Jakarta: Bulan Bintang, 1995), 130. Lihat juga 'Ajjaj al-Khatib, Ushul al-Hadis, Ulumuhu wa Musthalahuhu, (Beirut: Dar al-Fikr, 1989), 260.

[76] Faridi, "Paham Inkar As-Sunnah Dan Propagandanya Tentang Hadis Nabi Saw (Studi Kritis Terhadap Pandangan Inkar as-Sunnah Tentang Kedudukan Dan Kehujjahan

In addition, Al-Sibai criticizes the position of those who consider *ahad* traditions to have no authority. He argues that although the *mutawatir* traditions have a higher degree of authenticity, they still play an important role in shaping Islamic law and ethical behavior. He argues that the rejection of Hadīth is not only unfounded but also detrimental to the richness of Islamic legal discourse.[77]

In conclusion, Mustafā Al-Sibai's rejection of doubts about the Sunnah is based on a thorough understanding of Hadīth science and a commitment to maintaining the integrity of Islamic teachings. His arguments highlight the Sunnah's importance in Islamic law and serve as a counternarrative to contemporary skepticism, advocating a holistic approach to understanding and applying Islamic principles.

5. Critique of the Anti-Hadith Movement

Mustafā Al-Sibai's critique of the anti-hadith movement is an important aspect of his scholarly contribution, especially in the context of defending the authenticity and authority of the Sunnah in Islamic law. Al-Sibai's arguments against the anti-hadith movement are based on a comprehensive understanding of the science of Hadīth and the historical context of Islamic teachings.[78]

Al-Sibai asserts that the anti-hadith movement, which questions the validity of Hadīth as a source of Islamic law, often relies on misunderstanding and lack of understanding of the rigorous methodology used to authenticate Hadīth. He emphasizes that the science of Hadīth has developed extensive criteria for evaluating the reliability of the narrators and the content of the traditions, thus establishing

Hadis Nabi Saw)."

[77] Ibid., 165.

[78] Al-Siba'i, "Al-Sunnah Wa Makānatuhā Fī Al-Tashrī' Al-Islāmī.", 176.

a solid foundation for the authority of the Sunnah.[79] This methodological rigor ensures that the teachings attributed to the Prophet Muhammad are accurately preserved and can be relied upon as legal and ethical guides.

In response to the criticisms raised by the anti-hadith movement, Al-Sibai highlights the historical significance of Hadīth transmission. He argues that the oral tradition of conveying Hadīth was strong during the Prophet's lifetime and continued into subsequent generations, ensuring the teachings were well preserved. This counters the argument that the Hadīth was only compiled after the Prophet's death, a common claim by skeptics.[80]

6. Classification and Types of Sunnah

Al-Sibā'ī also discusses the different types of Sunnah, including Sunnah *Qauliyyah* (the Prophet's sayings), Sunnah *Fi'liyyah* (the Prophet's actions), and Sunnah *Taqririyyah* (the Prophet's approval of the companions' actions).[81]

In addition, he explains the difference between Sunnah related to aspects of worship (obligatory rulings) and Sunnah related to the Prophet's social customs or habits, which do not always have binding legal force.[82]

7. The Role of the Sunnah in the Life of Muslims

Al-Sibā'ī asserts that the Sunnah is important not only in the context of Islamic law but also in shaping the moral and ethical character of Muslims. The Sunnah is a guide to life that explains how to interact with fellow human beings, how to worship, and the moral attitudes a Muslim should have.

[79] Ibid., 176.
[80] Ibid., 14-155.
[81] Ibid., 74.
[82] Ibid., 65.

8. Hadīth Research Methodology

Mustafā Al-Sibai's methodology in Hadīth research is characterized by a rigorous approach that stresses the importance of authenticity, context, and the application of Hadīth in Islamic law. His work provides a framework for understanding how Hadīth should be evaluated and utilized within the broader context of Islamic law*(Tashri'*).

One of the key elements of Al-Sibai's methodology is his emphasis on the science of Hadīth *(Ilm al-Hadis)*, which involves a systematic approach to evaluating the authenticity of Hadīth. He argues that scholars should apply strict criteria to assess the reliability of the narrators and the content of the Hadīth. This includes examining the Sanad and Matan of the Hadīth to ensure it conforms to established Islamic principles.[83]

In addition to the authentication process, Al-Sibai emphasizes the contextualization of traditions. He argues that understanding the historical and social context in which a Hadīth was revealed is essential for its proper application. This contextual approach enables scholars to derive relevant legal rulings that are in tune with contemporary issues faced by the Muslim community. Al-Sibai's methodology also incorporates the concept of *ijtihad* (independent reasoning), which he views as an important tool. He encourages scholars to use ijtihad along with the Sunnah to address modern challenges and ensure that Islamic law remains relevant and applicable.[84] This emphasis on *ijtihad* reflects Al-Sibai's commitment to the Islamic scholarly tradition that evolved along with the changing realities of the Muslim community.

[83] Budi Ichwayudi, "Dominative Critique of Hadith Matn: A Habermas' Critical Hermeneutics Approach," *Icmust* 4 (2024): 215–22, https://doi.org/10.15642/icmust.4.2024.1697.

[84] Ibid.

C. Analysis

The main differences in their methodology can be seen in the viewpoints, approaches, and objectives they adopted. Abu Rayyah tends to be skeptical and critical of Hadīth, while Al-Sibā'ī is more respectful of tradition and tries to balance the authenticity of Hadīth with the needs of modern times.[85] Al-Sibā'ī's approach is more accepted by traditional scholars, while Abu Rayyah's approach is often considered controversial and undermines the authority of Hadīth. Abu Rayyah's approach is considered to deviate from the principles of Hadīth science in Sanad criticism without assessing the Sanad based on clear criteria such as integrity ('adalah) and accuracy of memorization (dhabth) of the narrator. [86]

Abu Rayah is also considered to have deviated from the rules of Hadīth critique because he based his criticism on modern logic without comparing the text of the Hadīth with the Qur'an, other traditions, and the basic principles of Islam. The science of Hadīth critique respects the authority of classical scholars who have developed a rigorous methodology in assessing Hadīth, while Abu Rayah doubts the authority of classical scholars.[87] In addition, Abu Rayah, in criticizing, did not follow the methodology of Hadīth science consistently, such as the science of Rijalul Hadīth, the science of jarh wa ta'dil, and the established and structured science of Matan criticism.[88]

Musthafa Al-Sibā'ī's approach follows the principles of Hadīth science. He respects the authority of classical scholars, uses established methodologies, and tries to balance tradition and modernity without neglecting the authenticity of Hadīth. His

[85] Sochimin, "Telaah Pemikiran Hadis Mahmud Abu Rayyah Dalam Buku "Aḍwa' 'Ala Al-Sunnah Al-Muhammadiyah"."

[86] Aini, "Kritik Matan Hadis Perspektif Mahmud Abū Rayyah."

[87] Abdul Q A Faruq, "DISCOURSE OF HADITH'S HERMENEUTIC: Limitations and Terms of Application for Applying Five Hermeneutical Approach," *Riwayah Jurnal Studi Hadis* 10, no. 2 (2024): 191, https://doi.org/10.21043/riwayah.v10i2.27045.

[88] Aini, "Kritik Matan Hadis Perspektif Mahmud Abū Rayyah."

approach is considered more consistent with the principles of Hadīth science.[89]

The intersection between Mahmūd Abu Rayyah's critique and Musthafa Al-Sibā'ī's defense of Hadīth methodology presents a scholarly discourse involving the authenticity, reliability, and interpretive framework of Hadīth literature. Both scholars are searching within the broader context of Islamic law and the preservation of the Prophetic traditions, yet they differ significantly in their approaches and conclusions.[90]

Mahmūd Abu Rayyah emphasizes the need for a stricter and more critical examination of Hadīth. His book is characterized by a call for reform in the methodology used by traditional Hadīth scholars. Abu Rayyah argues that reliance on the chain of narrators *(Sanad*) alone is insufficient to establish the authenticity of Hadīth.[91] He argues that the content *(Matan*) should also be scrutinized for its compatibility with established Islamic principles and the Qur'an. This dual focus on Sanad and Matan reflects a broader epistemological shift towards a more analytical approach to Hadīth studies, which seeks to reconcile historical authenticity with contemporary relevance.[92] Musthafa Al-Sibā'ī's response to Hadīth criticism is more constructive than defensive. Al-Sibā'ī not only defends the authenticity and authority of Hadīth but also offers a methodological approach that is balanced between preserving the traditions of classical Hadīth science and responding to modern challenges.[93]

[89] Shofil Fikri et al., "Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyyin," *Pjpi* 1, no. 4 (2024): 12, https://doi.org/10.47134/pjpi.v1i4.637.

[90] Rio Kurniawan, Ayu Karina, and Azis Arifin, "Evolusi Ilmu Hadis: Dari Masa Rasulullah Hingga Masa Tabi'In," *Jurnal Sosial Dan Sains* 5, no. 1 (2025): 1361–78, https://doi.org/10.59188/jurnalsosains.v5i1.31929.

[91] Mohd A Yaakob, "The Method of Matn Hadith Criticism According to Al-Daraqutni," *Aqwal Journal of Qur an and Hadis Studies* 4, no. 1 (2023): 51–66, https://doi.org/10.28918/aqwal.v4i1.341.

[92] Fikri et al., "Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyyin."

[93] Helmi Candra et al., "Kritik Mustafa Al-Siba'I Terhadap Ahmad Amin Tentang Keabsahan Hadis," *Bertuah Jurnal Syariah Dan Ekonomi Islam* 2, no. 2 (2021): 44–58, https://

Mahmūd Abu Rayyah's critique of Hadīth, especially in his book "Adhwa' ala as-Sunnah al-Muhammadiyah," does show a strong influence of modernist views. However, it cannot be denied that elements of ideological bias also influence his approach, such as skepticism towards the authority of classical scholars, criticism of certain narrators, and emphasis on gender equality.[94] Al-Sibā'ī's defense of Hadīth does have the potential for traditionalist bias, especially in terms of respecting the authority of classical scholars and maintaining the authenticity of Hadīth. However, he also tries to strike a balance between maintaining tradition and responding to modern challenges by opening up space for reinterpretation and rejecting dogmatic approaches. Thus, despite his traditionalist tendencies, Al-Sibā'ī is not completely trapped in this bias but tries to offer a more inclusive and constructive approach.[95]

Abu Rayyah advocated a methodology that combined modern critical theory and historical analysis, thus challenging the traditionalist stance that often prioritized the sanctity of the Sanad over the substantive content of the Hadīth.[96] His emphasis on contextual understanding is in line with the growing trend among contemporary scholars who seek to address the complexities of applying Hadīth in modern contexts.[97]

In contrast, Mustafā Al-Sibā'ī offers a robust defense of traditional Hadīth methodology, arguing that established practices of Hadīth criticism have effectively safeguarded the integrity of

doi.org/10.56633/jsie.v2i2.280.

[94] Shinta N Hadiana and Muhid Muhid, "Polemik Periwayatan Hadis Bil Ma'na: Studi Komparasi Pemikiran Syuhudi Ismail Dan Mahmud Abu Rayyah," Jurnal Riset Agama 4, no. 2 (2024): 94–107, https://doi.org/10.15575/jra.v4i2.33750.

[95] Ulfa Rahmadita, "Abu Syubhah Thoughts on Criticism of the Hadith of Abu Rayyah and Muhammad Amin," *Spiritus* 2, no. 2 (2024): 41–50, https://doi.org/10.59923/spiritus.v2i2.76.

[96] Wasman Wasman, Mesraini Mesraini, and Suwendi Suwendi, "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jami Ah Journal of Islamic Studies* 61, no. 1 (2023): 1–17, https://doi.org/10.14421/ajis.2023.611.1-17.

[97] Aliyya S Raffi'u, Tajul Arifin, and Dadah Dadah, "Jarh Wa Ta'dil, Sejarah dan Urgensinya di Era Kontemporer," *Muḍṣarah Jurnal Kajian Islam Kontemporer* 5, no. 1 (2023): 10–21, https://doi.org/10.18592/msr.v5i1.8586.

Islamic teachings. Al-Sibā'ī argues that the methodology of jarh wa ta'dil and the examination of the Sanad and Matan are essential for determining the authenticity of Hadīth.[98] He asserts that the interdependence between the Sanad and the Matan is crucial since a sound chain of narrators lends credibility to the content of the Hadīth, while the Matan must also be consistent with the teachings of Islam to be considered authentic. He argues that while reforms are necessary, they should not come at the expense of the fundamental principles that have guided the study of Hadīth. This perspective reflects a commitment to preserving the traditional framework while allowing for critical engagement with contemporary issues.[99]

Although Musthafa Al-Sibā'ī and Abu Rayyah have significantly different views on the Sunnah, some aspects of their thinking can be identified as common ground. Both speak of the Sunnah in the context of Islamic law *(tashri')* and recognize that the Sunnah plays an important role in Islamic law, although they have different approaches. What follows is an analysis of the intersection of their thoughts:

1. The Importance of Scientific Study of the Sunnah

   Both agree that the scientific study of Hadīth and Sunnah is important and necessary for a correct understanding of Islam. Al-Sibā'ī recognizes the importance of the scientific method in studying and critiquing the Hadīth through the Sanad and Matan approaches and appreciates the contribution of Hadīth scholars in ascertaining the validity of the narrations. Abu Rayyah, although more critical of Hadīth transmission, also called for a more in-depth and

[98] Gea Pramudyah and Azizah A b. Amin, "The Dangers of Witchcraft in the View of Hadith: A Study of Takhrij and Hadith Syarah," *Journal of Takhrij Al-Hadith* 2, no. 2 (2023): 87–94, https://doi.org/10.15575/jth.v2i2.23829.

[99] Fatihunnada Fatihunnada, "Teori Kritik Frye Dalam Memahami Hadis Perintah Salat Di Banī Quraizah Pada Kitab Kompilasi Hadis," *Al Quds Jurnal Studi Alquran Dan Hadis* 7, no. 3 (2023): 507, https://doi.org/10.29240/alquds.v7i3.6806.

critical scientific study of the Hadīth. He emphasized the importance of scrutinizing the validity of the Hadīth's Sanad and content.[100]

2. The Need to Understand the Sunnah in Historical Context

Both realize that the Sunnah and Hadīth must be understood within the historical, social, and cultural context of the Prophet's time. Al-Sibā'ī viewed the Sunnah as a reflection of the Prophet's perfect life and emphasized the importance of understanding the Prophet's social context in interpreting the Hadīth. Abu Rayyah, although skeptical of some Hadīth, also emphasizes the importance of historical and social context when evaluating the authenticity and relevance of a Hadīth.[101]

3. Recognition of the Sunnah's Function in Explaining the Qur'an

Both agree that the Sunnah plays an important role in explaining Qur'anic verses. Al-Sibā'ī sees the Sunnah as a practical interpretation of the Qur'ān, providing details and explanations to general or undetailed verses. Abu Rayyah also did not completely reject the Sunnah's function in explaining some aspects of the Qur'ān, but he was more selective in accepting the Hadīth as valid for this purpose.[102]

[100] Khoirul U Addzaky, "Kritik Hadist Perspektif Muhammad Syuhudi Ismail," *Micjo* 1, no. 2 (2024): 887–96, https://doi.org/10.62567/micjo.v1i2.94.

[101] Muhamad R Ramle and Miftachul Huda, "Between Text and Context: Understanding Ḥadīth Through Asbab Al Wurud," *Religions* 13, no. 2 (2022): 92, https://doi.org/10.3390/rel13020092.

[102] Mochammad Ikhsan and Aldi Nurdin, "Tafsir Bi Al-Ma'tsur Sebagai Metode Dalam Memahami Al-Qur'An," *Jurnal Iman Dan Spiritualitas* 3, no. 4 (2023): 607–14, https://doi.org/10.15575/jis.v3i4.30959.

4. Criticism of Misappropriation in the Use of Hadīth

They both recognize the possibility of corruption in the transmission and use of Hadīth. Al-Sibā'ī warns against the use of weak or false Hadīth that could mislead the people and strongly advocates a rigorous methodology of Hadīth criticism. Abu Rayyah, on the other hand, is more extreme in highlighting that many Hadīth may have been forged or developed for specific political and social purposes in the period following the Prophet's death.[103]

5. The Need to Contextualize the Sunnah in Modern Times

Both agree that the Sunnah and Hadīth must remain relevant in modern Muslims' lives. Al-Sibā'ī considers that the Sunnah has a flexibility that allows for adjustments in various contexts of time and place, as long as the basic principles of Islamic law are upheld. Abu Rayyah also encouraged this adaptation but with a more radical approach. He believes that Muslims should focus more on the Qur'ān and be more critical of Hadīth that are deemed irrelevant in the context of modern times.[104]

6. Influence of Modernism

Both were influenced by modernist thought, especially in responding to social and political developments in the Islamic world. Al-Sibā'ī was a thinker who sought to maintain a balance between tradition and modern needs, while Abu Rayyah was more open to ideas of radical reform in his view of the Sunnah. Both realized the challenges facing Muslims in

[103] Miski Miski, "Hadis Iftirāq Dalam Literatur Otoritatif: Potret Jaringan Dan Kepentingan," *Mashdar Jurnal Studi Al-Qur an Dan Hadis* 4, no. 1 (2022): 1–18, https://doi.org/10.15548/mashdar.v4i1.4370.

[104] Dahuri Dahuri, "Interpretation of Hadith-Sunnah From Schacht's Perspective: Multidisciplinary Study," *Amorti: Jurnal Studi Islam Interdisipliner*, 2023, 148–59, https://doi.org/10.59944/amorti.v2i3.100.

maintaining the relevance of Islamic law in the contemporary world.[105]

After evaluating the advantages and disadvantages of the methodologies of the two thinkers regarding Hadīth, the researcher came up with a new methodology based on three main principles: 1) Critical yet Structured: This principle encourages critical thinking about hadīth while adhering to a methodological framework that is structured and accountable, 2. Respectful of Tradition but Open to Modernity: This principle emphasizes the importance of respecting the authority of classical scholars and the methodology of Hadīth science while also being open to reinterpretations that fit the modern context, and 3). Interdisciplinary: This principle advocates for the integration of Hadīth science with other disciplines—such as science, sociology, and philosophy—to achieve Hadīth holistically.

D. Conclusion

Al-Sibā'ī concluded that the Sunnah is a source of law that cannot be separated from the Qur'ān. The Sunnah provides explanations, details, and practical applications of the teachings contained in the Qur'an, making it essential for every Muslim to accept the Sunnah's place in Islamic Tashri'.

Abu Rayyah emphasized the need for reform in understanding and applying the Hadīth. According to him, not all Hadīth can be taken for granted, and a critical and rational study of existing Hadiths is needed. He suggested that Muslims focus more on the Qur'an as the main source of law and treat the Hadīth as a complement, not as an equal source of law.

[105] Sahar Khamis, "The Paradoxes of Modern Islamic Discourses and Socio-Religious Transformation in the Digital Age," *Religions* 15, no. 2 (2024): 207, https://doi.org/10.3390/rel15020207.

Although Musthafa Al-Sibā'ī and Abu Rayyah have fundamentally different views on the position and validity of the Sunnah, there is some common ground in the way they approach the study of the Sunnah with scientific methods, the importance of understanding the historical context and an awareness of the challenges faced by Muslims in maintaining the relevance of the Sunnah in the modern world. However, their stark difference lies in the level of criticism of the authenticity of the Hadīth and the position of the Sunnah in Islamic Tashri'. Al-Sibā'ī trusted the traditional authority and the strong role of the Sunnah more, whereas Abu Rayyah demanded a more radical review of the transmission and use of the Sunnah in Islamic law.

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