

Challenging the Theory of Justice of All Companions: Elaboration of M. Syuhudi Ismail's Thought in the Book of Validity Methods of Hadith Sanad

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**Challenging the Theory of Justice of All
Companions: Elaboration of M. Syuhudi Ismail's
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Abstract

This paper aims to portray and position M. Syuhudi Ismail's thought among the scholars of hadith criticism and show his contribution to hadith studies in general. The focus of this article is on M. Syuhudi Ismail's views in the scholarly debates by analyzing the arguments in his works. There are two fundamental questions to uncover M. Syuhudi Ismail's views: first, were all companions fair or just, so there is no need to scrutinize them? and second, did the justice of the companions automatically guarantee the authenticity of the hadith sanad? Through descriptive-analytical method with reference to the typology of hadith critics in the science of al-jarh wa al-ta'dil, namely mutasyaddid, mutawasit, and mutasahil, this study concludes that M. Syuhudi Ismail takes the middle path regarding the justice of the companions. Through a review of the arguments between the two fortress, according to him, not all of the Prophet's companions are just as mutasahil scholars, but not all of them are rejected as mutasyaddid scholars. In this case, research is needed on individual narrators at the Companion level. Furthermore, if it is proven to be fair or just, the companions still need to be researched related to their kedhabitan. Such a view shows that M. Syuhudi Ismail is a moderate scholar (mutawasit) and remains critical in conducting sanad research at all levels.

Keywords: Companion justice, syuhudi ismail, Hadith Sanad.

INTRODUCTION

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The controversy over the status of the Prophet's companions in the chain of hadith narrators presents a vigorous debate among scholars of hadith. Categorically, their opinions fall into two major groups that contradict each other. The first is the opinion that the companions were all just and the second, argued that not all the companions were just. The first opinion is argued by the mutaqaddimun, the majority of

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ahlussunnah, Mu'tazilah and Zaidiyah Shi'a while the second opinion is stated by the muta'akhhirun, Imamiyah Shi'a and some contemporary hadith scholars such as Ahmad Amin, Mahmud Abu Rayyah and Taha Husain.

The opinions of both groups are based on data and arguments from the Qur'an and hadith. There are verses and traditions that praise them emphatically, on the one hand, there are also verses and historical facts that mention some indications of their behavior that contradict with the principle of fairness in hadith narration. The first party sometimes forgets to reveal the strength of the Companions' memorization as the customary in narration criticism. Perhaps this attitude is due to the use of deductive logic that the companions of the Prophet based on Qur'anic statements and hadith reports were good and 'udul. At the same time the second party also finds Quranic statements that mentions the qualities that can nullify the attribute of 'adalah. This is a fact that has been difficult to reconcile throughout history. However, there is another perspective that looks at the companions with a different perspective that the companions of the Prophet should be treated like any other narrator. Companions need to be scrutinized for their personalities just as it is necessary to scrutinize the personalities of every hadith narrator at all levels.

This issue is important to examine because the role of companions is very urgent. It relates to the commonsense argument that it is only through the companions of the Prophet that the message of religion will reach the later generations. The Prophet's hadith would not have reached the post-companion generation i.e. the tabi'in if it had not gone through the generation of the companions. Even if there is a sanad of transmission without including a companion, the quality of this tradition is questionable.

The doctrine in hadith research generally states that hadith research requires sanad research at every level before examining the matan. The validity of the sanad guarantees the validity of the matan. Therefore, scholars agree that the continuity of the sanad between each generation and the moral-religious and intellectual qualifications of the narrators are mandatory without compromise and exception.

The issue arises when this qualification assessment is applied to narrators from the Companion generation. There is a difference of opinion about the necessity of assessing and researching the Companions. This is due to the principle of "as-shahabah kulluhum 'udul" (all companions are fair). Some groups are of the opinion that all Companions without exception are just, whether they are senior or junior, whether they were involved in the civil war between 'Ali and Mu'awiyah or not.

On the other hand, however, the hadith critics also revealed several characters of the Companions who did not fit the character of a just person. Bujair Bin 'Abdullah Bin Sha'b for example is reported to have stolen the Prophet's leather bag (sariqah 'akibat al-nabi). Al-Walid Bin 'Uqbah, another companion, was reported to have led the morning prayer while he was drunk. Other cases of deviant behavior also occurred in terms of gender relations between male and female companions. This was seen in the case of the man who molested his neighbor's wife. A man who wants to treat a woman but instead abuses her. A man who intentionally kissed a woman in the market. Man who crashed into a wall to escape after failing to seduce a former prostitute, and many other examples.

The debate surrounding scholars' views on the justice of companions is always interesting to study, even though it is not a new discourse. It is proven that many works have been dedicated to studying this issue, in books and articles. Among these works are those that examine the perspective of normativity and historicity such as "Kedudukan dan Keadilan Sahabat", "Keadilan Sahabat: Sketsa Politik Islam Awal, "Keadilan Sahabat (Telaah Historis dalam Perspektif Metodologis)". The comparative study which focus on the critical-argumentative analysis can be found in the following articles "Argumentasi Keadilan Sahabat dalam Perspektif Ulumul Hadis", "Kontroversi Keadilan Para Sahabat (Pertarungan Dalam Kritik Hadis), Beberapa Perspektif tentang Keadilan Sahabat" (Kajian Komparatif Sunni Syiah, "Wacana Keadilan Sahabat dalam Pandangan Ulama Klasik Dan Kontemporer. In addition, there are also studies in the perspective of figures such as "Bentuk Wahm As- Sahabah Menurut Al- Idlibi dan Relevansinya dengan Wacana Keadilan Sahabat, dan "Keadilan Sahabat Nabi dalam Perspektif Fuad Jabali"

Related to the controversy of the above views, Muhammad Syuhudi Ismail offers a different view although not entirely new. Syuhudi Ismail is a prolific, encyclopedic, and ijtihadist figure. He is an education activist, and a person who has been involved in the field of Islamic science for a long time. He is a contemporary hadith expert in Indonesia who has written many works in the hadith discipline. *Kaidah Kesahihan Sanad Hadis: Telaah Kritis dengan Pendekatan Ilmu Sejarah*, is one of his many works that have gained a lot of response and influence in the Islamic world. This book is an adaptation of his dissertation work submitted for a Doctoral degree at the Postgraduate Program of IAIN Syarif Hidayatullah Jakarta in 1998 which was determined as the best dissertation.

Syuhudi Ismail's popularity and productivity in various fields invite hadith scholars to analyze his works and his thoughts. There are several works that successfully elaborate and interpret his thoughts. There are works that discuss the figure of Syuhudi Ismail and explore

his thoughts about hadith and hadith science, such as “Muhammad Syuhudi Ismail (1943-1995) Tokoh Hadis Prolofik, Ensiklopedik dan Ijtihad”, Kontribusi M. Syuhudi Ismail Terhadap Perkembangan Ilmu Hadith Indonesia, “Konsep Pemikiran Syuhudi Ismail tentang Ma’nil Hadith; Studi atas Buku hadith Tekstual dan Kontekstual”, Pembaruan Pemikiran Tentang Hadith Nabi Muhammad Saw. Di Indonesia; Studi atas Pemikiran Muhammad Syuhudi Ismail, Pemikiran Hadith Muhammad Syuhudi Ismail, “Pemikiran Hadith Syuhudi Ismail,

Works that highlight the methodological aspects offered by Syuhudi Ismail such as, “Metode Pemahaman Hadith Syuhudi Ismail”, “Metode Pemahaman Hadith Nabi Dengan Mempertimbangkan Asbab al-Wurud; Studi Komparasi Pemikiran Yusuf al-Qardhawi dan M.Syuhudi Ismail, dan “Kaidah kemuttasilan Sanad Hadith; Studi Kritis Terhadap Pendapat Syuhudi Ismail, Kajian pemahaman hadis seperti “Studi Kritis Terhadap Hadith-Hadith yang mempunyai Sebab Secara Khusus pada Buku Hadith Tekstual dan Kontekstual Karya Syuhudi Ismail.

Among the many works on the justice of the Companions and Syuhudi Ismail, there is no work that specifically examines Syuhudi Ismail's thoughts on the justice of the Companions. However, it does not exclude that Syuhudi Ismail's views on the justice of the Companions have often been quoted sporadically by previous scholars to support their opinions. This paper is intended to elaborate M. Syuhudi Ismail's view in the center of the intense scholarly debate about the method of justice of the Prophet's Companions by examining the construction of the principle of justice of the Prophet's Companions as stated in his book, Kaidah Kesahihan Sanad Hadis. An initial reading suggests that Ismail takes the middle approach regarding the justice of the Companions, by critically analyzing the arguments used by the scholars. He also argues that to assess whether the Companions are fair or not, one must first examine the elements in the existing method, for example by tracing the personality objectively. Therefore, this paper is important to identify and place Syuhudi's views in the perspective of the science of al-jarh wa at-ta'dil as well as to determine his contribution to the study of hadith in general and in Indonesia in particular.

RESEARCH METHODS

This paper is library research by focusing on the book entitled Kaidah Kesahihan Sanad Hadis: Telaah Kritis dengan Pendekatan Ilmu Sejarah as primary data, without excluding other references that are still considered relevant (read: secondary data). Data collection and presentation using text studies with content analysis methods. To identify Syuhudi Ismail's thoughts, the typology of hadith critics in the

science of *jarh wa ta'dil* is used. In expressing criticism of a sanad (narrator), hadith critics are divided into three groups; some are strict (*mutasyaddid*), some are moderate (*mutawasiht*), and some are liberal (*mutasahil*), especially regarding his views on the status of the justice of the Prophet's companions.

RESULT AND DISCUSSION

M. Syuhudi Ismail: A Biographical and Academic Sketch

Muhammad Syuhudi Ismail was born in Rowo Kangkung, Lumajang, East Java, Indonesia, on April 23, 1943. His father was Ismail and his mother was Safiyatun. During his childhood, Ismail spent his time playing, but more predominantly used in gaining worldly and ukhrawi knowledge. Every morning, Ismail studied at the State People's School (SRN) in Sidorejo, Jatiroto, Lumajang, East Java, and in the afternoon, he studied the Quran recitation with his father. Later, he deepened his religious knowledge by studying with Kiai Mansur, a Kiai brought in by his father from a pesantren in Jember, East Java.

At the age of 12, in 1955, Ismail completed his primary school education. He continued his education in the State Religious Teacher Education (PGAN) for 4 years in Malang and graduated in 1959. His love for knowledge did not stop him at the PGAN level, but he insisted on continuing his education to a higher level, namely the State Islamic Judge Education (PHIN) in Yogyakarta. In 1961, Ismail's higher education path began by studying at the Faculty of Sharia of IAIN Sunan Kalijaga Yogyakarta Makassar branch (UIN Alauddin Makassar), and obtained his bachelor's degree in 1965. After that, Ismail continued his education at the Faculty of Sharia IAIN Alauddin Makassar and obtained his bachelor's degree in 1973.

Dissatisfied with his undergraduate degree, he then continued his education at the Post-Graduate Study (SPS) for the 1978-1979 academic year. Ismail took his master's education at the Postgraduate Program of IAIN Syarif Hidayatullah Jakarta which he completed in 1985. While his doctoral education in the Hadith science was achieved in 1987 at the same institution. Syuhudi's dissertation was later completed and published by Bulan Bintang Publisher Jakarta and was titled *Kaidah Kesahihan Sanad Hadis: Telaah Kritis dengan Pendekatan Ilmu Sejarah*. As a sign of his existence at the top of the academic world, Ismail obtained the title of Professor in the Hadith study from IAIN Alauddin Makassar in 1993.

Apart from being a lecturer at his alma mater and teaching at various other universities, Syuhudi Ismail was also an employee at the High Religious Court in Makassar from 1962 to 1972. He also served as Head of Student Affairs and Alumni of IAIN Alauddin Makassar from 1973 to 1978. In addition, Ismail was also the secretary of the Coordinator of

Islamic Universities (Kopertais) Region VIII Sulawesi from 1974 to 1982. In 1993, Ismail obtained the title of Professor and two years later, he died, precisely on November 19, 1995. Ismail died at Cipto Mangunkusumo Hospital, Jakarta and his body was buried in the Islamic (Arabic) cemetery, Bontoala, Ujung Pandang.

During his lifetime, he produced many quality works in hadith and other sciences including books, research results, papers, notes, articles, scientific speeches and encyclopedias. Generally, these works can be categorized into five scholarly fields: hadith and hadith science, fiqh, falaq, da'wah, Islamic thought. While in the field of hadith, the works can also be further classified into two categories of study, namely theoretical-conceptual and methodological.

In addition, Syuhudi Ismail is also a contributor to the writing of encyclopedias. There are 13 entry titles that have been contributed to the Encyclopaedia of Islam (Project for Improving Infrastructure and Facilities for Religious Universities/IAIN, Directorate General of Islamic Institutional Development, Ministry of Religious Affairs of the Republic of Indonesia, Jakarta, 1987/1988).⁶⁷

The Thought of M. Syuhudi Ismail and His Critical Analysis of the Justice of the Prophet's Companions

Scholars have different opinions about the justice of the Prophet's Companions. Most consider all the Companions to be just and anyone who criticizes them to the point of lowering their honor, according to Abu Zur'ah al-Razi (d. 264 AH), is a zindiq. They argued based on the Qur'an and hadith as well as scholarly consensus (ijtima') that all the Prophet's companions were just. According to them, the justice of the companions is not based on the results of research on the personal companions but based on their understanding of the verses of the Qur'an and the Prophet's traditions.

In this regard, Syuhudi Ismail offers another perspective and criticizes their understanding quite convincingly. According to him, the opinion that all Companions are just is quite exaggerated. The verses and traditions that they used as arguments were not properly understood to establish the justice of each individual Prophet's Companions. In this case, Ismail's opinion is reflected in his criticism of the arguments used by the first group. There are four verses and two traditions that are used as the basis of the group's reasoning, namely QS. al-Baqarah [2]: 143, Ali 'Imran [3]: 110, al-Fath [48] verses 18 and 29.

The verse and Ismail's criticism of their understanding explained in the following ayah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"And so, We have made you 'believers' an upright..." (QS. al-Baqarah [2]: 143)

In this verse, the Prophet Muhammad interpreted the word wasath as fair. This understanding is in line with the explanation of some mufasssirs. Some of them, explain the above verse as God's statement that Muslims are the best people compared to other people. Based on comparisons to several sources, Ismail stated that the verse explains the superiority of the Prophet and Muslims in general, not in the context of stating the specificity and superiority (afdhaliah) of the Prophet's companions compared to other Muslims. So, the above verse is not appropriate to be used as an argument that all individual companions of the Prophet were just.

Similar to the verse above, Ismail also criticized their understanding of QS. Ali 'Imran [3]: 110 which is presumed to be the argument of the scholars to state that all the companions of the Prophet are righteous.

.. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah...”

According to Ismail's view, ulama generally believed that what is meant by lafadz kuntum khairu ummah in the verse above is the Muslim Ummah in general, compared to the people of other religions. This is only if Muslims practice amr Ma'ruf nahi munkar and believe in Allah SWT. The virtue does not only apply to the Prophet's companions, but also to the Muslim followers of the next generation, on the condition that they practice the description of the verse above. For Ismail, the above verse also cannot be used as a specific argument about the justice of the Prophet's companions.

Another example of verses that were used as an argument for determining the justice of companions is QS. al-Fath [48]: 18 and 29:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“Indeed, Allah was pleased with the believers when they pledged allegiance to you ‘O Prophet’ under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand”

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

“Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers¹ and compassionate with one another. You see them bowing and prostrating² ‘in prayer’, seeking Allah’s bounty and pleasure”

The ¹⁵ase “laqad radliya Allahu ‘ani al- mu’minin” in ayah 18 states that God was content with the believers who pledged allegiance to the Prophet in the historic event known as Bai’at al- Ridwan at

Hudaibiyah. Estimates suggest that the number of Muslims who attended were between 1400-1500 people. Therefore, according to Ismail, what is meant by believers here is not all the companions of the Prophet, but only the companions who followed the Bai'at. For their pledge of faithfulness to the Prophet, Allah gave them prominence and promised the Muslim victory. Thus, Ismail emphasized that the verse is not appropriate if it is used as a basis for arguing the justice of all the Prophet's companions, before the Hudaibiyah incident and afterwards.

As for verse 29, Ismail outlines the differences in scholarly views on the phrase wa al-ladzina a'ah. According to him, there are three opinions about it. First, all the companions of the Prophet; second, the companions of the Prophet who participated in the Hudaibiyah agreement; and third, all believers. Syuhudi Ismail tries to interpret these three opinions by analyzing the munasabah verse. According to him, the second opinion is stronger if it is associated with the previous verse which talks about bai'at al-ridhwan and the peace of Hudaibiyah. However, if it is not read in the context of the munasabah of the previous verse, then the first and third meanings are more appropriate, but they are more general, not for any individual. In other words, the character of the Prophet's followers in the above verse is general, not only for the Prophet's companions. In this case, the principle of "al- 'ibrah bi 'umum al- lafdh la bi khusus al- sabab" applies. It means that the verse is not appropriate to be used as an argument that every individual companion of the Prophet is just.

In addition to the four verses above, Syuhudi Ismail also criticized their understanding of two Prophetic traditions. The first is a saheeh hadith: لا تسبوا أصحابي "You shall not revile my companions". According to Ismail, this hadith is not appropriate to be used as the basis for determining the justice of all the Prophet's companions. This Hadith was originally emerged when the Prophet heard the Companion Khalid bin al-Walid quarreling with the Companion Abd ar-Rahman bin Auf, then the Prophet reprimanded Khalid with the words above. The question should be asked: wasn't Khalid himself one of the Prophet's companions? In addition, Ismail said, the research on the Prophet's companions' personalities in the science of hadith is not an act of cursing (as-sabb), but an object of positive criticism aimed at finding out the truth of the chain of hadith narrators from the Prophet through the companions.

Another Hadith is about the most virtuous Muslims is the generation of the Companions, "خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ". The term quruni or qarni in this Hadith refers to a generation or in Hadith science tabaqat. According to Ismail, this hadith explains that the best generation of Muslims is the generation of the Companions then the

next generation and the next generation. He emphasized that the meaning of this verse refers to generations (tabaqat) not individuals. By attributing his opinion to the scholars, Ismail disagreed about the justice of the Companions as a whole. He argued that in fact there were some of the Prophet's Companion whose personal qualities were not praiseworthy. Furthermore, he mentioned some of the names of the Prophet's companions and the cases involved. Among them were Al-Walid bin Uqbah and al-Ash'as bin Qais. Al-Walid has been known to have lied to the Prophet and in connection with his actions, QS. al-Hujurat [49] verse 6 was revealed. In terms of the syariah or requirement of 'adalah that is standardized in hadith sanad research, what al-Walid did undermined the fourth point, which is to fulfill the provisions of God's religion, i.e. he was an unrighteous person by making false news. While al-Ash'as bin Qais had apostatized Islam (riddah) even though he eventually returned to Islam. Thus, these companions are generally affected by the flawed symptoms that can harm the quality of the narrator's personality.

Another case that shows a different tendency of the Companions is quoted by the author of Tahzib at-Tahzib who cites al-Hasan's statement that the first person to tell stories at al-Basrah Mosque was al-Aswad bin Sari', a Companion of the Prophet who was an expert storyteller. When another Companion, Mujallid b. Mas'ud as-Salmi came, their voices increased. They shouted for Mujallid to take his place. However, Mujallid seemed reluctant and swore that he had not come to sit with them, but he saw them doing something that the Muslims rejected. Thus, Mujallid said, "Stay away from what the Muslims reject".

Similarly, the narrative recorded by Ibn al-Asir in his book when reviewing the revolt of some companions of the Prophet to Mu'awiyah. According to him, during the reign of Mu'awiyah many rebellions occurred against the central government at that time, including by the Khawarij group. When Ziyad handed over Bashrah to Samurah b. Jundab (d. 60 AH) -a companion of the Prophet, this last person was widely reported to have committed murders against the people of Bashrah. Ibn Sirin said that after Ziyad's death, the army led by Samurah had killed 8000 people. Ziyad asked him, "Are you not afraid of killing good people who are not involved in this affair (politics)." Samurah replied, "I am not afraid if I have to kill people like them." 'Abd Siwar al-Adawiy said that Samurah had killed 47 of his people in one morning, all of whom had memorized the Qur'an.

The above narrative leaves readers of classical Islamic history uneasy. If it is to be understood as a purely political matter, what Samurah did was beyond the limits of religion, even contradicting religious teachings by indiscriminately killing both good and innocent people, the act is strongly condemned in Islam.

Based on the above cases, Syuhudi Ismail disagreed that all the companions of the Prophet were considered just. He also criticizes the opinion of those who say that the determination of the companions' justice is based on consensus. According to Ismail, the justice of the Companions is not a "consensus of scholars", but rather a "consensus of the majority of scholars". The reason is because there are scholars who believe that: (1) all the companions of the Prophet were just, except those who clearly committed sin; (2) all the companions of the Prophet were just before the war between the supporters of 'Ali ibn Abi Talib and the supporters of Mua'wiyah, while after that event, they had to be examined for their personalities; (3) the companions of the Prophet were just, except those who killed 'Ali ibn Abi Talib; (4) the companions of the Prophet who were just were only those who were often with the Prophet; and (5) all the companions of the Prophet must be examined personally, as applies to other narrators.

Based on the above explanation, it can be stated that according to Ismail, the arguments proposed by the scholars to establish the justice of all companions are not strong enough. There is evidence that emphasizes the companions' human side, that individually the Prophet's companions are still human beings subject to error. Although the verses of the Qur'an, the Prophet's traditions, and Islamic history state that the companions were generally just, it still acknowledges the opinion that there were companions of the Prophet who were not just and behaved in ways that violated this trait, although not in large numbers. Therefore, the level of justice of the Prophet's companions varied, and to find out the level of justice of the companions, Ismail recommends referring to the biographies compiled by scholars.

Thus, it can be stated that Ismail's view on the justice of the Companions is based on a reinterpretation of the arguments of the supporting scholars, both naqli arguments from the verses and hadiths and aqli arguments based on the scholarly consensus. He conducts a critical analysis using a historical approach. He asserts that the act of generalizing the justice of all the companions of the Prophet without exception is contrary to the existing data and facts. As explained earlier, there were some companions who behaved deviantly and did not deserve to be included in the category of justice.

The Justice and kedhabitan of the Narrators: The Inseparable Side of the Currency

Related to his view on the justice of the companions, according to Syuhudi Ismail, the research on the narrators from the aspect of dhabit is a necessity. According to Ismail, the majority of scholars do not require the number of narrators. This shows that even a single narrator, as long as he is fair and dhabit, can be accepted as a hadith report. Dhabit is related to the intellectual capacity of a hadith

narrator and is different from the justice of the narrator. The intellectual capacity of human beings varies according to their individual abilities. In hadith this capacity should be reflected in his ability to understand, memorize, and transmit the reports he receives well especially those that are dhabt shadr (memorized by heart).

Ismail emphasized that although most scholars consider the companions to be just, it does not mean that all the companions of the Prophet are free from criticism in their dhabit (intellectual). Because, like most humans, the level of the Companions' capacity to memorize varies. This is reflected in the Companions who have criticized other Companions about their Dhabit in conveying certain hadith matans.

Imam Muslim narrated that once in the presence of 'Aa'ishah the narration of Ibn 'Umar was mentioned: "The dead are tortured because of the crying of the living." Aisha said, "May Allah have mercy on Abu Abd ar-Rahman. He heard something and did not memorize it. The truth is that the body of a Jew had passed before the Prophet and his family was weeping for him. Then the Prophet said, "You wept for him and indeed he is tortured."

According to another narration, 'Ā'ishah said about Ibn 'Umar that he forgot. The actual meaning of the Hadith according to 'Ā'ishah is that the Messenger of Allah (peace and blessings of Allah be upon him) told her that the deceased was tortured because of his faults and sins, while his family was weeping over him. In another narration, Aisha said, "May Allah forgive Abu Abd ar-Rahman. He did not lie, but he forgot or was wrong."

Another example of a Companion's rejection of another Companion is 'Aisha's response to the Hadith which contains the words of the Prophet (peace be upon him), that the things that can break (invalidate) a person's prayer are women, donkeys, and dogs that pass in front of a person who is praying. When this news was conveyed to Aisha, she said, "You have likened us (women) to donkeys and dogs. By Allah, I saw the Messenger of Allah praying while I was sleeping on my side on a bed between him and the qiblah. Then I had a situation, and I did not like to remain seated and disturb the Messenger of Allah, so I came out slowly from the two sides of his feet." Aisha's assertion is in accordance with another hadith reported by Talhah, Ibn Umar, Abu Juhaifah, and Ibn Abbas.

In the above instances it is possible that they may have unintentionally made mistakes in transmitting the Prophetic traditions. What is clear is that there has been a difference in the content of the prophetic message which can lead to differences in understanding. The existence of criticisms, rebuttals and admonitions among the Companions as revealed above indicates that there were some Companions who were more dhabit than others and who were more trustworthy. This

indicates that there was an attempt to criticize the dhabit of the Companions in attributing their reports to the Prophet and indicates the possibility of the Companions making mistakes in conveying the traditions, resulting in traditions that cannot be accepted as religious propositions.

M. Syuhudi Ismail's Typological Thinking and its Implications for Hadith Research Studies

The difference in opinion of the hadith critics regarding the justice of the Prophet's companions is due to the different backgrounds and methods used in studying the issue. Scholars who argue that *al-shahabah kulluhum udul* (all companions are just), use more normative theological approaches, so they are very easy to give conclusions without providing critical studies related to the justice of the companions. While scholars who consider that not all companions are just are more influenced by conventional methods, so they are not bound by *naqli* arguments and refer to existing historical facts related to the Prophet's companions.

It seems that the justice of the Prophet's companions is more appropriate to be examined using a historical approach. The nature of justice is redefined by correlating it with the theories of historical science directed at the justice of the Prophet's companions. In this regard, M. Syuhudi Ismail argues that the science of history requires that the testimony of a witness about a historical fact can only be accepted if the witness's personality is truly trustworthy. The primary witness in hadith narration, then, is also required to have a reputation as a truth-loving person. Hence, he supports the view that not all companions were just and they were open to criticism.

The definition of just is closely related to balance and moderation. With this balanced attitude the testimony can be given fairly because it is done with a peace-of-mind and free from exaggeration. If the trait of fairness is used to criticize the companions according to the Hadith scholars, then it is certain that most of the companions have committed acts and violations that do not meet the criteria of justice. This is because it has been proven that many of them have committed irregularities and even turned against each other, such as the battle of Jamal involving 'Aisha and 'Ali b. Abi Talib and the battle of Siffin involving 'Ali b. Abi Talib and Mu'awiyah.

Therefore, for Syuhudi Ismail, by referring to the theory of historical science, accepting the opinion that all the companions of the Prophet were fair is clearly unacceptable, because there were also those who committed violations and deviations as explained earlier. Therefore, Syuhudi Ismail has contributed a moderate thought that all the companions of the Prophet are not necessarily righteous. This must be reviewed through a historical approach, although it is certain that the

companions of the Prophet were people who loved the truth and were against lies.

Thus, Syuhudi Ismail's moderate thinking about the justice of the Prophet's companions above can have pragmatic implications in the development of hadith studies. A careful examination will show that Ismail's moderate thought will refer to the understanding of the justice of the companions which is limited to the level of hadith narration only. Therefore, there will be no problems and differences if the application of the justice of the companions is limited only to the hadith narrator. The statement about the justice of all the companions of the Prophet is just by "kullu al-shahabah 'udul" is better revised to "kullu al-shahabah 'udul fi al-riwayah" (all Companions are just in narration), on the grounds that:

1. The theory that kullu al-shahabah 'udul is not a consensus of all scholars, nor is it a final theory; rather it is ijthadi (relative).
2. The people who were close to the Prophet and narrated the traditions must have been truth-loving or just (in this case, the category of historical science promoted by Syuhudi Ismail), so it was impossible for them to lie in the name of the Prophet.
3. Most of the companions who narrated the traditions were known to be credible and as such they were just. Thus, it can be formulated that if any of the companions of the Prophet had committed offenses or deviations that undermined their fairness and they were known to have narrated the hadith, their reports should be scrutinized and if they were found to be contrary to the methods of the validity of the hadith text, their reports should be rejected (mardud). However, if they do not contradict the methods of the validity of the hadith text, then their reports are acceptable (maqbul).

CONCLUSION

From the relatively brief explanation above, it can be concluded that M. Syuhudi Ismail tried to provide a critical analysis of the arguments used by many scholars to judge that all the companions of the Prophet were just. According to Ismail, the Qur'anic verses, Prophetic traditions, and scholarly consensus, which they use as arguments are not properly understood to be used as arguments for the justice of each individual companion of the Prophet. For Ismail, moderating their opinion regarding the justice of the Prophet's companions is important. This is because each individual companion is still an ordinary human being subject to error and mistakes. Thus, the moderate thought proposed by Ismail shows that the Prophet's companions were not all just, only a few companions with a small number whose personalities did not meet the requirements of 'udul. Obviously, this must be critically examined about the personality of

each Companion, so that the authenticity of his righteousness can be trusted. In addition, regarding the issue of 'udul, Ismail requires dhabit for every companion who narrates the hadith. Dhabit according to Ismail is related to the intellectual capacity of the companions who must be able to understand, memorize, and convey the hadith narrations they receive, especially those that are dhabit shadr (memorized by heart). This shows, for Ismail, that although many scholars consider the companions to be just, but not necessarily all the companions of the Prophet are dhabit, there must be a critical study of the dhabit of the companions. Therefore, research on the entire series of sanads in all tabaqat, including the companions of the Prophet, must still be carried out, both in terms of justice and dhabit.

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