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Hadith Hermeneutics of Ṣalāḥuddīn bin Aḥmad al-Idlibī about Āisyah's Criticism for Abu Hurairah's Narration

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ABSTRACT

Hermeneutics is an interpretive methodology used to understand a text, both the Qur'an and hadith. To some extent, it can also be functioned to analyze a person's understanding pattern. In this article, it is applied to evaluate the thoughts of a contemporary hadith scholar, namely Ṣalāḥuddīn bin Aḥmad al-Idlibī. He criticized Abu Hurairah by quoting a hadith from 'A'ishah about a corpse tortured because of her or his family's crying, and a hadith about matters that could invalidate prayers in the form of women, donkey and dogs. This research is library research with a descriptive-analytical and critical analysis approach. The theory used is Hans George Gadamer's Hermeneutic theory. This article concludes: first, the al-Idlibī's hadith hermeneutics is influenced by the hadith development both in the past and present. Second, al-Idlibī's academic background was shaped by later orientalists who criticized Abu Hurairah's hadiths. Third, the criticism of al-Idlibī has a positive influence on the development of hadith scholarship, which has not been discussed too much by classical hadith scholars because they place more emphasis on the study of hadith sanad criticism.

Introduction

Hermeneutics is a set of methodologies to interpret symbols, texts and metatexts (Palmer, 1969). Therefore, practically it can be used to examine and interpret various languages, both the Quran and the hadith, as art in understanding the second text, which does not follow its intent (Gadamer, 2006) & (Syamsuddin, 2009). Hence, hermeneutics means understanding the texts of the Quran and hadith. However, understanding hermeneutics is inseparable from methods and approaches such as philosophy, theology, anthropology, sociology, semantics, linguistics, philology, phenomenology, psychology, discourse analysis and others (Hauqola, 2013). The characteristics of the hermeneutic method include three aspects. First, explaining the meaning of the text by looking at the language used. Second, interpreting the unclear text to understand rationally and logically.

Third, transliterating foreign languages into languages easily understood by readers and listeners (Yahya, 2014).

Hermeneutics has developed following human understanding, thereby being used to interpret the Quran and hadith. The study of hadith texts using the hermeneutic method is rare, different from the Quranic text study. The study of hadith hermeneutics is used to discover the thoughts of hadith characters in understanding the texts. One of the famous hadith figures not widely used as the research object is Ṣalaḥuddīn bin Aḥmad al-Idlibī. He was a 19th-century hadith scholar from the Syrian State, born in Halab in 1367 AH or 1948 AD. He wrote a book entitled Manhaj Naqd al-Matan 'inda Ulama' al-Ḥadīš an-Nabawi. In the book, he mentions how to understand the hadith from a matan perspective by conducting matan criticism, from the factors causing the emergence of matan hadith criticism to the level of understanding and its use to avoid forgery and impurity. Ṣalaḥuddīn's thought has a significant influence on hadith's science to born the generation of hadith scholars, such as Musafir Azmullah Ad-Damīni. His book entitled Maqāyis Naqd Mutūn al-Sunnah explains hadith criticism according to sahabah and fiqh experts. For example, a hadith from Umar about the corpse punished due to his family's crying, then Āishah said, Allah, will increase his punishment due to his family's crying (Musfir Azmullāh Ad-Damīni, 1984), likewise with Muhammad Ṭāhir al-awabi in his book entitled Juhūd al-Muḥaddišīn fi Naqd al-Matan al-Ḥadīš as-Syarīf. According to hadith scholars, he mentioned the development and methods of matan research (Al-Jawābi, 1986). Moreover, Yusuf al-Qardhawi said several ways of understanding hadith: by paying attention to the Quran instructions, making ta'āruḍ claims between hadith and the Quran, compiling hadiths on the same cases, compromising, looking for stronger hadiths among the strong hadiths (tarjīḥ), looking for erasing and erased hadiths (nasakh) and looking at the historical context that occurred in the past (Al-Qardhowi, 2007).

The Nadq al-matn was carried out due to the hadith experts' caution on whether the hadith originated from the Prophet. It aims to maintain the hadith's existence and authenticity from the elements of forgery (Zuhri, 2013). Therefore, al-Idlibī offered a criticism method of the matan hadiths from impurity. Scholars have used various ways to maintain the authenticity of hadith. They studied the understanding of hadith both textually and contextually, as well as on sanad and matan criticism, as carried out by Mustafa Ali Yaqub (Rohmansyah Rohmansyah, 2017), (M. Syuhudi Ismail, 2009), (Ismail, 2007), (Muḥammad Al-Ghazali, 1989), and (Muhammad Al-Ghazali, 1998). The importance of understanding the hadith in both the textual and contextual context was carried out by hadith researchers, such as understanding the hadiths about corruption and painting according to Syuhudi Ismail (Rohmansyah, 2019a) tasyabbuh according to KH. Saleh Darat (Rohmansyah, 2019b). Therefore, it is necessary to trace the hadith thoughts carried out by both classical and contemporary hadith scholars to determine the reasons for their arguments.

It is essential to study the hermeneutics of Ṣalāhudīn bin Aḥmad al-Idlibī's hadiths regarding the Āisyah's criticism on Abu Hurairah's narration, regarding the hadiths about the corpse punished due to his family's crying, and about women, donkeys and dogs that can invalidate prayers. Ṣalāhudīn Aḥmad al-Idlibī indirectly criticized Abu Hurairah by saying that Abu Hurairah was a companion of the Prophet who narrated about 5,000 hadiths and lived with the Prophet for three years. However, it is unclear whether he heard many hadiths from the Prophet Muhammad and strong opinions; he took many hadiths from most of the Prophet's companions (Al-Idlibī, 1983). Therefore, several problems were formulated: (1) How is the attitude and understanding of Ṣalāhudīn bin Aḥmad al-Idlibī regarding the hadiths narrated by Abu Hurairah and Āisyah?, (2) What factors affect the attitude and understanding of Ṣalāhudīn bin Aḥmad al-Idlibī when giving attitudes and comments on the hadiths narrated by Abu Hurairah and Āisyah? And (3) How is the critical analysis of Ṣalāhudīn bin Aḥmad al-Idlibī's understanding of the hadiths narrated by Abu Hurairah and Āisyah?

This study employs a qualitative method based on library research data sourced from the literature (Meleong, 2017). Besides, this study is also supported by references to enrich and determine hadith thought patterns with other hadith thinkers, using a descriptive-analysis approach and the theoretical framework built from the hermeneutics theory of thought by Hans George Gadamer. In summary, Gadamer's leading theory was divided into several forms, as Sahiron Syamsuddin (Syamsuddin, 2009): First, the theory of influence awareness by narration (wirkungsgeschtliches biwusstsein; historical effected consciousness). It means that each interpreter must be in a particular situation that can influence his understanding of an interpreted text or a good narration, consisting of traditions, culture and life experiences. In simple language, understanding a hadith commentator or narrator is influenced by the situation and conditions, both cultural traditions and life experiences. Thus, Gadamer suggested that everyone should overcome subjectivity when understanding a text (Gadamer, 1975). Second, "pre-understanding theory" (Vorverstandnisi; pre-understanding). In the pre-understanding process, an interpreter always plays a role colored by the influential tradition where the interpreter is located and colored by the prejudices or initial estimates formed in the tradition.

Third, the theory of "Horizon Merging/Assimilation" (Horizontverschmelzung; a fusion of horizons) and the theory of "Hermeneutic circle" (hermeneutischer zirkel; hermeneutical circle). This theory means that an interpreter must carry out pre-understanding rehabilitation by combining it because two horizons must color the process: (a) the horizon of knowledge or the horizon in the text, (b) the horizon of understanding or the horizon of the reader. Fourth, the theory of application (Ahwendung; application).According to Gadamer, a reader or interpreter is influenced by social, political, economic, and other situations far different when the text appears.

Apart from understanding and interpreting, an interpreter must also apply the text (anwendung) from messages or teachings when the Quran or hadith is interpreted. Therefore, the interpretation application is not the literal meaning of a text but the meaningful sense (meaning that means) or a message more meaningful than just a literal meaning.

Discussion

Getting to Know Ṣalahuddīn bin Aḥmad Al-Idlibī, a Matan Hadith Critic

The full name of Ṣalāḥuddīn bin Aḥmad al-Idlibī is Ṣalāḥuddīn bin Aḥmad bin Muḥammad Sa'īd al-Idlibī. He was a hadith scholar from Syria born in Halab around the year 1367 H/1948 AD. The name al-Idlibī was a penance from his grandfather, and his father was named Shaykh Aḥmad, the only child of Muḥammad Sa'id al-Idlibī. Ṣalāḥuddīn al-Idlibī is a salaf (classical) scholar who emerged in the 19th century. He was the person who first laid the groundwork in the study of critical hadiths at that time (Tangngareng, 2016). His name and grandfather are attributed to a small town covering about 2,324 m2 close to Aleppo, about 323 km from Damascus City in Syria.

His education started from Madrasah Ibtidaiyah, Madrasah Aliyah based on Shari'ah competence in Medina City. It continued to the Shari'ah college in Damascus and the graduate study at the Dar al-Hadith al-Hasaniyah Faculty by obtaining a Master's Degree in Islamic and hadith sciences in 1395 H/1975 M. Then, he continued his doctoral studies at the same faculty and earned a doctorate in 1401 H/1980 AD with the title of Ḥasan Jiddan specialist in Islamic and hadith sciences. Ṣalāḥuddīn al-Idlibī is a contemporary scholar in the development of the hadith science, well known for his critical study of matan hadith, where previous scholars paid more attention to the sanad hadith.

Breakthroughs in hadith science in matan criticism in the view of al-Idlibī have a favourable influence on the later scholars such as Muḥammad al-Ghazali, Yusuf al-Qarḍawi, Mustafa A'zami, to Indonesian hadith scholars such as Ali Mustafa Yaqub, M. Syuhudi Ismail and others. The fascinating works of al-Idlibī in the hadith study are Baghiyah al-Rā'id lima fi Ḥadīṡ 'am Zurū' min al-Fawā'id lil al-Qāḍi 'Iyāḍ in 1975, Manhaj Naqd al-Matan 'inda Ulamā' al-Ḥadīṡ al-Nabawi, Beirūt: Dār al-Afāq al-Jadīdah in 1983, Mu'jam al-Jarḥ wa al-Ta'dīl min Kalām al-Ḥāfiż al-Ṭabrāni fī al-Mu'jam al-Ṣaghīr, Mekah: Maktabah al-Istiqāmah in 1992, al-Muntakhab min al-Kalām al-Ḥāfiż Ibnu Khuzaimah fī al-Jarḥ wa al-Ta'dīl, Beirūt: Dār al-Basyā'ir al-Islāmiyyah in 1992, al-Muntakhab min al-Kalām al-Ḥāfiż al-Bazzar fī al-Jarḥ wa al-Ta'dīl, Riyāḍ: Dār al-Hudā in 1994, Istiqbal al-Qiblah wa Taḥdīd Sammatiha fi al-Manātiq al-Bā'idah 'anha, Kanada: Monteriyal, in 2002, Kasy al-Ma'lūl mimma Summiya bi Silsilah al-Aḥādīṡ al-Ṣaḥīḥah, Amman: Dār al-Fatḥ in 2011, Manhaj al-Imāmain al-Bukhāri wa Muslim fī I'lāl al-Marwiyyat al-Ḥadīṡiyyah, Amman: Dār al-Fatḥ in 2014, and Bidā'u al-I'tiqad fī al-Tajsimi al-Arjā'I wa Ma'ahu Ḥadīṡu Su'āl al-Jāriyah bi Lafż Ain al-Allāh? Riwāyah wa Dirāyah, Amman: Dār al-Nūr al-Mubīn, in 2015.

The Study of Hadith Criticism of Āisyah binti Abu Bakr toward Abu Hurairah

Ṣalāḥuddīn bin Aḥmad al-Idlibī mentioned two hadiths about the sharp criticism of a female narrator at the time of the Prophet, Āisyah, toward the hadiths of Abu Hurairah. The first hadith concerns about the corpse punished due to the family's crying, while the second is about women, donkeys and dogs invalidating prayers. These hadiths were narrated by Abu Hurairah and criticized by Āisyah for not conforming to the Prophet's actual words.

Hadith about the corpse punished for the crying of the living

Ṣalāḥuddīn bin Aḥmad Al-Idlibī mentioned the hadith by quoting the following hadith from Al-Ḥakim:

عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: بَلَغَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَأَنْ أُمَتَّعَ بِسَوْطٍ فِي سَبِيلِ اللهِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ وَلَدَ الزِّنَا، وَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَلَدُ الزِّنَا شَرُّ الثَّلَاثَةِ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ (رواه الحاكم)

"From Az-Zuhri, from Urwah bin Zubair said, he conveyed to Āisyah RA: that Abu Hurairah said, verily Rasulullah SAW said: Really, I would rather fight in the way of Allah than I liberate an adultery child. And truly, Rasulullah SAW said: children resulting from adultery are three of the ugliest, and truly the corpse are punished due to the crying of the living" (Al-Ḥākim) (Al-Naisābūri, n.d.).

Furthermore, al-Idlibī said that Āisyah said the hadith editorial about the corpse punished due to the crying of the living was not so. However, the real story was that the Prophet had passed the corpse of a Jews whose family cried, then he said: Really, they cry while the corpse is punished (Al-Idlibī, 1983) and (Al-Naisābūri, n.d.). According to Al-Idlibī, Āisyah criticized the hadith from Abu Hurairah and corrected it by including the reason for his asbāb al-wurūd. Abu Hurairah's hadith contradicts the verse of the Quran, particularly the Al-Baqarah verse 286:

لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

"Allah does not burden anyone, except with something within his capacity; beneficial for it is the virtue it earned, and harmful for it is the evil it earned." (QS. Al-Baqarah [2]: 286).

When viewed from the narrations of other hadiths, the hadith was not only narrated by Abu Hurairah but also by Abdullāh bin Umar, al-Mughīrah bin Syu'bah with the editorial: أن الميت يعذب

ببكاء أهله as mentioned in the book of Ṣaḥīḥ al-Bukhāri, Ṣaḥīḥ Muslim and others:

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ (رواه مسلم)

"From Abdullah bin Umar reported that the Messenger of Allah (may peace be upon him) said: The corpse is punished because of the lamentation of the living." (Muslim).

The narrative of the hadith is found in the Kutub at-Tis'ah or a collection of nine books of hadith, such as Ṣaḥīḥ al-Bukhāri (Al-Bukhāri, 1422), Ṣaḥīḥ Muslim (al-Naisābūrī, 1998), Sunan At-Tirmiżi (Saurah, n.d.), Sunan An-Nasā'i (Al-Nasā'i, n.d.), Sunan Ibnu Mājah (Al-Qazwīni, n.d.), Musnad Aḥmad bin Ḥanbal (Ḥanbal, 2001) and Muwaṭṭa' (Mālik, 2004), as seen in the following table 1.

No	Narrator	Book	*Matan* of Hadith	Hadith Number
1	Al-Bukhāri	Ṣaḥīḥ al-Bukhāri	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	1290 and 1293
2	Muslim	Ṣaḥīḥ Muslim	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	927, 930 and 932
3	At-Tirmiżī	Sunan At-Tirmiżī	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	1006
4	An-Nasā'i	Sunan An-Nasā'i	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	1849 and 1856
5	Ibnu Mājah	Sunan Ibnu Mājah	أَلْمَيِّتُ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	1594
6	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Ḥanbal	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	334, 6182, 19716, 19918, 24302, 24758, 25079, and 25754
7	Mālik	Muwaṭṭa'	إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ	803

Table 1. The narrative of the hadith in the Kutub at-Tis'ah on the corpse punished for the crying of the living

According to Al-Idlibī, Āisyah rejected the narration of Abu Hurairah as she also rejected the narration from Umar bin Khaṭṭāb by saying, may Allah be merciful to Umar. By Allah, Allah's Apostle did not say that "the weeping of his relatives punishes a believer", but he said: "Allah increases the punishment of a non-believer because of the weeping of his relatives." Āisyah further said, it is sufficient for us to stick to the verse of the Quran, Al-An'ām verse 164: "No soul burdened with sin will bear the burden of another." (QS. al-An'ām [6]: 164). This statement is rationally acceptable because a believer can't be punished because of his relatives' crying, so criticism of Āisyah to Abu Hurairah aims to save and straighten the creed or belief in the truth. In contrast, unbelievers will get punishment from Allah even when their family cries on not cry over them. Quran explicitly stated that Jews and unbelievers will be residents of hell and will last forever.

Āisyah explained that the *sabab al-wurūd* of this hadith was that the Prophet had passed a Jewish woman who died, and her family cried for her. So he said: "They cry for her while she or the corpse is punished in her grave." It shows, Āisyah did not accuse Umar and Ibn Umar, but she only explained the Prophet's authentic hadith. Therefore, when the news reached him, he said: "Indeed, you tell the hadith to me not from people who lie, but from their untrue hearing." Āisyah also straightened the hadith from Abdullah bin Umar by saying: "May Allah be merciful to Abu Abduraḥman." She stated that Abdullah did not lie, but he misunderstood the hadith narrating.

Ṣalahuddīn bin Aḥmad Al-Idlibī explained, if we know that Abdullah bin Abbas agreed to Āisyah, it does not mean that everyone who hears the criticism accepts it. Ibn Mājah, in his Sunan, narrated a hadith from Usaid bin Abi Usaid from Musa bin Abi Musa al-Asy'ari from his father that the Prophet SAW said: "The body is punished because of the crying of his alive family." Then, al-Idlibī explained that the hadith from Abu Hurairah aims to confirm the matan criticism using the hadith narrated by Āisyah to see whether the hadith narrated by Abu Hurairah does not contradict other hadiths of the Prophet. According to al-Idlibī, the hadith contradicts the hadith of Āisyah and the Quran, stating that one's sins do not bear the sins of others.

The scholars showed different attitudes in seeing this matter. Some of them strengthened Āisyah's attitude by weakening other narrations, and some did not act at all and returned to the takwil. The first opinion strengthening was Az-Zarkasyi, who said, be aware that corpses were punished because the Jama'ah narrated the family's cries from among the companions; among them were Umar and Ibn Umar, even though Āisyah denied, while the hadith follows the textual of the Quran, namely: "One person's sins will not carry the sins of others", and according to other hadiths about the Prophet's cry to a group of people who died and the Prophet's *taqrir* for crying over them because he was a blessing for all nature. However, someone's doing is possibly the cause of punishing the corpse, so that Āisyah weakened this opinion by determining that the narrative was doubtful. Meanwhile, the second opinion was Ibn Taymiyyah, who tried to do takwil by saying that the truth was that the corpse was disturbed by the cries of his family as mentioned in the ṣaḥīḥ hadiths from the Prophet SAW. The hadith said that corpse was punished because of the cries of his family. In another lafaż, whoever mourned, a corpse was punished because of his lamentation. A group of classical and contemporary scholars deny it and believe that it is a human punishment for others' sins. This statement contradicts Allah's words: "And one's sins will not carry the sins of others."

There are various views of the scholars on these hadiths. First, the view of Āisyah, Imam Syāfi'i and others who are questioning narrators of Umar bin Khaṭṭāb and others. Second, al-Muzini and others tried to bring him to the will; that is, if he makes a will, he will be punished for his choice. Third, Abu al-Barakah argued, this hadith should be brought to their custom; they are punished for not preventing evil. According to al-Idlibī, all of these opinions were weak; thus, not being used as evidence. As for the word ta'żīb al-Mayyit, it does not mean that the Prophet said Inna al-Mayyita Yu'āqabu bi Bukā'i Ahlihi' Alaihi, but he told Yu'ażżibu because it is more common than al-Iqāb. After all, al -Ażāb means pain and not all sick people are caused by iqāb (Al-Ḥarāni, 2005). The language approach used by al-Idlibī is not purely thought-provoking. Still, it is based on the opinion of Ibn Taimiyyah, more likely to say that corpses are punished because of the family crying, not someone else's sin because one will not bear the sins of others.

Hadiths about donkeys, women and dogs invalidating prayers

The hadiths about donkeys, women and dogs that can invalidate prayers are mentioned by Al-Idlibī as follows:

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَحَدُكُمْ قَامَ يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ قَالَ فَقُلْتُ يَا أَبَا ذَرٍّ مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنْ الْكَلْبِ الْأَحْمَرِ مِنْ الْكَلْبِ الْأَصْفَرِ فَقَالَ يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتَنِي فَقَالَ الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ .

"Abu Dharr reported: The Messenger of Allah (may peace be upon him) said: When any of one of you stands for prayer, and there is a thing before him equal to the black of the saddle that covers him, and in case there is not before him (a thing) equal to the black of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black dog. I said: O Abu Dharr, what feature is there in a black dog that distinguishes it from the red and yellow dogs? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil" (HR. Muslim) (Al-Ḥusain, 1998). The hadith quoted by Al-Idlibī above was narrated by several hadiths contained in the Kutub at-Tis'ah, namely Ṣaḥīḥ Muslim, Sunan Abi Dāwud (Abū Dāwud Sulaimān bin al-Asy'aś al-Sijistāni, n.d.), Sunan At-Tirmiżi, Sunan An-Nasā'i and Musnad Aḥmad bin Ḥanbal, as shown in the following table 2. Al-Idlibī said that Muslims narrated the hadith from Abu Hurairah. He told Rasulullah SAW had been said that women, donkeys and dogs could invalidate prayers, like a camel saddle. Then, a Muslim narrated the hadith from Urwah bin Zubair; he said, Āishah asked, what invalidates prayers? Urwah replied that the one invalidating prayers is a woman, a donkey and a black dog; then she asked, does that mean that woman is the same as those ugly animals? Really, you see me in front of Rasulullah SAW in a stretched state like a corpse even though he was praying. This Muslim hadith further strengthened Al-Idlibī that women passing people praying do not invalidate their prayers like the Prophet SAW did.

No	Narrator	Book	*Matan* of Hadith	Hadith Number
1	Muslim	Ṣaḥīḥ Muslim	يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ	510
2	Abu Dāwud	Sunan Abu Dāwud	يَقْطَعُ صَلَاتَهُ الْكَلْبُ وَالْحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِىُّ وَالْمَجُوسِىُّ وَالْمَرْأَةُ	704
3	An-Nasā'i	Sunan An-Nasā'i	يَقْطَعُ صَلَاتَهُ الْمَرْأَةُ، وَالْحِمَارُ، وَالْكَلْبُ الْأَسْوَدُ	828
4	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Ḥanbal	يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ	21342

Table 2. The narrative of the hadith in the Kutub at-Tis'ah about donkeys, women and dogs invalidating prayers

Abu Dāwud narrated the hadith from the Urwah line of Āisyah and Abu Salamah bin Abdurrahman and al-Qāsim, and Āisyah said that the worst thing that turns you away is the donkey and the dog. Imam Muslims narrated the hadith from al-Aswad from Masrūq from Āisyah and asked, can dog, donkeys and women invalidate prayers? Then Āisyah asked again, why do you equate us with donkeys and dogs? By Allah, I saw Rasulullah SAW praying, and I was lying on the bed, the place between him and the Qibla. Āisyah said my heart was filled with desire, but I did not want to disturb him, so I better lie down near his feet.

عَنْ عَائِشَةَ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ فَقَالَتْ شَبَّهْتُمُونَا بِالْحُمُرِ وَالْكِلَابِ وَاللهِ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً فَتَبْدُو لِي الْحَاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ

"The things which annual prayer was mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying while lying in (my) bed between him and the Qibla. Whenever I needed something, I was disliked sitting around and trouble the Prophet. So, I would slip away by the side of his feet." (HR. Al-Bukhāri) (Al-Bukhāri, 1422).

The hadith statement above is more of Āisyah's rebuttal to the hadith of Abu Hurairah. Āisyah questioned the hadith from Abu Hurairah because it contradicts the hadith. Humans have a reason and lust not to disturb people praying. Therefore, Rasulullah continued his prayer even though Āisyah was in front of him. In rejecting the hadith, two crucial points became the focus of Āisyah's attention, first, equating women with dogs and donkeys in invalidating prayers. At the same time, Rasulullah prayed when she (Āisyah) lay in front of him and the Qibla as if the corpse was stretched. It is what causes Āishah to reject and vehemently deny the person who narrated the hadith. Second, how can it be said that a woman can invalidate prayers while the Prophet is praying while Ayesha lies down and is in front of him? And is the Prophet's prayer invalidated? Or does the hadith have another meaning?

According to al-Idlibī, the reports tended to strengthen Āisyah's narrations, including the hadiths narrated by Imam al-Tirmidhi, Abu Dāwud, and al-Nasā'i from Ibn Abbas saying, I used to free ride the Prophet to Atan. The Prophet SAW prayed in the congregation at Mina and closed the row, then suddenly Āisyah passed in front of us and did not invalidate the prayer. Abu Dāwud narrating from Abi Sa'īd al-Khudri, said that Rasulullah said: nothing can invalidate prayers. If there is, reject it based on your ability because he is a devil. An-Nasā'i narrated a hadith from Abu Juhaifah, saying, I have witnessed the Prophet SAW in Baṭṭa', while Bilal came out of ablution. People rushed while I passed him, focusing on the small wall, then he prayed with the people while donkeys, dogs and women passed before him.

The three hadiths quoted by al-Idlibī above strengthen the narration of Āisyah and deny the meaning of the hadith, considered hasty that prayers are invalidated due to the presence of women, dogs and donkeys passing by. It confirms that prayers will not be invalidated with the passing of women, donkeys and dogs. According to al-Idlibī, perhaps what is meant by the hadith is things that can disturb people's hearts when something passes in front of them and reduce the reward of their prayers (تنقص من صلاته).

If the sentence تنقص من صلاته is traced in an Arabic dictionary using the word مِنْ, the meaning becomes ذهب منه شيئ: بعد تمامه (something missing from it after perfection) (Ma'luf, 1986).

Therefore, it is understood that when a person prays, suddenly a woman or animal passes in front of him, the prayer is imperfect because something is missing, namely concentration in praying so that his heart is not devoted because his vision and mind are not focused on reciting the prayer.

Imam An-Nawawi commented on the hadith narrated by Muslims from Abu Żar, that the scholars have different opinions regarding this hadith. Some of them said that all of these could invalidate prayers. Imam Aḥmad bin Ḥanbal thought that a black dog could invalidate prayers, but women and donkeys still doubted. Mālik, Abu Hanifah, Asy-Syāfi'i, and most classical and contemporary scholars believe that women, donkeys and dogs passing by, and others in front of people praying cannot invalidate prayers. They interpreted the hadith that what is meant by the word al-Qaṭ'u is to reduce the reward of praying because his heart is busy with the matter (An-Nawawi, 1929).

Abu Bakr Ibn al-Arabi stated in an expression better than the understanding of most hadith scholars, namely breaking. The Mālikiyah group said, our scholars have expressed a satisfying opinion, that what is meant by the meaning of the word يقطع الصلاة (invalidating prayers) is that it can reduce someone's specialization or turn his attention away from the prayer. According to the scholars, if it is not the case, it means invalidating prayers. Women can invalidate prayers because of their slander, and donkeys can invalidate prayers because of their immunity and orthodoxy. If they are driven away, they do not want to go, and if prevented, they will not be stopped. As for black dogs, people run because they do not like the black colour.

In contrast, we feel comfortable when we see white light because it is created from light. Therefore, in the dark, we are upset. The helliest hell was created pitch black like Ter. Thus, the image of a person punished is the black face, and the survivor's image is white. Furthermore, al-Idlibī stated, we find the scholars' opinions who strengthened the understanding of Āisyah and denied the hadiths of Abu Żar and Abu Hurairah. They tried to narrate supporting hadiths. They are

al-Ḥāfiż Ibn Abd al-Bār and Az-Zarkasyi.

When traced in the Arabic Dictionary, the word القطع means explaining some of the means that lead to the sin of some of the others in detail, or it can mean breaking, for example, I cut the rope until it breaks (Mandzur, 1999). It implies that the hadith is understood; a woman passing by in front of a person praying can invalidate the prayer. In another case, it was stated that a menstruating woman could not invalidate prayers because she could not sit for a long time until she finally lay down in front of the praying person as was experienced by Āisyah (Al-Ḥanafi, 2001). If it means that women can invalidate prayers, it will not be a problem if there is an acceptable argument. Those who pass in the prayer are not only donkeys but pigs, Jews, Magi and women, as mentioned in a hadith sourced from Ibn Abbās (Al-Ḥanbali, 1996).

The Hadith of Aḥmad above is seen as more complete than the hadith of al-Ḥākim, but the problem is that a woman seems to be equated with animals that can invalidate prayers. It was the point of the problem until Āishah criticized the hadith from Abu Hurairah. As for others, such as dogs, donkeys, and others, it was enough to throw stones at them so that they would not disturb those who pray. It is like this in Sunan Abu Dāwud (Abū Dāwud Sulaimān bin al-Asy'aś al-Sijistāni, n.d.). While according to the scholars of the school such as Imam Aḥmad bin Ḥanbal, Abu Ḥanīfah, Mālik, Asy-Shāfi'i, Ḥasan, Al-Mujāhid, Aṭa ', Ṭāwus, and Makhūl dogs with black hair could not invalidate prayers (Al-Jauzi, n.d.), because black dogs are seen as the devils that will always tempt the blessings of the people of Adam.

Analysis of the Understanding of the Ṣalahuddīn bin Aḥmad Al-Idlibī's Hadith

According to the author's analysis, if Gadamer's theory is applied in reading someone's understanding, then an al-Idlibī will not be spared from three elements: first, the influence on narration, in which when an interpreter understands the text of hadith, he cannot be separated from the situation developing at that time when the text is interpreted or called a compelling narration, consisting of culture and life experiences. Second, the pre-understanding theory interprets the hadith text to dialogue with the interpreted text's content. Third, the idea of merging or assimilating horizons, namely, an interpreter cannot escape from two horizons, knowledge in the text and understanding, both of which are inseparable from the historical study of a text in the past. Fourth, the theory of applying the understanding process produces a meaningful sense that is not just a literal meaning. Based on this theory, the writer tries to use it to the hadith understanding of Ṣalaḥuddīn bin Āḥmad al-Idlibī regarding Aishah's criticism of the hadith narrated by Abu Hurairah.

Influences from previous scholars

The comments of Ṣalāhuddīn bin Aḥmad al-Idlibī tended to strengthen Āisyah's criticism of Abu Hurairah considered wrong in conveying the hadith from the Prophet. Saladin al-Idlibī's attitude is

certainly not just an empty expression without meaning. Al-Idlibī read several hadiths related to the case, then stated that some of the hadiths from Abu Hurairah were problematic. Hence, they should be criticized using the narrations from Āisyah. Āisyah was a companion and wife of the Prophet who wanted to prove whether the hadith conveyed by Abu Hurairah was from the Prophet or not, especially those that seemed absurd.

Ṣalāḥuddīn al-Idlibī conducted an excellent study of the linguistic approach, starting with compiling similar hadiths from Āisyah to criticize Abu Hurairah's narration. The results leave the impression that readers can understand enough. This understanding pattern was used by al-Idlibī to provide a comprehensive understanding of the hadiths to provide insight to the readers regarding a studied hadith. The construction of al-Idlibī's thought is excellent. It raises fundamental questions about his attitude and understanding, which tends to be contextual, and the sources quoted are from classical books. It shows that al-Idlibī was very keen to read classical literature by classical scholars so that his thoughts were carried away from what he read, experienced and thought. Therefore, this reasoning is one of the factors influencing the understanding of al-Idlibī in interpreting the hadith from Abu Hurairah using a rebuttal hadith from Āisyah's narration.

Ibn Taymiyyah's thoughts influenced Al-Idlibī as he understood the hadith about "the corpse is punished because of the family's crying". This hadith was criticized in the editorial aspect by Āisyah, saying that it tells of a corpse Jew whose family cries. However, he preferred Ibn Taymiyyah's opinion in understanding the hadith, saying that the corpse is punished because of his living family and other people's cries. It is the same as a person mourning a corpse person who is punished because of his lamentation. Therefore, even though the context speaks of Jews who weep over their corpse families, it also applies to believers strictly prohibited from crying over corpses to excess to lament the bodies, thus increasing the corpses' burden of punishment.

Ibn Arabi also influenced Ṣalaḥuddin al-Idlibī. He came from Andalusia, Spain and was born on 17 Ramadan 560 H. Ibn Arabi studied with Ibn Hazm Az-Zuhri about the Quran, hadith and fiqh ('Arabi, 1998). It was based on the comments of al-Idilibi, who said that a reasonable opinion was Ibn Arabi's opinion. It supported his argument in criticizing the hadith narration of Abu Hurairah. Moreover, al-Idlibī's legitimacy in strengthening his explanation mentioned the Prophet's hadith quoted by Az-Zarkasyi in the book al-Ijābah about a woman being able to invalidate prayers, and Āisyah said that the Prophet was praying and her feet were in front of him, then he holds my feet (Al-Zarkasyi, 1980). Āisyah's rebuttal shows that a woman in front of the prayer person does not invalidate the prayer. It is because an al-Idlibī follows the opinion of previous scholars regarding the validity of one's prayers even if a woman or someone else passes in front of him.

In the historical context, Ṣalāḥuddin al-Idlibī has a deeper understanding of this hadith's historical meaning. Thus, it is impossible to stand alone without space and time developed when

the hadith came to the Prophet. Then the suspicion arises to prove whether the hadith speaks as it is or not? Starting from here, the assumption of al-Idlibī emerged by quoting the hadiths of al-Bukhāri and Muslim narration, which came from Āisyah's companions, which became her primary reference to serve as a basis for criticizing Abu Hurairah's hadiths.

This understanding of al-Idlibī was influenced by the previous knowledge of hadith, such as the expression of az-Zarqa that there is a difference in understanding among the scholars, namely Imam al-Ṭaḥawi and others claiming that Abu Abuar's hadith includes the hadith from Abu Hurairah deleted by the hadith from Āisyah in the book al-Bukhāri and Muslim, in it tells the story of Āishah and Maimūnah. They both said about the Prophet praying while she lay before him, then his clothes on mine. Imam Syāfi'i and others dictated that the word al-Qaṭ'u in Abu Żar's hadith is interpreted as Naqṣ al-Khusyu' (reducing the prayer) not breaking the prayer (validated) (Al-Zarqāni, 1411). This opinion emphasizes that what invalidate prayers are fart, wrong deeds and evil deeds such as killing and others.

Methods of Ṣalāḥuddīn bin Aḥmad al-Idlibī

Al-Idlibī used a method to confirm other hadiths of the Prophet narrated by Abu Hurairah by paying attention to the hadiths narrated by Āisyah. It is hoped that it can discover the findings, whether the hadith contradicts other hadiths or not? After examining, it turned out that the hadith from Abu Hurairah contradicts the hadith narrated by Āishah claimed by al-Idlibī as a criticism of Abu Hurairah's narration. Therefore, these hadiths are known as contradictory hadiths (Muktalif al-Ḥadīṡ). The solution offered by the hadith scholars in resolving contradictory hadiths is through four approaches: al-Jam'u wa At-Tawfīq, An-Nasakh, At-Tarjīh and At-Tawaqquf. One of the methods used by al-Idlibī is to compromise, but the hadith seems uncompromised. He used the At-Tarjīh method by carrying out a severe understanding of the hadiths collected from the opinions of the hadith scholars in the books fiqh and the book of syarah hadith supporting the argument built from the beginning. In short, someone's prayer is not invalidated if there are women, donkeys and dogs in front of him (Khon, 2011). However, on another occasion, al-Idlibī strengthened the ulama's opinion considered reasonable about "the corpse is punished because of the crying of his family". Al-Idlibī performed this method after comprehensively understanding the asbāb al-wurūd approach and the language approach. Therefore, the hadith applies to all believers, even when talking about Jews and unbelievers.

This method of settling the hadith, which is mukhtalif or ta'āruḍ, was used by previous hadith scholars, such as Maḥmūd Ṭaḥḥān and Nuruddīn' Itr. Maḥmūd Ṭaḥḥān, a professor of hadith at the Faculty of Sharia and Dirasah al-Islamiyyah born in 1935. He offered the same methodology, in contrast to Nurudin' Itr he is a professor of tafsir and hadith at the Sharia Faculty of Damascus University, he only provided three solutions: al-Jam'u (compromise), An-Nāsikh wa al-Mansūkh and

Aṭ-Tarjīḥ. According to him, these two methods (An-Nāsikh wa al-Mansūkh and At-Tarjīḥ) can be used if these hadiths cannot be compromised ('Itr, 1979). Therefore, the methodology used by al-Idlibī is not much different from what 'Itr did in completing the Prophet's hadiths by looking for strong arguments from the side of the hadith's sanad and matan to be accounted for in understanding the hadith to give birth to contextual moral messages.

The development of the understanding of hadith as a criticism of what was narrated by a Prophet's companion should not be accepted if the matan contradicts the common sense and other hadiths of the Prophet telling the same case. It is essential to obtain an authentic hadith in sanad and matan. Ṣalaḥuddīn al-Idlibī constructed the thoughts of many hadith scholars who developed during his time and tried to adopt an accurate method in solving the Prophet's hadith problems. As a Prophet's companion, Abu Hurairah is known to have memorized many hadiths compared to Āishah, but for al-Idlibī, it does not make it a very principle thing. On the contrary, Āishah is considered a strong hadith because hadith's knowledge is not only listening to but also directly associating with the Prophet SAW. This closeness aspect caused al-Idlibī to strengthen Āisyah's hadith as legitimacy to the hadith narrated by Abu Hurairah.

Theory of understanding application

The theory of application of al-Idlibī leads to a contextual understanding by reading the sharah hadith literature, providing opportunities for a comprehensive understanding by drawing on the historical aspects when the hadith was presented, then applying it to the present. In applying his theory of knowledge, al-Idlibī offered two axioms. First, that science is sometimes aqliyah and sometimes Aaliyah. Second, the science of Islamic law has the basis of revelation, namely the Quran and hadith. Therefore, knowing the Quran and hadith are naqliyah propositions, and then these sciences are naql knowledge as scholars agree (Al-Idlibī, 1983).

According to al-Idlibī, applying the criticism of the mind was crucial in understanding the Prophet, especially the hadiths originating from Abu Hurairah, partial to those who do not understand deeply. Therefore, al-Idlibī tried to criticize the hadiths narrated by some companions and refuted his opinion using other hadiths of the Prophet with the aim of (a) avoiding frivolity and excess in narrating the Prophet's hadiths, (b) facing the possibility of error from the narrators, (c) facing the enemies of Islam who falsified the hadith using sanad but their eyes were not ṣaḥīḥ, and (4) facing the possibility of contradictory hadiths (Al-Idlibī, 1983).

Based on this, the theory of application of this understanding influenced the thought patterns of al-Idlibī in applying the Prophet's hadith narrated by Abu Hurairah, constructed by the assessment of previous scholars. Therefore, seeing Abu Hurairah as a companion who narrated many hadiths of the Prophet was doubtful because he lived with the Prophet for three years. He told many hadiths from other companions. In theory, Āishah's narration was better than the

narration from Abu Hurairah because she was a companion of the Prophet, comprehensive, intelligent, had a strong memorization power, and many hadiths. She was loved by the Prophet so much by the companions and tābi'īn, who narrated many hadiths (studied) from Āishah. Hence, it is not surprising that in the book Kutub al-Tis'ah, it can be ascertained that many hadiths come from it. She lived with the Prophet for eight years and five months and died on 17 Ramadan 58 Hijriyah at 65 (Danarta, 2013). On that basis, it is natural to conclude that the hadith conveyed by al-Idlibī depicts as if Āisyah criticized the hadith narrated by Abu Hurairah.

Conclusion

The hermeneutics of Ṣalāḥuddīn bin Aḥmad al-Idlibī is sufficient to provide new insights into the study of matan criticism. The previous hadith scholars did not discuss much from the matan aspect as they criticized the sanad element more. Al-Idlibī raised two hadiths from Abu Hurairah about a corpse person who will get punishment from Allah as his family cries over him. A hadith about invalidating prayers when women, donkeys and dogs pass by. The two hadiths received sharp criticism from Āishah. Al-Idlibī strengthened the hadith from Āishah that it is the corpse of a Jew punished due to his sin, not his family's crying. As for donkeys and dogs, passing in front of people praying can invalidate prayers, while women, according to Āisyah, do not because they are not the same as animals. Al-Idlibī agreed with Āisyah's argument. The hermeneutics of Al-Idlibī's hadith was influenced by the horizon affecting the pattern of his understanding of the Prophet's hadith from the classical scholars who lived at his time and his mazhab, the Shāfi'i school.

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