

THE POSITION OF AJWIBAH AL FADHILAH LIL AS ILAH AL ASYARAH AL KAMILAH IN HADITH LITERATURE

Ihsan Mahmud ¹, Taufiq ²

¹ Jurusan Hadis, Sekolah Tinggi Ilmu Al-Qur'an Darussalam, Lhokseumawe, Aceh

²Institute Agama Islam Lhokseumawe, Aceh

Corresponding Author: Ihsan.mahmud1164@gmail.com

Abstract

This study conducts an analysis of the topic components encompassed within the literary composition entitled "Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah." This research utilizes analytical and descriptive approaches in order to carry out a comprehensive literature assessment. The objective of this study is to evaluate the influence of the book on the discipline of hadith science through an analysis of its contribution in producing original issues. The book known as "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" is a noteworthy scholarly addition to the field of hadith discipline, emerging during a time characterized by restricted advancements in Islamic research. This literary work introduces original and unexplored issues that have not been previously examined in the existing body of scholarly literature pertaining to the field of hadith studies.

Keywords: hadith, Islamic literature, component, original issues

Abstrak

Penelitian ini melakukan analisis terhadap komponen-komponen topik yang tercakup dalam komposisi kitab yang berjudul "Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah." Penelitian ini menggunakan pendekatan analitis dan deskriptif untuk melakukan penilaian literatur yang komprehensif. Tujuan dari penelitian ini adalah untuk mengevaluasi pengaruh kitab tersebut terhadap disiplin ilmu hadis melalui analisis terhadap kontribusinya dalam menghasilkan isu-isu orisinal. Kitab yang dikenal sebagai "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" merupakan tambahan keilmuan yang patut dicatat dalam bidang disiplin ilmu hadis, yang muncul pada masa yang ditandai dengan kemajuan terbatas dalam penelitian Islam. Karya ini memperkenalkan isu-isu orisinal dan belum pernah diteliti sebelumnya dalam literatur ilmiah yang berkaitan dengan bidang studi hadis.

Kata Kunci: hadis, Litreatur Islam, Komponen, isu orisinal

INTRODUCTION

The author Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah was identified by the name Abdul Hay bin Abdur Rahim. Nevertheless, upon reaching adulthood, he chose to adopt the name Muhammad and incorporated it into his existing name, resulting in the full name of Muhammad Abdul Hay Al Lucnowy. The individual in question was born on the 26th of Zulqaidah, 1264 H, in a locality inside Uttar Pradesh, the capital city of Lucknow, India. With a familial heritage rooted in religious devotion and intellectual pursuits, the individual's father emerged as a prominent scholar during his day. At the tender age of 10, he successfully completed the arduous task of committing the whole Quran to memory. Subsequently, he dedicated seven years of his life to acquiring a comprehensive understanding of diverse facets of Islamic knowledge under the tutelage of his father.

The individual's exceptional ability to memorize, profound comprehension, and passion for imparting acquired information contributed to his early scholarly achievements, particularly in the domain of hadith and the science of hadith. Indeed, subsequent researchers have widely regarded him as an exceptional individual and a prominent intellectual of the 13th century AH in the region of India.

In the field of scientific works and book writing, he is also a unique figure because he has provided a new style of thinking and participation in the field of Islamic science, especially the science of hadith. In the field of the science of Jarhu Wa At Ta'dil, for example, one of the most important branches of the science of hadith, there was not a single comprehensive essay in this field for twelve centuries until Abdul hay Al Lucnowy appeared in the 13th century H and wrote the book *Ar Raf'u Wa At Takmil Fie Al Jarh Wa At Ta'dil*. Likewise, the book of Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah, the object of this research article, his scholarly work in the field of hadith science has also made new contributions and improvements in this field of science.

Following his significant contributions to Islamic studies, he passed away at the age of almost forty during the month of Rabiul Awwal in 1304 AH. His legacy includes a collection of 120 academic publications.

Overview of Al Ajwibah Al Fadhilah

This book comprises a collection of correspondences exchanged between the esteemed author, Abdul Hay Al Lucnowy, and the renowned scholar from Lahore, Muhammad Husein Al Lahory. In the correspondence, Muhammad Husein Al Lahory formulated a series of 10 inquiries, directing Abdul Hay Al Lucnowy to engage in a comprehensive examination and response to each of them. The book named "*Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah*" was authored by Abdul Hay Al Lucnowy in response to the scientific nature of the problems posed, requiring thorough and extensive scientific explanations.

The book primarily explores two scientific subjects, namely the discipline of pure hadith science and the integration of hadith science with *usul al-fiqh*. Upon further analysis, it is evident that the book delves into five key subjects of hadith science and engages in six collaborative conversations between hadith science and *ushul fiqh* science, as seen in the subsequent table.

Table 1 discussions between hadith science and ushul fiqh science

Hadith Studies	Hadith and Ushul Fiqh Studies
Sanad, its importance and scope	Contradiction between two authentic hadith texts
The ruling on doing good deeds with <i>da'eef</i> traditions	The method of legal <i>tarjih</i>
Status of traditions in the Encyclopedia of Sunnah other than <i>Sahihain</i> .	Bukhari-Muslim narration, sanad variation, Fiqh capacity of hadith narrators as <i>tarjih</i> factors.
Hadiths that are the basis of law	Combination of two texts (الجمع بين النصين)
Conflicting views on the status of hadith	Deafening the hadith because the narrator of the hadith does not practice it.
	Contradiction between a <i>mauquf</i> tradition and a <i>marfu'</i> tradition

METHOD

This research employs analytical and descriptive methodologies to conduct a comprehensive literature review. This article aims to ascertain the extent to which the book has contributed to the discourse within the field of hadith science. The book entitled "Kitab Al Ajwibah Al Fadhilah Lil As Ilah Lil 'Asyarah Al Kamilah" is a notable contribution to the area of hadith science, which originated during a period of limited progress in the realm of Islamic scholarship.

RESULT AND DISCUSSION

The present work exclusively addresses the subjects within the field of pure hadith science, excluding any discussions pertaining to the science of *usul fiqh*.

The Significance and Extent of Sanad

In the present discourse, Abdul Hay Al Lucnowy underscores the significance of sanad by referencing the viewpoints of fifteen experts derived from several Islamic disciplines. These scholars' perspectives, as documented in numerous Islamic texts, together affirm the pivotal role of sanad within the domain of hadith scholarship. Abdul Hay Al Lucnowy, in his discourse, acknowledges the significance of the sanad and underscores its applicability beyond the realm of hadith, extending to encompass all other disciplines within the Islamic tradition. The individual in question made the following statement:

لابد من الإسناد في كل أمر من أمور الدين، وعليه الاعتماد، أعم من أن يكون ذلك الأمر من قبيل الأخبار النبوية أو الأحكام الشرعية، أو المناقب والفضائل، والمغاري والسير والفواضل، وغير ذلك من الأمور التي لها تعلق بالدين المتين والشرع المبين. فشيء من هذه الأمور لا ينبغي عليه الاعتماد ما لم يتأكد بالإسناد لاسيما بعد القرون المشهود لهم بالخير.

"There must be a Sanad in every religious matter, and this is the opinion that is relied upon. (It is not limited to the Prophetic traditions, the rulings of the Shari'ah, the reports of the virtues of prominent figures, the history of wars and other events, and everything else that has to do with religion and Sharia. It is not permissible to rely on anything related to these things until it has been proven that it has a strong sanad, especially after the centuries in which the Prophet's goodness was recognized (by the Prophet) (the first three centuries of Hijri)."

In addition, Abdul Hay Al Lucnowy cautioned against being deceived by the presence of hadiths in prominent literary works, since their inclusion in such texts does not automatically guarantee their legitimacy.

لا عبرة للأحاديث المنقولة في الكتب المبسوط ما لم يظهر سندها، أو يعلم اعتماد أرباب الحديث عليها، وإن كان مصنفها فقيها جليلا يعتمد عليه في نقل الأحكام وحكم الحلال والحرام. ألا ترى إلى صاحب الهداية من أجلة الحنفية والرافعي شارح الوجيز من أجلة الشافعية... قد ذكرا في تصانيفهما ما لا يوجد له أثر عند خبير بالحديث يستفسر، كما لا يخفى على من طالع تخريج أحاديث الهداية للزيلعي، وتخريج أحاديث شرح الرافعي لابن حجر الشافعي.

"The traditions narrated in the major books cannot be relied upon until they have been authenticated by the scholars of hadith, even if the author of the major books is a great jurist upon whom the rulings of the law (especially the rulings on halal and haram) are relied upon. Both of them have written in their works traditions for which there is no evidence among the hadith scholars who can explain (the validity of these traditions), as is clear to those who read the book of takhrij of Al Hidayah by Az Zaila'i and the book of takhrij of traditions Syarah Ar Rafi'i by Ibn Hajar Al 'Asqalani".

Nevertheless, the requirement of sanad (chain of inheritance) in all Islamic disciplines presents challenges for contemporary Muslims since the temporal gap between current generation and the Prophet or the original author of the text is quite vast. The need for a sanad necessitates the inclusion of individual teachers in a sequential manner, ultimately tracing back to the Prophet or, at the very least, the author of the book. Failure to adhere to this practice will result in the lack of recognition of one's scholarly competence. In his work titled "Al Ajwbah Al Fadhilah Lil as Ilah Al 'Asyarah Al Kamilah," Abdul Hay Al Lucnowy presents a very intelligent and pertinent answer that caters to the diverse generations of individuals seeking Islamic knowledge.

"وإن كان لابد من الإسناد في كل أمر من أمور الدين، لكن قد يقوم مقامه نقل من يعتمد عليه، وتصريح من يستند إليه، لا سيما في الأعصار المتأخرة، لفوات اهتمام الإسناد فيها بالشروط المقررة، فإن شدد فيها بطلب الإسناد في كل أمر فات المراد فيكتفى بتصريح من عليه الاعتماد "

"If there is to be a sanad in all matters of religion, then that necessity can be represented by the narration of knowledge by someone who has the capacity (in knowledge), and/or the statement of a reference figure in knowledge. This is especially so in recent times, since the attention to sanad in recent times, based on the stipulated conditions, has ceased to exist. If emphasis is placed on the issue of sanad in all matters (of Islamic knowledge) then the main purpose of knowledge will be neglected, hence it is sufficient to rely on the statements of reference figures."

Performing virtuous deeds based on da'eef hadiths

There are three distinct perspectives among scholars about this matter. The first viewpoint asserts that utilizing them as evidence is not acceptable. Conversely, the second viewpoint argues that it is indeed permissible to employ them as evidence. The prevailing perspective among academicians is that the utilization of it is deemed acceptable, but subject to specific circumstances. Abdul Hay Al-Lucnowy aligns with the prevailing viewpoint among scholars on this matter. He does not outright dismiss the da'eef hadith, nor does he fully endorse it. Instead, he adopts a moderate stance by accepting it with certain circumstances.

The conditions for accepting ahaif traditions as viewed by the majority of scholars are:

- the falsity of the hadith is not too severe
- It is within the scope of the general meaning of other proofs.
- Practising it out of caution and not believing in its authenticity.

The present inquiry pertains to the position and significance of Hadiths within the Encyclopedia of Sunnah, excluding the Sahihain.

In this scholarly analysis, Abdul Hay Al Lucnowy critically evaluates the contemporary status of traditions, as documented in many volumes of the sunnah encyclopaedia. The importance of this discussion lies in the need to refrain from making hasty generalizations regarding the authenticity of all traditions recorded in Islamic reference material, namely those focused on the collection of traditions. In a similar vein, it is imperative to refrain from making the claim that only Sahih Bukhari and Sahih Muslim encompass sahih (genuine) traditions. In contrast to the previously mentioned assertion, it is crucial to recognize that the credibility of all traditions encompassed in the compilations of Sahih Bukhari and Sahih Muslim is really verified. Nevertheless, it is crucial to acknowledge that in addition to these two compilations, the collection comprises many traditions that are categorized as sahih (genuine), hasan (good), dhaif (weak), and even incorrect.

Within this discourse, Abdul Hay Al-Lucnowy demonstrates a restricted level of analysis, predominantly relying on the incorporation of academic perspectives. However, it is crucial to acknowledge that the absence of the author's own interpretation in the book *Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah*, despite the inclusion of quotes from other academics, does not detract from its scholarly character. The author's selection of viewpoints is characterized by robustness and authority, as they have been meticulously chosen in accordance with the recognized norms of hadith science. The presentation of several perspectives offers the reader a thorough comprehension and awareness.

This inquiry pertains to the fundamental and introductory details regarding the books encompassed inside the hadith encyclopaedia. The works mentioned in the academic evaluations cited in Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah are as follows:

Table 2. scholars quoted in the book Al Ajwibah Al Fadhilah Lil As Ilah Al 'Asyarah Al Kamilah

مصنف حماد بن سلمة	مسند الحسن بن سفيان	سنن أبي داود
مصنف سعيد بن منصور	مسند البزار	سنن الترمذي
مسند وكيع بن الجراح	مسند أبي يعلى الموصلي	سنن النسائي
موطأ أبي ذئب	صحيح سعيد بن السكن	سنن ابن ماجه
موطأ ابن وهب	المنتقى لابن الجارود	سنن الدارمي
الموطأ للإمام مالك بن أنس	مصنف قاسم بن أصبغ	تصانيف الدارقطني
تصانيف الحافظ ابن المنذر	مصنف الطحاوي	تصانيف البيهقي
التفسير للثعلبي	مسند أبي بكر بن أبي شيبة	تصانيف الخطيب البغدادي
التفسير للواحدي	مسند عثمان بن أبي شيبة	المستدرک على الصحيحين للحاكم
حلية الأولياء لأبي نعيم الأصبهاني	مسند ابن سنجر	صحيح ابن حبان
الفردوس للديلمي	مسند علي بن المديني	مسند أبي داود الطيالسي
تاريخ دمشق لابن عساكر	مسند أبي غرزة	مسند عبيد الله بن موسى
فقه أبي ثور	مصنف عبد الرزاق	مسند أحمد
مسائل ابن حنبل	مصنف بقي بن مخلد	مسند ابن راهويه
	كتاب محمد بن نصر المروزي	مسند عبد بن حميد

The Legal Basis of Hadith

According to the scholarly consensus on hadith, it is deemed impermissible to utilize weak traditions as evidentiary support in topics pertaining to aqeedah (creed) and law. The sole distinction between these two perspectives is in their stance on aqeedah, specifically regarding the extent of acceptable proof. One viewpoint maintains that evidence should be confined to mutawatir traditions, while the other allows for the inclusion of non-mutawatir sahih and hasan traditions. The second distinction is to the permissibility of engaging in slightly doubted traditions within the context of fadhail 'amal worship.

Abdul Hay Al-Lucnowy aligns with the prevailing scholarly perspective on this matter, advocating for the restriction of legal traditions to sahih and hasan traditions, while asserting that da'eef traditions lack the requisite validity to serve as a legal foundation.

Therefore, he asserts that individuals who engage with a compilation of hadith should undertake three essential measures to discern the accepted (maqbul) and rejected (mardud) narratives. The examination of opponents' evaluations of the reliability and applicability of the hadith as a kind of evidence is essential.

- Engage in independent analysis and evaluation whenever feasible.
- Adopt a stance of tawaqquf, which entails neither complete acceptance nor outright rejection.

Diverging Opinions on the Status of Hadith

The present discourse pertains to the preceding one concerning the methodology employed in determining the evaluative stance of hadith critics towards a certain hadith in instances when conflicting viewpoints arise. Three recommendations are offered on this matter.

- Upon analyzing the evaluative stance used by critics, it becomes evident that there exist individuals who exhibit a tendency towards precipitous categorization of traditions, juxtaposed with those who demonstrate a more impartial and unbiased approach. The attitude of Al Hakim in Al Mustadrak might be characterized as hasty, since he immediately concluded that the traditions included in Al Mustadrak met the criteria of authenticity found in Sahih Bukhari and Muslim. Nevertheless, it was discovered that some traditions presented in this book faced criticism from experts due to their failure to meet the criteria of authenticity as established in Sahih Bukhari and Sahih Muslim. The objective re-examination of the traditions in the book occurred with the advent of Shamsuddin Az Zahaby in the late seventh century. Therefore, in the event of a divergence of viewpoints about the significance of the traditions mentioned in the book, it is recommended that the perspective of Shamsuddin Az Zahaby be given precedence.
- The analysis also examines the evaluative stance used by critics towards the credibility of the hadith, distinguishing between those who have a tendency to readily dismiss the hadith and adopt an extreme approach in discrediting the narrators, and those who maintain objectivity in their assessment, considering both the credibility of the hadith and the credibility of the narrators. The table shown below delineates many hadith critics who coexisted within the same century yet diverged in their approaches to critique.

Tabel 3. Hadith critics who lived in the same century but were separated by their critical methods

Engaging in extremity	Maintaining objectivity
Syu'bah bin Al Hajjaj	Sufyan Ats Tsauri
Yahya Al Qaththan	Abdurrahman bin Al Mahdy
Yahya bin Main	Ahmad bin Hambal
Abu Hatim Ar Razy	Bukhari

In the event of a divergence of viewpoints between the critics situated in the left column and those positioned in the right column, precedence is given to the perspectives expressed by the critics in the right column.

- Examining the available evidence and underlying reasons. In this instance, Abdul Hay Al Lucnowy provides an illustration by using As Suyuthy's viewpoint on the divergence of opinions concerning the resurrection of Prophet Muhammad's parents subsequent to his apostleship. There was a scholarly division over the authenticity of this Hadith, with some scholars categorizing it as a manufactured Hadith, as asserted by Ad Daraquthny and Ibn Al Jauzy, while others considered it a weak Hadith, as cited by Al Khathib Al Baghdady, Ibn 'Asakir, and other scholars. According to Suyuthy, upon careful examination of the arguments provided by individuals who assert the falsehood of some traditions, it becomes evident that these reasons lack substantive impact. Consequently, the designation of certain traditions as false is unjustified.

CONCLUSION

Based on the preceding discussion, it is obvious that Abdul Hay Al Lucnowy has made a noteworthy and original addition to the field of hadith studies by addressing hitherto unexplored material within the existing literature on hadith science. One example of a significant academic work in the field of hadith studies is the book titled "Ulumul Hadith" authored by Ibn Ash Shalah, often commonly referred to as the "Muqaddimah Ibn Ash Shalah." This particular book serves as a central reference point within the realm of hadith scholarship. Upon examining its content, it becomes evident that the book encompasses a total of sixty-five debates, all of which predominantly focus on theoretical aspects of the subject matter.

REFERENCE

- Al Lucnowy, Abdul Hay, *Al Ajwibah Al Fadhillah Lil As Ilah Al 'Asyarah Al Kamilah*, Republik Arab Mesir: Dar As Salam, 2009.
- Ibnu Ash Shalah, *Ululm Al Hadits*, Damaskus: Dar Al Fikr, 1998.
- Abu Zakariya, An Nawawi, *Al Azkar*, Kairo: Dar Al Manar, 1999.
- Abu Ghuddah, Abdul Fattah, *Lamhat Min Tarikh As Sunnah Wa 'Ulum Al Hadits*, Beirut: Maktab Al Mathbu'at Al Islamiyah, 2008.
- Al Lucnowy, Abdul Hay, *majmu' Rasail Al Lucnowy*, penyusun: Nuaim Asyraf Nur Ahmad, Pakistan: Idarat Al Quran Wa Al 'Ulum Al Islamiyah, 1419 H.