

Critique of the Hadith Matan of Ṣalāḥ al-Dīn al-Idlibī as a Method of Countering Hoaxes on Social Media

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Abstrak

Media sosial menjadi saluran penyebaran hoaks yang lebih dominan dibandingkan saluran lain. Hoaks atau berita palsu dapat membahayakan sebab dapat menggiring penerima kepada pemahaman yang keliru. Oleh sebab itu penyebaran hoaks perlu diatasi. Hal ini dapat dilakukan dengan meminjam metode yang digunakan oleh ahli hadis dalam menyeleksi hadis. Salah satu aspek yang menjadi perhatian ulama hadis adalah kritik matan. Penelitian ini merupakan penelitian kepustakaan yang mengelaborasi metode kritik matan hadis oleh Ṣalāḥ al-Dīn al-Idlibī. Kaidah kritik matan yang diungkapkan oleh al-Idlibī dapat diterapkan untuk menyeleksi informasi di media sosial dengan mengidentifikasi ciri-ciri hoaks. Dari segi bahasa, hoaks dapat diketahui dengan: judul yang provokatif; tanda baca yang berlebihan; terdapat unsur imperatif; bahasa tidak baku; dan mengandung sarkasme. Sedangkan dari segi perbandingan, dapat dilakukan dengan membandingkannya dengan berita dari sumber yang kredibel.

Kata Kunci: kritik matan; hadis mawḍū'; berita palsu

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Abstract

Social media is a more dominant channel for spreading hoaxes than other channels. Hoaxes or fake news can be dangerous because they can lead the recipient to the wrong understanding. Therefore, the spread of hoaxes needs to be addressed. This can be done by borrowing the methods used by hadith scholars in selecting hadith. One aspect that has come to the attention of hadith scholars is matan criticism. This study is a literature research that elaborates on the method of criticism of hadith matan by Ṣalāḥ al-Dīn al-Idlibī. The rules of matan criticism expressed by al-Idlibī can be applied to select information on social media by identifying the characteristics of hoaxes. In terms of language, hoaxes can be identified by: provocative titles; excessive punctuation; imperative elements; non-standard language; and sarcasm. In terms of comparison, it can be done by comparing it with news from credible sources.

Keywords: *matan criticism; hadith mawḍū'; fake news*

Introduction

The application of hadith science in other disciplines has been widely carried out by several researchers, for example N. Fauziah et. al (N. Fauziah et. al, 2022), Nur Ikhlas et. al (Nur Ikhlas et al, 2024), El Azq (Nur Revi Fathul Badriyah El-Azq, 2024), Derry Angling Kesuma (Kesuma, 2021) and several other researchers. They use the discipline of hadith science to apply it in overcoming fake news or hoaxes, including criticism of sanad, criticism of matan, and the method of hadith criticism both. This shows that the discipline of hadith science has its contextualization in the problems of modernity. Continuing the study above, this article will explore the use of hadith science in this case focusing on the criticism of the matan of the Hadith of Ṣalāḥ al-Dīn al-Idlibī as a method of overcoming hoaxes on social media.

Fake news or hoaxes are still a serious problem today. Moreover, the internet has made it easier to spread. A survey report from the Indonesian Telematics Society (Mastel) shows that the most common channel for hoaxes is through social media. 87.50% of respondents from the survey conducted in 2019 stated that they received fake news from social media. Although this value is 4.90% lower than the survey two years earlier, it still shows that social media is still the dominant channel compared to other channels such as chat applications (67.00% in 2019 and 62.80% in 2017) and websites (28.20% in 2019 and 34.90% in 2017) (Admin, 2019).

A similar report was submitted by Purnama et al that throughout 2022 the Indonesian Antifitnah Society (Mafindo) examined a total of 1698 fake news spread across various media. The majority (77.56%) spread through social media. Facebook was the social media channel for most hoaxes (36.92%), followed by Twitter (24.49%) and TikTok (7.83%) (Purnama et al., 2023, p. 43). This is a warning to the public as social media users considering that hoaxes are dangerous. Hoaxes can lead the recipient of

information to the wrong perception. Moreover, hoaxes that contain slander nuanced SARA (ethnicity, religion, race and intergroup) can lead to potential conflict (Rasimin, 2017, p. 183).

Hoaxes can be countered by using the method used by scholars in selecting hadith. Hadiths face similar challenges regarding the danger of forgery. Fortunately, scholars have formulated rules to filter authentic reports (sahih traditions) from false reports (mawḍū' traditions). This method is known as hadith criticism.

Hadith criticism consists of two aspects. First, sanad criticism which tests the authenticity of the hadith by examining the chain of transmission. This is done by examining the continuity of the sanad (ittiṣāl al-sanad), the reliability of the narrators ('adālat al-rāwī and ḍabt al-rāwī), and identifying irregularities ('illah) and estrangement from stronger reports (shādhdh) that may be contained in the narrator's lineage (al-Ḥasanī, 2000, p. 56). Secondly, matan criticism which tests the authenticity of the hadith by examining its content. This is done by identifying the presence or absence of irregularities ('illah) or alienation from stronger reports (shādhdh) (al-Idlibi, 1983, pp. 180-187).

Such a method can be applied to news spreading on social media. Unfortunately, the application of sanad criticism is sometimes too difficult to do because tracing the origin of the news is quite difficult and does not require much effort. On the other hand, the application of matan criticism is easier to apply because it requires less effort which focuses more on the content of the news. Thus, hadith matan criticism can offer a shortcut in identifying hoaxes based on their content so as to minimize their spread.

A number of studies linking hoaxes with hadith have been conducted by a number of scholars. However, the use of the matan criticism method is something that has not yet been offered to select hoaxes. For example, Rachmadani's research is limited to identifying similarities between hoaxes and mawḍū' traditions (Rachmadhani, 2019). Similarly, Solihah et al. only examined the hadith perspective on hoaxes without mentioning the methodological aspects of fighting them (Solihah et al., 2024). In contrast to Nasuki's offer, which formulates a way to counter hoaxes by focusing on users or recipients of information (Nasuki, 2023), this study offers hoax identification that focuses on news content.

Research Methods

This research uses a qualitative method that is literature-based. Data sources are obtained from a number of books and journals related to hadith matan criticism and hoaxes. The main source is the book *Manhaj Naqd al-Matn 'inda 'Ulamā' al-Ḥadīth al-Nabawī* written by Ṣalāḥ al-Dīn al-Idlibī. This study aims to discuss the matan criticism

method used by hadith scholars and its application in filtering hoaxes on social media.

Results and Discussion

The concept of Hadith forgery

It is well known that hadith are the second source of Islamic law after the Qur'ān. Unlike the Qur'ān, whose validity is *ḍarūrī* (certain), the hadith must be scrutinized in order to be accepted as evidence. This is due to the fact that the Qur'ān is *mutawatir*, while only a few hadith are *mutawatir*. In addition, when they were narrated they were immediately written down, whereas the writing of anything other than the Qur'ān, including hadith, was prohibited.

For about a hundred years the hadith circulated orally, by word of mouth, relying on memorization. It was only after the second century Hijri that the recording of the traditions began at the initiative of Caliph 'Umar b. 'Abd al-'Azīz. Given the long interval between the recording of the hadith and the death of the Prophet, and the condition of the narrator as a human being who is not free from mistakes, it is necessary to be very careful to maintain the authenticity of the hadith (Aziz, 2017).

The need for attention to the authenticity of the hadith becomes more severe because of the occurrence of hadith forgery. The meaning of hadith forgery is attributing the utterances of someone other than the Prophet as his words. Such attributed utterances are known as false traditions (*ḥadīth mawḍū'*) ('Itr, 1981, p. 301). Scholars agree that false reports should not be transmitted unless they are accompanied by an explanation that they are false (Thahan, 2010, p. 109).

Hadith forgery is claimed to have begun with the conflicts that occurred in Islam in the year 40 Hijri. The political conflicts that occurred led a number of groups to falsify traditions in favor of their faction (Alamsyah, 2015, p. 78). Such falsification of traditions was intended to legitimize that their party was the right one so that it could attract more people than other groups (al-Ḥasanī, 2000, p. 149). This political factor is one of the motives for hadith falsification revealed by scholars.

Another motive for hadith forgery is the attempt to corrupt the teachings of Islam. The zindics were the ones who claimed to have done this. The zindics who were conquered by the Muslims were unable to surpass the last tribe in strength and argumentation. According to them there was a loophole in corrupting Islam by forging hadith ('Itr, 1981, p. 303).

Promotion of the worship of God was also one of the motives for forging traditions. Hadith falsifiers assumed that the Muslims' enthusiasm for worship was not great and hence the need for encouragement. For example, fabricated traditions about the virtues of some chapters of the Qur'an were used to increase the enthusiasm of

Muslims to read the holy book. Unfortunately, the triggers used are false traditions that have no basis in fact. What is worse is the assumption that it is a practice of upholding the teachings, when in fact the opposite is true (Alamsyah, 2015, p. 81).

The fourth motive that drives a person to forge traditions is the desire for worldly goals. This worldly goal takes various forms. Sometimes the intention is to get material gain, while other times the intention is to get closer to the ruler. This is what Giyāth b. Ibrāhīm did. It is reported that Giyāth visited Caliph al-Mahdi (d. 127 AH) who was playing with pigeons. On this occasion Giyāth narrated the hadith that competition is only enforced in the use of weapons, legged animals, hoofed animals, or winged animals. Giyāth added the words "or with wings" to get the attention of Mahdi who was busy with his pigeon. Mahdi then gave him some money. After Ghīyāth left the Mahdi slaughtered his pigeon with the intention of contradicting what Ghīyāth had told him since the caliph knew that the true hadith without any additional wording.

Hadith scholars recognized the potential for falsehood in the Prophetic traditions. Hence, they tried to take precautions. A number of measures were adopted to prevent the spread of false traditions that could damage several aspects of Muslim life. 'Itr revealed that there were six forms of efforts made by the scholars in dealing with false traditions. First, identifying matters related to the narrator in order to know whether a narrator's report is rejected or accepted. Secondly, cautioning to avoid liars so as to avoid false reports. Third, identifying the sanad of the narrated hadith so as to know the origin of the narration and its narrators. Fourth, comparing one hadith with another so that differences in transmission caused by errors can be resolved. Fifth to formulate rules on the characteristics of false traditions. Sixth to write a number of works related to the daif traditions. ('Itr 1981 pp. 306-308).

Regarding the characteristics of a false tradition, Sayyid Muḥammad al-Mālīkī states that a false tradition can be identified by seven things. Two are related to the narrator while the rest are related to the content of the narration. First is the narrator's admission that he has fabricated the hadith. The knowledge of such an admission makes it clear that what he has narrated is false. Secondly a circumstance of the same degree as the narrator's confession. For example, historical facts that show that a narrator is a liar.

The third characteristic of a daif hadith is ambiguous pronunciation. Ambiguous pronunciation indicates that the expression did not come from an eloquent person. The Prophet Muhammad was known to be an eloquent person. Of course, the attribution of an ambiguous pronunciation is inappropriate. The fourth characteristic, ambiguous meaning, is also based on similar arguments.

The fifth characteristic is that it contradicts sensory reality. This feature is based on the fact that the Prophet Muhammad as a messenger must convey the truth and it is impossible to convey things that contradict reality. The sixth characteristic is that it differs from the content in the Qur'an and mutawatir hadith and consensus. This feature applies if the difference cannot be interpreted.

The last characteristic is that the narration in question contains a severe threat against trivial behavior or a grandiose promise for a trivial practice (al-Ḥasanī, 2000, pp. 150-151). This is connected to one of the motives of hadith forgery, the promotion of worship. The promise that a certain action will result in reward and the threat that an action will result in harm can encourage good deeds and discourage bad behavior-even trivial ones-especially if the promise is very tempting and the threat is very dire. Unfortunately, this is not in accordance with the teaching that the reward for a deed is in accordance with the amount of effort exerted.

In addition to formulating rules on the characteristics of false traditions, scholars have also written a number of works on false traditions. They collected a number of narrations that were claimed to be false. This was a proclamation that false reports should not be used as evidence. Among the works on fabricated traditions are Ibn al-Jawzī's *al-Mawḍū'āt* (d. 597 AH), *al-Laāli' al-Maṣnū'ah fi al-Aḥādīth al-Mawḍū'ah* by al-Suyūṭī (d. 911 AH), *Tanzī's al-Mawḍū'ah* (d. 911 AH), *Tanzīh al-Sharī'ah al-Marfū'ah 'an al-Aḥādīth al-Shanī'ah al-Mawḍū'ah* by Ibn 'Arrāq (d. 963 AH), (Thahan, 2010, p. 114) *al-Abāṭil* by al-Ḥusayn ibn Ibrāhīm al-Jūzaqānī (w. 543 AH), *Tadhkirat al-Mawḍū'āt* by Muḥammad b. Ṭāhir al-Fattanī (d. 986 AH), *al-Fawāid al-Majmū'ah* by Muḥammad b. 'Alī al-Shawkānī (d. 1250 AH), *al-Lu'lu' al-Marṣūṣ* by Muḥammad b. Khalīl (d. 1305 AH), as well as a number of works on the subject. 1305 AH), and the works of 'Alī al-Qārī (d. 1014 AH) such as *Tadhkirat al-Mawḍū'āt al-Kubrā*, *Tadhkirat al-Mawḍū'āt al-Ṣughrā*, *al-Hibāt al-Saniyyah*, and *al-Asrār al-Marfū'a* (al-Ḥasanī, 2000, pp. 152-154).

Matan Criticism: the Conception of Ṣalāḥ al-Dīn al-Idlibī

In examining the authenticity of traditions, hadith scholars have formulated the rules of authenticity. There are five points that can be used as guidelines in determining authentic traditions. These rules are: first, the continuity of the sanad; second, all the narrators are fair; third, all the narrators are *ḍābiṭ*; fourth, no *shādhah*; and fifth, no *'illah* (al-Shahrazūrī, 2006, p. 18).

The meaning of *sanad* connection is that each narrator narrates the tradition from his teacher, and so on up to the Prophet. The meaning of a fair narrator is that the narrator must be a Muslim, a *mukallaf*, free from immorality and minor sins (al-Mashshāt, n.t., p. 5). As for *ḍābiṭ*, it means that the narrator is not forgetful; memorizes what was

transmitted to his student, if narrating by rote; is protected from writing errors, if narrating through writing; understands the meaning and meaning, if narrating by meaning only (Rahman, 1974, p. 122).

The original hadith must not be *shādhah*, in the sense that a *thiqah* narrator (a fair and *dābiṭ* narrator) does not contradict the narration of a narrator who is more *tsiqah* than him (al-Mashshāṭ, t.t., p. 5). In addition, the hadith does not contain any 'illah i.e. there is no hidden defect that could tarnish the authenticity of the hadith (Rahman, 1974, p. 122). The first three rules specifically examine the *sanad*. The last two examine both the *sanad* and the *matan*.

Hadith research or criticism of the *sanad* is considered to be more dominant, not even touching the realm of the *matan*. Another assumption is that the existing criticism of hadith *matan* is still weak. Both of these assumptions are refuted by the opinion that the existing *matan* criticism has proven its reliability. In fact this method cannot be replaced by any other method. If other methods are used, it will result in errors (Al-Munawar, 2020, p. 148).

In its development, *matan* criticism has existed since the time of the Companions. Among the companions who did it most often was Sayyidah 'Āishah. She criticized many companions who she considered to be wrong in narrating hadith. For example, when she criticized Ibn 'Umar when he narrated that it was still permissible to eat and drink during fasting before Ibn Umm Maktūm called for the dawn prayer. This was later clarified by Sayyidah 'Āishah that if Ibn Umm Maktūm called for the dawn prayer, it was still permissible to eat and drink until Bilāl ibn Rabāh called for the prayer. This was because Ibn Umm Maktūm was blind and could not see the dawn break, whereas Bilāl could (al-Idlibi, 1983, p. 125).

Hadith scholars conceptualize the criticism of the text by conceptualizing the characteristics of a *mawḍū'* (false) tradition. According to the majority of scholars, these characteristics are: ambiguous language; contrary to common sense; contrary to the basic teachings of Islam; contrary to the laws of nature; contrary to historical facts; contrary to the Qur'ān and stronger traditions; and contrary to reasonableness, such as getting such a great reward for such a small amount of deeds; and neither *shādhah* nor 'illah (Zubaidah, 2015, pp. 70-71).

Al-Khatib al-Baghdadi argues that traditions are acceptable if: They are in accordance with the laws of reason; they are in accordance with the fixed *muhkam* of the Qur'ān; they are in accordance with well-understood traditions; they are in accordance with the agreed practice of the salaf; they are in accordance with *qaṭ'i* evidence; and they are in accordance with other stronger traditions (al-Idlibi, 1983, p. 236).

From the above concepts, Saladin al-Idlibi summarized matan criticism into four methods. First, comparing with the Qur'an. Second, comparing with *mutawatir* traditions. Third, comparing with common sense, senses, or history. Fourth, comparing with the *kalām nubuwwah* (utterances of prophetic value) (al-Idlibi, 1983, p. 238).

Al-Idlibi believes that any narration that contradicts the content of the Qur'ān is undoubtedly not a Prophetic tradition. Such a conclusion is because it is impossible for the Qur'an and the hadith to contradict each other. Al-Idlibi gives examples of a number of traditions that do not conform to the principle of *laysa ka-mithlihi shay'* (nothing resembles God). For example, the tradition that states that God is in the sky.

حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى ، عَنِ الْحَجَّاجِ الصَّوَّافِ ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، جَارِيَةٌ لِي صَكَكْتُهَا صَكَّةً . فَعَظَّمْ ذَلِكَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : أَفَلَا أُعْتِقُهَا ؟ قَالَ : " ائْتِنِي بِهَا " . قَالَ : فَجِئْتُ بِهَا . قَالَ : " أَيْنَ اللَّهُ ؟ " . قَالَتْ : فِي السَّمَاءِ . قَالَ : " مَنْ أَنَا ؟ " . قَالَتْ : أَنْتَ رَسُولُ اللَّهِ . قَالَ : " أُعْتِقُهَا ؛ فَإِنَّهَا مُؤْمِنَةٌ " (al-Sijistānī, t.t., p. 230)

Musaddad told us, Yaḥyā told us, from al-Ḥajjāj al-Ṣawwāf, Yaḥyā bin Abī Bakr told us, from Hilāl bin Abī Maymūnah, from 'Aṭā' bin Yasār, from Mu'āwiyah bin al-Ḥakam al-Sulamī, he said: I said: "Yes Rasulullah, I have beaten a female slave very hard." Rasulullah *shallallahu alaihi wasallam* thought about the big problem of temperature. Then I said, "Didn't I set him free?" He answered, "Take him sleeping!" Mu'āwiyah said: Then came the Messenger of Allah with the slave. The Prophet asked, "Where is Allah?" He answered, "In the sky." The Prophet asked, "Who am I?" He replied, "You are the messenger of Allah." The Prophet then said, "Free him! He is a believer."

This hadith is considered problematic because it states that Allah is in the sky. The statement that Allah is in the sky is as if Allah is somewhere. This is not in accordance with the rule explained in the Qur'an that there is nothing like Him, so it is common to understand that Allah is not like a creature that needs a place.

Even though in another verse it is stated "do you believe in the One who is in the heavens...", this hadith is still considered invalid. In another history, what the Prophet asked was "who is your God?", instead of "where is Allah?" Al-Idlibi considers that there is the possibility of meaningful narration, giving rise to differences in history. What he considers hadiths that are meaningfully narrated are those that question the position of Allah, because they are not in accordance with the Qur'an (al-Idlibi, 1983, p. 234).

As with the Al-Qur'an, mutawatir hadith is a history whose truth is beyond doubt. Therefore, the authenticity of hadith *āḥād* which contradicts it needs to be doubted. For example, the hadith states that people who commit suicide will be in hell forever.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ، حَدَّثَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ ، قَالَ : سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ ، فَهُوَ فِي نَارِ جَهَنَّمَ ، يَتَرَدَّى فِيهَا ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ، وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ ، فَسَمُّهُ فِي يَدِهِ ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ ، فَحَدِيدَتُهُ فِي يَدِهِ ، يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا " (al-Bukhārī, " 2001, p. 139)

'Abd Allāh bin 'Abd al-Wahhāb informed us, Khālid bin al-Ḥārith informed us, Shu'bah informed us, from Sulaymān, he said: I heard Dhakwān report from Abū Hurayrah *raḍīya Allāh 'anhu*, from the Prophet *ṣallallāhu alaihi wasallam*, he said, "Whoever jumps from a mountain and kills himself, then he will be in the fire of Hell, continuing to fall in it, remaining there forever. And whoever drinks poison and kills himself, then the poison will be in his hand, he will drink it in the fire of Hell, remaining therein forever. And whoever kills himself with an iron, then the iron will be in his hand, piercing his stomach in the fire of Hell, remaining therein forever."

This hadith violates the tradition that a person who believes in Allah, if he is tortured in hell, will be expelled from that place and then put into heaven. Unfortunately, al-Idlibi did not mention the pronouncement of the mutawatir hadith in question. He only mentioned the tawil carried out by al-Tirmidhī that the most authentic history is without mentioning *khālidan mukhalladan fihā Abadan* (al-Idlibi, 1983, p. 283).

Hadiths that contradict reason, senses, or history also need to be doubted about their validity. The basis is that the Prophet Muhammad as a messenger must convey the truth and cannot possibly convey things that are contrary to reality. For example, the hadith states that the people who lie the most are clothes dyers and jewelry makers.

حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ ، قَالَ : حَدَّثَنَا عُمَرُ بْنُ هَارُونَ ، عَنْ هَمَّامٍ ، عَنْ فَرْقَدِ السَّبْحِيِّ ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّحَّيرِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَكْذَبُ النَّاسِ الصَّبَّاعُونَ ، وَالصَّوَّاعُونَ " (al-Qazwīnī, " t.t., p. 728)

'Amr bin Rāfi' narrated to us, he said: 'Umar bin Hārūn narrated to us, from Hammām, from Farqad al-Sabakhī, from Yazīd bin 'Abd Allāh bin al-Shikhkhīr, from Abu Hurayrah, he said: The Messenger of Allah *ṣallallāhu 'alaihi wasallam* said, "The most lying people are the dyers (clothes dyes) and the molders (of jewelry shapes)."

The authenticity of this hadith is not recognized because it is not possible to measure the one who acted in this way as the most deceitful person compared to others. According to al-Idlibi, this interpretation of the Hadith is not accepted. He quotes Ibn al-Qayyim that the interpretation of *al-ṣabbāghūn* as one who embellishes the hadith with

additional words and *al-ṣawwāghūn* as one who conveys the hadith without basis is a foolish interpretation of the hadith which is false (al-Idlibi, 1983, pp. 317-318).

The last consideration expressed by al-Idlibi regarding the criticism of the hadith text is its conformity with the *kalām al-nubuwwah* (prophetic utterance). This discrepancy can be in the form of gratuitous utterances, ambiguous utterances, or utterances that are more likely to have been uttered by later generations. For example, the narrations about Murjiah and Qadariyyah.

عَنْ سَلْمَةَ بْنِ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " صِنْفَانِ مِنْ أُمَّتِي لَا تَنَاهُمَا شَفَاعَتِي: الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ، قِيلَ: يَا رَسُولَ اللَّهِ مِنَ الْقَدَرِيَّةِ؟ قَالَ: قَوْمٌ يَقُولُونَ لَا قَدَرَ، قِيلَ: فَمَنِ الْمُرْجِيَّةِ؟ قَالَ: قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ إِذَا سُئِلُوا عَنِ الْإِيمَانِ يَقُولُونَ نَحْنُ مُؤْمِنُونَ إِنْ شَاءَ اللَّهُ (Ibn al-Jawzī, t.t., p. 134)

Salamah ibn Wardān narrated that Anas ibn Mālik said: The Messenger of Allah *ṣallallāhu alaihi wasallam*) said: "Two groups will not receive my intercession: Murjiah and Qadariyyah." When the Messenger of Allah was asked who the Qadariyyah were, he replied: "Those who say that there is no predestination." Then when asked who the Murjiah were, the Messenger of Allah replied: "The Qadariyyah. Then when asked who the Murjiah are, the Messenger of Allah replied, "Those who when asked about faith in the last days they say *we believe inshallah*."

This hadith could not have come from the Prophet Muhammad because both terms are terms that have only recently emerged. It is a fabrication made in defense of a school of thought in the science of kalam. Thus, the report is rejected.

Broadly speaking, there are two approaches in criticizing matan, namely the approach in terms of language and in terms of comparison (Wahyudi, 2013, pp. 176-179). The linguistic approach in criticizing the text focuses on several objects, namely: language structure, meaning the conformity of the structure of the hadith text with the rules of the Arabic language; vocabulary, meaning the conformity of the vocabulary in the text with the vocabulary commonly used at the time of the Apostle; depicting prophetic language; and the meaning of the words contained in the text is in accordance or the same as the meaning of the words used by the Apostle (Ratnawati & Yasmanto, 2019, pp. 227-228).

The comparative approach is done by comparing the hadith under study with other arguments. The argument is an argument that is already known to be true. Hadith scholars mention that these arguments are: The Qur'an, stronger traditions, common sense and historical facts.

Matan criticism is not a straightforward matter. This is due to several factors namely: the existence of transmission by meaning; the use of various references; the background of the hadith is not always easily known; the existence of suprarational hadith; and the scarcity of books that deal specifically with the criticism of the text. Therefore, there are several conditions that must be

met by the critic of the matan. These are: having expertise in the field of hadith; having extensive knowledge in the field of hadith; conducting sufficient analysis; having an intelligent mind so as to be able to understand knowledge correctly; and having a high scientific tradition (Zubaidah, 2015, pp. 72-73).

Language and Comparative Approaches in Filtering Hoaxes

The development of technology in the field of communication and information has been so advanced. With this technology, people can easily communicate with others. Moreover, with the presence of the internet and then social media, users can easily access information from various parts of the world.

Media, including social media, has a role to spread information and become a link between an event and public knowledge. This condition makes it easier and faster for social media users to obtain information. The vast amount of information obtained from social media makes it sometimes difficult to know the source and the truth. The amount of information on social media is also still not matched by an increase in critical thinking and good logic development by users. This is then utilized by irresponsible people or groups of people to influence social media users with fake news that they spread for personal or group interests (Adila et al., 2019, p. 102).

The spread of hoaxes on social media is still prevalent. This was revealed by the Indonesian Telematics Society (Mastel) in its survey report that most hoaxes are spread on social media. The forms vary. Some are in the form of writing (57.90%), photos (37.50%), and videos (0.40%). The content of the news also varies. The most received by respondents were about socio-politics (93.20%), SARA (76.20%), and government (61.70%) (Admin, 2019).

By adhering to the matan criticism method, examining the truth of news can be done through two approaches, language and comparison. In terms of language, Eric Kunto Aribowo has found in his research, there are five linguistic characteristics contained in hoaxes. First, the provocative title. The title is the essence of the news so that the content of the news can be known briefly through the title. This is why titles are made as attractive as possible to attract readers. A good headline should not lead to news distortion, provocation, and potentially problems. Most hoaxes today have headlines that catch the reader's eye, leading them to jump to conclusions without reading the content.

Good news should be written with journalistic principles, language and communication. In addition, reliable news goes through an editing process before being declared fit for publication. The data shows that one of the characteristics of a hoax is excessive punctuation.

Another characteristic of hoaxes is that the news contains imperative elements, both in the form of prohibitions and orders. Words that often appear include: share, share, and like. In addition, words that show amazement such as wow, strange, excited are also often used in hoaxes. A good news story is certainly not measured by the number of likes or comments it gets.

Hoaxes are usually not produced by people who are competent in journalism. The language used is far from the applicable rules. The language used in hoaxes is usually not standardized. These include mixing capital letters; abbreviating words; and ungrammatical sentence structure.

The last characteristic revealed by Aribowo is that it contains sarcasm. The use of scathing words, ridicule, or crude mockery to hurt others is also an expression that often appears in hoaxes. Sarcasm, also known as hate speech, is usually used by people who are fanatical about certain groups. The goal is to bring down the opposing party, especially in political issues (Aribowo, 2017, pp. 4-8).

In terms of comparison, what can be done is to compare the information received with news from credible sources. One of the parameters of a credible news source is a media that is registered and recognized by the Press Council. Such media are media that have met journalistic standards. That way, there is little chance of spreading hoaxes through the media.

As with matan criticism, selecting news is also not an easy thing. It requires extensive knowledge, both in journalism and other fields. Recipients of information also need a clear mind, in the sense that they are not easily carried away by emotions when receiving news. This shows that there is a need to increase knowledge to prevent the spread of hoaxes.

Efforts to counteract hoaxes are in accordance with what is contained in the Qur'an surah Al-Hujurat verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a wicked man with news, then be diligent in seeking clarification so that you do not inflict a calamity on a people without knowledge, causing you to be the ones who regret what you have done.

In Tafsir al-Mishbah by M. Quraish Shihab said that this verse contains guidance in receiving and practicing a news. Emphasis on the word *fasiq*, not on all messengers, because this verse was revealed in the middle of a fairly clean Muslim society. If all messengers had to be investigated for the truth of the news, it would raise doubts in the community. Then he explains that if in a society it is difficult to trace the source of news,

so that it is not known whether the spreader is wicked or not, or if there are so many wicked people in the community, then at that time any news that is important, should not be taken for granted (Shihab, 2005, pp. 236-239).

This is similar to the current situation, where the spread of fake news is still so much. Thus, users should scrutinize the truth of the news first. By using the hadith matan criticism method, it is hoped that the recipient of information can filter the news obtained. So that users do not become victims of hoax news. In addition, by knowing that the news obtained is a hoax, users will not share it, so that the wider community can also suppress its spread.

Conclusion

The efforts of the scholars in selecting hadith are an important endeavor in purifying the teachings of Islam based on accurate information. The model of hadith criticism they applied can be a measure of the accuracy of the truth contained in the hadith. Hadith criticism can also be applied in the selection of contemporary news since hadiths are basically informational reports. Thus, matan criticism which is one of the aspects of hadith criticism can also be a model that can be applied to filter news. Al-Idlibī emphasizes that the measures in the criticism of the text include its compatibility with the Qur'ān, mutawatir traditions, reason, facts, and history, as well as showing prophetic language. This shows that the aspects of coherence and linguistic rules are important in assessing the accuracy of the matan of a Hadith.

The criticism of hadith matan offered by al-Idlibī can be a model for selecting news to avoid fake news or hoaxes. The formula is applied through two approaches, in terms of language and in terms of comparison. Elements that violate linguistic rules show that the news maker does not have adequate journalistic knowledge. Provocative headlines, imperative content, and the use of sarcasm in news are three of the indicators of inappropriate news, making it suspicious. A comparative approach also needs to be applied in selecting news. This can be done by comparing it with news from sources that are generally considered credible. If there is no coherence between news stories, then it shows that the accuracy of the news needs to be questioned. This kind of selection is an important effort to avoid becoming a victim of hoax news or even spreading it.

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