

Maqāsid as a Parameter of the Authenticity of Hadith: a Study of Syarif Hatim Al-Auni's Thought

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DOI: <https://doi.org/10.32505/al-bukhari.v7i2.9265>

Submitted: 2024-08-09 | Accepted: 2024-12-31 | Published: 2025-01-09

Abstract

This article examines the thoughts of Syarif Hatim Al-Auni regarding maqāsid as a parameter for the authenticity of hadith. In the context of hadith studies, the issue of authenticity and authentication is a central concern that affects the acceptance and application of hadith in religious practices. This research aims to explore how maqāsid al-shariah, which refers to the fundamental objectives of shariah, can be used to assess the quality and authenticity of hadith. Using a qualitative analysis methodology, this article dissects Al-Auni's views, showing that maqāsid is not only a tool for evaluation but also a foundation for understanding the social and historical context of hadith. Syarif Hatim Al-Auni offers a new approach by using the science of maqāsid as a measure of hadith authenticity, an innovation since maqāsid is typically applied to Islamic law. This study seeks to answer two main questions, first, how does Syarif Hatim Al-Auni use maqāsid to test the authenticity of hadith, and second, what is the contribution of Al-Auni's findings. The research found that Syarif Hatim Al-Auni proposed using maqāsid not only as an approach to understand hadith but also as a parameter to determine its authenticity. Al-Auni's significant contribution lies in the expansion of the use of maqāsid, which had previously been used only to understand hadith, into a tool for determining the authenticity of hadith, based on the application of early hadith scholars that he formulated into new principles in hadith text criticism. The findings suggest that understanding maqāsid can enhance the ability of scholars and Muslims to distinguish hadith relevant to the values of justice, public benefit, and morality. This article is expected to contribute to the scholarly discourse on hadith studies and open space for new thoughts in responding to the challenges of the contemporary world.

Keywords: Hadith, Maqasid, Syarif Hatim al-Auni



Abstrak

Artikel ini mengkaji pemikiran Syarif Hatim Al-Auni mengenai maqāsid sebagai parameter otentitas hadis. Dalam konteks kajian hadis, persoalan otentitas dan otentikasi merupakan isu sentral yang mempengaruhi penerimaan dan penerapan hadis dalam praktik keagamaan. Penelitian ini bertujuan untuk mengeksplorasi bagaimana maqāsid al-syariah, yang merujuk pada tujuan-tujuan dasar dari syariah, dapat digunakan untuk menilai kualitas dan keaslian hadis. Dengan menggunakan metodologi analisis kualitatif, artikel ini membedah pandangan Al-Auni yang menunjukkan bahwa maqāsid bukan hanya sebagai alat evaluasi, tetapi juga sebagai landasan untuk memahami konteks sosial dan historis dari hadis. Syarif Hatim al-Auni menawarkan pendekatan baru menggunakan ilmu maqāsid sebagai alat ukur otentitas hadis, yang merupakan inovasi karena maqāsid biasanya diterapkan pada hukum Islam. Penelitian ini berusaha menjawab dua pertanyaan utama, pertama, bagaimana pemikiran Syarif Hatim al-Auni dalam menggunakan maqāsid sebagai uji otentitas hadis, kedua, bagaimana kontribusi temuan Syarif Hatim al-Auni tersebut. Penelitian ini menemukan bahwa Syarif Hatim al-Auni mengusulkan penggunaan maqāsid tidak hanya sebagai pendekatan untuk memahami hadis, tetapi juga sebagai parameter untuk menentukan otentitasnya. Kontribusi signifikan al-Auni terletak pada perluasan penggunaan maqāsid, yang selama ini hanya digunakan untuk memahami hadis, menjadi alat untuk menentukan otentitas hadis, berdasarkan aplikasi ulama hadis terdahulu yang dirumuskannya menjadi kaidah baru dalam kritik matan hadis. Temuan ini menunjukkan bahwa pemahaman maqāsid dapat meningkatkan kemampuan ulama dan kaum muslim dalam memilah hadis yang relevan dengan nilai-nilai keadilan, kemaslahatan, dan akhlak. Artikel ini diharapkan dapat menambah khasanah diskursus ilmiah mengenai studi hadis, serta membuka ruang untuk pemikiran baru dalam merespons tantangan dunia kontemporer.

Kata kunci: *Hadis, Maqasid, Syarif Hatim al-Auni*

Introduction

From the perspective of transmission, hadith differs from the Qur'an. Every verse in the Qur'an is transmitted mutawatir, whereas the majority of hadiths that have spread among Muslims have been transmitted (*ahād*). From this standpoint, the authenticity of the entire Qur'an is absolute and unquestionable (*qot'iyul wurūd*), while the authenticity of most hadiths remains speculative and not definitive (*dzanīyul wurūd*).¹

In light of this, a method of hadith criticism has been developed by scholars and hadith collectors to determine whether a hadith can be reliably traced back to the Prophet or not. This criticism involves an examination of the historical chain of narrators (*sanad*) and an evaluation of the content (*matan*) within the hadith itself. Such scrutiny is essential, considering that hadith is the second pillar supporting the structure of Islamic law. However, even though hadith scholars share similar methods of criticism, in practice, there are often differences of opinion when determining the quality of a hadith.²

¹ Abdul Wahab Khalaf, *Ilm Usul Al-Fiqh*, 8 Agustus 2024, http://archive.org/details/20200706_20200706_1816.

² Abdillah Afabih dan Viki Junianto, "Examining Ibn Arabi's Kashf Method on the Authenticity of Hadith," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 23, no. 1 (31 Januari 2022): 111–24, <https://doi.org/10.14421/qh.2022.2301-06>.

Recently, a Muslim scholar has introduced a new method that can be used as one of the tools for hadith criticism. Syarif Hatim al-Auni, a scholar from Saudi Arabia, proposes the science of maqāsid as a measure for determining the authenticity of hadith. This is certainly a progressive thought by al-Auni, as the application of maqāsid has traditionally been confined to the domain of Islamic law.

Several studies have discussed the approach of maqāsid in hadith studies. Among them are the research written by Umma Farida titled, “*Menyingkap Maqāsid Profetik dalam Hadis tentang Relasi Laki-Laki dan Perempuan*”³, the study by Wahidul Anam titled, “*Reinterpretasi Hadis Mesoginik Kepemimpinan Wanita Dalam Musnad Ahmad Perspektif Maqāsid Al-Shariah*”⁴ and the research by Kholisuddin titled “*Implementasi Manhaj Maqāsidī Bin Bayah Dalam Pemahaman Hadith (Fiqh Ḥadīṣ)*”⁵. These studies by Umma Farida, Wahidul Anam, and Kholisuddin differ from the current study because Umma Farida and Wahidul Anam focus more on the use of the maqāsid approach in understanding hadith, whereas this research will focus more on the maqāsid approach as a parameter for testing the authenticity of hadith.

This study seeks to answer two main questions, *first*, how does Syarif Hatim al-Auni use maqāsid as a test for the authenticity of hadith, *second*, what is the contribution of Syarif Hatim al-Auni findings? To answer these questions, the author will refer to primary literature discussing the thought of using *maqāsid* as a parameter for testing the authenticity of hadith, titled “*an-nadzru al-maqāsidī fī itbāt ar-riwāyah al-ḥadīsiyah wa ta’wīlihā*” as well as supporting literature on the theory of maqāsid. The discussion in this article will then be divided into three parts (i) an explanation of maqāsid (ii) an explanation of maqāsid as a parameter for testing the authenticity of hadith (iii) the contribution of Syarif Hatim al-Auni's findings to the development of hadith studies.

Maqāsid in Hadith Studies

Etymologically, maqāsid is the plural form of *maqṣad*, which means "purpose". Maqāsid can also refer to intent, the wisdom behind something, the target or aim of something, or the ultimate goal. The term *maqṣad* is derived from the verb *qasada* in fi’l madhi. *Qasada* has multiple meanings, as explained in classical Arabic lexicons such as *Al-Maqāyis* by Ibn Faris, *Al-Lisān* by Ibnu Mandzhur, and *Al-Qāmūs Al-Muhīt* by Fairuzabadi. The usage of the term *qasada* in this context is categorized into four related words: *qasada*, *maqṣad*, *maqṣid*, and *maqṣūd*, each with a closely related meaning. *Al-qasdu* refers to *at-tawajjuh* (direction or facing towards), *maqṣūd* refers to something that

³ Umma Farida, Hardivizon Hardivizon, dan Abdurrohman Kasdi, “Menyingkap Maqasid Profetik dalam Hadis tentang Relasi Laki-Laki dan Perempuan,” *AL QUDS: Jurnal Studi Alquran dan Hadis* 5, no. 2 (2021): 819–42.

⁴ Wahidul Anam dan Mubaidi Sulaeman, “Reinterpretasi Hadis Mesoginik Kepemimpinan Wanita Dalam Musnad Ahmad Perspektif Maqasid Al-Shariah,” *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022).

⁵ Kholishudin Kholishudin dan Moh Hudal Hafid Ilmi, “Implementation Of Manhaj Maqāsidī Bin Bayah In Understanding Hadith (Fiqh Ḥadīṣ),” *Nabawi: Journal of Hadith Studies* 4, no. 1 (2023).

is aimed or targeted. *Maqasad* is the form of masdar, and *maqsid* refers to the direction or goal itself.⁶

Terminologically, according to Islamic jurists (fuqahā') and scholars of ushul, *maqāsid* refers to the objectives or purposes intended by the Shariah, which may be actions, prohibitions, or anything that indicates the intended purpose behind the legislation of a particular law. According to Imam Al-Ghazali and Al-Syatibi, *maqāsid* or *qosdu* is the safeguarding of public welfare (maslahah). This definition underscores the significance of the objective as a key element in the definition of *maqāsid*, while recognizing that the goal represents the genus. This means that objectives that do not aim at external benefits fall outside this definition. Therefore, defining the purpose solely by the goal itself is considered an interpretation—substituting the term with a more popular expression, rather than providing an accurate definition. There is no issue with this approach in defining the term, as noted by Al-Jurjani in his commentary on '*Al-Syamsiyyah*'.⁷

The objectives (*maqāsid*) are mentioned in the context of *maslahah*, using the *ism fa'il* (active noun form) rather than the *ism maf'ul* (passive noun form). Islamic scholars have expressed this meaning through various formulations. Al-Ghazali, for instance, defines *maslahah* (welfare or public benefit) as follows: "*What we mean by maslahah is the preservation of the objectives of the Shariah (Allah's law).*" He (rahimahullah) further stated: "*Any maslahah that does not align with preserving the goals Syarak, as derived from the Qur'an, Sunnah, and Ijma', and is a foreign or unrelated maslahah not in accordance with the actions of Syarak, is invalid and should be rejected. However, any maslahah that is in line with preserving the Shariah objectives, which are known through the Qur'an, Sunnah, and Ijma', does not fall outside of these ushul (principles). It should not be regarded as qiyas, but rather it is termed (maslahah) mursalah.*"

Al-Ghazali further elaborates in his work "*Syifā' al-Ghalīl*" by explaining that *maslahah* should not be merely linked to the objectives of the Shari'ah (Lawgiver) in order to demonstrate its compatibility with motivating legal rulings. Instead, he emphasizes that the focus should be on seeking benefits and avoiding *mudarat*, so that the objectives of the mukallaf (those who are legally responsible) become clear in alignment with the reasoning behind the legal rulings. He states: "*Appropriate meanings (al-ma'āni al-munāsibah): what indicates the aspects of public welfare and its corresponding indicators.*"⁸

Preserving the objectives (*maqāshid*) is an expression that encompasses both the protection and removal of obstacles, as well as the proactive pursuit of these goals. All forms of appropriateness (*muna-sabah*) are ultimately related to preserving these objectives. Anything that does not contribute to safeguarding an objective is deemed

⁶ Muhammad Nazir Alias dkk., "Maqasid Syariah Sebagai Sandaran Hukum Menurut Mazhab Syafie," *Asean Comparative Education Research Journal On Islam And Civilization (Acer-J)*. eISSN2600-769X 2, no. 1 (2018): 48–58.

⁷ Abdul Wahab Md Ali, Muhamad Hafizuddin Ghani, Dan Wan Mohd Yusof Wan Chik, "Metodologi Pendefinisian Ilmu Maqasid Syariah:[Methodology Of Defining Maqasid Shariah]," *KQT eJurnal* 2, no. 2 (2022): 69–80.

⁸ Ali, Ghani, Dan Chik.

incompatible. Conversely, anything that leads to the preservation of an objective is considered appropriate.

This text explains the objectives of the mukallaf (the person obligated by law), which, when preserved, result in the realization of appropriateness (*muna-sabah*). It also clarifies what is considered appropriate (*al-muna-sib*), which represents the point of convergence between the objectives of Shariah and the objectives of the mukallaf. The attainment of *maslahah* is the goal of the mukallaf, and achieving it in a manner prescribed by Shariah is also the goal of the Lawgiver (Shari'). When these two objectives align, the *munasabah* that serves as the basis for *ta'lil* (legal reasoning) can be realized, and the objectives through which all *muna-sabah* are ultimately achieved will be preserved.⁹

In other words, we can define *maqashid* (the objectives of Shariah) as the promotion of benefits and the prevention of harm, based on the statement: "Preserving *maqashid* is an expression that encompasses both protection and the removal of obstacles, as well as the proactive pursuit of these goals." The meaning of this statement is that public benefit (*al-mashalih*) is the core of *maqashid*. This is further emphasized by Al-Syatibi in his statement: "The seventh issue: If it is established that the Lawgiver (Shari') intends through legislation to uphold the welfare of both this world and the hereafter, then this must be done in a manner that does not disrupt its structure, either in whole or in part. Whether it falls under the category of necessity (*dhurūriyyāt*), need (*hājīyyāt*), or enhancement (*tahsīniyyāt*), if these benefits are arranged in such a way that their structure could be damaged or the laws could collapse, then the legislation would not be correct."

According to Syarif Hatim al-'Auni, the definition of *maqāsid* we are referring to is its definition in relation to the understanding of Shariah evidences in order to establish legal rulings and their wisdom. What is meant by this is that the objectives of Shariah (*maqāsid al-shariah*) are the highest forms of welfare (*maslahah*) for humanity, the sources for the formation of Islamic law, the reasons for legal rulings, and the aims of the transmitted reports, whether they are *qat'i* (certain) or *dzhanni* (speculative). Without these objectives, we cannot truly understand Shariah evidences except in ways that are in harmony with them, because they are intrinsically aligned with all Shariah evidences in an integrated manner, without contradiction.¹⁰

Essentially, *maqāshid* arise from the simple question "why," and from this question, answers emerge that represent the difficult inquiries behind a rule or command. For example, when asking the question "Why is zakat one of the pillars of Islam?", *maqāsid* answers by explaining the wisdom behind it, which is to strengthen the social structure and cohesion of society, as reflected in the principle that everyone desires happiness within a community. Some people equate *maqāsid* with *al-masālih* (public interests or welfare), among them Abdul Malik Al-Juwaini, who was the first to conceptualize the theory of *maqāsid*. He passed away in 478 AH/1185 CE. He referred to

⁹ Mohamad Anang Firdaus, "Menggagas Pendidikan Maqasidi; Konstruksi Pemikiran Maqasid Ibn 'Ashur sebagai Paradigma Pendidikan Islam," *Jombang: Pustaka Tebuieng*, 2021, <https://scholar.google.com/scholar?cluster=726138463216262754&hl=en&oi=scholar>.

¹⁰ Shareef Hatim Al-'Awni, "Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisiyah Wa Ta'wiliha," 2019.

maqāsid as *masālih al-‘āmmah* (the general public welfare). Therefore, it can be concluded that *maqāsid* essentially refers to the purpose or objective of a rule, which ultimately aims at achieving *maslahah* (welfare or benefit).¹¹

The *maqāsid* approach is a scientific and methodological way of thinking that leads to legal rulings that prioritize *maslahah* (public benefit). Raysuni outlines four fundamental guidelines that must be understood when interpreting legal texts (nash) using the *maqāsid* approach: (1) texts and legal rulings are inseparable from their objectives; (2) Combining universal principles with specific legal evidence; (3) achieving *maslahah* and preventing *mafsadah*; (4) considering the end results¹²

Al-Qurafī states that Maqashid is a part of Islamic law, and it cannot be considered Maqashid if it does not contain benefit (*maslahah*). Imam Al-Ghazali further elaborated by stating that *Al-Masalih al-Mursalah* (benefits that are not explicitly stated in texts) are considered Maqashid. This was later supported by Fakhrudin Ar-Razi and Najmuddin Tufi. Najmuddin Tufi explained that *maslahah* is the cause or purpose of the Shariah rule.¹³ Therefore, it can be concluded that a law cannot be regarded as the true Islamic law if it does not bring benefit. The essence of the explanation above is that Al-Maqashid is none other than the Realization of Human Benefit. The principle in our religion states that:

"Bringing about benefit and preventing harm."

Al Maqashid → *Al Maslahah*

The highest benefits for humanity are the principles of human existence, the benefit of civilization development, and human happiness, which Divine guidance came to protect, with what has been granted to human nature to accept and need. Starting from realizing devotion to Allah, to achieving the goal of that devotion, which is to realize eternal happiness for all of humanity.¹⁴ Therefore, Islamic law is everything that ensures the preservation of basic needs (*Dzaruriyat*), general needs (*Hajjiyat*), and facilitates special needs and perfection (*Tahsiniyat*).

Imam al-Haramain Abu al-Ma'ali al-Juwayni (d. 478 AH) said, "The needs of humanity as a whole are placed at the level of the basic needs of someone in a state of necessity (*mudhtar*). If a person in a state of necessity remains patient with their need and does not consume something forbidden, they will perish. If humans endure their needs and pass through them into a state of emergency, all of humanity would perish. Therefore, if everyone exceeds their needs, it is judged as a state of emergency, which can also lead to the destruction of humanity. As for secondary needs (*Hajjiyat*) and perfection

¹¹ Al-‘Awni.

¹² Ahmad al-Raysuni, *al-Fikr al-Maqasidi Qawaiduhu wa Fawaiduhu* (Matba'ah al-Najah al-Jadida, t.t.).

¹³ Jasser Auda, *Al Maqashid untuk Pemula, Perj. Ali Abdelmon'im* (Yogtakarta: SUKAPres UIN Sunan Kalijaga, 2013).

¹⁴ Abdurrahman Al Adrawi, *Madkhal Ta'sisi Fi Al Fikr Al Maqasidi* (Beirut: Markaz Nama', 2015).

(*Tahsiniyat*), Sharia facilitates them through *ibahat* (permissibility) in minimal conditions.¹⁵

Introducing Sharif Ḥātim al-‘Aunī and His Works

Ḥātim al-‘Aunī whose full name is Ḥatim bin ‘Ārif bin Nāsir bin Hazza’ bin Naṣir bin Fawwāz bin ‘Aun Bin Muḥsin bin ‘Abdullāh bin Ḥusain Bin ‘Abdullāh bin Ḥasan bin Muḥammad Abū Numai bin Muḥammad Abū Numai al-Šānī bin Bakarāt al-Šānī bin Muḥammad bin Barakat al-Awwal bin Ḥasan bin ‘Ajlan bin Rumaitzah bin Muhammad Abū Numai al-Awwal bin Ḥasan bin ‘Alī bin Qatadāh bin Idrīs bin Mutha’ in bin Abdul Karim bin ‘Isa bin Ḥusain bin Sulaiman bin ‘Ali bin Abdullah bin Muhammad al-Ša’ir bin Musa al-Šani bin Abdullah al-Riḍa bin Musa al-Jun bin Abdullah al-Mahḍ bin Al-Ḥasan al-Muṣanna bin al-Ḥasan al-Sibṭ bin ‘Alī bin Abī Ṭalib, the husband of Fatimah, the daughter of Prophet Muhammad ﷺ

Sharif Ḥātim al-‘Aunī began his academic career at Ummul Qura University in Mecca, his alma mater. Additionally, he served as a member of the National Consultative Council of the Kingdom of Saudi Arabia for two terms, in 2005 and 2013. He has also been active as a mentor in the World Commission for Advocacy of the Last Prophet and is a member of the Ālul Bait Li al-Fikr al-Islamic Foundation.¹⁷

Syarīf Ḥātim al-‘Aunī has authored more than 50 works, both in the form of manuscript verification (*tahqiq*) and original writings. According to publications available on his personal website, it is found that he has written 18 works in the field of Aqeedah, 51 titles related to Hadith, 3 titles in the field of Tafsir, 11 titles on Fiqh and Usul al-Fiqh, 6 books on thought, 4 general books, and 23 works in the fields of language and literature. Additionally, he has conducted *tahqiq* on 30 manuscripts covering various fields such as Fiqh, Usul al-Fiqh, Hadith and the science of Hadith, the Quran and its sciences, Aqeedah, history, and the biographies of scholars. He has also written one book addressing contemporary issues.

Among the *tahqiq* works that Sharif Ḥātim al-‘Aunī has completed are: *Aḥādīs al-Syuyūkh al-Šiqati* by Abī Bakr al-Ansarī, *Khabar Syi’r Wifādat al-Nābighat al-Ju’di ‘ala al-Nabī saw* by Abī al-Yumnī al-Kindī, *Wafayāt Jamā’at Min al-Muḥaddiṣin karya Abī Mas’ūd al-Hajji*, *Masyīkhāt Abī ‘Abd Allah al-Razī* known as *Ibn al-Hattab*, *Masyīkhāt Abī Ṭāhir ibn Abī al-Saqra*, *Mu’jam Masyāyikh Muḥammad bin ‘Abd al-Wāhid al-Daqqāqī*, *Majlis Imlā’* by Muḥammad bin ‘Abd al-Wāhid al-Daqqāqī, *Tasmī’āt Masyāyikh al-Nasā’ī karya Imam an-Nasa’i*, and *Ẓikr al-Mudallisīn* by al-Nasa’i.

Additionally, his works in the form of books and articles include: *Al-Manhaj al-Muqtarah Li Fahm al-Muṣṭalah*, *Al-Mursal al-Khafī wa ‘Alāqatuhi bi al-Tadlīs, Naṣā’ih Manhajiyah Li Ṭalib ‘Ilm al-Sunnah al-Nabawiyah*, *Ẓail Lisān al-Mīzān Fī Tarājim al-*

¹⁵ Fahrur Rozi, Tutik Hamidah, dan Abbas Arfan, “Konsep maqasid syari’ah perspektif pemikiran Al-Juwaini dan Al-Ghazali,” *Iqtisodina: Jurnal Ekonomi Syariah & Hukum Islam* 5, no. 1 (2022): 53–67.

¹⁶ “موقع فضيلة الشيخ الشريف حاتم بن عارف العوني,” 8 Agustus 2024, <https://dr-alawni.com/biography.php>.

¹⁷ M Khoirul Huda dan Muhammad Reza Fadil, “Rasionalisasi Kritik Hadis Klasik: Kontribusi Syarif Ḥātim Al-‘Aunī Dalam Kajian Hadis Kontemporer,” *Al-Bukhari: Jurnal Ilmu Hadis* 6, no. 1 (2023): 119–44.

Ruwāh al-Mutakallam Fīhim, Al-‘Unwān al-Ṣaḥīḥ li al-Kitāb, Khulāshat al-Ta’ṣīl li ‘Ilm al-Jarḥ wa al-Ta’dīl, Ijmā’ al-Muḥaddiṣīn ‘Alā ‘Adam Isytirāṭ al-Taṣriḥ bi al-Simā’ fī al-Ḥadīṣ al-Mu‘an‘an Baina al-Muta‘āṣirain, Al-Intifā’ bi Munāqasyat Kitāb al-Ittiṣāl wa al-Inqitā’ Li al-Duktūr Ibrāhīm al-Lāḥim, Syarḥu Muqizah al-Ḍahabī, Syarḥ Nazhah al-Nazar, Al-Takhrīj wa Dirāsah al-Asānīd, Manāhij Aṣḥāb al-Ṣiḥḥah wa al-Sunan, Al-Sunnah Waḥyun Min Rabb al-‘Ālamin Fi Umūr al-Dunyā Wa al-Dīn, Ḥaula Tauṣīq al-‘Ijlī, Difa’ ‘an al-Imām Abī Ḥatīm Ibn Ḥibbān al-Bustī Fī Da’wā Nafiyhi Wujūd Ḥadīṣ ‘Azīz, Bayān al-Zamān Alladzī Yamtani‘u Fīhi al-Ḥukm ‘Alā al-Aḥādīṣ ‘An Ibn al-Ṣalāḥ, Naqd Asānid al-Akḥbār al-Tārīkhiyyah, Bayān Anna Waṣfa Ḥadīṣ al-Rāwī bi al-Shalāḥ Qad Lā Yadullu ‘Alā Syai’ Min ‘Adālatihi Wa Ḍabṭihi, Al-Ruwāh ‘An Sa‘īd bin Abī ‘Arūbah Min Man Warada Fīhim Mā Yumayyizu Ḥadīṣuhum ‘Anhu A Huwa Qabla Ikhtilāṭihi Au Ba’dah, Bayān al-Ḥadd Alladzī Yantahi ‘Indahu Ahl al-Iṣṭilāḥ wa al-Naqd Fī ‘Ulūm al-Ḥadīṣ, Usus Naqd al-Ḥadīṣ Baina A’immah al-Naqd Wa Ahl al-‘Aṣri al-Ḥadīṣ, Bayān Masyrū‘iyyah Iddi‘ā’ al-Bāḥiṣ Sabqahu al-‘Ilmi, Ḍawābiṭ Fahm Kalām Ahl al-‘Ilm, Maqāl ‘An Qaul al-Bukhārī “Fīhi Nazhar”, Al-Qaul al-Muḥarrir Li Tarjamati Abī Ṣāliḥ Bi Adzam al-Mufasssir, Masyrū‘iyyah al-Talaqqub bi al-Syarīf, Al-Fatāwā, Takwīn Malakah al-Tafsīr, Al-Walā’ wa Al-Barā’ Baina al-Ghuluww wa al-Jafā’, Al-Ta‘āmul Ma‘a al-Mubtadi’ Baina Radd Bid‘atihi Wa Murā‘ah Huqūq Islāmihi, Ikhtilāf Al-Muftīn wa al-Mauqif al-Maṭlūb Tijāhahu Min ‘Umūm al-Muslimīn, Al-Yaqīnī wa al-Zannī Min al-Akḥbār, Du‘ā’ al-Khatm fī al-Tarāwīḥ Ikhtilāf Wa Adillah Wa Tarjīḥ, Al-Muḥkamāt Ṣimam Amn Al-Ummah Wa Asas al-Ṣabat, I’tidāl Ālu al-Bait Wa Muqāwamatuhum Li Kulli Ṣuwar al-Ghuluww Fīhim, Aurāq Ṣaḥāfiyyah Majmū‘ Mansyūrah Fī al-Ṣuḥuf, Fisbukiyyāt Majmū‘ al-Khawātir wa al-Mansyūrat Fi al-Ṣafḥah al-Syakhṣiyyah Fī al-Mauqī’ Al-Tawāṣul al-Ijtimā‘i Fisbuk, Al-Imtā’ al-Syi‘ri ‘Inda al-Muḥaddiṣīn, Limādza al-Jawāb ‘An Ba’dh al-As’ilah al-Wujūdiyyah al-Tasykīkiyyah, Takfīr Ahl al-Syahādain Mawāni‘uhu Wa Manāṭatuhu Dirāsah Ta’ṣīliyyah, Al-Nazar al-Maqāṣidi Wa Ḍawābiṭuhu Wa Aṣaruhu Fī Isbāt al-Riwāyah al-Ḥadīsiyyah Wa Ta’wīluha, Al-Usus al-‘Aqliyyah Li ‘Ilm Naqd al-Sunnah al-Nabawiyyah, Syarḥu al-Ḥadīṣ al-Nabawi Dirāsah Fī Tārīkh al-‘Ilm wa Ta’ṣīlihi wa Taqwīm Muṣannafātihi Wa al-Tadrīb ‘Alaihi, ‘Aqlāniyyah Manhaj al-Muḥaddiṣīn Fi al-Taḥaqquq Min ‘Adālah al-Ruwāh, Ma‘rifat ‘Ulūm al-Ḥadīṣ al-Muḥarrar al-Mukhtaṣar Min ‘Ulūm al-Aṣar.¹⁸

MAQĀSID AS A PARAMETER FOR HADITH AUTHENTICITY TESTING

The use of *maqāsid* in determining the authenticity of a hadith is based on the argument that most of the Prophet's hadiths, particularly the *ahad* hadiths, are speculative (*dhanni*), while most *maqāsid* are certain (*qat’iy*). Therefore, *maqāsid* can be positioned as a parameter to determine whether a hadith should be accepted or rejected, especially if the hadith contradicts *maqāsid* and cannot be understood through other hadiths (*al-jam’u*) or reinterpretation. In his book *an-Nadzru al-Maqāsi*, Hatim al-Auni stated:

"Since what is narrated from the Prophet ﷺ must go through a process of critique and examination to determine its acceptance or rejection, and because the maqāsid of Shariah are certain (qat’iy) and indisputable, this will influence the decision regarding a

¹⁸ “الكتب - موقع فضيلة الشيخ الشريف حاتم بن عارف العوني” 8 Agustus 2024, <https://www.dr-alawni.com/books.php>.

hadith—whether it is accepted or rejected. News that is speculative (dhanny), which lacks signs that provide certainty, if it contradicts the certain (qat'iy) maqāsid of Shariah and cannot be interpreted or reconciled (al-jam'u), then the certain maqāsid qat'iy will undoubtedly take precedence over the speculative (dhanni) hadith.

This is the case if the hadith has a sahih or hasan sanad; what if the hadith is weak or very weak? Surely, the maqāsid approach will be able to highlight the weakness or invalidity of the report, depending on the strength of the maqāsid—whether it is certain (qat'iy) or speculative (dhanny)—and the strength of its rejection”.¹⁹

In his book, Hatim al-Auni also presents several opinions and applications from hadith scholars as a basis for legitimizing this *maqāsidi* approach. This indirectly shows that the approach is not entirely new, but has been exemplified by earlier hadith scholars, although it had not yet developed into an independent methodology. Imam Shu'bah bin al-Hajjaj, a prominent hadith scholar from the early generation who passed away in 160H, explained how he could tell if a narrator was lying. When asked, he said:

إذا روى عن النبي: لا تأكلوا القرعة حتى تذبحوها ، علمت أنه يكذب

"If someone narrates from the Prophet ﷺ that 'Do not eat cucumber before it is slaughtered,' I know that he is lying".²⁰

This illustrates a clear and rational approach. Anyone who understands the purpose of Shariah regarding food laws knows that slaughter is a specific requirement for animals, and it has no relevance to plants. It is impossible for Shariah to forbid eating fruit before it is slaughtered. While someone with a literal mindset might argue that slaughter is an act of worship and, if commanded by Shariah, must be accepted, Shu'bah bin al-Hajjaj used reason to understand the rationale behind the command for slaughter, which is the shedding of blood in a specific manner—something that clearly does not apply to plants. Therefore, he knew that Shariah could not command such a thing. The *maqāsidi* critique he performed is an example of a very original methodological critique within the hadith scholars, especially considering that Shu'bah bin al-Hajjaj was known as a hadith scholar, not a jurist (*faqih*).

This approach is also supported by other hadith scholars, including Ibn al-Jauzi (597 H). He established an important principle in the science of hadith. He said:

كل حديث رأيت مخالف المعقول، أو يناقض الأصول، فاعلم أنه موضوع

"Every hadith that contradicts reason or contradicts the fundamental principles (usul as-shariah), should be regarded as a fabricated hadith."²¹

What is meant by contradicting reason here refers to hadiths that bring harm (*jalbu al-mafasid*) and eliminate benefits (*dar'u mashalih*). This is something that is rejected by common sense and is considered a sign of fabrication by hadith scholars. Meanwhile, contradicting the principles (*ushul as-shariah*) refers to the core objectives of

¹⁹ Al-'Awni, "Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisiyah Wa Ta'wiliha."

²⁰ Rohmahurmuzi, *al-muhaddis al-fasil* (Kairo: Dar al-Dakhair, 2015).

²¹ Ibnu Jauzi, *al-Maudhuat Min Ahadis al-Marfuat* (Riyad: Adhwau as-Salaf Wa at-Tadhmiriyyah, 1997).

Shariah (*maqāsid al-shariah al-kubra*), such as the protection of basic human needs (*ad-dharuriyat*). If a hadith causes harm to these essential matters, it is also considered a sign of falsity by hadith scholars. This view is also supported by Ibn Qayyim al-Jawziyyah, (751 AH). He stated,

كل حديث يشتمل على فساد أو ظلم أو عبث أو مدح باطل أو ذم حق أو نحو ذلك : فرسول
الله منه بري

“Any hadith that contains corruption, injustice, frivolity, false praise, or unjust blame, or something of that nature, cannot possibly originate from the Messenger of Allah”.²²

Sharif Hatim al-Auni then classifies the effects of using *maqāsid* in determining the authentication of hadith. This classification is based on the assessment of hadith critics who predominantly use the sanad criticism approach. If a hadith is confronted with *maqāsid* and is considered contradictory, and it is later found that the hadith is accepted (*maqbul*) by the hadith critics, then the acceptance (*maqbul*) status is considered void, because *maqāsid* in this case is seen as having a higher authority. On the other hand, if a hadith is considered to be in contradiction with *maqāsid*, and it is later found that the hadith is also considered rejected (*mardud*) by the hadith critics, then in this case, *maqāsid* is seen as an initial diagnostic tool that indicates the presence of a defect (*illat*) in the hadith.

“Thus, we can see that the influence of the *maqāsid* approach in assessing the narration of a hadith has various possibilities. Sometimes, this can lead to a decision to invalidate the hadith, or at least indicate the presence of errors or deficiencies in the narration”.²³

Below, we will present this classification and provide examples of hadith cases that have been examined by Sharif Hatim al-Auni using the *maqāsid* methodology.

1. First Case: A Case Where the Evaluation Based on *Maqāsid* Leads to the Conclusion that the Hadith Is Invalid:

One example of a hadith considered invalid due to its contradiction with *maqāsid* is a hadith that praises celibacy. This is because the hadith contradicts the *maqāsid* of marriage, which includes the preservation of human life, cooperation among family members, the strengthening of kinship ties, and other related purposes. Therefore, the *maqāsid* of marriage serves as a parameter for hadith scholars when evaluating hadiths that praise celibacy (*uzubah*). An example of such a hadith is:

خيركم في المائتين الخفيف الحاد ، قيل : يا رسول الله، وما خفيف الحاذ؟ قال : الذي لا أهل له ولا
ولد

²² Ibnu Qayyim al-Jauziyyah, *al-Manar al-Munif* (Aleppo: Matba'ah Islamiyah, 1970).

²³ Al-'Awni, “Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisiyah Wa Ta'wiliha.”

"The best among you in two hundred are those who are light and sharp." Then the companions asked, "O Messenger of Allah, what do you mean by 'light and sharp'?" He replied, "It refers to the one who has no family and children."²⁴

Abu Hatim al-Razi (d. 277 AH) was asked about this hadith, and he said: "This hadith is invalid." Al-'Aqilī (d. 322 AH) also stated: "This hadith cannot be strengthened," meaning, according to him, the hadith is very weak and cannot be reinforced. Ibn al-Jawzī also agreed with this opinion, categorizing the hadith among the very weak hadiths. Al-Ṣaghānī (d. 650 AH) also listed this hadith among the fabricated (*mawḍū'āt*) hadiths.

It can be seen that Imam Abu Hatim al-Razi and those who agree with him decided that this hadith is invalid, even though there is nothing suspicious in its sanad regarding liars. However, they considered this hadith to be *munkar* because it was narrated by Ruwād bin al-Jarāḥ from Sufyān al-Thawrī, due to the presence of *wahm* and *tafarrud* in its transmission. This hadith is judged to be *mawḍū'* because it contradicts the objectives of Shariah (*maqāsid as-shariah*) in terms of marriage and procreation. Mullā 'Alī al-Qārī (d. 1014 AH) in his work *Akḥbār al-Mawḍū'āt* also mentions this hadith in the chapter discussing fabricated hadiths that praise celibacy. This indicates that this hadith is considered *mawḍū'*.

If the criticism method of Abu Hatim al-Razi and his followers were solely focused on the sanad, the final evaluation of the hadith's quality would at most be classified as weak or something higher, but it would not reach the level of *mawḍū'*. This is because, according to Abu Hatim al-Razi, Ruwād is a narrator who ranks at the lowest level of accepted narrators (*maqbul*), and Abu Hatim al-Razi even rejected placing him in the category of rejected narrators (*mardud*). According to other hadith scholars, Ruwād's position is debated, as he is considered to be on the borderline between the lowest accepted narrators (*maqbul*) and the category of lightly weak (*da'if khafif*) narrators.

Nevertheless, Ruwād is still considered an acceptable narrator by most hadith critics and does not reach the level of being abandoned (*at-tark*) by the majority of critics. Thus, it can be observed that without considering the aspect of the *matn* — in this case, the *maqāsidī* approach — and if the criticism is limited solely to the *sanad*, the maximum evaluation of this hadith would *dha'if*. However, the classification of this hadith as *mawḍū'* cannot be made purely based on the *sanad*, it must involve the consideration of *maqāsidī* factors, which elevates the judgment to the highest level of rejection, i.e., *mawḍū'*. Therefore, it is not surprising that Mullā 'Alī al-Qārī includes this hadith in the chapter discussing fabricated hadiths that praise celibacy. This example highlights the role of the *maqāsid* approach as an optional method alongside *sanad* criticism, which can lead to different conclusions.²⁵

2. Second Case: A Case Where the Elevation Based on Maqāsid Shows an Error in Narration

In this case, we will present two examples of hadiths where an error in narration was found after being examined through the lens of *maqāsid* science.

a. Hadith on the Prohibition of Leasing Land

The companion Rafi' bin Khadij narrated a hadith, in the form of *riwayah bil-ma'na*, regarding the prohibition of leasing land for agriculture (*muzara'ah*),

²⁴ al-Jauziyah, *al-Manar al-Munif*.

²⁵ Al-'Awni, "Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisiyah Wa Ta'wiliha."

نحننا رسول الله عن أمر - المزارعة - كان لنا نافعاً ، وطواعية الله ورسوله أنفع لنا

*"The Messenger of Allah forbade us from something that was actually beneficial for us, but obedience to Allah and His Messenger is more beneficial for us."*²⁶

This hadith is considered problematic because, when taken literally, it conveys the message that the Prophet ﷺ forbade his followers from doing something that is considered beneficial. The benefit was actually recognized by Rafi' bin Khadij, as implied by the phrase "*nafi'an lana*". However, he dismissed this by interpreting the prohibition as a matter of *ta'abbudi*, as reflected in the words "*wa thawaiyatullahi wa rasuluh anfa'u lana*".

Upon further examination, it turns out that this *bilma'na* hadith is inspired by another hadith narrated by Rafi' bin Khadij from his uncle. The hadith goes as follows:

قال ظهير : لقد نحننا رسول الله عن أمر كان بنا رافقاً، قلت: ما قال رسول الله؟ فهو حق ، قال : دعاني رسول الله فقال: "ما تصنعون بمحاقلكم؟" ، قلت : نؤاجرها على الربع، وعلى الأوسق من التمر والشعير قال : لا تفعلوا، ازرعوها ، أو أزرعوها ، أو أمسكوها» قال رافع : قلت : سمعنا وطاعة

*"Zuhair said: 'The Messenger of Allah forbade us from something that was actually beneficial to us.' I (Rafi') said: 'What did the Messenger of Allah say?' He replied: 'He called me and said: 'What are you doing with your fields?' I answered: 'We rent them out for a share (one-quarter) or for a certain measure of dates and barley.' He said: 'Do not do that, plant them yourselves, or let others plant them, or keep them for yourselves.' Rafi' said: 'We heard and obeyed.'"*²⁷

From the hadith, Rafi' bin Khadij understood that the Messenger of Allah ﷺ prohibited renting out farmland in general, which he then narrated in the form of *bilma'na*. This *bil-ma'na* hadith was accepted by other companions, including Abdullah bin Umar. Due to his great caution, Abdullah bin Umar adhered to this hadith and abandoned his own *ijtihad*, which allowed the renting of farmland. His *ijtihad* was based on the practice followed during the time of the *Khulafā' al-Rāshidīn*, where renting out farmland was a common practice. However, due to his extreme caution and fear of a potential abrogation (*naskh*) by the hadith narrated by Rafi'.

However, the companions of the Prophet ﷺ who had a deeper understanding of *fiqh* rejected the interpretation of Rafi' bin Khadij and Ibn Umar. For example, Zaid bin Thabit understood the prohibition of renting farmland in this hadith in a specific context, namely, because there had been a dispute caused by renting the land. Therefore, the Prophet prohibited those involved in the dispute from renting their farmland. Zaid bin Thabit said:

يعفر الله لرافع بن خديج، أنا والله أعلم بالحديث منه، إنما أتاه رجلان من الأنصار قد اقتتلا، فقال رسول الله: إن كان هذا شأنكم : فلا تكروا المزارع ، قال زيد بن ثابت : فسمع قوله : لا تُكروا المزارع

²⁶ Muslim Bin Hajjaj, *Sahih Muslim* (Dar Kutub Al-Ilmiyah, 1976).

²⁷ Muhammad Al-Bukhari, *Sahih al-bukhari* (Dar Ul-Hadith, 1978) Nomer hadis 23339.

"May Allah forgive Rafi' bin Khadij, by Allah, I know this hadith better than him. What happened was that two men from the Ansar came to him after having quarreled, and the Messenger of Allah ﷺ said, 'If this is the case with you, then do not rent out your farmlands.'²⁸

Meanwhile, Ibn Abbas believed that those who understood this hadith as an absolute prohibition were mistaken. He said:

إن رسول الله لم يُحرم المزارعة، ولكن أمر أن يَرْتَفُق بعضهم ببعض وفي لفظ : إن النبي لم ينه عنه ، ولكن قال : أن يمنح أحدكم أخاه خيراً له من أن يأخذ شيئاً معلوماً

"Indeed, the Messenger of Allah did not prohibit renting farmland, but he instructed that some of them should be considerate toward others." In another narration: "The Prophet did not forbid it, but he said: 'Giving something to your brother is better than taking something that is fixed.'" (Narrated by Bukhari, 2330).

Even Salim bin Abdullah bin Umar, the son of Abdullah bin Umar, rejected following his father in accepting the hadith of Rafi', because of the absolute nature of the hadith, which contradicted fiqh knowledge.

فقد حدث الزهري أن سالم بن عبد الله أخبره قال : أخبر رافع بن خديج عبد الله بن عمر، أن عميه، أخبره أن رسول الله: نهى عن كراء المزارع . قال الزهري : فقلت لسالم : فتكرهها أنت؟ قال: نعم، إن رافعا أكثر على نفسه

"Az-Zuhri narrated that Salim bin Abdullah told him that Rafi' bin Khadij had told Abdullah bin Umar that his uncle informed him that the Messenger of Allah forbade renting farmland. Az-Zuhri asked Salim: "Do you rent it?" He replied: "Yes, because Rafi' overburdened himself."²⁹

This case provides us with information that maqāsid can be used as an indicator to identify errors in narration, in this case, the error in the *bilma'na* narration of Rafi' bin Khadij, which was inspired by the narration of his uncle, Dhuhair bin Rafi'. This indicator is effective because there is no hadith of the Prophet that contradicts *maslahah* or the overarching maqāsid of Sharia.³⁰

b. The Hadith on the Prohibition of Cutting Sidr Trees

A hadith that is questioned due to its contradiction with maqāsid is a narration reported by Abu Dawud about the prohibition of cutting sidr trees.

من قطع سدرَةً : صَوَّبَ اللهُ رأسه في النار

"Whoever cuts down a sidr tree, Allah will strike his head into the fire."³¹

Although there is disagreement regarding its authenticity, the wording of this hadith remains problematic. This hadith generally conveys a strong threat against an action that lacks a clear rationale, especially with its emphasis on the sidr tree alone and not other trees. As a result, this hadith was considered problematic by Sufyan al-Tsauri (d. 161 AH), who, when asked about cutting a sidr tree, replied: "We have heard a hadith

²⁸ Ahmad, *Musnad Ahmad* (Beirut: Dar Kutub Al-Ilmiyah, 1999) Nomer hadis 21588.

²⁹ Al-Bukhari, *Sahih al-bukhari*, nomer hadis 4012.

³⁰ Al-'Awni, "Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisayah Wa Ta'wiliha."

³¹ Abi Dawud, *Sunan Abi Dawud* (Beirut: Dar Kutub Al-Ilmiyah, 1999). Nomer hadis 5239.

about this, but we do not know what it means! We do not see any problem with cutting it."³²

Imam al-Muzani said: "The proof of the permissibility of cutting the sidr tree is that a person has more right to his property. We do not see any prohibition against its leaves, and the leaves are part of the tree, just like branches. The Prophet ﷺ equated the prohibition of cutting branches with the prohibition of cutting the trunk, as in his saying about the tree in Makkah: 'Do not cut its tree.'"

And the permissibility of the Prophet ﷺ using the leaves of the sidr tree to wash the deceased is evidence that cutting it is allowed. If it were forbidden, it would not be used. Imam Malik argued that the prohibition applied specifically to the sidr tree in Madinah, limiting the hadith to a more suitable understanding in accordance with the texts of the Shari'ah and its maqāsid. He said, "The prohibition applies only to the sidr tree in Madinah so that it can serve as a shelter for people and not be left barren."³³

Additionally, from the perspective of maqāsid, cutting down a sidr tree or any other tree is allowed if necessary and beneficial. The prohibition of cutting trees only applies in the haram area or when the tree belongs to someone else without a clear purpose or benefit. Cutting trees can be considered makruh (discouraged, not forbidden) if done outside the haram area, not owned by someone else, and there is no urgent need. However, if the cutting of trees without urgent need becomes excessive and causes actual harm, it becomes haram.

After further examination, it turns out that this hadith was narrated in a summarized form (transmitted *bil-ma'na*) and underwent an abbreviation in its matan (ikhtishar), which resulted in a change in the meaning of the hadith. It is written in Sunan Abi Dawud that after this hadith was mentioned, Abu Dawud was asked about its meaning, and he responded:

سئل أبو داود عن معنى هذا الحديث، فقال : هذا الحديث مختصر، يعني من قطع سدره في فلاة يستظل بها ابن السبيل والبهاائم عبثا وظلما بغير حق يكون له فيها، صوب الله رأسه في النار.
"This hadith has been abbreviated. Its original meaning is that whoever cuts down a sidr tree in the desert, which is used as shelter by travelers and animals, in vain and unjustly, without a rightful reason, then Allah will cast his head into the fire."³⁴

Ismail bin Yahya, a student of asy-Syafi'i, agreed with Abu Dawud's opinion and said:

قال : وَجْهه : أن يكون سئل عن من هجم على قطع سدر لقوم أو ليتيم أو لمن حرم الله أن يقطع عليه ، فتحامل عليه فقطعه، فيستحق ما قاله، لهجومه على خلاف أمر الله. فتكون المسألة سبقت السامع ، فسمع الجواب، ولم يسمع المسألة، فأدى ما سمع دون ما لم يسمع . ونظيره ما روى

³² Imam Thahawi, *Sharh Mushkil al-Athar by Imam at-Tahawi (Tahqiq Arnaoot, 16 vol.)* (ar-Risalah al-Ilmiyah, 2017).

³³ Imam Khatabi, *Gharib al-Hadis* (Beirut: Dar Kutub Al-Ilmiyah, 1999).

³⁴ Dawud, *Sunan Abi Dawud*. Nomer hadis 5239.

أسامة بن زيد أن رسول الله قال : "إنما الربا في النسبئة" ، فسمع الجوا، ولم يسمع المسألة. وقد قال :
"لا تبيعوا الذهب إلا مثلاً بمثل يدا بيد."

He said: "The true meaning of this hadith is that when the Prophet was asked about someone who forcefully cuts down a sidr tree belonging to a tribe, or an orphan, or someone whose tree has been sanctified by Allah from being cut, and does so unjustly, then he deserves the threat mentioned because he has committed what Allah has forbidden. Thus, the issue arises from the listener of the hadith. He hears the answer without hearing the question, and therefore he reports what he heard without understanding the full context of the issue." This case is similar to the misunderstanding regarding the narration from Usama bin Zaid, where the Prophet said: "Riba only applies to credit transactions." He heard the answer but did not hear the question. The Prophet also said: "Do not sell gold except in equal amounts and in cash."

Syarif Hatim al-Auni argues that Abu Dawud's statement above stems from his awareness that the hadith contradicts maqāsid, which then serves as an early indication of an error in its narration. In terms of narration, Abu Dawud explicitly mentions that the problem with the hadith is caused by the abbreviation made by the narrators, which resulted from the narration being transmitted *bilma'na*. Meanwhile, according to Ismail bin Yahya's statement, the main issue with the hadith arises from the fact that the narrator only heard the answer from the Prophet without hearing the question or the context of the answer. This clearly shows that maqāsid can serve as an early indicator to detect errors in the narration of hadith.³⁵

The Contribution of Syarif Al-Auni's Findings

In the practice of applying legal evidence, there are two opposing extremes. The first group is one that is too rigid with the *nash* of hadith and their literal interpretations, while the second group completely disregards the *nash* of hadith, often abandoning or not using them. Both of these extremes are viewed negatively, and it is only experienced and moderate jurists who can serve as a middle ground between the two. This middle path takes a moderate approach by still using the texts of the hadith but with a different methodology, namely the maqāsid approach.³⁶

Therefore, Ibn al-Qayyim stated that the application of maqāsid is an area prone to errors and misunderstandings. Understanding hadith without considering maqāsid often leads to mistakes in interpreting the intent of the legislator (the maker of the law). For this reason, scholars often refer to maqāsid in understanding hadith, and they build their opinions and *ijtihād* based on this understanding. With this approach, a hadith can remain relevant in every circumstance, "appropriate for all times and places" (*ṣāliḥun li-kulli zamān wa makān*). The urgency of the maqāsid approach in understanding hadith can be

³⁵ Al-'Awni, "Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisiyah Wa Ta'wiliha."

³⁶ Ibnu Qayyim al-Jauziyah, *at-Thuruq al-Hukmiyah fi as-Siyasah as-Syar'iyah* (Beirut: Dar Ibn Hazm, 2021).

further explored in the research of Abdullah Muhammad Jarbko titled, “*The Impact of Maqāshid al-Shari'ah in Understanding Hadith.*”³⁷

Taking a different approach, Syarif Hatim al-Auni not only uses maqāshid as an approach to understanding hadith but also as a parameter to determine the authenticity of a hadith.³⁸ This is certainly a novel development, as traditionally, the use of maqāshid was limited to the scope of hadith jurisprudence, but now its application has been expanded to include criticism of the hadith's content (matan). In general, Syarif Hatim al-Auni's contributions can be summarized in the following points.

First, Syarif Hatim al-Auni successfully discovered explicit examples of using maqāshid as one of the parameters for determining the authenticity of hadith, much like what Abu Hatim al-Razi did when criticizing the hadith about the virtue of bachelorhood, or serving as an early indicator of errors in the narration of a hadith, as Zaid bin Thabit did when scrutinizing the hadith on the prohibition of leasing land and Abu Dawud when critiquing the hadith on the prohibition of cutting down the sidr tree. It must be acknowledged that uncovering such examples in the classical hadith criticism literature is not easy. The literature on hadith criticism, which has traditionally been considered to focus solely on the sanad including the identity, character, teachers, and students of narrators, actually contains data regarding the use of maqāshid as a parameter for the authenticity of hadith. With these examples, Syarif Hatim al-Auni proves that the use of maqāshid as a parameter for hadith authenticity is not something new, but rather something that has already been practiced by early hadith scholars.

Second, from the examples of using maqāshid as a parameter for the authenticity of hadith, Syarif Hatim al-Auni successfully formulated it as a theory that had not been touched upon by previous scholars. Previous hadith scholars stopped at using maqāshid as an approach to understanding hadith, not as a means to determine the authenticity of hadith. This maqāshid theory could potentially be an additional consideration in the discourse of matan studies when examining the text of hadith. As is well-known, when conducting hadith criticism, researchers typically stop at the six principles proposed by Salahuddin al-Idlibi, which are: *first*, it should not contradict common sense; *second*, it should not contradict the clear rulings of the Qur'an (the established legal provisions); *third*, it should not contradict mutawatir hadith; *fourth*, it should not contradict the practices that have become consensus among the past scholars (salaf); *fifth*, it should not contradict a definite proof; and *sixth*, it should not contradict a hadith ahad with a stronger authenticity.³⁹ With the research by Syarif Hatim al-Auni, one could potentially add an additional principle to these six, which would be that the hadith should not contradict maqāshid.

³⁷ Abdullah Muhammad Jarbko, “Dampak Maqāshid Syariah dalam Memahami Hadis,” 2019.

³⁸ Al-‘Awni, “Al-Nadhar al-Maqasidi Wa Dawabituhu Fi Itbat Ar-Riwayah al-Hadisayah Wa Ta’wiliha.”

³⁹ Ahmadi Ritonga, “Kontribusi Pemikiran ‘Ala’ Ad-Din Ibn Ahmad Al-Idlibi Dalam Metode Kritik Matan Hadis,” *At-Tahdis: Journal of Hadith Studies* 1, no. 1 (12 Mei 2017), <https://jurnal.uinsu.ac.id/index.php/attahdits/article/view/649>.

Conclusion

In addition to being used as an approach to understanding hadith, as mentioned by Syarif Hatim al-Auni, maqāsīd can also be used as a parameter to determine the authenticity of a hadith. When a hadith is examined in light of maqāsīd and is found to be contradictory, and it is known that the hadith is considered *maqbul* by hadith critics, then the *maqbul* status of that hadith is considered invalid. On the other hand, if a hadith is found to contradict maqāsīd and is also considered *mardud* by hadith critics, then in this case, maqāsīd serves as an initial diagnostic tool indicating a mistake in the narration of the hadith.

Syarif Hatim al-Auni has made a significant contribution in the use of maqāsīd. While maqāsīd was traditionally used only as an approach to understanding hadith, Syarif Hatim al-Auni expanded its scope to also determine the authenticity of hadith. He achieved this by drawing on the practices of earlier hadith scholars, which he then formulated into a new principle for critiquing the *matn* of hadith.

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Maqashid as a Parameter of the Authenticity of Hadith: a Study of Syarif Hatim Al-Auni's Thought

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