



The Critical Study of the Book of Ulum Al-Hadith (Muqaddimah) by Ibn Al-Salah

Dadah¹, Muh. Arbiyansyah Nur^{2*}, Muhammad Husaein³

^{1,3} UIN Sunan Gunung Djati Bandung

² Ibn Khaldun University of Bogor

Corresponding Author: Muh. Arbiyansyah Nur arbiyansyah@uika-bogor.ac.id

ARTICLE INFO

Keywords: Ibn al-Salah, Hadith studies, Methodology, Muqaddimah

Received : 3 October

Revised : 23 November

Accepted: 23 December

©2024 Dadah, Nur, Husaein: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The Muqaddimah by Ibn al-Salah serves as a foundational reference in the study of methodologies and principles within the science of hadith. This work addresses critical aspects related to the authenticity, validity, and methods of understanding hadith. Comprising 65 chapters, the Muqaddimah provides a comprehensive discussion of the disciplines of hadith science and has become an essential resource for scholars in the critique of hadith. This research was conducted to examine the characteristics of hadith classification found in the Muqaddimah of Ibn al-Salah. The research methodology employed in this study is qualitative descriptive, which elaborates on various topics to present a detailed and comprehensive understanding of the book's content. The author references several works that discuss the Muqaddimah and the methodology employed by Ibn al-Salah in his classification of hadith. This includes consulting the primary source, the latest edition of the Muqaddimah, to validate the opinions of scholars who have analyzed the book. The findings reveal that the Muqaddimah by Ibn al-Salah is distinctive in its presentation. Unlike many subsequent works, it is not structured into chapters or sections, nor does it classify the topics systematically. Such a format was unconventional in many writings produced after the era of Ibn al-Salah

INTRODUCTION

The book *Muqaddimah Ibn Salah* (الإصلاح ابن مقدمة) or its original title *Ma'rifah Anwa' 'Ulum al-Hadis* (الحدِيث علوم أنواع معرفة) is a major book in the field of *mustalah* hadith compiled by al-Imam al-Hafizh Taqiyuddin Abu 'Amru Utsman bin Abdur Rahman (577-643 H), who is known by the title Ibn Salah. This book is a reference in discussing the methodology and principles of hadith science, discussing various aspects related to authenticity, validity, and methods in understanding hadith. This book is a guide in classifying, assessing, and understanding hadith systematically. His great influence made Ibn Salah's method the standard in various institutions and hadith teaching curricula and became a reference in the hadith learning system in various Islamic educational institutions.

The methodology developed by Ibn Shalah was compiled in the 7th century Hijriah (13 AD), when the conditions of the Muslim community and the context of science were different from today. At that time, scholars had written a lot about hadith, but there was no single work that comprehensively discussed all branches of hadith science. *Ulūm al-Ḥadis* was born as an effort to unite the theory and methodology of hadith science that was fragmented from various previous sources. Ibn Shalah's methodology emphasizes the concept of *jarh wa ta'dil* (evaluation of narrators) and a detailed understanding of *sanad* (Suhartawan, 2024).

The deepening and understanding of the diversity of scientific perspectives built by Ibn Shalah combined the views of previous scholars and developed them into a comprehensive methodological system. Ibn Shalah applied a strict approach in assessing hadith, which later became the standard among scholars after him. This book provides a basis for how a hadith is considered authentic or not by considering the history of the narrator, the consistency of the *sanad*, and how other narrators consider the quality of a hadith.

Ibn Shalah's *Muqaddimah* is considered the foundation for the study of hadith among Sunnis, and many subsequent scholars compiled their works by referring to or explaining (giving explanations) to this book, such as Imam Nawawi, Ibn Hajar al-Asqalani, and al-Suyuti (Nuryusmansah, 2019).

The content of Ibn Shalah's *Muqaddimah* consists of 65 chapters which discuss matters relating to hadith. The first 33 chapters explain various terms in hadith terminology which explain the condition or authenticity of hadith. The following chapters discuss *isnad/sanad* (chain of hadith transmission). It also discusses the ethics of a hadith expert and etiquette in transcribing hadiths. The final chapter discusses various other matters relating to hadith narrators and naming conventions.

Initially, Ibn Shalah compiled his *Muqaddimah* as part of a lecture module on Hadith science for his students in Damascus until 1233 AD. This module then received a lot of attention from subsequent scholars. Where they have compiled books of descriptions and summaries, or rearranged them in the form of *nazam* (poems). This book is a role model (follow-up/reference) for books published after it in discussing the science of hadith. (Yasmin, 2019)

In the new printing of Ibn Shalah's book which has been revised by Dar al-Fikr Beirut, 1427 H-1426 H/2006 AD, contains one volume without sharia or tahqiq, 247 pages, consisting of 65 discussions according to the scientific discipline of Mustalah al-Hadith, and is also equipped with a publisher's muqaddimah, muqaddimah of the book and Ibn Shalah's biography as well as a list of discussion titles (Syahrazuri, 2023).

Sheikh Burhan al-Din in his book Kasyf al-Zunun said that Ibn Shalah's book is the best book that introduces the science of mustalah al-hadith. Even in line with the previous opinion, Sheikh Muhammad Ragib al-Tabbakh also said; Besides Ibn Shalah's Muqaddimah, it is the best book of mustalah al-hadith knowledge, this book has also been a reference for scholars of his time until now (Tabbakh, 1984)

LITERATURE REVIEW

History of the Development of Hadith Science

In studying a subject, it is necessary to first see and know the history of that science. By knowing the history and studying it, it will provide certain benefits that make knowledge of that science better. Understanding the history of hadith and its related sciences is by examining or knowing the periods that were passed by hadith and its science, knowing the process of its growth from time to time.

Studying the history of the development and growth of the hadith of the Prophet Muhammad SAW, both regarding the narrations and the writings of hadith is an urgent matter. This is not only to find out how the development of hadith and the sciences that accompany it, but also to be able to know the things that influence this development.

The development of hadith science before the time of Ibn Salah according to Nuruddin 'Itr in the book *Manhaj Naqd fi 'Ulum al-Hadith* is divided into 4 stages ('Itr, 2012).

The first stage, the birth of hadith science. This period began from the time of the Prophet Muhammad SAW until the time of the hadith bookkeeping. During this period, matters relating to hadith generally only revolved around the following three things: (1) Investigation of the narrations of the Prophet Muhammad SAW; (2) Being careful in accepting and conveying hadith; and (3) Testing each narration. The second stage is the refinement stage. At this stage, the theory of 'ulûm al-hadîth has been used in selecting narrations but has not been recorded independently. The science of hadith is still scattered and mixed with other sciences. This period is marked by the emergence of the work of Imam al-Syafi'i, which discusses the theory of 'ulûm al-hadîth. These works are: (1) *Al-Risâlah* by Imam Syafi'i (criteria for Sahih hadith, memorization of narrators, *riwâyat bi al-ma'na*, and *mudallis* narrators); and (2) *Al-Umm* by Imam Syafi'i (hasan hadith, *mursal* hadith, and others).

The third stage, the stage of separately compiling the science of hadith. The works that emerged during this period include: (1) *Târîkh al-Rijâl* by Yahya bin Ma'in; (2) *Thabaqât* by Muhammad bin Sa'd; (3) *Al-'Illah wa al-Ma'rifah al-Rijâl* by Ahmad bin Hanbal; (4) *Al-Nâsikh wa al-Mansûkh* by Ahmad bin Hanbal; and (5) *Al-'Illal al-Shagîr* by al-Tirmidziy.

The fourth stage, the stage of compiling the main books of 'ulûm al-hadîth and their distribution. The works that appeared in this period include: (1) Al-Muhaddis al-Fâshil Baina al-Râwiy wa al-Wâ'i by al-Qadli Abu Muhammad bin al-Hasan bin Abd al-Rahman bin Khalan bin al-Ramahurmuziy; (2) Al-Kifâyah Fi 'Ilmi al-Riwâyah and Al-Jami' Baina Akhlaq al-Râwiy wa Adab al-Sâmi' by Abu Bakar Ahmad bin Ali al-Khatib al-Baghdâdiy; (3) Al-'Ilm fi 'Ulûm al-Riwâyâh wa al-Simâ' by Qadhi 'Iyadh bin Musa alYashubi; (4) Ma'rifah 'Ulûm al-Hadîts by al-Hâkim al-Naysâbûriy; (5) Al-Mustakhrâj by Abu Nu'aim al-Isfahâniy; and (6) Ma la Yasâ' al-Muhadîts Jahluhu, by al-Miyanji. The development of the study of hadith science reached its peak during the time of Ibn Salah with the presence of a book written and given the name 'Ulûm al-Hadîts, which was later better known as Muqaddimah Ibn Salah. This book is a very maximum effort in completing the weaknesses here and there of previous works, such as the works of al-Khatib and other scholars. In this book, Ibn Salah mentions 65 branches of hadith science. After the emergence of Ibnu Shalah's Muqaddimah, the development of hadith science with the emergence of musthalâh hadith books was still ongoing, but most of these books could not match the quality of Ibnu Shalah's Muqaddimah. With a life span not far from that of Ibn Shalah, Imam Nawawi (631-676 H) also wrote a concise book of hadith science entitled Taqrîb al-Nawâwiy, which was later given syarh by Imam al-Syuyuthiy with the title Tadrîb al-Râwiy fi Syarh Taqrîb al-Nawâwiy.

Biography of Ibn Salah (577-643 H)

His full name is al-Imâm al-Hâfizh al-'Alamah Syaikh al-Islâm Taqiyy al-Dîn Abu 'Amru 'Uthmân ibn al-Muftiy Shalâh al-Dîn Abdurrahman bin 'Uthmân bin Mûsa al-Kurdiy al-Syahrazûriy al-Mawshûliy al-Syâfi'iy. Ibn Salah himself was originally his father's nickname, then attributed to Abu 'Amr so that until now he is better known as Ibn Salah. Born in Sharkhan, a village located near Syahrazur, in 577 H (Syauqi, 2020). Ibn Salah began his religious education under the tutelage of his own father while he was still living in the area of Irbil which was controlled by the Ayyubid Dynasty. Bani Syahrazur as the clan of Ibn Salah, was a group respected by society and their opinions were listened to by the state during the Zaidiyah and Ayyubid Dynasties. This group is an adherent of the Shafi'i school of thought. At that time, most of the people of Irbil adhered to Sunni Islam, a school of thought developed in the Al-Muzaffariyah hadith learning madrasah. At that time, religious study forums, or so-called madrasahs, which focused on the science of hadith were very few, although the works of Imam asy-Syafi'i which were full of hadith studies already existed. The science of hadith had not received much attention from local authorities. Ibn Salah began to be interested in the realm of hadith studies, especially since living in the Mosul area (Syauqi, 2020). Ibn Shalah showed more attention to the science of hadith, one of which was in the process of writing his greatest work, Muqaddimah ibn Shalah. There are no less than 65 chapters written in the book, ranging from the criteria and quality of hadith, the classification of types of hadith, to the narrator's problems regarding lineage, life span and place of residence. He became a teacher at various madrasahs,

recognized by many groups for his expertise in the science of hadith until the end of his life in 643 AH (Syauqi, 2020).

Ibn Shalah left behind various works which have been used as references in many scientific disciplines, including: (1) Ma'rifah Anwâ'u 'Ulûm al-Hadîs or better known as Muqaddimah Ibnu Shalah; (2) Thabaqâtu al-Syâfi'iyyah; (3) Fawâ'idu al-Rihlah, an interesting book containing various discussions in various sciences, he wrote in between his journey to Khurasan; (4) Syarhu al-Wasith fi Fiqhi al-Syâfi'iyyah; (5) Al-Fatâwâ, a book codified by his students, based on the fatwas issued by Ibn Salah, both in the fields of fiqh, tafsir and hadith; and (6) Shilah al-Nâsik fî Shifah al-Manâsik, a book explaining the methods for carrying out the Hajj pilgrimage (al-Asqalaniy, 1994).

METHODOLOGY

This study chose to implement a qualitative methodology, with a special focus on library research. The data collection and analysis process was carried out through intensive reading, critical review, and in-depth analysis of various available literature sources, including the Muqaddimah, the Qur'an, academic books, and previous research publications. This literature study allows for the identification and collection of significant data, including information from relevant previous studies as secondary sources.

The analysis methodology used is descriptive, where the study focuses on the description and in-depth exploration of the book of interpretation Tanwir al-Miqbas. This analysis aims to present a comprehensive picture of the author's biography, the characteristics and characteristics of the work, the interpretation methodology used, and discuss the shortcomings and advantages of the Muqaddimah. The process involves systematic data collection, analysis, and processing of information obtained from relevant literature.

The Muqaddimah Ibn Shalah book contains 65 discussions on the science of hadith, the following are the main points of explanation regarding the discussions contained in this book: (1) Ma'rifah al-Sahih; (2) Ma'rifah al-Hasan; (3) Ma'rifah al-Da'if; (4) Ma'rifah al-Musnad; (5) Ma'rifah al-Muttasil; (6) Ma'rifah al-Marfu'; (7) Ma'rifah al-Mauquf; (8) Ma'rifah al-Maqtu'; (9) Ma'rifah al-Mursal; (10) Ma'rifah al-Munqati'; (11) Ma'rifah al-Mu'dal; (12) Ma'rifah al-Tadlis wa Hukmu al-Mudallis; (13) Ma'rifah al-Syadz; (14) Ma'rifah al-Munkar; (15) Ma'rifah al-I'tibar wa al-Mutabi'at wa al-Syawahid; (16) Ma'rifah Ziyadah al-Siqat wa Hukmuha, and so on until the final discussion. (Salmi, 2016)

RESULT

If you look at the table of contents of Ibn Shalah's Muqaddimah, you will find differences between this book and other books. Where other books are generally arranged in chapters, chapters or discussions. Meanwhile, the discussion compiled in Ibn Salah's Muqaddimah uses the first numbers up to sixty-five.

The discussions in this book are classified into two core discussions, namely the first sub discussing the status of hadith which contains 24 discussions on this matter. Meanwhile, the second sub contains other

discussions regarding matters regarding sanad and related matters which contains 41 discussions.

At the beginning of the discussion, sometimes Ibnu Shalah first explains the opinion of the ulama regarding the discussion, then he will explain his own opinion marked with the word (قلت). For example: when he reveals the meaning of syadz.

In contrast to before, sometimes in the discussion in this book, Ibn Salah does not explain his opinion and only explains the opinions of scholars on the issue and is accompanied by examples, whether examples outside the existing hadith text or examples that he directly quotes from the text of the hadith of the Prophet. SAW. And sometimes in explaining a hadith, Ibn Shalah did not explain the text of the hadith in full. If there were differences among scholars regarding a problem, then Ibn Shalah explained the conclusion of the difference of opinion, then provided an answer to the difference. This was done Ibn Salah several times in the discussion in his book. As we can see when he discusses the hadith hasan and the nature of the acceptance or rejection of the narration. In a discussion that he considers to have very important aspects, then Ibn Salah will emphasize it again at the end of the discussion Such as, when he discussed al-maqlub, at the end of this discussion he said; *لذنبه* also when he discussed authentic hadith.

In Ibn Shalah's book we can find poetry, where he also includes the opinions of scholars in the form of poetry into the discussion. Like, when discussing the adab of a talib al-hadith.

Ibn Shalah in his book teaches many expressions, rules and understanding of a problem that is being discussed clearly, so that the discussion can be known well and used. This is because he interpreted the pattern of the book *Ma'rifah 'Ulum al-Hadith* by al-Hakim al-Naisaburi. Not only that, Ibn Shalah in his book explains many of the opinions of al-Hakim al-Naisaburi. This can be seen when we read the book *Muqaddimah Ibn Salah*.

At the end of every discussion in Ibn Salah's book, he always closes it with the words; *أعلم و الله*. This shows that he is a humble person, not always considering himself the most correct because Allah knows best what is most correct.

DISCUSSION

Ibnu Shalah's methodology emphasizes the concept of jarh wa ta'dil (evaluation of narrators) and a detailed understanding of sanad. The jarh wa ta'dil methodology according to Ibnu Shalah in the *Muqaddimah* is a system for assessing the reliability of hadith transmitters based on their character and memorization, which aims to determine whether a hadith is accepted or rejected. Jarh is negative criticism of the narrator, while ta'dil is praise or positive assessment. The following are the main components in the jarh wa ta'dil methodology according to Ibnu Shalah: (Fauzan, 2018)

Ranking of Narrators Based on Credibility

The level of narrators helps in classifying hadiths whether they can be accepted or should be rejected based on the quality of the narrators. Ibn Shalah grouped hadith narrators into several levels according to the quality of justice ('is) and the accuracy of their memorization. Among them: (1) A very strong narrator (tsiqqah thiqat): This narrator is very fair and has a very strong memory. The hadith from this narrator is very reliable; (2) Trustworthy narrator (tsiqqah): This narrator is fair and has good memorization, but there may be slight weaknesses in memory; (3) Weak narrator: Has quite significant shortcomings in justice or memorization, so that the hadith is considered weak; and (4) Rejected narrators (matruk): Have serious defects in terms of morals or memorization so that their narration is not accepted.

Conditions for Justice ('Adalah) of Narrators

In Ibn Shalah's methodology, a narrator must have justice or 'adalah, namely good moral character, not committing major sins, and being known to be honest and trustworthy. This requirement of justice is the basic foundation in determining whether a narrator's hadith can be accepted.

Requirement for Accuracy of Memorization (Dhabit)

In addition to being fair, a narrator must also dhabit, meaning having a strong memorization or accurate notes. Dhabit includes accuracy in conveying the hadith without damaging its content or meaning. The accuracy of this memorization is very important, especially for narrators who only rely on memorization without written notes.

Jarh Criteria (Negative Criticism)

Jarh is criticism that shows the weaknesses or defects of the narrator. Jarh criticism must be carried out by competent experts who understand the criteria of jarh wa ta' in depth. Ibn Shalah emphasized that jarh must be based on concrete evidence, such as: (1) Deficiencies in memorization or memory; (2) Moral problems or reprehensible behavior; and (3) The habit of narrating hadith that are unclear or contradictory to more reliable narrator.

Ta'dil Criteria (Positive Assessment)

Ta'dil is a positive evaluation of a narrator that shows that he has a good character and strong memorization. According to Ibn Shalah, a narrator who has received ta'dil from an expert, such as Imam Bukhari or Imam Muslim, is usually enough to accept the hadith. However, the higher the level of justice given, the higher the trust in the hadith narration. Difference in Level of Jarh wa Ta'dil

Ibn Shalah also acknowledged that differences among scholars in assessing narrators could occur. For example, a narrator may be assessed positively (ta'dil) by one scholar but receive jarh from another scholar. In such cases, Ibn Shalah suggested to consider the reasons for the jarh presented,

especially if the criticism comes from scholars who are better known and more competent in the science of hadith.

Use of the Term Jarh wa Ta'dil

Understanding the term helps in understanding the level of trust in the narrator and the hadith that is narrated. Ibn Salah also studied the term -certain terms used in jarh and ta'dil, such as: (1) Saduq (honest but lacking in memorization); (2) Laysa bi qadri al-tsiqah (not at the level of tsiqah but still acceptable); and (3) Matruh (abandoned) for very weak narrators.

Researchers are aware of the need to look for limitations in a book written by a scholar who is pious, wara', intelligent, and has expertise in various disciplines. The author has some difficulty in finding the limitations that he wrote. Moreover, if we look at the era in which this book was written by the author, then it is certain that this book has no limitations. Along with the many needs for the science of hadith, it seems that this book still needs to be perfected, as in the systematic arrangement of the discussion which does not follow the writing pattern of other books in the era after it until the present. The researcher tried to conclude why this priest did not follow the writing pattern as found in other books, namely per chapter, per article or per discussion, because the book This is the first book that discusses the system of hadith criticism in full. However, this problem has been resolved, with the publication of a revised edition by the Dar al-Fikri printing house in Beirut-Lebanon. The discussions in it have been classified.

CONCLUSION

Muqaddimah Ibn Shalah is the first book of Ulumul Hadith that is detailed, complete and accurate with its presentation of hadith criticism theories covering 65 existing hadith disciplines. Classified into two core discussions, namely one sub-discussing the status of hadith which contains 24 discussions on this matter. While the other sub-discussion discusses matters of sanad and those related to it which contains 41 sub-discussions. From the past until now, this book has been a reference for scholars in conducting research and development in hadith science. Among the specialties of the Muqaddimah Ibn Shalah book, is a book that is able to summarize as many as 65 hadith disciplines, as the main reference for scholars in conducting hadith criticism. The weakness of the Muqaddimah Ibn Shalah book lies only in the systematic presentation. Not arranged in the form of chapters and chapters and without classifying the discussions contained in it, this was probably done by Ibn Shalah because of the connection between one discussion and another, so that it would be easier for readers to understand the book with the pattern he presented in his book. Likewise, when giving examples from the Prophet's hadith in a

discussion, he often did not explain the complete text of the hadith, he did this because he wanted to adapt it to the discussion.

REFERENCES

- Al-Asqalâniy, I. H. (1994). *al-Nukat 'ala Kitâb Ibnu al-Shalâh*. Beirut: Dâr al-Kutub al-'Ilmiyyah.
- Al-Suyuthi. (1988). *Tadlrib al-Rawi*. Bairut: Dar al-Fikr
- Al-Syahrâzuri. (2006). *Muqaddimah Ibn al-Salah fi 'Ulum al-Hadis*. Beirut: Dar. al-Fikri. <https://archive.org/details/molsalPDF>
- Al-Tabbakh, M. R. (1984). *al-Taqyid wa al-Idah Syarh Muqaddimah Ibn al-Salah. Cet. II*. Beirut: Dar al-Hadis.
- Fauzan, A. (2018). Studi Komparatif Teori Ilmu Hadis Al-Hakim Al Naisaburiy dan Ibnu Shalah. *El-Afkar: Journal for Islamic Studies*. Vol.7 No. 1. <http://dx.doi.org/10.29300/jpkth.v7i1.1587>
- 'Itr, N. (2012). *Manhaj An-Naqd Fii 'Uluum al-Hadis*. Bandung: Remaja Rosdakarya
- Nuryusmansyah, R. (2023). *Biografi Ibnu Shalah*. Diakses 31 Oktober, dari <https://muslim.or.id/19490-biografi-ibnu-shalah.html>
- Salmi, W. (2016). Manhaj Ibn al-Shalah dalam Muqaddimah Ibn al-Shalah fi al-Hadis, *Tahdis: Jurnal Kajian Ilmu Al-Hadis*. Vol.7 No.1 <https://doi.org/10.24252/tahdis.v7i1.7190>
- Suhartawan, B. (2024). Memahami Konsep Metodologi Al-Jarh wa Ta'dil. *Dirayah: Jurnal Ilmu Hadis*. Vol.4 No. 02. <https://doi.org/10.62359/dirayah.v4i2.263>
- Syauqi, M. I. (2020). *Mengenal Ibn Shalah as-Syahrâzuri: Penyusun Metodologi Ilmu Musthalah al-Hadits*. Diakses 31 Oktober 2024, pada <https://bincangsyariah.com/kolom/mengenal-ibn-shalah-syahrâzuri-penyusun-metodologi-ilmu-musthalah-al-hadits/>
- Yasmin, A. (2019). *Muqaddimah Ibnu al-Shalah (مقدمة ابن الصلاح)*. Diakses 31 Oktober 2024, pada <http://abusyahmin.blogspot.com/2019/01/muqadimmah-ibnu-al-shalah.html#>

_____. (2012). *Perkembangan Literatur Hadis dari Abad I hingga Abad IV H.*
Diakses 31 Oktober 2024, dari <https://uinsgd.ac.id/perkembangan-literatur-hadis-dari-abad-i-hingga-abad-iv-h/>

_____. [https://ar.wikipedia.org/wiki/مقدمة ابن الصلاح](https://ar.wikipedia.org/wiki/مقدمة_ابن_الصلاح) Diakses pada Kamis 31 Oktober 2024 Pukul 00:23 WIB