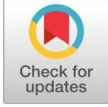
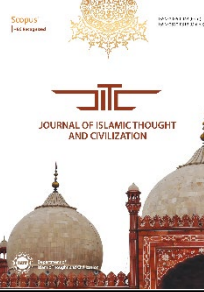


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**Author (s):** Ahmad Abdur Rahman Al-Imam


**Affiliation (s):** Hamad Bin Khalifa University, Qatar

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# The Influence of Modernity on *Matn* Criticism: A Comparative Study of Traditionist and Reformist Approaches in Ibn Hajar’s *Fath al-Bari* and Rashid Rida’s *Majallat al-Manar* on Hadīths of Natural Phenomena

Ahmad Abdur Rahman Al-Imam\*   
College of Islamic Studies,  
Hamad Bin Khalifa University,  
Qatar

## Abstract

This study examines the influence of modernity on *matn* (Hadīth text) criticism through a comparative analysis of traditionist and reformist approaches to selected Hadīths concerning natural phenomena. It focuses on the reformist engagement of Rashid Rida (d. 1935) in *Majallat al-Manar* (The Lighthouse Journal), and contrasts it with the traditionist methodology exemplified by Ibn Hajar al-‘Asqalani’s (d. 1449) *Fath al-Bari* (Victory of the Creator). The article analyzes how Rida revisits established principles of *matn* criticism when engaging with Hadīths that intersect with modern scientific sensibilities, while Ibn Hajar’s commentary illustrates the classical traditionist framework for evaluating *matn* coherence. The study selects two widely discussed reports—the Hadīth of the fly and its immersion in drink, and the Hadīth of the sun prostrating beneath God’s Throne—as case studies. These reports are chosen on the basis that their *isnad* (chain of transmission) is generally deemed sound within the traditionist framework, thereby allowing the analysis to concentrate primarily on *matn* evaluation rather than transmission criticism. Through close textual analysis, the article demonstrates that reformist *matn* criticism tends to prioritize rational coherence and empirical plausibility, whereas traditionist scholarship emphasizes reconciliation (*jam’*), contextualization, and interpretive restraint, often favoring face-value readings and limited *ta’wīl*. The article argues that modernity introduced an epistemological reconfiguration within Hadīth criticism, prompting divergent evaluative criteria rather than a rejection of the tradition itself. By foregrounding *matn*-centered analysis, this study contributes to contemporary scholarship by clarifying how shifting epistemic assumptions shape distinct paradigms of Hadīth interpretation.

**Keywords:** *Fath al-Bari*, Ibn Hajar, *Matn* criticism, modernity, reform, Rashid Rida, *al-Manar*, tradition

## Introduction

In the eighteenth century, debates over Hadīth in the Muslim world acquired a new dimension as a result of a profound transformation in human history, one that reshaped technological, social, and economic landscapes in unprecedented ways.<sup>1</sup> This transformation, commonly described as modernity and largely driven by Western civilization, posed significant challenges to religion and its place in human life. Philosophically, modernity is often defined as an anthropocentric worldview

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\*Correspondence concerning this manuscript should be addressed to Ahmad Abdur Rahman Al-Imam, Ph. D Candidate at College of Islamic Studies, Hamad Bin Khalifa University, Qatar at [aimam615@gmail.com](mailto:aimam615@gmail.com)

<sup>1</sup>Jonathan A. C. Brown, “Debates over Prophetic Traditions in the Modern Muslim World,” in *Hadith: Muhammad’s Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), 240.

grounded in humanism and secularism, which privileges human autonomy and seeks epistemic authority in science rather than religion.<sup>2</sup>

In contemporary Hadīth scholarship, scholars have drawn attention to the growing emphasis on science, rationality, and contextual interpretation as dominant epistemic models for understanding prophetic traditions, especially in light of the expanding influence of modern scientific epistemologies over broader regimes of knowledge. 'Ali characterizes modernity as an enduring epistemic crisis, describing it as an ongoing global socio-structural, economic, and political transformation in which tradition and religion are increasingly marginalized through the expansion of secular principles.<sup>3</sup> In a similar vein, Orofino argues that modernity has produced a fundamental transformation in patterns of thought, a shift that has had a profound impact on scholars of religious tradition, including interpreters of scripture, who are not immune to its intellectual pressures.<sup>4</sup>

Within this context of epistemic tension, a group of Muslim scholars commonly described as reformists sought to address perceived contradictions between Hadīth and modernity. Their efforts frequently involved revisiting traditionist approaches to the interpretation of Hadīth, particularly the methodologies of *matn* criticism, in cases where prophetic reports appeared to conflict with contemporary scientific understandings.

Although Muslim reformists such as Rashid Rida shared certain foundational principles of Hadīth evaluation with the traditionists, their approaches diverged in significant respects, particularly with regard to *matn* assessment and its theological implications. Rida's engagement with modernity was shaped primarily by a rationalist orientation informed by developments in modern science and technology. While he did not adopt a secular epistemological framework for interpreting Islamic scriptural texts, this rationalist commitment contributed to a reconfiguration of interpretive priorities, resulting in a paradigmatic shift in some instances from classical approaches within the Islamic tradition.

Accordingly, this study examines Rida's critique in *Majallat al-Manar* and his engagement with *matn* that appears incompatible with natural phenomena, while the classical methodology of *matn* criticism is explored through Ibn Hajar al-'Asqalani's *Fath al-Bari*. Rida is selected for this study for several reasons, most notably his established influence as a reformist thinker and his extensive grounding in Islamic scholarship, including the science of Hadīth and the traditionist methodologies of Hadīth evaluation.<sup>5</sup> In addition, the prominent position of *Majallat al-Manar* in the modern Muslim world is significant, as the journal functions as a central platform for critical engagement with prophetic traditions.<sup>6</sup>

As for the rationale behind the selection of Ibn Hajar's *Fath al-Bari*, the work exemplifies the traditionist approach through its meticulously detailed style of writing (*tūl al-naḥas*), which addresses both the methodological principles employed by Hadīth scholars in *matn* criticism and the interpretive treatment of Hadīths related to natural phenomena. Although, from a specialization perspective, works within the genre of *mushkil al-hadīth* (problematic Hadīth) could have been

<sup>2</sup>Ismail Albayrak, "Modernity, Its Impact on the Muslim World and the General Characteristics of Nineteenth–Twentieth-Century Revivalist–Reformists' Re-Reading of the Qur'an," *Religions* 13, no. 5 (May 2022): 2–3, <https://doi.org/10.3390/reli13050424>.

<sup>3</sup>Jan A. Ali, "Modernity, its Crisis and Islamic Revivalism," *Religions* 14, no. 1 (2022): 15, <https://doi.org/10.3390/reli14010015>.

<sup>4</sup>Elisa Orofino, "Extremism (s) and their Fight against Modernity: The Case of Islamists and Eco-radicals," *Religions* 13, no. 8 (2022): 683, <https://doi.org/10.3390/reli13080683>.

<sup>5</sup>Albert Hourani, "Rashid Rida," in *Arabic Thought in the Liberal Age, 1798–1939* (Cambridge: Cambridge University Press, 1983), 222–244.

<sup>6</sup>Hourani, "Rashid Rida," 228.

selected for this study—such as *Sharh Mushkil al-AHadīth* (Commentary on Problematic Hadīths) by al-Tahawi (d. 933), *Mushkil al-AHadīth wa-Bayanuhu* (Problematic Hadīths and Their Elucidation) by Ibn Furak (d. 1015), or *Ta'wil Mushkil al-AHadīth* (Interpretation of Problematic Hadīths) by Ibn Qutayba (d. 889)—these works are either not primarily concerned with reconciling problematic *matn* or do not provide the same level of analytical detail when addressing apparent scientific tensions within prophetic reports. Nevertheless, they remain significant reference points for the present research. In addition, Rashid Rida explicitly refers to Ibn Hajar in *Majallat al-Manar*, where he critiques the traditionist approach, particularly in relation to the case-study Hadīths examined here.<sup>7</sup>

Meanwhile, it should be noted that a substantial body of previous scholarship has examined Rida's thought from multiple perspectives. These works may be consulted for extended discussions of doctrinal issues, the principles of Hadīth criticism as traditionally articulated within the discipline of *al-jarḥ wa-l-ta'dīl* (impugning and accrediting transmitters), and scientific arguments related to the natural phenomena addressed in the selected Hadīths.<sup>8</sup>

Much of the existing literature, however, approaches Hadīth criticism either through a primary focus on isnad analysis or by examining reformist interpretations in isolation from direct comparative engagement with traditionist methodologies. While these studies often acknowledge the interaction between modernity and tradition in general terms, comparatively little attention has been given to how modernity reshapes *matn* criticism through a focused thematic domain such as Hadīths concerning natural phenomena. Some contemporary studies partially address this gap. Abdul Matin et al., for example, examine Rida's epistemic rationalism in redefining *akhbār al-āḥād* (solitary reports), suggesting that his intellectual position resists classification as either fully rationalist or fully revivalist.<sup>9</sup> Similarly, Wasman et al. emphasize contextual interpretation as a central methodological approach to understanding Hadīth.<sup>10</sup> Other studies explore Rida's rational demythologization through his Qur'ānic exegesis in *Tafsīr al-Manar* (The Exegesis of al-Manar), while Hamim and Abdillah highlight broader themes of revival and reform in relation to his interpretive project.<sup>11</sup>

<sup>7</sup>Muhammad Rashid Rida, "Fatawa al-Manar" [Legal Opinions of *al-Manar*], *Majallat al-Manar* 29, no. 9 (1927): 37; Muhammad Rashid Rida, "Ahadith al-Dajjal wa-Intiqad Ba'd al-Najdiyyin" [Hadiths of the Antichrist and a Critique of Some Najdis], *Majallat al-Manar* 28, no. 2 (1927): 474.

<sup>8</sup>For comprehensive studies, see Muhammad ibn Ramadan Ramadani, *Ara' Muhammad Rashid Rida fi Qadaya al-Sunna al-Nabawiyya min Khilaf Majallat al-Manar: Dirasa Tahliliyya Naqdiyya* [Muhammad Rashid Rida's Views on Issues of the Prophetic *Sunnah* through *Majallat al-Manar*: An Analytical and Critical Study] (Cairo: Majallat al-Bayan, 2012); For applied discussions of hadīth criticism in contemporary scholarship, see Khoirul Anam Hartati, Indal Abror, and Ahmad 'Ubaydi Hasbillah, "Beyond *al-Jarḥ wa-l-Ta'dīl*: A Critical Study of the Narrators Accused of Lying in *Sunan Ibn Majah*," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 26, no. 1 (2025): 241–278, <https://doi.org/10.14421/qh.v26i1.5736>.

<sup>9</sup>Abdul Matin bin Salman, Yusuf Baihaqi, and Kusnadi, "Redefining *Khobar al-Ahad* Based on Rashid Rida's Rational Approach in *al-Manar*," *Journal of Qur'anic and Hadith Studies* 23, no. 2 (2022): 219–236, <https://doi.org/10.14421/qh.v23i2.2812>

<sup>10</sup>Wasman, Mesraini, and Suwendi, "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadīth," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 1, 17, <https://doi.org/10.14421/ajis.2023.611.1-17>.

<sup>11</sup>Stephen R. Burge, "The Demystification of Magic in the *Tafsīr al-Manar*: An Analysis of the Exegetical and Homiletic Devices Used in the Discussion 'Mabhath al-Sihr wa-Harut wa-Marut,'" *Religions* 12, no. 9 (2021): 1–17, <https://doi.org/10.3390/rel12090734>; Khairul Hamim and M.

Beyond qualitative analysis, the study by Ryad and Mohamed employs computational methods to trace, quantify, and analyze discursive trends within *Majallat al-Manar*. This approach is particularly useful for identifying recurring reformist concerns and repeated discussions of the case study Hadīths across different issues of the journal, thereby offering an additional layer of analytical insight relevant to the present study.<sup>12</sup>

Against this background, the present research focuses specifically on the influence of modernity on *matn* criticism by examining how encounters with modern epistemic frameworks contributed to shifts in evaluative priorities within reformist thought. It does not seek to assess the scientific validity of claims concerning natural phenomena themselves, but rather to analyze how such claims informed methodological reconfigurations in Hadīth criticism.

## 2. Methodology

This study employs a qualitative research design in the form of comparative textual analysis. The primary data consist of two Hadīths selected as case studies, both of which relate to natural phenomena and are examined in order to illustrate the interaction between scientific discourse and the epistemic framework of Hadīth criticism. The analysis focuses on the methodological approaches of two representative figures by engaging directly with the texts in which they addressed these Hadīths extensively and critically: Ibn Hajar’s *Fath al-Bari*, representing the traditionist approach, and Rashid Rida’s *Majallat al-Manar*, representing the reformist approach.

Secondary data are drawn from contemporary scholarly works that examine modernity and modern approaches to Hadīth criticism, particularly in light of developments in science and the influence of secular rationalism on conceptions of tradition and religion.

## 3. Hadīths of Natural Phenomena

### 3.1. The “Hadīth of the Fly and Its Immersion in Drink” between Ibn Hajar, a Traditionist, and Rashid Rida, a Muslim Reformist

Ibn Hajar al-‘Asqalani was a fifteenth-century Egyptian scholar renowned for his expertise and influential contributions to the field of Hadīth studies. His scholarly legacy includes the systematization of Hadīth sciences and his monumental commentary, *Fath al-Bari*, widely regarded as one of the most authoritative commentaries on *Sahih al-Bukhari*, the most highly esteemed Hadīth collection. Rashid Rida, a Syrian-born scholar active during the late nineteenth and early twentieth centuries, emerged as a leading reformist figure amid the challenges of modernity and the spread of colonialism in Muslim societies. He later settled in Egypt, where he edited and published his influential reformist journal *al-Manar*.<sup>13</sup>

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Masykur Abdillah, “Renaissance of Islam: A Content Analysis of Muhammad Rashid Rida’s Exegesis,” *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 1, <https://doi.org/10.32350/jitc.132.07>.

<sup>12</sup>Umar Ryad, and Emad Mohamed, “A Topic Modelling of Muslim Religious Reform in the Colonial Age: A Computational and Digital Study of *al-Manar* (1898–1935),” *Journal of Cultural Analytics* 9, no. 3 (2024): 1, <https://doi.org/10.22148/001c.116225>.

<sup>13</sup>R. Kevin Jaques, *Ibn Hajar* (Oxford: Oxford University Press / I.B. Tauris, 2009); A. N. Busool, “Rashid Rida’s Struggle to Establish a Modern Islamic State,” *American Journal of Islam and Society* 1, no. 1 (1984): 83, <https://doi.org/10.35632/ajis.v1i1.2822>.

The Hadīth under consideration is narrated by Abu Hurayrah, who reports that the Prophet said: “If a housefly falls into the drink of any one of you, he should immerse it and then remove it, for one of its wings carries disease and the other carries its cure.”<sup>14</sup>

The wording cited above is that of al-Bukhari (d. 870) in his *Sahih*, and the report appears in several other Hadīth compilations with comparable wording and multiple lines of transmission. In addition to Abu Hurayrah (d. 676), al-Bazzar (d. 905) narrates the Hadīth from Anas ibn Malik (d. 711) in his *Musnad*, while al-Nasa’i (d. 915) reports it from Abu Sa’id al-Khudri (d. 693) in *al-Sunan al-Kubra*.<sup>15</sup> Despite the existence of these alternative transmissions, Rida focuses primarily on Abu Hurayrah as the sole Companion narrator of the Hadīth, a methodological choice that will be revisited in the discussion of his approach in Section 4.

Within traditionist scholarship, the “Hadīth of the fly” has long been classified as problematic, particularly within the genre of *mushkil al-aHadīth* (problematic Hadīth), a categorization traceable to at least the fourth century AH. Among the most notable scholars to address the report is al-Tahawi (d. 933) in *Sharh Mushkil al-AHadīth* (Commentary on Problematic Hadīths). It should be emphasized, however, that the traditionists’ recognition of the Hadīth as problematic does not indicate a reluctance to accept its apparent meaning. Rather, it reflects an acknowledgment of the objections raised against it, while maintaining confidence in its validity. In *Sharh Mushkil al-Ahadith*, al-Tahawi addresses the report within an apologetic framework, affirming its face-value interpretation and responding to criticisms directed against it.<sup>16</sup>

As outlined by al-Tahawi, one of the principal objections raised by critics—and later reiterated by reformist scholars—concerns the Hadīth’s apparent inconsistency with modern standards of hygiene, particularly regarding the consumption of contaminated food or drink. Critics also point to what they perceive as a scientific inconsistency in the Hadīth’s literal meaning, arguing that there is no empirical evidence to suggest that a fly’s wing contains an antidote to the pathogens it carries. A further objection relates to the attribution of intentional action to the fly, insofar as the Hadīth appears to imply that the insect knowingly immerses one wing rather than the other, raising questions about how such differentiation would be possible.<sup>17</sup> Ibn al-Jawzi (d. 1201), in *Kashf al-Mushkil min Hadith al-Sahihayn* (Uncovering the Problematic Aspects of the Two Sound Collections), reiterates the first of these concerns, noting the difficulty some critics perceive in the notion that both disease and cure could coexist within a single entity, as suggested by the Hadīth.<sup>18</sup>

In Ibn Hajar’s commentary, he reaffirms the traditionist position by endorsing a face-value interpretation of the Hadīth and rejecting the critics’ interpretive claim that the relevant phrase should

<sup>14</sup>Muhammad ibn Isma’il al-Bukhari, *Sahīh al-Bukhari* [The Authentic Collection of al-Bukhari], ed. Mustafa Dib al-Bugha, 5th ed. (Damascus: Dar Ibn Kathir and Dar al-Yamama, 1993), Hadīth no. 3320.

<sup>15</sup>Ahmad al-Nasa’i, *al-Sunan al-Kubra* [The Major Sunan], ed. and hadith verified by Hasan ‘Abd al-Mun’im Shalabi (Beirut: Mu’assasat al-Risala, 2001), Hadīth no. 4574; Ahmad al-Bazzar, *Musnad al-Bazzar*, published as *al-Bahr al-Zakhkhar* [The Overflowing Sea], ed. Mahfuz al-Rahman (vols. 1–9), ‘Adil ibn Sa’d (vols. 10–17), and Sabri ‘Abd al-Khaliq (vol. 18) (Medina: Maktabat al-‘Ulum wa-l-Hikam, 1988–2009), Hadīth no. 7323.

<sup>16</sup>Al-Tahawi, Ahmad, *Sharh Mushkil al-Athar* (Commentary on Problematic Reports), ed. Shu‘ayb al-‘Arna’ut (Beirut: Mu’assasat al-Risala, 1994), Hadīth no. 3295.

<sup>17</sup>Al-Tahawi, *Sharh Mushkil al-Athar*, Hadīth no. 3295.

<sup>18</sup>Abd al-Rahman Ibn al-Jawzi, *Kashf al-Mushkil min Hadith al-Sahihayn* [Uncovering the Problematic Aspects of the Two Sound Collections], ed. ‘Ali Husayn al-Bawwab (Riyadh: Dar al-Watan, n.d.), Hadīth no. 2074.

be understood metaphorically.<sup>19</sup> The critics' explanation—that “disease” in the Hadīth refers to a psychological aversion toward consuming the food, leading to waste and loss, while “cure” signifies the suppression of one's ego and the cultivation of humility—does not find acceptance in Ibn Hajar's analysis. Instead, he adopts the interpretation advanced by al-Khattabi (d. 998), which emphasizes adherence to divine law, confidence in prophetic revelation over empirical doubt, and submission to divine knowledge (*tafwīd*) rather than speculative reinterpretation.<sup>20</sup>

The core argument advanced by the traditionists is that God, as the All-Knowing who acts according to His will, may endow creatures with hidden properties that transcend ordinary human comprehension. This position reflects a classical theological commitment to affirming the truth of revelation even in matters that appear scientifically or rationally perplexing.<sup>21</sup>

In contrast to Ibn Hajar and the broader traditionist framework, Rida adopts a speculative re-interpretive stance toward the Hadīth by grounding his evaluation primarily in scientific discovery and empirical evidence. He emphasizes the authority of physicians and scientists in interpreting revelation when it intersects with scientific observation, rather than deferring to the interpretive judgments of traditional scholars.<sup>22</sup> According to Rida, there exists a consensus among physicians regarding the harmful nature of flies, and on this basis, he maintains that immersing a fly in food or drink is inadvisable. This position leads him to set aside the theological dimension of traditionist interpretation and to direct his critique toward both the *matn* and the *isnad*, despite the latter being widely regarded as sound within the traditionist framework.<sup>23</sup>

It should be noted, however, that face-value interpretation and theological commitment were not the sole interpretive tools employed by the traditionists. Rather, these were often accompanied by rational and, where applicable, scientific considerations. This indicates that *tafwīd* was not universally invoked by Ibn Hajar and other traditionists in all matters involving elements of the unseen.

In this regard, issues involving empirical and non-empirical dimensions may be analytically classified into three categories.

*First*, purely unseen matters are those entirely beyond human perception and therefore not subject to empirical investigation; traditionists do not seek scientific justification in such cases, as they lie outside the scope of human experience. Examples include detailed accounts of the afterlife and discussions concerning the essence of God.

*Second*, purely sensory matters pertain to the physical world and are fully accessible to human perception, whether directly or through technological instruments. In such cases, traditionists accept empirical evidence in a manner comparable to scholars in other disciplines; astronomical observations, such as the movement of celestial bodies, serve as illustrative examples.

*Third*, partially sensory and partially unseen matters contain elements of both perceptibility and metaphysical obscurity. The Hadīth of the “immersion of a fly in drink” and the Hadīth of the “sun prostrating beneath God's Throne” fall within this category. In such cases, traditionists—including

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<sup>19</sup>Ahmad Ibn Hajar al-‘Asqalani, *Fath al-Bari bi-Sharh al-Bukhari* [Victory of the Creator: A Commentary on al-Bukhari], ed. Muhammad Fu'ad 'Abd al-Baqi and Muhibb al-Din al-Khatib, vol. 10 (Cairo: al-Maktaba al-Salafiyya, 1960), 251–252.

<sup>20</sup>Ibn Hajar, *Fath al-Bari*, 10:251–52.

<sup>21</sup>Ibn Hajar, *Fath al-Bari*, 10:251–52.

<sup>22</sup>Rida, “Fatawa al-Manar,” 48.

<sup>23</sup>Rida, “Fatawa al-Manar,” 48.

Ibn Hajar—offer rational or scientific explanations for the sensory aspects while submitting the unseen dimensions to divine knowledge (*tafwīd*), rather than resorting to speculative reinterpretation.

With respect to the Hadīth of the fly, the unseen element consists in the attribution of intentional action to the insect, whereas the perceptible elements include doubts concerning whether a fly's wing contains an antidote to the pathogens it carries and the implication that both harm and remedy may coexist within a single entity.

In addressing these dimensions, traditionists articulated theologically grounded responses to the unseen aspects of the Hadīth while appealing to empirical or rational explanations for the perceptible elements. In illustrating this approach, Ibn Hajar cites al-Khattabi's explanation regarding the unseen dimension, stating that God—who inspired animals to coexist within their respective domains, taught the bee to construct its intricate hive, and guided the ant to store its provisions—is likewise capable of inspiring the fly to extend one wing while retracting the other.<sup>24</sup> He also transmits Ibn al-Jawzi's explanation concerning the perceptible dimension, according to which skilled physicians observed that flies possess toxic properties, as evidenced by the swelling and irritation caused by their contact, functioning as a form of natural defense.<sup>25</sup>

By contrast, Rida favors reinterpretation and calls for a comprehensive reevaluation of the *man*, rejecting reliance on theologically driven arguments and surface-level readings advanced by the traditionists in certain aspects of the Hadīth. He further extends his critique to the *isnad*, in opposition to the traditionist consensus regarding its authenticity. This revisionist orientation is rooted in his strong commitment to modern scientific knowledge, particularly the medical advances he witnessed firsthand, which constituted a central dimension of the modern epistemic environment in which he operated.

### 3.2. The “Hadīth of the Sun Prostrating under Allah’s Throne” between Ibn Hajar, a Traditionist, and Rashid Rida, a Muslim Reformist

The Hadīth under discussion is narrated by Abu Dharr, who reports: “Once I was with the Prophet in the mosque at the time of sunset. The Prophet said, ‘O Abu Dharr! Do you know where the sun sets?’ I replied, ‘Allah and His Messenger know best.’ He said, ‘It goes and prostrates beneath Allah’s Throne.’” The Prophet then cited the Qur’ānic verse: “And the sun runs on its fixed course for a term decreed. That is the determination of the All-Mighty, the All-Knowing.”<sup>26</sup>

Like the Hadīth of the fly, the Hadīth of the sun prostrating beneath Allah’s Throne—narrated by al-Bukhari and Muslim (d. 875)—was classified by early traditionists as problematic, though primarily for the purpose of refuting objections raised against its apparent meaning. In al-Tahawi’s treatment of the report, the central issue concerned its perceived contradiction with the Qur’ānic account of Dhu al-Qarnayn, which describes the sun as setting in a muddy spring on earth, whereas the Hadīth of Abu Dharr refers to the sun’s setting in the sky. Al-Tahawi addressed this tension by arguing that mud can exist in the sky just as it does on earth, supporting his claim by citing the Qur’ānic passage concerning the guests of Ibrahim (Abraham), in which stones of clay are described as descending from the heavens: “They said, ‘We have been sent to a criminal people, to send down upon them stones of clay.’”<sup>27</sup>

This particular issue, however, was not the primary concern in Rida’s engagement with the Hadīth. Rather, his focus lay on what he regarded as a scientific inconsistency implied by the report—

<sup>24</sup>Ibn Hajar, *Fath al-Bari*, vol. 10, 252.

<sup>25</sup>Ibn Hajar, *Fath al-Bari*, vol. 10, 252.

<sup>26</sup>Al-Bukhari, *Sahih al-Bukhari*, Hadīth no. 4802.

<sup>27</sup>Qur’ān, al-Dhariyat 51:32–33; al-Kahf 18:86; al-Tahawi, *Sharh Mushkil al-Athār*, Hadīth no. 283.

namely, the suggestion that the sun disappears entirely from the earth during the night, ceasing its illumination until it reemerges after receiving divine permission beneath Allah's Throne.<sup>28</sup> Rida argued that this depiction contradicts an established scientific fact: the sun does not disappear from the earth but instead sets in certain regions while rising in others.<sup>29</sup> He maintained that this phenomenon was widely recognized in the modern world and emphasized that nighttime in one location necessarily coincides with daylight elsewhere.<sup>30</sup> On this basis, he contended that it is untenable to claim that the sun departs from the earth at any given moment in order to prostrate beneath Allah's Throne.

Rida further maintained that this scientific understanding represents a modern discovery that lies beyond the epistemic horizon of earlier traditionists, who lacked the tools and knowledge necessary to recognize such realities. He suggested that this limitation contributed to their inability to critically reassess certain Hadīth texts.<sup>31</sup> To address what he perceived as a scientific contradiction, Rida proposed two possible avenues of critique: either the *isnad* is inauthentic—despite its acceptance by the traditionists—since reports that contradict definitive knowledge may be deemed fabricated (*mawḍūʿ*) even by traditionist standards; or the report may not have been transmitted directly from the Prophet, given that some Companions occasionally relayed accounts originating from figures outside the Prophetic circle, such as Kaʿb al-Ahbar (d. 652/656).<sup>32</sup>

By contrast, Ibn Hajar's commentary on the Hadīth does not engage apologetically with claims of inconsistency or controversy. He accepts the report according to its apparent meaning.<sup>33</sup> Al-Khattabi, in his commentary on *Sahih al-Bukhari*, likewise approaches the Hadīth through the theological principle of *tafwīd*, arguing that the sun may possess a resting place beneath the Throne in a manner that lies beyond human perception and observation. He further asserts that human knowledge does not encompass the unseen and that such matters should neither be denied nor subjected to speculative definition.<sup>34</sup> From this perspective, the account conveyed in the Hadīth belongs entirely to the realm of the unseen and is therefore not amenable to scientific evaluation, nor does it entail a scientific anomaly requiring *matn* criticism.

Nevertheless, the Hadīth contains both unseen and perceptible elements, though the former predominates. The Throne of Allah belongs to the unseen, whereas the sun and its motion pertain to the perceptible realm. In this report, however, the perceptible cannot easily be disentangled from the unseen, since the sun's movement is explicitly linked to a metaphysical reality beyond human access. Despite this complexity, Rida remains committed to integrating modern scientific discoveries into his interpretive framework, leading him to question the authenticity of the Hadīth—an approach that stands in contrast to the traditionist position, which affirms its authenticity. Ultimately, Rida rejects the Hadīth.<sup>35</sup>

<sup>28</sup>Rida, "Fatawa al-Manar," 40.

<sup>29</sup>Rida, "Fatawa al-Manar," 40.

<sup>30</sup>Rida, "Fatawa al-Manar," 40.

<sup>31</sup>Muhammad Rashid Rida, "Butlan al-Difaʿ ʿan Jarh Kaʿb al-Ahbar wa-Wahb ibn Munabbih: al-Intiqad al-Rabiʿ—al-Ihtijaj bima La Yuhtajju Bihi" [The Invalidity of Defending the Discrediting of Kaʿb al-Ahbar and Wahb ibn Munabbih: The Fourth Critique—Appealing to That Which is Not Admissible as Proof], *Majallat al-Manar* 27, no. 4 (1926): 615.

<sup>32</sup>Rida, "Butlan al-Difaʿ," 615.

<sup>33</sup>Ibn Hajar, *Fath al-Bari*, vol. 8, 542.

<sup>34</sup>Al-Khattabi, *ʿAlam al-Hadīth*, vol. 3, 1893.

<sup>35</sup>Muhammad Rashid Rida, "Al-Manar wa-Majallat Mashyakhat al-Azhar: al-Maqal al-Tasiʿ: Istishkal al-ʿUlamaʿ li-Hadith al-Shams wa-Ajwibatuhum ʿAnhu" [Al-Manar and the Journal of the Department of Islamic Thought and Civilization

#### 4. Comparative Analysis of the Methodologies of *Matn* Criticism between Ibn Hajar al-‘Asqalani and Rashid Rida

In his commentaries on the two case-study Hadīths in *Majallat al-Manar*, Rida engages critically with several aspects of traditionist methodologies of *matn* scrutiny, while continuing to operate—at least in principle—within their broader epistemic framework. To a considerable extent, he adheres to the established principles of Hadīth evaluation articulated within the discipline commonly known as the “science of Hadīth criticism” (*al-jarḥ wa-l-ta’dīl*).

At the same time, Rida extends beyond certain methodological limits upheld by the traditionists and, in some instances, explicitly critiques or rejects specific principles. Among these is the traditionist rule that *mursal* (disconnected reports) attributed to the Companions are legally probative, a position for which Ibn Hajar reports a scholarly consensus among Hadīth authorities.<sup>36</sup> Rida also expresses strong opposition to the principle that a *mawqūf* (Companion-attributed) report that cannot plausibly be grounded in personal opinion should be accorded the status of a *marfū‘* (Prophetic narration).<sup>37</sup>

By examining the principles of Hadīth criticism discussed by Rida in relation to the two case-study Hadīths, this section highlights both points of convergence and divergence between the methodological orientations of Rida, as a reformist thinker, and Ibn Hajar, as a representative of the traditionist paradigm.

##### 4.1. The Position of the *Sahihan* (*Sahih al-Bukhari* and *Sahih Muslim*) in Hadīth Scholarship and Its Influence on Critical Analysis

One of the central issues contested by Rida concerns what he perceives as the traditionists’ excessive deference to the narrations of *Sahih al-Bukhari* and *Sahih Muslim*. This deference, in his view, stems from the widespread assumption that the Hadīths contained in these collections are inherently authentic, thereby discouraging comprehensive reassessment—particularly when such narrations appear to conflict with scientific discoveries unavailable to early jurists and Hadīth scholars.<sup>38</sup>

Within traditionist scholarship, however, the two collections collectively known as the *Sahihan* are widely regarded as the most reliable repositories of Prophetic tradition.<sup>39</sup> They are commonly treated as the benchmark for Hadīth authenticity among Sunni Muslims. This elevated status inevitably shapes the degree to which scholars subject their contents—whether *isnad* or *matn*—to critical scrutiny, especially in light of the well-known notion that the Muslim community has collectively received both works with acceptance (*talaqqat-hu al-umma bi-l-qabūl*).<sup>40</sup>

Nevertheless, traditionists do not generally maintain that every Hadīth contained in the *Sahihan* is beyond critique. Rather, both the transmitters and the texts of these collections have been subjected

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Shaykhdom of al-Azhar: Article Nine—Scholars’ Objections to the Hadīth of the Sun and Their Responses]. *Majallat al-Manar* 32, no. 9 (1932): 785.

<sup>36</sup>Muhammad Rashid Rida, “Al-Sunna wa-Sihhatuha wa-l-Shari‘a wa-Matanatuha: Radd ‘ala Du‘at al-Nasraniyya bi-Misr” [The Sunnah, Its Authenticity, and the Strength of the Shari‘a: A Response to Christian Missionaries in Egypt], *Majallat al-Manar* 19, no. 8 (1916): 99; Ibn Hajar, *Fath al-Bari*, vol. 1, 378.

<sup>37</sup>Ibn Hajar, *Fath al-Bari*, vol. 11, 487.

<sup>38</sup>Rida, “Fatawa al-Manar,” 40–44.

<sup>39</sup>Uthman Ibn al-Salah, *Ma‘rifat Anwa‘ ‘Ilm al-Hadith* [Knowledge of the Categories of Hadith Science], ed. ‘Abd al-Latif al-Humaym and Mahir Yasin al-Fahl (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1st ed., 2002), 97.

<sup>40</sup>Ibn al-Salah, “Ma‘rifat Anwa‘ ‘Ilm al-Hadith,” 97.

to scholarly examination. A prominent example is al-Daraqutni (d. 995), who scrutinized a number of narrations in his works *al-Ilzamat wa-l-Tatabbu'* (Obligations and Critical Follow-Up) and *al-'Ilal al-Waridah fi al-AHadith al-Nabawiyyah* (Hidden Defects in Prophetic Hadiths).

Ibn Hajar directly engages al-Daraqutni and other critics of the *Sahihan* in the introductory sections of *Fath al-Bari*, where he revisits the contested narrations individually. The outcome of Ibn Hajar's reassessment is a reaffirmation of the general reliability and acceptability of the collections of al-Bukhari and Muslim, notwithstanding scholarly debate concerning the absolute authenticity of every individual report.<sup>41</sup> Even while acknowledging critical evaluations, Ibn Hajar maintains that the judgments of al-Bukhari and Muslim take precedence over those of later critics, on the grounds that they included in their collections only Hadiths free from substantive flaws, or containing defects that they considered non-detrimental.<sup>42</sup>

Rashid Rida, to a significant extent, acknowledges the privileged status accorded to the collections of al-Bukhari and Muslim within traditionist scholarship, while also calling for careful scrutiny of their narrations, particularly in cases involving irreconcilable conflicts. An example he frequently cites is the Hadith narrated by Abu Hurayrah concerning the creation of the heavens and the earth in seven days, which begins with the statement, "Allah created the soil on Saturday."<sup>43</sup> The *matn* of this report stands in tension with explicit Qur'anic verses affirming that the creation of the heavens and the earth, along with all that is between them, occurred in six days, and not seven days.<sup>44</sup>

Rida extends the traditionists' practice of reevaluating the two collections by subjecting to critique certain Hadiths generally regarded as authentic, including reports left unchallenged by leading critics such as al-Daraqutni and later reassessed by Ibn Hajar. This approach is notable given that Rida explicitly cites both al-Daraqutni and Ibn Hajar as methodological models for reviewing the *Sahihan*.<sup>45</sup>

The central issue here concerns the criteria by which Hadiths are deemed subject to criticism. Rida is known for critiquing what he terms "narrations contradicting definitive (*qaṭ'i*) evidence," a category that traditionists traditionally restrict to reports conflicting with unequivocal Qur'anic texts or with doctrines and practices necessarily known to be part of Islam.<sup>46</sup> Rida broadens this benchmark by incorporating scientifically established knowledge into the category of the definitive. As a result, he subjects Hadiths found in *Sahih al-Bukhari* and *Sahih Muslim* to critique when their *matn* appears to involve scientific inconsistency, maintaining that inclusion in the *Sahihan* does not confer immunity from reassessment.<sup>47</sup>

By contrast, for Ibn Hajar and the broader traditionist framework, the *matn* of the *Sahihan* is reconsidered only when it conflicts with other definitively established truths in a manner that resists reconciliation.<sup>48</sup> Traditionists further maintain that when a report can be accepted at the level of face-value interpretation through submission to divine knowledge, it should not be rejected solely on the

<sup>41</sup>Ibn Hajar, *Fath al-Bari*, vol. 1, 346–347.

<sup>42</sup>Ibn Hajar, *Fath al-Bari*, vol. 1, 346–347.

<sup>43</sup>Muslim ibn al-Hajjaj, *Sahih Muslim* [The Authentic Collection of Muslim], ed. Muhammad Fu'ad 'Abd al-Baqi (Cairo: Matba'at 'Isa al-Babi al-Halabi wa-Sharikahu, 1955; repr. Beirut: Dar Ihya' al-Turath al-'Arabi, Hadith no. 2789; Muhammad Rashid Rida, "Al-Naskh wa-Akhbar al-Ahad" [Abrogation and Solitary Reports], *Majallat al-Manar* 12, no. 9 (1909): 693.

<sup>44</sup>Rida, "Fatawa al-Manar," 40.

<sup>45</sup>Rida, "Fatawa al-Manar," 41.

<sup>46</sup>Rida, "Butlan al-Difa' 'an Jarh Ka'b al-Ahbar," 615.

<sup>47</sup>Rida, "Butlan al-Difa' 'an Jarh Ka'b al-Ahbar," 615.

<sup>48</sup>Ibn Hajar, *Fath al-Bari*, vol. 1, 348, 349, 368.

basis of an apparent scientific inconsistency—a position that differs from Rida’s prioritization of modern scientific findings in interpretation.

With regard to the Hadīth of the fly and its immersion in drink, Rida maintains his position of rejecting reports from the *Sahīhan* when they appear to reflect scientific anomalies. In doing so, however, his method departs from the broader evaluative framework commonly employed by traditionists in *matn* criticism. For example, Rida focuses primarily on the narration of Abu Hurayrah, examining potential weaknesses in his transmission as though it constituted the sole channel of transmission, despite the report also being narrated by Anas ibn Malik and Abu Sa’id al-Khudri. Moreover, the Hadīth appears not only in the *Sahīhan* but also in the collections of al-Bazzar and al-Nasa’i, as discussed earlier. Rida gives limited attention to these parallel transmissions, concentrating instead on critiquing the transmitters within Abu Hurayrah’s *isnad*.<sup>49</sup>

A comparable methodological tension emerges in Rida’s appeal to the scholarly principle that a *sahih* Hadīth may be set aside if it is not acted upon in practice. On this basis, he argues that the Hadīth was not implemented by Muslims, stating: “We have not seen any of the Muslims, nor have we read about anyone among them, acting upon this Hadīth. It appears that they regarded it as unrelated to legislation, like other ahadīth concerning medical treatments and remedies.”<sup>50</sup>

This assertion is complicated by a report found in the *Musnad* of Ahmad ibn Hanbal (d. 855), which indicates that the Hadīth was put into practice by a Successor, Abu Salama (d. 713). According to the narration, Sa’id ibn Khalid (d. ca. 750) recounts: “I entered upon Abu Salama, and he brought us butter and a lump of food. A fly fell into the food, so Abu Salama began stirring it with his finger...”<sup>51</sup>

Taken together, these examples illustrate recurrent methodological tensions in Rida’s engagement with the *Sahīhan*, particularly regarding the expansion of evaluative criteria and their application. Rather than framing this as a deficiency, these tensions reflect the challenges inherent in integrating modern scientific epistemologies into established frameworks of Hadīth criticism.

#### 4.2. Seeking All Possible Justifications to Reject *Matn*

From Rida’s perspective, a *matn* that contains scientific inconsistencies must be invalidated, since modern scientific discoveries produce definitive knowledge. On this basis, he argues that Hadīths exhibiting such inconsistencies should be subjected to a systematic process of scrutiny, through which all possible justifications for rejection are explored. The first step in this process, according to Rida, is the examination of the *isnad* in order to determine whether a defect (*illa*), such as a break in the chain of transmission (*inqiṭā*), can be identified. If such a defect is found, it is considered sufficient grounds for dismissing the Hadīth without the need to pursue further justifications.<sup>52</sup> If, however, the *isnad* is found to be free of defects and thus offers no immediate grounds for rejection, the focus shifts to a close examination of the *matn*, taking into account contextual and interpretive considerations.<sup>53</sup>

<sup>49</sup>Rida, “Fatawa al-Manar,” 43–44.

<sup>50</sup>Abd al-Rahman Ibn Rajab al-Hanbali, *Fadl ‘Ilm al-Salaf’ala ‘Ilm al-Khalaf* [The Superiority of the Knowledge of the Early Generations over That of the Later Generations], ed. Abu Mus’ab Tal’at ibn Fu’ad al-Hilwani, vol. 3 (Cairo: al-Faruq al-Haditha li-l-Tiba’ wa-l-Nashr, 2004), 17; Rida, “Fatawa al-Manar,” 48–49.

<sup>51</sup>Ahmad ibn Hanbal, *Musnad al-Imam Ahmad ibn Hanbal* [The Musnad of Imam Ahmad ibn Hanbal], ed. Shu’ayb al-Arna’ut, ‘Adil Murshid, et al., supervised by ‘Abd Allah ibn ‘Abd al-Muhsin al-Turki, 1st ed. (Beirut: Mu’assasat al-Risala, 2001), Hadīth no. 11643.

<sup>52</sup>Rida, “Al-Sunna wa-Sihhatuha,” 98.

<sup>53</sup>Rida, “Al-Sunna wa-Sihhatuha,” 99.

Among the justifications proposed by Rida is the possibility that a Hadīth was transmitted according to its meaning rather than its precise wording (*al-riwāya bi-l-ma'nā*, transmission by meaning). He argues that this mode of transmission renders a report vulnerable to narratorial error, particularly when later generations mistake paraphrased wording for the Prophet's original formulation.<sup>54</sup> Another justification he considers is that a narration may belong to the category of *al-Isrā'īliyyāt* (Israelite narratives), that is, reports of Jewish or Christian origin that entered Islamic tradition, often through converts, and were subsequently transmitted without explicit attribution to their original sources.<sup>55</sup>

Rida further suggests that some Hadīths may be metaphorical rather than literal in nature. In support of this possibility, he draws an analogy with Qur'ānic expressions such as "the stars and the trees prostrate," which some exegetes interpret metaphorically as referring to vegetation that grows from the earth, rather than to celestial bodies in the sky, despite the latter being the more immediate literal meaning.<sup>56</sup>

Another justification advanced by Rida is that certain Hadīths should be classified as pertaining to worldly affairs rather than divine revelation. In such cases, he argues, the Prophet's statements should be understood as fallible human judgment rather than binding revelation. Rida supports this position by invoking the well-known incident of palm-tree pollination (*ta'bīr al-nakhl*), in which the Prophet initially offered practical advice to farmers, later acknowledging its limited effectiveness by stating, "You are more knowledgeable about your worldly affairs."<sup>57</sup>

Building on this distinction, Rida proposes a criterion for identifying what he terms the Prophet's worldly affairs, suggesting that this category encompasses matters "that humans can explore and understand through their own efforts without requiring divine revelation." At the same time, he explicitly excludes reports concerning the unseen world from this classification.<sup>58</sup> However, this criterion remains broadly formulated and appears open to numerous exceptions. As al-Qarafī (d. 1285) observes, the proliferation of exceptions to a given principle often indicates that the principle itself lacks a stable conceptual foundation.<sup>59</sup>

Aspects of human life such as food, drink, and clothing are subject to divine legislation in Islam, and adherence to these rulings is often obligatory, even though humans are capable of exploring and understanding certain details of these domains through their own efforts without recourse to divine revelation. Rida himself acknowledges the presence of numerous exceptions to his proposed principle and devotes considerable attention to identifying examples that complicate its application.<sup>60</sup>

By extension, the Hadīth of "the sun prostrating under Allah's Throne" could be rejected on one of several grounds outlined by Rida, including the possibility of narratorial error arising from transmission by meaning, its classification as a fallible human judgment pertaining to worldly affairs,

<sup>54</sup>Rida, "Al-Sunna wa-Sihhatuha," 98.

<sup>55</sup>Rida, "Al-Sunna wa-Sihhatuha," 99.

<sup>56</sup>Ar-Rahman 55:6; Rida, "Al-Sunna wa-Sihhatuha," 99.

<sup>57</sup>Muhammad Rashid Rida, "Al-Intiqad 'ala al-Manar" [A Critique of al-Manar], *Majallat al-Manar* 14, no. 8 (1911): 623; The hadith of palm-tree pollination is narrated from Anas ibn Malik, who reported that the Messenger of Allah passed by people engaged in grafting palm trees and remarked that it might be better if they did not do so. When the yield declined, he later stated, "You are more knowledgeable about the affairs of your worldly life." See Muslim, *Sahih Muslim*, Hadith no. 2363.

<sup>58</sup>Rida, "Fatawa al-Manar," 44–47; Rida, "Al-Intiqad 'ala al-Manar," 623–624.

<sup>59</sup>Ahmad al-Qarafī, *al-Furuq Anwar al-Buruq fi Anwa' al-Furuq* [The Radiant Lights on Subtle Legal Distinctions], vol. 3 (Beirut: 'Alam al-Kutub, n.d.), 108.

<sup>60</sup>Rida, "Fatawa al-Manar," 44–47.

or its reinterpretation through metaphor rather than face-value reading. Nevertheless, despite presenting these multiple justifications, Rida refrains from clearly identifying which of them he personally adopts as the decisive basis for rejecting the Hadīth. When challenged for dismissing the report on the grounds that it concerns a worldly matter in which the Prophet may be fallible, Rida clarified that he did not explicitly endorse any single justification but merely enumerated the possible grounds upon which such Hadīths could be questioned.<sup>61</sup>

This aspect of Rida's approach reflects a degree of epistemological indeterminacy, insofar as multiple justificatory avenues are proposed without a definitive methodological resolution. Although he formally implements the initial step of his systematic approach to Hadīth criticism—namely, the scrutiny of the *isnad*—his continued engagement with the *matn* suggests that *isnad* criticism alone did not satisfy his evaluative criteria. His analysis consistently seeks additional grounds for rejecting reports he regards as scientifically implausible.

By contrast, within classical traditionist scholarship, the default methodological orientation exemplified by Ibn Hajar favors the acceptance of Hadīth even when they appear to conflict with logic or scientific reasoning. The primary objective is reconciliation through established interpretive tools rather than outright rejection or the pursuit of justificatory strategies aimed at invalidation. This approach is evident in Ibn Hajar's treatment of the two case-study Hadīths, as well as in his discussion of other reports in *Fath al-Bari*, such as the Hadīth concerning the black seed as a cure for every disease and the Hadīth stating that the human body decays entirely except for the coccyx.<sup>62</sup>

Within Ibn Hajar's framework, logic and empirical observation are not treated as ultimate arbiters of validity, though they remain relevant considerations in *matn* evaluation. When strong indicators of textual corruption or substantive flaws are present, the Hadīth may be invalidated; otherwise, priority is given to reconciliation and interpretive restraint, as Ibn Hajar himself maintains.<sup>63</sup>

## 5. Conclusion

This study contributes to contemporary Hadīth scholarship by demonstrating that modernity reshaped methodologies of Hadīth criticism primarily at the level of *matn* evaluation, rather than through a wholesale rejection of the classical traditionist framework. By comparing Ibn Hajar's approach in *Fath al-Bari* with Rashid Rida's reformist engagement in *Majallat al-Manar*, the article shows that modernity introduced an epistemological reorientation that privileged contextual interpretation and empirical plausibility—criteria that occupied a more limited role in classical Hadīth criticism.

The advent of modernity, with its rapid scientific and technological transformations, posed significant interpretive challenges for Muslim scholars and reshaped internal debates within Islamic scholarship. The discipline of Hadīth, despite its well-established methodologies and intellectual rigor, was not immune to these pressures. In engaging with modern scientific epistemologies, Rida reassessed the long-standing authoritative status of *Sahih al-Bukhari* and *Sahih Muslim* and revisited several principles of Hadīth evaluation traditionally articulated within the science of Hadīth criticism.

While Rida continued to operate within the broad contours of traditionist methodology, his heightened concern for preserving the credibility of the Prophetic tradition in an age of scientific advancement led to methodological shifts that prioritized scientific plausibility and contextual reasoning. These shifts, as this study demonstrates, generated epistemological tensions when applied

<sup>61</sup>Rida, "Al-Intiqad 'ala al-Manar," 624.

<sup>62</sup>Al-Bukhari, *Sahih al-Bukhari*, Hadīth no. 4651; Ibn Hajar, *Fath al-Bari*, vol. 8, 553; Al-Bukhari, *Sahih al-Bukhari*, Hadīth no. 5364; Ibn Hajar, *Fath al-Bari*, vol. 10, 145.

<sup>63</sup>Ibn Hajar, *Fath al-Bari*, vol. 1, 384.

to classical evaluative frameworks. By foregrounding this divergence, the article clarifies how encounters with modernity produced distinct paradigms of *matn* criticism, and contribute to ongoing discussions on the relationship between tradition, reform, and epistemic change in modern Islamic thought.

#### Author Contribution

**Ahmad Abdur Rahman Al-Imam:** sole author

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The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

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The data that supports the findings of this study are openly available as published books and articles, with links (DOIs) provided in cases where they are available.

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