
**AN ANALYSIS OF ZAGHLOUL EL-NAGGAR
THOUGHT (CRITICAL STUDY OF HADITH USED
IN AL-I'JĀZ AL-'ILMI FĪ SUNNAH AL-NABAWIYYAH
BOOKS)**

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ABSTRACT

This research aims to criticize the hadiths included by Zaghoul El-Naggar in his book Al-I'jāz al-'Ilmi fī Sunnah al-Nabawīyyah. This research departs from the results of the researcher's reading of Zaghoul El-Naggar's book, which often uses weak (ḍa'īf) or fabricated (mauḍū) hadith as evidence (dalīl) but he claims that the redaction is from hadith of the Prophet. The research was conducted using qualitative methods. Several things that will be the focus of discussion in this research are: 1) What are the ḍa'īf and false hadiths that Zaghoul El-Naggar includes in his book Al-I'jāz al-'Ilmi fī Sunnah al-Nabawīyyah? 2) Why did Zaghoul El-Naggar include weak (ḍa'īf) and fabricated (mauḍū) hadiths in his book? 3) How to address the problem of using weak (ḍa'īf) and fabricated (mauḍū) hadiths in Al-I'jāz al-'Ilmi fī Sunnah al-Nabawīyyah books? Among the conclusions that the researcher reached through this research was that the researcher found valid evidence that the hadiths listed by Zaghoul El-Naggar were ḍa'īf and even fabricated (mauḍū) hadiths. This has become a criticism from researchers because the use of fabricated (mauḍū) hadith is completely inconsistent with the title of the book which claims that this book contains miracles originating from the Sunnah Nabawīyyah (hadith)..

Keywords: Hadis, Zaghoul, Sunnah, Al-I'jāz al-'Ilmi.

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1. INTRODUCTION

Hadith is the second authoritative source after al-Qur'an in Islam. Al-Quran and Hadith are two things that are mutually dependent on each other. Even though in terms of interpretation and implementation there are differences, at least the majority of scholars agree that the Al-Qur'an and hadith are reference sources in Islam.¹ The function of Hadith in the Qur'an is as a reinforcement (*Bayān al-Taqrīr*), interpret the verses that *mujmal* (*Bayān al-Tafsīr*), abolishing the laws in the Qur'an (*Bayān al-Naskhi*), establish laws that are not found in the Qur'an (*Bayān al-Tasyīr*).² Therefore, the Al-Qur'an and Hadith must be used in harmony as guidelines in Islamic law. It also needs to be understood that basically the Qur'an as a whole is definitive (*Qath'i al-Wurūd*), while the Hadith has its nature definitive (*Qath'i al-Wurud*) namely *mutawātir* hadith, and there are also those that are speculative (*ẓanni al-Wurūd*) namely the *aḥād* hadith.³

Hadith categorized as definitive (*ẓanni al-Wurūd*) more than definitive (*Qath'i al-Wurud*) hadith. Therefore, it is necessary to research the validity of a hadith before making it a proof. Hadith are classified into several categories based on the quality of

¹ Suryadi Suryadi and Muhammmad Alfatih Suryadilaga, *Metodologi Penelitian Hadis*, 1 (Yogyakarta: TH-Press, 2009), p. 1.

² Nur Azizah, Siti khalijah Simanjuntak, and Sri Wahyuni, 'Fungsi Hadis Terhadap Al-Qur'an', *Jurnal Dirosah Islamiyah*, 5.2 (2023), 535–43 (p. 541) <<https://doi.org/10.47467/jdi.v5i2.3194>>.

³ Suryadi, *Metodologi Ilmu Rijal Hadis* (Yogyakarta: TH-Press, 2012), p. 1.

their chain of narrator (*sanad*) and (*matn*), including *ṣaḥīḥ* hadith, *ḥasan* hadith, weak (*ḍaʿīf*) hadith and fabricated (*mauḍūʿ*) hadith.⁴ However, it cannot be denied that there are still some people who apply a hadith without researching the quality of the hadith first. Moreover, if you use a hadith whose quality is not yet clear, then after examining the chain of narrator (*sanad*) and content (*matn*) it is known that the hadith is a fabricated (*mauḍūʿ*) hadith.

Hadith whose quality is not yet clear, you should first carry out research in the chain of narrator (*sanad*) and content (*matan*) of hadith aspect. This is a necessity to obtain information regarding the acceptance or rejection of the quality of a hadith. After that, the suitability of the hadith can be determined in its implementation. Moreover, remembering that the hadith were not written in their entirety during the time of the Prophet SAW. which then provides opportunities for some individuals to fabrication hadiths for political, economic and popularity interests.⁵ Therefore, selective efforts towards hadith are very important.

Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawiyah Books by Zaghoul El-Naggar is a book that collects hadiths related to science. Researchers suspect that El-Naggar did not confirm the validity of the hadiths contained in his book. This makes researchers anxious, because the title contained in his book is miracles in the hadiths of the Prophet Muhammad, is the word of miracles

⁴ Muhammad 'Ajjaj al-Khatib, *Ushul Al-Hadis: 'Ulumuhu Wa Musthalahuhu* (Beirut: Dar al-Fikr, 1989).

⁵ Yuzaidi, 'METODOLOGI PENELITIAN SANAD DAN MATAN HADIS', *Al-Mu'tabar*, 1.1 (2021), 42-64 (p. 62) <<https://doi.org/10.56874/almutabar.v1i1.385>>.

intended for the meaning of the hadiths he includes? or is it the quality of the chain of narrator (*sanad*) and content (*matan*) of hadith in the book. Therefore, this paper wants to examine the hadiths listed in the *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* by El-Naggar.

There are several things that will be the focus of discussion in this research, namely: 1) What are the weak (*ḍa'īf*) hadith and fabricated (*mauḍū'*) hadith that El-Naggar includes in his book *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah*. 2) Why did El-Naggar include weak and false hadiths in his book? 3) How to address the problem of using weak (*ḍa'īf*) hadith and fabricated (*mauḍū'*) hadith in *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* books? These three questions will be the focus of this research.

2. REVIEW OF LITERATURE

In an effort to look for new aspects of this discussion topic, researchers have reviewed previous writings that have similar discussions with the theme of this research. In presenting literature review data, researchers will divide the discussion into two categories, namely literature review of Zaghoul An-Naggar and his thoughts and literature review of books *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah*. After dividing into two categories, the researcher will explain in detail the types of research forms found in each category.

The first category is research that discusses Al-Naggar and his Islamic thoughts. In this category, researchers found two types of research that had been written by previous researchers. The first type is research that discusses Naggar's thoughts in general in the field of interpretation Al-Quran and hadith. Some

examples are research on Naggar's efforts in interpreting Islamic religious texts⁶, research on the challenges of Zaghoul An-Naggar's scientific thinking in the modern era⁷ and research on interpretive figures in the contemporary era which makes Zaghoul An-Naggar Naggar as one of the main figures in the discussion.⁸

The second type is research that discusses the interpretation of Islamic religious texts using the perspective of Naggar. Some examples of research that researchers have found are research on the cycle of water circulation on earth from Naggar's perspective⁹, research on the meaning of Al-Quran verses which discuss the process of human reproduction from Naggar's perspective¹⁰ and research on the meaning of the "Ar-Raj'u" (returning of rain) word in surah *Al-tariq* in tafsir *Al-Ayat Al-Kauniyyah fi Al-Qur'an Al-Karim* by Naggar.¹¹

The second category of literature review is research that discusses the book which is the main object of this research,

⁶ About Fotouh Shaker Abdel Qader, "Dr. Zaghoul Al-Najjar and his efforts in interpretation," *Journal of Islamic sciences*, 2.29 (2021), 481-502.

⁷ Selvia Santi, "SAINS MODERN DAN DUNIA ARAB: TANTANGAN PENDEKATAN ISLAM TERHADAP SAINS ALAM OLEH SEYYED HOSSEIN NASR, ZAGHLOUL AL-NAJJAR DAN NIDHAL GUESSOUM" (Sunan Kalijaga State University of Indonesia, 2019).

⁸ Muhammad Chourul Anam dan Dul Saiin, "Figures of Contemporary Interpretation," *Al-Fatih: Jurnal Studi Islam*, 10.2 (2022).

⁹ Ali Mahfuz Munawar dan Ike Nuraini, "Daurah Al-Mâ' 'Inda Zaghoul An-Najjâr," *Studia Quranika*, 3.1 (2008), 1-14.

¹⁰ Muhammad Zaki Rahman, "PENAFSIRAN ZAGHLOUL AL-NAJJAR TERHADAP AYAT REPRODUKSI MANUSIA DALAM AL-Qur'an." (UIN Sunan Kalijaga Yogyakarta, 2016).

¹¹ Nur Afifah, "Term Al-Raj'u dalam Q.S At-Thariq Ayat 11 Menurut Tafsir Al-Ayat Al-Kauniyyah fi Al-Qur'an Al-Karim Karya Zaghoul An-Najjar" (Universitas Islam Negeri Salatiga, 2022).

namely *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah*. In this case, researchers only found two studies that specifically used this book as the object of their research. First is research on Naggar's understanding of genetics in books *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah*.¹² Second, research that tries to reconstruct the method of hadith interpretation by Naggar in *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* books.¹³

Through the literature review data that the researchers has presented, it can be seen that the research about quality of the hadiths that Najjar used in his book, *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* never been done before. However, after reading and researching the quality of the hadiths in the book, researchers were able to find a number of hadith that were weak (*ḍa'īf*) quality or even fabricated (*mauḍū'*). This is the factor that prompted this research, as well as an aspect of novelty that will be brought up in this research.

3. RESEARCH METHODOLOGY

This research method is qualitative, namely scientific research by referring to a data base that has been collected. In collecting it, researchers grouped it into two parts, namely primary and secondary data. First, primary data, namely data collected from the main reference, namely books *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* by Naggar. Second, secondary data is a collection

¹² Dwito Juliano Tobing, "Pemahaman Zaghlul An-Najjar Terhadap Hadis-hadis Genetika Manusia Di Dalam Buku Al-Ijaz Al-Ilmiy Fi As-Sunnah An-Nabawiyyah" (Universitas Islam Negeri Sumatera Utara, 2022).

¹³ Zunaidi Nur, "Hermeneutika Hadis Zaghlul an-Najjar," *Tamaddun Journal of Islamic Studies*, 1.2 (2022), 170-90
<<https://doi.org/https://doi.org/10.55657/tajis.v1i2.53>>.

of data from other sources in the form of books, scientific articles, or information obtained from the internet that has a correlation with this study.

This is aimed at enriching data and analysis materials so that research objectives are more in-depth. In processing data, researchers used descriptive-analytical methods. Namely describing data that has been collected from primary and secondary sources, then analyzed to achieve the purpose of the research.

4. RESULTS AND DISCUSSION

4.1 About *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawīyyah* books

Al-I'jāz al-'Ilmi fī Sunnah al-Nabawīyyah is a compiled book by Naggār. This book was born out of concern over false and ambiguous accusations from orientalist and other haters of Islam. Naggār has the initiative to edit the understanding of the Prophet's hadiths regarding various events and conditions of the universe with all its cosmological facts. Facts or phenomena of natural law on this book are clearly implied and easily understood by humans in this century¹⁴. There are 71 scientific facts with comprehensive explanations raised by Naggār in this book.

This book confirms the existence of miracles in the Prophet's hadith, namely the miracle of scientific explanations in the hadith, even though the hadith is existed several centuries ago, where science was not as developed and advanced as it is now.

¹⁴ Zaghlū An-Najjar, *Al-I'jāz Al-'Ilmi Fi As-Sunnah An-Nabawīyyah Al-Juz'u Al-Awwal*, 7th edn (Cairo: Nahdhah Mishr: Ath-Thiba'ah wan An-Naysr wa At-Tauzi', 2006).

The hadiths of the Prophet quoted by the author in this book were published late in daily news *Al-Ahram* Cairo during Ramadan. Then, colleagues and colleagues as well as people who followed the articles published in the newspaper asked the author to edit the article so that it could be useful for many people¹⁵.

Hadiths in the book *Al-I'jāz al-'Ilmi fī Sunnah Al-Nabawiyyah* also written with complete chain of narrator (*sanad*) and complete content (*matn*) writing, only a small number of hadiths were written without complete chain of narrator (*sanad*). This book also lists hadiths that have the same theme, either with the same or slightly different editors and some also include the names of the books where the hadiths are located. In several chapters that explain certain themes, verses from al-Qur'an are also included to strengthen the hadith commentary. Various phenomena that occur in the universe are discussed clearly with comprehensive scientific explanations by combining the hadiths of the prophet and verses of al-Qur'an in them.

4.2 Zaghloul El-Naggar Biography

Zaghloul Ragheb Mohammed El-Naggar known as Zaghloul El-Naggar is a Muslim scholar who is an expert in the field of geology. Zaghloul was born in Masyal, al-Gharbiyah, Egypt on November 17, 1933¹⁶. His father, Ragheb El-Naggar, worked as a teacher, while his grandfather, Sheikh Mohammed El-Naggar, is a scholar in the city where Zaghloul was born. His father and grandfather were scholars who graduated from al-Azhar

¹⁵ An-Najjar.

¹⁶ An-Najjar.

University who loved books and science, especially books related to Islam and literature. This is proven by the existence of a large library and a meeting place for scholars from inside and outside Egypt in their house

When the Egyptian royal authority came under British colonial control, precisely in the mid-1940s, Naggar family moved to Cairo because of the cruelty of British soldiers who often abused women and indigenous people. This made Zaghoul grow into someone who had an anti-colonial spirit. He also got Zaghoul's nationalistic attitude from Sheikh Mohammed Amin al-Hussayni, an Arab-Palestinian scholar and nationalist. Other figures who influenced his thinking were Hasan al-Banna and Sayyid Qutb, people who provided many ideas for the revival of Islam, including in social life in Egypt.

At the age of 10, Naggar was able to memorize 30 juz of al-Qur'an. The development of his achievements became even more visible when he obtained a qualification certificate in the field of Arabic. Naggar continued his higher education at Cairo University in 1951, which at that time was a higher education institution at the center of the revolutionary movement. The lecturers, as teaching staff, took part in the revolutionary movement like troops ready to fight while holding weapons. This movement reached its peak on July 23, 1952, known as the "July 23 Revolution/July 23 coup" which was a movement by the Egyptian military against the kingdom in Egypt. Meanwhile in 1955, El-Naggar earned a bachelor's degree cum laude and received honors and awards in the field of geology from Cairo University. This year Naggar was also sentenced to 9 months in

prison for fighting with several Egyptian security officers who did not like his organization's activities.

The cramped conditions in the prison greatly affected Naggar's mentality and spiritual well-being. Until one night, in the middle of his deep sleep, he dreamed that the Prophet Muhammad SAW visited him, giving him encouragement to fight for Islam. After being released from prison, he was not immediately able to realize his dream of becoming a teacher because he was hampered by his involvement with the *al-Ikhwan al-Muslimin* organization, whose activities were considered a threat to the Egyptian government at that time. But Naggar never gave up on this.

He tried his luck by trying to apply for a job and was accepted at a Sahara oil mining company. However, it wasn't long before the government discovered his criminal record, causing him to be fired after two months of work. It wouldn't be El-Naggar if he gave up hope, at the end of 1955 he joined the National Research Center (NRC) in Dokki, Cairo, Egypt as its headquarters. Naggar's position in his new place is not necessarily safe. The Egyptian government continued to exert pressure after pressure until it finally decided to leave Egypt in 1960. So, he was unable to attend the funeral of his father, who died in 1961 and his mother who died in 1968.

After Naggar left Egypt, he had the opportunity to teach at King Saud University, Riyadh. Then he earned a Ph.D after completing postgraduate education at the University of Wales, England under the guidance of Professor Allen Wood. In 1963, El-Naggar received a three-year postdoctoral research scholarship at the same university. After that, he was asked by

the King Saud University academic community to jointly establish a Geology Department. The University also provided travel expenses to England in the summer to complete his seven years of study as a form of appreciation ¹⁷

He began to study in depth al-quran and hadith fields when he was elected to be part of the Islamic World Research Council in Cairo in 1981. Still in the same year, he participated in forming a world scientific body regarding the scientific wonders of *al-Qur'an al-Karim* and *al-Sunnah al-Mutahharah* (Association of the Islamic World) in Mecca, and was elected as a member of the Islamic World Research Council in Cairo. It didn't stop there, he was also elected chairman of the *al-I'jaz al-'Ilmi* Committee of the Supreme Council for Islamic Affairs in Egypt in 2001.¹⁸

El-Naggar is also known as a writer and received an award from the President of Sudan because of his dedication as a writer. His written works include 45 books and more than 150 articles and he has supervised 45 theses and dissertations at several universities. Naggar's works include *Mu'jizah al-Makan wa al-Zaman fi al-Rukn al-Khamis min Arkan al-Islam*, *Kitab al-I'jaz al-Anba'i wa al-Tarikhii fi al-Qur'an al-Karim*, *Hakaza ta'arraftu 'ala Allah, Haqiqah al-Masih*, and *Al-Mafhum al-'Ilmi li al-Jabal fi al-Qur'an al-Karim* dan *Al-i'jazul 'Ilmi fi Sunnah An-Nabawiyah*. His works have been widely translated into English and French. In

¹⁷ Dwito Juliano L Tobing, *Pemahaman Zaghulul An-Najjar Terhadap Hadis-Hadis Genetika Manusia Di Dalam Buku Al-Ijaz Al-Ilmiy Fi As-Sunnah An-Nabawiyah Yang Diterjemahkan Oleh Zainal Abidin Kedalam Bahasa Indonesia Dengan Judul Buku Sains Dalam Hadis*, 2021 <<http://repository.uinsu.ac.id/id/eprint/14920>>.

¹⁸ Zunaidi Nur, 'Hermeneutika Hadis Zaghulul An-Najjar', *Tamaddun Journal of Islamic Studies*, 1.2 (2022), 178–90 <<https://doi.org/10.55657/tajis.v1i2.53>>.

the field of Al-Qur'an Science, he has published more than 250 articles.

Naggar is a contemporary scholar who agrees with the scientific interpretation of al-Qur'an. His devotion to knowledge regarding the scientific interpretation of Kauniyah verses has increased his authority as an Islamic scientist in the modern era. The tendency towards l'jaz al-'ilmy in the Qur'an and hadith is of course based on the basis that in both the Qur'an and hadith there are scientific sign which can be proven by scientific facts. Therefore, he tries to provide an understanding of scientific hadith which includes aspects of astronomy, astrology, geology, natural phenomena, health, embryology, archeology and physiology with scientific data as a method of analysis.¹⁹

4.3 *Takhrij* for Hadiths that are considered problematic

Based on the researchers elaboration in studying hadith through jawami' al-kalim applications, researchers found many hadiths that have quality weak (ḍa'īf) or even fabricated (mauḍū'). Below the researcher presents a sample of problematic hadiths.

No.	Position of hadith in the book	Description of the hadith in the book	Post- <i>Takhrij</i> hadith information
1.	Vol. 3 No. 2	In the book, it is written that the hadith mentioned	Using the keyword لا عَلَيْكُمْ أَنْ لَا تَعْرَلُوا, researcher did not find the hadith mentioned by the author.

¹⁹ Intan Pratiwi Mustikasari, 'Urgensi Penafsiran Saintifik Al-Qur'an: Tinjauan Atas Pemikiran Zaghulul Raghīb Muhammad Al-Najjar', *Studia Quranika*, 6.1 (2021) <<https://doi.org/10.21111/studiquran.v6i1.5674>>.

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| | | is what Ibn Rajab al-Hanbali quoted (without mentioning the book) but does not mention the <i>sanad</i> of the hadith and the quality of the hadith. | However, researchers found four hadiths that have a similar essence despite different editorials. These four hadiths are found in <i>Al-sunan al-kubro li al-nasā'i</i> 7392, 8751, <i>Al-sunan al-kubro li al-baiḥaqi</i> 20071, and <i>ma'rifatu al-ṣaḥābah</i> 664. All four hadiths have qualities <i>ṣaḥīḥ</i> . |
| 2. | Vol. 3
No. 4 | This hadith is found in <i>musnad al-imām Ahmad</i> 4424 without mentioning <i>sanad</i> and quality of hadith. | Researchers found three hadiths that had similar <i>matan</i> to those included by the author. The hadith with <i>matan</i> actually has <i>ṣaḥīḥ</i> quality. But the hadith mentioned by the author is <i>ḍa'īf</i> hadith. The reason is that this hadith was narrated by <i>al-imām Ahmad</i> via the <i>sanad</i> route of Husain bin al-Hasan, who according to al-Mizzi is <i>ḍa'īf</i> narrator in narrating the hadith. In this case the author should include two other quality hadith source <i>ṣaḥīḥ</i> , i.e. on <i>Al-sunan al-kubro li al-nasā'i</i> and <i>kitab al-'Udzmah</i> . |
| 3. | Vol. 3
No. 11 | There are two explanations in the book that are included by the author. 1). It is stated that Ibn Jarir and Ibnu Hatim said that the prophet said the following hadith. | Through the keywords إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّجْمِ أَحْضَرَهَا اللَّهُ , researchers found six hadiths related to various types of <i>matan</i> and various sources but having similar meanings. Unfortunately, the entire hadith went through the <i>sanad</i> route of Muthohir bin al-Haitsam al-tho'i who was convicted <i>matrūk al-ḥadīṣ</i> by al- |
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		2). Source of hadith from the <i>tafsir al-ṭabariy</i> XXX/ 87 book.	Mizzi so that the hadith is considered a <i>ḍaʿīf</i> hadith.
4.	Vol. 3 No. 16	The explanation in the book is the Hadith that is quoted from Ibn Jarir in <i>tafsir al-ṭabariy</i> and Al-Tirmizi in <i>nawādir al-uṣūl li al-tirmizi</i> . Both were narrated from Ibn Umar.	Based on the researcher's search through the keywords <i>إذا وقعت النطفة في الرحم</i> , researcher found four hadiths of the same theme, although none of them had a similar editorial. These four hadiths have <i>ṣaḥīḥ</i> quality. researcher regrets the author's attitude in including references which, in the author's opinion, are bad. First, in <i>tafsir al-ṭabariy</i> as stated by the author, researchers did not find any related hadith. ²⁰ Second, in <i>nawādir al-uṣūl li al-tirmizi</i> , Researcher found a hadith with the same theme but the editorial was different from what was written. Apart from that, the book also does not explain at all the quality and source of the hadith. ²¹
5.	Vol. 3 No. 20	The author does not include the details of the hadith, except for the mention that	Through the keywords <i>في أي نصاب تضع ولدك فإن العرق دساس</i> , researchers found five hadiths of the same theme, although the editorials were different. However, of the

²⁰Abu Ja'far Muhammad bin jarir Al-tabari, *Tafsir al-tabari; Jami'ul bayan 'an ta'wil al-Qur'an*, ed. oleh Abdullah bin Abdul muhsin Al-turki, 1 ed. (Qatar: Dar Hijr, 2001).

²¹Muhammad bin Ali bin Al-hasan Abu Abdillah al-hakim al-tirmizi, *nawādir al-uṣūl fi ahadis al-rasul*, ed. oleh Abdurrahman Umairah, 1 ed. (Beirut Lebanon: Dar Al jil, 1992).

the hadith was narrated by Imam Ibnu Majah and al-Dailami. five hadiths, researchers did not find any hadith narrated by Ibn Majah and Ibn Umar. Apart from that, all the five hadiths that researchers found are *ḍaʿīf* hadith. This is because the entire hadith goes through the sanad route of Muhammad bin Abdurrahman bin al-Bailamani who was sentenced by al-Mizzi as *munkar al-ḥadīṣ*. Quality *ḍaʿīf* in this hadith also confirmed by his father al-Bailamani. One of the narrations in the hadith is claimed as *ḍaʿīf al-ḥadīṣ*.²²

The five hadiths that the researcher listed in the table are samples of hadith that the researcher took from *Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawīyyah* books volume three.²³ In addition to the above hadiths, there are many hadiths that are also problematic in volumes one and two. At least, in volume one, there are seven hadiths (no. 2, 8, 14, 24, 25, and 28) that the researcher considers problematic.²⁴ Meanwhile in volume 2,²⁵ There are ten hadiths that are also problematic. (nos. 4, 5, 8, 9,

²²An-Najjar, *Pembuktian sains dalam sunnah terj. Al I'jaz Ilmiy fi As-Sunnah An-Nabawīyyah jilid.3*.

²³An-Najjar, *Pembuktian sains dalam sunnah terj. Al I'jaz Ilmiy fi As-Sunnah An-Nabawīyyah jilid.3*.

²⁴Zaghul An-Najjar, *Pembuktian sains dalam sunnah terj. Al I'jaz Ilmiy fi As-Sunnah An-Nabawīyyah jilid.1*, ed. oleh Zainal Abidin, Syaklrun Ni'am, dan M. Lukman, 1 ed. (Jakarta: Amzah Press, 2006).

²⁵Zaghul An-Najjar, *Pembuktian sains dalam sunnah terj. Al I'jaz Ilmiy fi As-Sunnah An-Nabawīyyah jilid.2*, ed. oleh Zainal Abidin, Syaklrun Ni'am, dan M. Lukman, 1 ed. (Jakarta: Amzah Press, 2006).

10, 12, 13, 14,19, and 23). However, the researcher presents his presentation only on the hadiths contained in volume three, for the sake of efficient discussion and study.

4.4 Analysis of Motives and Reasons *Dhaif* and False Hadith Used

The *Al-I'jāz al-'Ilmi fī Sunnah Al-Nabawiyyah* by Naggar is a book containing hadiths related to science. This book aims to do a deeper analysis into the scientific aspects of the hadiths of the Prophet Muhammad SAW. However, there is one aspect that is missing in this book, namely research into the validity of the chain of narrator (*sanad*) and content (*matn*) for the hadith that used in this book. Due to this, it feels like this book is too forced to correlate the hadith of the Prophet Muhammad with science. However, there must be some basis behind Naggar's inclusion of these weak (*ḍa'īf*) and fabricated (*mauḍū'*) hadith in his book.

In the introduction of the *Al-I'jāz al-'Ilmi fī Sunnah Al-Nabawiyyah* book, Naggar stated that he believes that not all of the dialectics in the Qur'an and hadith can be accepted by reason, but Allah SWT knowledge covers everything. Naggar also believes that with the progression of time, humans will naturally reach an awareness phase of the truth of scientific findings and technological experiments which then have a connection with the Al-Qur'an and hadiths. Among the greatest secrets that hidden in the book of Allah and the Sunnah of the Prophet are signs about the world and a number of its components as well as phenomena and laws contained in the verses of the Qur'an and the hadith of the Prophet. All these signals are accepted as something that appears implicitly, so that it can give people the opportunity to carry out effort to understanding from

generation to generation. According to him, this can lead Muslims more than other people to achieve knowledge of a number of facts about nature²⁶

Naggar's purpose in producing this *al-l'jāz al-'Ilmi fī Sunnah Al-Nabawiyyah* is to show and remind Muslims of the importance of recognizing God's creation, deducing the rules in nature, and investing in prospering the earth and carrying out the obligations of the caliphate. Apart from that, he also thinks that cosmological signs contain elements that can amplify the faith of believers and provide guidance to misguided and polytheistic people. Naggar also wants to prove scientifically that the accusations made by Orientalists are very subjective and accompanied by hatred of al-Qur'an and hadith²⁷.

Naggar in his introduction (muqaddimah) explained about efforts to defend hadith scholars from some individuals who dare to falsify hadiths because of political interests and malice towards Islam. Apart from that, he also touched on testing the hadith sanad and checking the trustworthiness (tsiqah) of the hadith narrators, he even discussed the classification of hadith based on the quality of the sanad and matan²⁸. However, in reality Naggar did not apply research on sanad and matan hadiths to the hadiths he included in his book.

Although at the beginning it was known that the aim of writing this book was to refute the false accusations of orientalists and those who were envious of Islam by explaining cosmological

²⁶ An-Najjar.

²⁷ An-Najjar.

²⁸ An-Najjar.

facts in the hadiths of the Prophet. This is a very good effort, but in reality the path taken tends to be very forced, especially in validity of hadith case. Researchers found several confusions in the hadiths that Naggar included in his book, there are several weak (*ḍaʿīf*) and fabricated (*mauḍūʿ*) whose quality was not fully explained, he even included several hadiths which the redaction are were different from the original hadiths than hadiths that researchers have discovered the major hadith books (*kutub at-tisʿah*). There are also several hadiths that were attributed to the wrong narrator. However, we must understand that Zaghoul El-Naggar is a geologist, not a commentator or hadith expert.

4.5 Response to the *Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawiyyah* Books

The *Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawiyyah* book has great contribution in providing a fresh perspective to Muslims and hadith researchers. This is because this book was presented in an era where the Muslim community still did not know that the teachings of the Islamic religion not only contained doctrinal aspects, but also scientific aspects. The presence of this book can play a major role in motivating Muslims today to take part in studying other fields of knowledge such as science.

Apart from that, *Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawiyyah* book is also a fresh book for all of hadith researchers who tend to focus on the study of *sanad*. Due to some of these reasons, efforts to compile the *Al-Iʿjāz al-ʿIlmi fī Sunnah al-Nabawiyyah* book by Naggar must receive the highest respect from Muslims. More than the many positive things that have been mentioned, writing this book is also Naggar's attempt to prove the

authenticity of hadith through scientific research methods because hadith orientalist often doubt their authenticity ²⁹.

The presence of various hadiths that lack valid authenticity status in the *Al-I'jāz al-'Ilmi fī Sunnah al-Nabawiyyah* book must be responded to wisely by Muslims who read the book. In the context of hadith researchers, this book is a very good academic object that has a great opportunity to be studied critically. Because the act of including weak (*ḍa'īf*) and fabricated (*mauḍū'*) hadiths as data in an academic work without including information is an inappropriate act ³⁰. Moreover, Naggar claims that the hadith data contained in this book comes from *sunnah nabawiyyah*, that can be seen clearly from the title of the book. However, the presence of this book must also be appreciated by hadith researchers because apart from providing a fresh perspective in the hadith studies, this book can also be used as an object for various hadith research which then can produce various new research.

For the Muslim community in general, the presence of this book must be responded to very positively. The reason is that even though it contains several hadiths that are not valid, this number is actually negligible compared to the number of valid hadiths used by Naggar as study data. As Muslims who always hope for goodness in everything, we should always prioritize the positive aspects presented in this book. However, if viewed objectively, general readers of this book will be able to very easily conclude that the positive value presented by this book through the valid

²⁹ Nur.

³⁰ Muhammad Awwamah, *Hukmu liamali bihaditsi Adh-Dhaifi*, 1 ed. (Jeddah: Daar Al-Minhaj li An-Nasyri wa At-Tauzi', 2017).

hadiths listed in it is much greater when compared to the non-positive value of the less valid hadiths listed.

5. CONCLUSION

The result of this research shows that not all of the hadith listed by Naggar are authentic hadith, some of them are weak (*ḍaʿīf*) or even fabricated (*mauḍūʿ*). This is proven by the results of research that have carried out, namely finding several hadiths that have several irregularities such as not finding the hadith intended by Naggar on *Al-Iʿjāz al-ʿIlmi fī Sunnah Al-Nabawīyyah* book. finding the weak (*ḍaʿīf*) hadith clearly and the same hadith was found but with a different redaction than what was written in *Al-Iʿjāz al-ʿIlmi fī Sunnah Al-Nabawīyyah*. However, it should be understood that Naggar is an expert in the field of geology, not an expert in exegesis (*tafsīr*) nor an expert in hadith, therefore, the authenticity of the chain of transmission and contain (*matn*) that he included in his book contains some weak (*ḍaʿīf*) hadith.

Nevertheless, this book will remain a phenomenal work in the field of hadith because of the many benefits when reading and studying the book. Scientific facts about science in the hadith often escape discussion among scholars, but these can be found in a comprehensive explanation in this book. Moreover, hadiths with weak (*ḍaʿīf*) validity are not more numerous than quality authentic hadith. This book can still be a source of reading and scientific research material by remaining critical and skeptical of the hadiths in the book.

Naggar's purpose in producing *al-Iʿjazul 'Ilmi fī Sunnah Nabawīyyah* is to show and remind Muslims of the importance of understanding and recognizing the creation of Allah The

Almighty, deducing its rules from nature, and investment in prospering the earth and carrying out the obligations of the caliphate. In addition, Naggar thinks that cosmological signs contain elements that can strengthen the faith of believers and give guidance to misguided and polytheistic (*mushrik*) people. Naggar also wants to refute the false accusations of Orientalists and Islamophobes by explaining science in the hadiths of the Prophet.

For the Muslim community in general, the presence of this book must be responded to very positively. The reason is that even though it contains several hadiths that are less valid, this number is actually not comparable to the number of valid hadiths used by Naggar as study data. As Muslims who always hope for goodness in everything, we should always prioritize the positive aspects presented in this book. However, if viewed objectively, readers of this book will be able to very easily conclude that the positive value presented by this book through the valid hadiths listed in it is very large when compared to the non-positive value of the less valid hadiths listed.

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