



The Impact of Nashirudin Al Albani's Tarjih Hadith Method on Differences in Mazhab and Qur'anic Interpretation

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Abstract : The Impact of Nashirudin Al-Albani's Tarjih Hadith Method on Differences in Mazhab and Qur'anic Interpretation" explores the significant influence of Muhammad Nasiruddin al-Albani, a 20th-century Islamic scholar, on Islamic jurisprudence and Quranic exegesis. Al-Albani is noted for his rigorous and critical approach to the evaluation of Hadith (*Tarjih*), which often diverged from traditional scholarly consensus, leading to varying interpretations within different Islamic schools of thought (*Mazhabs*). The study highlights Al-Albani's method of assessing Hadiths through an in-depth analysis of their Sanad (chain of narrators) and text (*matan*), often leading to the reassessment of their validity. This paper discusses the strengths and weaknesses of his method, noting how his stringent criteria for Hadith evaluation have impacted Islamic legal judgments and interpretations of the Quran. The article also delves into the societal and cultural implications of Mazhabs in religious life, emphasizing how Al-Albani's interpretations have influenced religious practices and law. It underscores the importance of a balanced approach to understanding and applying Hadith in Islamic law, considering historical, social, and contextual factors. Employing a qualitative research methodology with a library research approach, the study analyzes various literature sources to provide a comprehensive overview of Al-Albani's impact on Islamic jurisprudence. It concludes by emphasizing the need for a more comprehensive and contextual understanding of Hadith and Quranic interpretation to avoid superficial understandings and embrace a richer, more accurate understanding of Islamic teachings.

Keywords: Tarjih Hadith; Nashiruddin Al-Albani; Veil; Mazhab; Tafsir

Abstrak: Dampak Metode Tarjih Hadits Nashirudin Al Albani terhadap Perbedaan Mazhab dan Penafsiran Al-Quran" mengkaji pengaruh pendekatan kritis Muhammad Nasiruddin al-Albani terhadap Tarjih Hadits dalam yurisprudensi Islam dan tafsir Al-Quran. Al-Albani, seorang cendekiawan abad ke-20, terkenal dengan pandangannya yang unik mengenai keaslian Hadits, yang seringkali menyimpang dari konsensus ulama tradisional. Studi ini mengeksplorasi bagaimana metodologinya berkontribusi terhadap beragam interpretasi dan praktik dalam berbagai aliran pemikiran Islam (Mazhab), dengan fokus khusus pada Indonesia. Pendekatan Al-Albani melibatkan analisis yang ketat terhadap Sanad (rantai perawi) dan teks (matan) Hadith, yang mengarah pada penilaian ulang kekuatan dan

validitasnya. Makalah ini menyelami kekuatan dan kelemahan metodenya, menyoroti bagaimana kriteria ketatnya seringkali mengakibatkan penolakan terhadap tradisi yang diterima oleh ulama lain. Perbedaan ini, pada gilirannya, mempengaruhi penilaian hukum dan interpretasi Al-Quran, yang mengarah pada keragaman dan, kadang-kadang, kontroversi dalam penalaran hukum Islam. Aspek sosial dan budaya, mendiskusikan peran Mazhab dalam kehidupan beragama dan bagaimana interpretasi Al-Albani mempengaruhi praktik keagamaan dan hukum, khususnya dalam konteks Islam Indonesia. Artikel ini menekankan perlunya pendekatan yang seimbang dalam memahami dan menerapkan Hadits dalam hukum Islam, dengan mempertimbangkan faktor-faktor historis, sosial, dan kontekstual. Studi ini mengadopsi metode kualitatif dengan pendekatan penelitian pustaka, menganalisis berbagai sumber literatur untuk memberikan gambaran komprehensif tentang dampak Al-Albani dalam lanskap hukum Islam.

Kata Kunci: Tarjih Hadith; Nashiruddin Al Albani; Veil; Mazhab; Tafsir.

1. Introduction

Mazhab is a sect or group within a religion that has a distinctive interpretation, view, and practice of religion. In Islam, mazhab refers to different schools of thought and law in understanding and applying religious teachings. Some known schools of thought in Islam are the Shafi'i School, the Hanafi School, the Maliki School, and the Hambali School. Mazhab has a vital role in religious life. Firstly, it provides guidance and a framework for understanding and applying spiritual teachings. In religions with complex scriptures and texts that require interpretation, the madhhabs give a more detailed and specific understanding of the procedures for worship, law, and religious ethics; the madhhabs help maintain continuity and stability in religious communities. It provides unity and a legal framework in everyday life, such as in matters of marriage, divorce, inheritance, and other issues. This makes it easier for people to carry out worship and consistently fulfill religious obligations. (Siregar et al., 2023)

Each school of thought is based on the ideas of scholars and ulema who explore the teachings of the religion and broaden their understanding through research and reflection. Discussions about madhhabs can stimulate intellectual growth in faith and allow for adjustments to changing times. Focusing too much on the differences between schools of thought can obscure the essence of the religion's teachings: love, justice, and harmony (Al Wasim, A. (2018).

Mazhab follows a sect or group within a religion with distinctive religious views, interpretations, and practices. In Indonesia, the phenomenon of mazhab is widespread, especially in Islam. Muslims in Indonesia can follow one of several existing madhhabs, such as the Shafi'i Mazhab, Hanafi Mazhab, or other Mazhab mazhab provides structure and guidance for individuals in understanding and applying religious teachings. Each school of thought has its own distinctive interpretations of sacred texts

and guidelines for worship and spiritual practice. It also provides a legal framework for marriage, inheritance, and ecclesiastical courts (Ernan Rustiadi et al., 2021).

The practice of mazhab also has substantial social and cultural value, as mazhab is often passed on through family and community traditions, making it an essential part of one's religious identity. It also provides opportunities to interact with fellow believers, which can build solidarity and mutual support. However, it is important to remember that having a mazhab should not be an excuse to build walls of separation between religious groups. Tolerance and mutual respect between sects are important principles in maintaining social harmony. Despite differences in religious interpretations and practices, it is important to maintain dialogue, understanding, and cooperation between sects. Diverse sects are not negative in themselves. However, it is important to remember that the roots of religion are the teachings of love, justice, and peace. Therefore, the practice of mazhab should not lead to fanaticism, exclusivity, or extremism that can be detrimental to interfaith relations and social stability. (Adawiah, R., Khasyi'in, N. & Hafidzi, A. 2021)

In practicing mazhab, it is important to develop an understanding that is inclusive, open to differences, and respectful of religious plurality. Thus, the phenomenon of mazhab can be a source of spiritual, intellectual, and social wealth that enriches religious life and promotes harmony in society.

The phenomenon of mazhab in Indonesia is something that is commonly found in society. Indonesia is a country with a very diverse population of religions, such as Islam, Christianity, Hinduism, Buddhism, and other religions. In Islam, there are various amfibiions followed by Muslims in Indonesia, such as the Shafi'i Mazhab, Hanafi Mazhab, and other Mazhabs. One of the primary factors that influence the phenomenon of mazhab in Indonesia is the history of the spread of Islam. Islam entered Indonesia through various channels and involved various madhhabs that were integrated with the local culture. This resulted in diversity in religious understanding and practice among Muslims in Indonesia; social and cultural factors also play a role in the phenomenon of mazhab in Indonesia. Indonesian society has a strong tradition of maintaining religious identity, including maintaining the madhhabs inherited from previous generations. Families, communities, and religious institutions also play an important role in maintaining and spreading a particular school of thought. It is important to note that the mazhab phenomenon can also affect social interaction and tolerance between mazhabs. (Zulkarnain, F.2012).

Madhhabs can be a source of discord or even conflict among religious believers. However, along with social development and awareness of the importance of tolerance, many efforts have been made to promote inter-mazhab dialogue, mutual respect, and harmony between adherents of different sects in Indonesia.

Overall, the phenomenon of mazhab in Indonesia reflects the religious diversity and cultural richness of the society. It is important for Indonesian society to maintain a balance between individual religious identity and the values of inclusiveness,

tolerance, and harmony so that the mazhab phenomenon can be a source of strength in enriching religious understanding and practice without compromising social unity and harmony.

The method that researchers use in this research is a qualitative research method with a library research approach; a qualitative research method with a library research approach is an approach that focuses on collecting and analyzing qualitative data from various relevant literature sources in researching mazhab fanaticism in Indonesia. This method involves searching and evaluating books, articles, research reports, and other sources related to the phenomenon of religious fanaticism in Indonesia. The library research method, also known as desk research, is an effective approach to researching religious fanaticism in Indonesia. This method involves collecting data and information from various relevant literature sources, such as books, scientific journals, articles, and research reports related to the phenomenon of mazhab fanaticism. (Zulkarnain, F. 2012).

In using this qualitative method of library research approach, the researcher will identify and collect literature that includes case studies, descriptions of experiences, theoretical analyses, and other works that provide in-depth insights into mazhab fanaticism in Indonesia. We will search electronic databases, libraries, and other sources to obtain relevant literature, and we will analyze and interpret the collected literature. We will also identify patterns, themes, and concepts that emerge from the literature. With a qualitative approach, the researcher will pay attention to the different perspectives, social contexts, and cultural nuances revealed in the literature.

The reason researchers use this qualitative research method with a library research approach is that the qualitative research method with a library research approach allows researchers to gain an in-depth understanding of religious fanaticism in Indonesia. By examining the existing literature, the researcher can analyze the social, cultural, and political factors that influence mazhab fanaticism, as well as understand the role of religion, identity, and conflict in such fanaticism. This method can also help researchers to develop a solid theoretical understanding and provide guidance for further research on religious fanaticism in Indonesia. (Merliyana, S. J. 2022)

The library research method can provide an in-depth insight into religious fanaticism in Indonesia through the analysis of existing literature. In this context, researchers will identify the factors that influence religious fanaticism, explore its historical development, and understand the social, political, and cultural implications associated with this phenomenon. The library research method can also assist researchers in developing a solid theoretical framework for further research, as well as pointing out future research directions that can be undertaken to better understand and address mazhab fanaticism in Indonesia. (Zamili, M. 2015).

2. Result and Discussion

Biodata of Nashirudin al-Albani

Muhammad Nasiruddin al-Albani is a renowned scholar and hadith expert of the 20th century. Al-Bani has a critical view of hadith and has made significant contributions in reviewing and assessing the status of the strength of hadith. Muhammad Nasiruddin al-Albani, better known as Al-Albani, was born on 17 June 1914 in the town of Ashkoder, Albania. At a young age, he moved to Damascus, Syria, where he spent most of his life. Al-Albani grew up in a religiously observant family, and he began to show interest in studying Islam from an early age. Al-Albani received his early education at Madrasah Istiqamah, which was one of the leading Islamic educational institutions in Damascus. During his teenage years, he engaged in intensive study and learning of hadith and fiqh (Islamic law) under the guidance of several prominent scholars in Syria. Despite his lack of formal university education, Al-Albani was a self-taught and very diligent student of hadith. He spent long hours studying hadith and investigating the Sanad (narrators) of traditions to determine their strength and validity.

Al-Albani's intellectual career began when he started teaching at the Uthman bin Affan Mosque in the Mazra'a District of Damascus. His teaching and in-depth research on hadith attracted the attention of many students and followers. He also became a member of the Scientific Council in Damascus and became a leader in building awareness of the importance of hadith in Muslim life. During his lifetime, Al-Albani produced many written works, including books on the science of hadith, methods of criticizing hadith, and commentaries on the Quran. He was also active in spreading his understanding of hadith through public lectures, talks, and seminars in various countries. (Ayd al-Hilali Abu Usamah, Selim Ibn 2012).

Muhammad Nasiruddin al-Albani, as a renowned scholar and hadith expert, has learned from several influential scholars in his life. Some teachers who had a great influence on Al-Albani's understanding and knowledge include Shaykh Muhammad Raghīb al-Tabbakh. Al-Albani learned from him about the science of hadith and sanad (chain of narrators), Shaykh al-Tabbakh was one of the leading scholars of his time who taught critical methods in assessing the strength of hadith. Shaykh Hasan Habannaka, Al-Albani learned from him about the science of hadith and the critical method of assessing hadith. Shaykh Habannaka was a scholar renowned for his knowledge of hadith and had a strong influence on Al-Albani, Shaykh Muhammad Zahid al-Kawthari said Al-Albani learned from him about the science of hadith and various aspects of research in this field. Shaykh al-Kawthari was a prominent scholar who contributed greatly to the development of the science of hadith. Shaykh Abdullah al-Ghumari, Al-Albani also learned from him about the science of hadith and the principles of Quranic interpretation. Shaykh al-Ghumari was a respected scholar in

hadith and had a significant influence on Al-Albani's understanding. (Mustafa Abdul Rahman, 2013)

Through learning from these teachers, Al-Albani gained a solid foundation in the science of hadith and its research methods. The influence of these teachers can be seen in Al-Albani's critical approach and method of assessment of the traditions he researched and wrote about in his works.

Al-Albani passed away on 2 October 1999 in Amman, Jordan, but his legacy in hadith continues to be noticed and studied by many people to this day.

Strengths and Weaknesses of Al Albani's Method in Hadith Tarjih

Al-Albani is known for having opinions that differ from the majority of scholars or often issuing controversial opinions. Opinions are often considered odd, including assessing the strength of traditions or accepting or rejecting certain traditions based on his individual judgment; for example, he often rejects traditions that are recognized by the majority of scholars as saheeh (strong), and conversely, accepts traditions that are considered dhaif (weak). This approach often led to debates among scholars and provoked diverse responses, both in favor of and against his views. Therefore, Al-Albani's eccentric opinions are one of the aspects that need to be considered and critically examined in appreciating his contributions to hadith.

Al-Albani's views on hadith reflect a critical approach and an emphasis on careful scrutiny of the strength and validity of hadith. This approach has influenced many hadith scholars and scholars in their study and application of hadith in Islam. However, Al-Bani's opinions and views remain a subject of debate among scholars and hadith researchers. (Adnir, F. 2022).

Hadith tarjih method Nashirudin Al-Albani uses a tarjih approach in determining the strength or level of authenticity of certain traditions in hadith collections. Al-Albani, who is known as a contemporary hadith scholar, uses scientific and critical methods in analyzing the traditions found in classical hadith books. In commenting on the hadith, Al-Albani uses the following steps. Firstly, Al-Albani collected traditions related to a particular issue or problem. Then he would analyze the Sanad (chain of narrators) of the hadith, evaluating its validity and reliability. He would examine the honesty, integrity, and reliability of the narrators in order to determine whether the hadith is acceptable or not. Then Al-Albani would use the method of comparing traditions (al-Muwazanah) to compare one hadith with another. He will check the compliance of the hadith with the scholarly criteria known as the conditions of a qualified sanad (matan). If the hadith fulfills these conditions, then Al-Albani will make a positive judgment on the strength of the hadith, in which case Al-Albani involves analyzing the hadith text (matan). He will examine the compatibility of the hadith with the broader principles of Islamic teachings and maintain harmony with the text of the Qur'ān. If the hadith contradicts Islamic principles or is not in line with

the Qur'anic text, then Al-Albani will negatively tarjih the hadith. Using this method of tarjih, Nashirudin Al-Albani attempts to sort out authentic traditions from those that are weak or of questionable validity. His critical and scientific approach to scrutinizing these traditions makes an important contribution to contemporary hadith studies. However, it is important to note that Al-Albani's views and tarjih are not always accepted by all Islamic scholars, and there are differences of opinion among scholars about his methods and conclusions. In comparison to this, Al-Albani's weaknesses in his study of hadith are a matter of debate among scholars and hadith experts. Some weaknesses that are often pointed out are as follows. Firstly, Al-Albani tends to have a very strict approach to assessing the validity of traditions. He often rejects traditions on the grounds of the weakness of their narrators, without considering the historical context and specific conditions that might affect the validity of the traditions. (Hisbiyah, 2019).

This approach may overlook the overall strength of the hadith, since the weakness of a narrator does not necessarily determine the weakness of the entire hadith. Secondly, Al-Albani has also been criticized for being inconsistent in his assessment of traditions. Some traditions that he rejects as dhaif (weak) in one context are later declared as saheeh (strong) in another context. This inconsistency may raise doubts about the accuracy and consistency of his judgments. Thirdly, Al-Albani's influence on fatwas (legal opinions) has also been criticized. Some scholars argue that Al-Albani's interpretation of certain traditions, especially those he tends to reject, can affect his overall legal judgment. This has created differences of opinion among scholars in determining rulings based on the hadist

Al-Albani's weaknesses in Quranic interpretation can be identified through several aspects. Firstly, he tends to have limited knowledge of the Arabic language, Arabic literature, history, and the socio-historical context relevant to the Quran. This limitation may hinder his understanding of the deep meanings contained in the sacred text. Secondly, Al-Albani often ignores existing traditions of tafsir and the interpretations of previous scholars. Thus, he pays little attention to the interpretations that have been developed over the centuries, which can provide valuable insights into understanding the Quran comprehensively. Thirdly, Al-Albani tends to use a rigidly literal approach in interpreting the Quran. He tends not to take into account the metaphorical, figurative, and symbolic dimensions that are often used in sacred texts. This approach can lead to a superficial and limited understanding of the deeper messages that the Quran is trying to convey. Fourthly, Al-Bani is also known for not considering the context of Quranic verses. This can result in inaccurate or incorrect interpretations as it does not take into account historical, social, and cultural aspects that may affect the correct understanding of the verse.

Despite Al-Albani's significant influence in hadith studies, it is important to acknowledge these shortcomings and consider diverse viewpoints in understanding and applying hadith in Islamic law. In undertaking Quranic interpretation, it is important

to recognize these weaknesses and to adopt a more comprehensive approach, including a deep understanding of the relevant language, literature, history, and context. By paying attention to the existing Islamic intellectual heritage and taking a broader and more balanced approach, we can avoid superficial interpretations and gain a more accurate and richer understanding of the Quran.

The Implication of Tarjih Hadith on Mazhab Differences

The rise of mazhab fanaticism in Indonesia is a phenomenon that can be a serious concern. Mazhab fanaticism refers to the tendency of a person or group to maintain and promote a strong belief in a particular school of law. There are several factors that cause this to happen, namely, a lack of deep understanding of religion and a lack of tolerance between schools of thought. Many individuals have only limited knowledge of their own religious teachings and little interaction with other schools of thought. This can result in intolerance of different beliefs and reinforce narrow views that promote their sect as the only correct one; social and political factors can also play a role in sectarian fanaticism. In some cases, sectarian fanaticism is used as a tool to gain political support or reinforce a particular group's identity. Some groups or individuals may capitalize on divisions between sects for political or self-interested purposes, which can exacerbate tensions between sects.

In addition, the development of information technology and social media has also provided a powerful platform for the spread of sectarian fanaticism. Social media allows for the rapid and widespread dissemination of fanatical views, which can reinforce divisions between sects and trigger social conflict. To address the rise of sectarian bigotry, it is important for individuals and communities to promote an inclusive and tolerant understanding of religion. Religious education that promotes dialogue between sects, mutual respect, and a broader understanding of religious principles will help reduce tensions and conflicts between sects.

When individuals or groups are fanatical about their sect, they tend to exclude and regard other sects as erroneous or heretical. This can hinder interfaith dialogue, mutual respect, and cooperation between adherents of different schools of thought. The existence of fanaticism within a sect can lead to social polarisation and conflict because when fanaticism becomes dominant, sectarianism can emerge, leading to conflict and division between sects. This can undermine social harmony, create tension, and even trigger greater conflict in society. When people are too attached to one sect and reject new thoughts or alternative views, they may miss out on opportunities to broaden their religious horizons. Stagnant thinking can hinder intellectual growth and the development of religious teachings that are more inclusive and relevant to the context of the times. In addition, mazhab fanaticism can be exploited by those with political agendas or personal interests. Groups or individuals seeking power or influence often use sectarian fanaticism as a tool to strengthen their support base. This can blur

the line between religion and politics and create divisions in society. To overcome the problems that occur in sectarian fanaticism, it is important to promote an inclusive approach, dialogue between sects, and tolerance in society. Religious education that provides a broader understanding of religious principles, as well as teaching inclusive values and mutual respect, can help reduce sectarian bigotry. Governments, religious leaders, and community leaders also need to work together to build awareness of the importance of inter-religious harmony and emphasise the value of unity in religious contexts.

The Impact of Tarjih Hadith al Albani in the Interpretation of the Qur'an

In Islamic law, for example, mufasirs who tend to interpret the Quran with tafsir bi al ma'tsur or interpret the Qur'an with the Qur'an or interpret the Qur'an with hadith will get weak legitimacy in their interpretation when the verse being interpreted is considered using weak or doif hadith, Whereas it is not necessarily the hadith that is used in interpreting the Qur'an that really has defects or weaknesses, maybe in commenting on a hadith one scholar differs in his opinion from other scholars to make differences in the status of the hadith that is tarjih, An example of the use of the veil or niqab for Muslim women and using the veil is a garment that becomes the identity of Muslim women, there are differences in interpretation of the arguments for the use of this veil, but the scholars agree on the obligation to cover the aurat for women, but the difference is the limit of the aurat for women, although there are differences of opinion about the limit of the aurat for women Some scholars say the aurat cover for women is that it must cover the entire body except the face and palms, some say the aurat cover must cover the entire body including the face.

The term cadar comes from the Persian word chador, which means tent. In Iranian tradition, the veil is a garment that covers a woman's entire body, from her head to her toes. The people of India, Pakistan, and Bangladesh call it purdah, while Bedouin women in Egypt and the Gulf region call it burqu. Cadar in the Big Indonesian Dictionary means a cloth covering the head or face for women. In Arabic, the veil is called Niqāb. Niqāb is the plural of Nuqūb. In Al-Munawwir's dictionary Niqāb means a cloth covering the face. In the Lisaanul Arabic dictionary the word Niqāb is a cloth covering the face for women until only the two eyes are visible. From the meaning of the word cadar, it can be understood that cadar is a name reserved for clothing that serves to cover the face for women from the nose or from under the curve of the eyes downwards. (Sudirman, M. 2019).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ

Say to the believing men That they should lower Their gaze and guard
Their modesty : that will make For greater purity for them : and God is
well acquainted With all that they do (Nūr [24]: 30).

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
 آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ
 نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ
 يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ
 جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And say to the believing women That they should lower Their gaze and guard Their modesty ; that they Should not display their Beauty and ornaments except What (must ordinarily) appear Thereof ; that they should Draw their veils over Their bosoms and not display Their beauty except To their husbands, their fathers, Their husbands' fathers, their sons, Their husbands' sons, Their brothers or their brothers' sons, Or their sisters' sons, Or their women, or the slaves Whom their right hands Possess, or male servants Free of physical needs, Or small children who Have no sense of the shame Of sex ; and that they Should not strike their feet In order to draw attention To their hidden ornaments. And O ye Believers ! Turn ye all together Towards God, that ye May attain Bliss (Nūr [24]: 30).

The reason for the revelation of Surah Annur verses 30 and 31 is that one day there was a young man traveling through the city of Medina. Then he looked at a woman, and she looked at him, so they looked at each other so that the seed of admiration grew between the two; the man was so amazed that the man who was walking that the man who was walking hit the wall and hit his nose until his nose bled the man said, By Allah, I will not wash this nose blood until I meet the apostle of Allah and tell what I experienced this, then he met the apostle of Allah, the apostle of Allah said that was the punishment for your sin, then this verse was revealed.

In another narration states as narrated by Ibn Kathir, one day, Asma bint Mursyid was on the plantation when came to a group of women into the garden; they did not wear long cloth so that their ankles were visible, then Asma' said how bad this is, then Asma' bint Mursyid also told this to the apostle of Allah, then this verse was revealed, according to Albania's opinion, keeping the view is very important and even more important is covering the aurat to prevent negative views.

The veil has a stigma that is not very good in the eyes of Indonesian society due to several unpleasant incidents committed by veiled women, such as suicide terrorism and exclusivism. This is contrary to the purpose of its use, which is to protect oneself and provide a sense of security. The use of the veil was banned in public institutions because it was feared that there would be a generalization of society about the bad identity of veiled women (Yanti, Z. 2022).

The veil law is a complex and controversial subject of debate, with varying opinions in the societies and countries that face it. The pros and cons of veiling laws reflect differences in interpretations of religious values, individual freedom, gender equality, and public safety.

Proponents of the veil argue that banning or restricting the use of the veil is a violation of religious freedom and individual human rights. They argue that every individual has the right to choose and practice their religious beliefs in the way they choose, including wearing the veil. For them, the veil is an expression of religious identity and individual freedom of dress. On the other hand, critics of the veil consider it a symbol of oppression and representative of gender inequality. They argue that the veil inhibits women's participation in social, economic, and political life and hinders communication and interaction between individuals. Critics also argue that bans or restrictions on the veil can protect public safety by ensuring easier identification and preventing the potential misuse of the veil for criminal or terrorist activities (Kudhori, M. 2018).

The pros and cons of the veil also reflect cultural differences and people's views on the symbolism and meaning of the veil itself. Some societies see the veil as a symbol of honor, purity, or religious identity that should be respected and recognized. Meanwhile, others see it as a symbol of separation or refusal to integrate into the wider society.

The different laws on the veil are the result of a variety of factors and come from different social contexts, cultures, and values in different countries and societies. Some countries have regulations that prohibit or regulate the full or partial use of the veil, while other countries allow it or do not strictly regulate it. (Afifah, N. 2019).

One of the underlying reasons for the different laws on the veil is security and identification. Some countries that ban or regulate the use of the veil see it as an obstacle to the identification of the individual wearing it. Governments argue that facial recognition and visual identification are important in a variety of situations, including public safety, surveillance, and law enforcement. Therefore, they implement regulations that restrict or ban the veil to ensure easier identification. In addition, legal differences on the veil may also relate to cultural and religious values. Some societies or countries with a majority of the population adhering to a particular religion may consider the veil as part of religious identity and freedom. They may see bans or restrictions on the veil as a violation of human rights, including freedom of dress and religion. (Fithrotin, F. 2017).

Meanwhile, other countries or societies may see the veil as a symbol of oppression or a symbol of gender inequality. They argue that the veil inhibits women's participation in social, economic, and political life and hinders communication and interaction between individuals. Therefore, they may adopt regulations that prohibit or restrict the use of the veil to promote gender equality and social inclusion. (Yusram, M., & Iskandar, A. 2020)

3. Conclusion

The impact of Al-Albani's rigor in commenting on a hadith has several significant consequences. Firstly, this rigor may ignore the historical and social contexts that affect the validity and interpretation of traditions. Hadiths can have specific contexts that are relevant to the situation and conditions. By ignoring this context, an overly strict judgment may lead to the rejection of traditions that actually have legitimate legal implications in the relevant context.

Secondly, this rigid approach may lead to the rejection of traditions that are widely recognized by scholars and traditionists. Overvaluation of the weaknesses of narrators or sanads may overlook the overall strength of the hadith. This can create imbalances in the understanding and application of hadith and affect Muslims' confidence in the intellectual heritage of Islam. Thirdly, the impact of this rigidity is also seen in Al-Albani's influence on fatwas (legal opinions). Rejection of certain traditions based on the strict judgment can affect the overall legal judgment. This can create differences of opinion among scholars and confuse Muslims in determining rulings based on hadith.

Mufasirs who tend to interpret the Qur'an with tafsir bi ma'tsur or interpret the Qur'an with the Qur'an or interpret the Qur'an with hadith will gain weak legitimacy in their interpretation when the verse being interpreted is considered to use weak or doif hadith, whereas it is not necessarily that the hadith used in interpreting the Qur'an really has defects or weaknesses, it can be greetings in commenting on a hadith one scholar differs in opinion with other scholars so as to make differences in the status of the hadith that is tarjih

In conclusion, Al-Albani's rigor in assessing hadith can have a significant impact on the understanding and application of hadith in law. An overly strict and rigid approach may disregard the context, resulting in a disproportionate rejection of traditions that actually have valid legal value. It is, therefore, important to consider a balanced and comprehensive approach to understanding the traditions and their legal implications.

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