



## M.M Azami's Contribution to Countering Hadith Skepticism and Its Influence in Indonesia

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**Abstract:** Western scholars' objections to the authenticity of hadiths began from the 19th century until the 20th century. They argued with various skeptical narratives that the hadith of the Prophet Muhammad had never existed. In the dynamics of hadith studies, the ideas of Western scholars have become a new paradigm that has sparked serious responses from Muslim scholars including Mustafa Azami. This article aims to analyze Azami's role in fighting Western scholars' hadith skepticism, as well as Azami's influence in Indonesia as a pioneer of this study. This study uses a qualitative method involving a literature review and then analyzes it using Khuns' paradigm shift theory. This article concludes that Azami has proven the Hadith skepticism thesis put forward by Western scholars, which is unsustainable because there is inequality in the realm of hadith science. Likewise, Western scholars' ideas about hadith authenticity have not been developed. Meanwhile, Azami's academic work has had a huge impact on hadith studies in Indonesia.

**Keywords:** Hadith Skepticism; Western Scholars' Influence; M.M. Azami

**Abstrak:** Bantahan sarjana Barat terhadap autentisitas hadis sudah bermula pada abad 19 sampai pada abad 20. Mereka dengan berbagai narasi skeptis menggugat bahwa hadis Nabi Muhammad tidak pernah ada. Dalam dinamika studi hadis, gagasan sarjana Barat tersebut pernah menjadi suatu paradigma baru yang memantik respon serius dari kalangan sarjana muslim, termasuk Mustafa Azami. Artikel ini bertujuan melakukan analisis terhadap peranan Azami dalam melawan kelompok Skeptisme Hadis dari para sarjana Barat, serta pengaruh Azami di Indonesia sebagai pelopor kajian tersebut. Artikel ini menggunakan metode kualitatif yang melibatkan kajian kepustakaan, kemudian dianalisis menggunakan teori pergeseran paradig Thomas Khuns. Artikel ini berkesimpulan bahwa Azami telah membuktikan atas tesis Skeptisme Hadis yang diajukan oleh para sarjana Barat yang tidak berlanjut karena mengalami ketimpangan pada ranah ilmu pengetahuan hadis. Demikian halnya seperti gagasan sarjana Barat terhadap autentisitas hadis juga tidak berkembang. Sedangkan kerja akademik Azami sangat berdampak pada kajian hadis di Indonesia.

**Kata Kunci:** Skeptisisme Hadis; Pengaruh Sarjana Barat; M.M. Azami

## 1. Introduction

The discourse on the authenticity of hadith developed from the problematic background of hadith as a product of past data and information, namely the time of the Prophet Muhammad. Basically, history records that fabrication (falsification) of hadith appeared during the time of the Prophet's companions, precisely after the murder of Caliph Usman bin Affan (35 H/656 AD) (Muhammad bin Yahya al-Andalusi, 1405); (‘Aid bin ‘Abdullah al-Qarni, 2005).

Some people suspect that fake hadiths existed even earlier during the time of the Prophet Muhammad (Andi Rahman, 2022). However, a popular and valid opinion is that fake hadith did not exist during the time of the Prophet Muhammad, because forgery of hadith began to open up since the sect split occurred during the time of Ali bin Talib and Muawwiyah (Mustafa al-Sibai, 1982).

The discourse surrounding the authenticity of hadith that occurred in the early Islamic period and the Middle Ages only revolved around questioning the quality of hadith between those who were authentic and those who were not. Among Muslims, the acceptance of hadith as a source of knowledge from Prophet Muhammad is common. However, lawsuits over the existence of hadith, in the sense of the allegation that hadith never existed, only started to become massive in the 19th century from orientalist groups such as Gustav Weil (d. 1889), Goldziher (1921), Schacht (d. 1969). According to Ali Mustafa Yaqub, among the three figures who pioneered the study of hadith authenticity was Ignaz Goldziher (Ali Mustafa Yaqub, 2000). The three figures predominantly accuse of the existence of the hadith of being fabricated, so the authenticity of the hadith is still highly doubtful.

This view is in line with the opinion of Muhammad Mustafa Azami (d. 2017) that Goldziher was a Western scholar who pioneered the maturity of hadith studies among Orientalists (Mohammad Mostafa Azami, 1978). However, because Schacht was born sixty years after Goldziher, he seems to have brought a more perfect study and is very convincing in his statement that not a single hadith is truly authentic from the Prophet Muhammad, especially those relating to Islamic law (Ali Mustafa Yaqub, 2000).

MM Azami is a Muslim figure who is very concerned with providing rebuttals to these orientalist accusations (Mubin, Husna, & Nurkholis, 2021). Azami's contribution was also developed in Indonesia by his student, Ali Mustafa Yaqub. In one of his books titled "Criticism of Hadith," Ali Mustafa Yaqub, as a representative of Indonesian hadith scholars, provides sharp criticism of the Orientalist view of the authenticity of hadith. This article analyzes MM Azami's contribution to hadith sceptics and its influence on Indonesia. It is no exaggeration to say that Azami's contribution protected hadith from skepticism (Syarifah, 2015). Although there are several Muslim scholars in the field of hadith who praise the views of these Orientalists, such as Ahmad Amin, Abu Rayyah, and A.A Fyzee. Indonesian academics often refer to these names

in their opinions; they have become students who have aggressively spread their teachers' ideas.

This study complements Idri Shaffat and Rohaizan Baru's research with the title, "Orientalist Perspectives on the Hadith,," "(Idri Shaffat dan Rohaizan Baru, 2019) which maps the Orientalist view of hadith in general. However, this does not touch on Western Orientalist thought regarding hadith skepticism (Alwi, 2020). This study was developed by Nasir and Nasiruddin by taking a specific theme from the Orientalist classification carried out by Herbert Berg (Muhammad Asri Nasir dan Muhammad Ramzy Nasiruddin, 2021). However, Nasir and Nasiruddin did not complete their study of Muslim scholars' responses to Orientalism. In fact, their research generally places an orientalist position rather than a negative one. Related research was also carried out by Mir Ahmad Sheraz and Sadiq Wasim with the title, "Oriental Approach to Hadith Literature and Muslim Critique." (Mir Ahmad Sheraz dan Sadiq Wasim, 2021). Unlike Nasir and Nasiruddin's research, this research specifically looks at Azami's response to Orientalist thought. This research also complements Sanuri's comparative study of the thoughts of hadith orientalists and the responses of Muslim scholars through a case study of Mustafa al-Sibai (Sanuri, 2009).

This research also complements a tendentious study of the work of Orientalists, which does not have negative implications in the hadith study conducted by Suryadilaga (Muhammad Alfatih Suryadilaga, 2011). Although long after Suryadilaga's publication, many people refuted the Orientalism Project, which had various motivations including imperialism, business, and science. Abd Qahin and Siti Kasiyati examine this problem based on the arguments of hadith scholars such as Azami, Sibai and AM Yaqub. They concluded that orientalists have a vision and mission for neo-colonialism (Abd Qahin dan Siti Kasiyati, 2020).

This study uses qualitative methods involving an in-depth analysis of MM Azami and Orientalist works in the field of hadith studies. According to Creswell, qualitative is defined as a search effort to explore and understand central symptoms (John W. Creswell dan J David Creswell, 2018). Efforts to achieve this understanding are also carried out through comparative efforts, so that the primary data are combined with secondary sources from research results from other parties related to this theme.

The research methods were used to obtain a significant, directed, structured, and systematic picture of the data. As an analysis knife, this study used the paradigm shift theory developed by Kuhn. This theory discusses the ability to develop patterns, models, or examples that are more structured as science and can be considered together. Kuhn mapped that there is an old paradigm and a new paradigm that is present to dominate and shift the old because it appears more appropriate, simple, elegant, and neat. This can be detected by character, because ideas are more accurate, consistent, and useful for further research.

## 2. Result and Discussion

### *The Debate Surrounding the Authenticity of Hadith*

Herbert Berg grouped the figures who contributed to the discourse around the authenticity of this hadith into two, namely, skeptics who doubt or even deny the existence of hadith and sanguine groups who are more optimistic about accepting that hadith exists and autenticics come from the Prophet Muhammad (Herbert Berg, 2000).

According to Baldick, skepticism considers hadith only a reflection of political and doctrinal change. For Baldick, Orientalists gave the impression that hadith was created as fabricated reinforcement to win political and sectarian disputes. Even hadiths containing mystical messages, especially qudsi hadiths, were considered the result of Sufis' forgery in the 9th century (Julian Baldick, 2002). A. Kevin Reinhart uses the terms forgery and faith to describe this dichotomy (A. Kevin Reinhart, 2010).

The first group is filled by Orientalists who are interested in the discourse of authenticity and orisinalitas hadith. Some names such as Gustav Weil (1808-1889), Alois Sprenger (1813-1893), William Muir (1819-1905), Ignaz Goldziher (1850-1921), Julius Wellhausen (1844-1918), C Snouck Hurgronje (1857-1936), D.S. Margoliouth (1858-1940), Leone Caetani better known as Prince Caetani (1869-1935), Henri Lammens (1862-1937), Eckart Stetter, Horovitz (1874-1931), J. Robson, Arent Jan Wensink (1882-1939), John Wansbrough (1928-2002), Michael Cook (born 1940), and Gautter H.A. Juynboll (1935-2010) are noted as people who doubt the existence of hadith. Not only doubting the existence of hadith, Klimovich (1907-1989) and Hurgronje even doubted the existence of the Prophet Muhammad (Andi Rahman, 2022).

At the opposite pole, sanguines do their best to reject the arguments and conclusions of skeptics. Wael B Hallaq mentions Nabia Abbott (1897-1981), Fuat Sezgin (born 1924), MM Azami (1930-2017), Gregor Schoeler, Johann Fuck (1894-1974), as the motor for this group (Halit Ozkan, 2004). Other hadith scholars among Muslims belong to this group, including Ali Mustafa Yaqub (1952-2016). Hallaq also added that there is a third group that is trying to mediate the debate between skeptics and the sanguine group and trying to make a synthesis. Those included by Hallaq in this group were Harald Motzki and Fazlur Rahman (1919-1988) (Wael B Hallaq, 1999). However, this third group can also be included in the anguine group (Rahman 2022).

The authenticity of the hadith became a discussion of these figures with reference to two major issues. First, they question whether the teachings of Islam originate from the Prophet Muhammad, or whether Muhammad is a work of imaginary prophets against fictitious prophets. Second, if Muhammad did exist, the next question was whether the teachings conveyed really came from God or whether they imitated pre-existing religious teachings claimed to be from God.

The Orientalist who once called for skepticism was Ignaz Goldziher. According to him, Muhammad did not proclaim new ideas, nor did he enrich pre-existing teachings regarding the dingman's relationship with the transcendental and infinite God. The teachings of Islam were considered a mixture of inputs and suggestions

received by the Prophet Muhammad from Jews, Christians, and other established elements outside of Islam such as Hellenism, Shamanism, the Roman legal system and personal opinions of scholars (*ra'y*) which further crystallized into sects or mazhab (Ibn Warraq, 1995).

Goldziher's refutation of the existence of hadith leads to the question of the authenticity of the hadith itself if it is claimed to be from Muhammad. Joseph Schacht later confirmed this statement, concluding that none of the authentic hadiths came from Muhammad (Saefollah, Maghfur, & Sumbulah, 2022). Schacht suspects that hadith is merely a fabrication of scholars from the first and second centuries (Dahuri, Kholis, & Puri, 2023). Azami responded to this opinion, which was later developed by his student, Mustafa Yaqub, as an attempt to falsify the Prophet's hadith with unscientific works (Mohammad Mostafa Azami, 1978).

Goldziher and Schacht's influence on hadith skepticism continues to flow into academic studies. Some indicators that strengthen this group include the emergence of alleged Jewish and Christian influence on the teachings conveyed by Muhammad. In Islam, Jews and Christians, called the *Ahl al-Kitab*, are called upon to find a meeting point between their teachings and those brought by the Prophet Muhammad, as evidence that their sources are the same as Islamic sources, as stated in the Qur'an and 3:64.

This call was an effort to strengthen the relationship between the two. Even the principles taught by Islam require the people to believe in the prophets of previous people, complete with the holy book they brought. However, it has been argued that Islam imitates the teachings of previous religions. There are at least two main reasons that are used as a basis for accusing the Prophet Muhammad of plagiarism or imitation.

*First*, the similarity of content between the holy books both from the Torah, the Injil and the Qur'an. Each book contains many stories about the creation of nature, earlier prophets, and past life. or semblance of commandments for worship. *Second*, Prophet Muhammad is considered to have learned from scholars of the book about the teachings of the holy book. This accusation is addressed by referring to evidence from Prophet Muhammad's meetings with several Jewish and Christian leaders that took place several times.

It is said that the Prophet Muhammad once met a Jewish priest named Buhayra' while trading in the land of Sham. There was a very short interaction between Prophet Muhammad and the priests. Prophet Muhammad met the Christian priest Waraqah bin Nawfal during the revelation of Iqra' (QS. Al-'Alaq) in a very short time. It is said that not long after meeting Prophet Muhammad, Pastor Waraqah died. Prophet Muhammad also once received as many as 20 Christians from Habshah, who were curious about the emergence of a new prophet (Ibnu Ishaq, 1990).

The Prophet's encounters with Jewish and Christian leaders were used to build accusations that the Prophet had acquired knowledge from them. Therefore,

Muhammad was accused of actively visiting several Jewish and Christian learning institutions at that time. This accusation is denied by MM Azami, which according to him, there is no narration stating that the Prophet Muhammad went to the place of learning script that already existed in the Arabian Peninsula in very small numbers, especially the northern regions that had long interactions with Persia and Rome (Mohammad Mostafa Azami, 1978).

Another target addressed to doubts about hadith is the existence of hadith writing, which was carried out because of the orders of rulers at the time. This activity occurred because of socio-political developments in the Islamic world, so the ruler at that time felt the need to write down the hadith of the prophet (Isnaeni, 2014). Goldziher saw this historical fact as a misappropriation of the hadith by referring to al-Zuhri's words, "surely the officials forced me to write the hadith." Goldziher observed that officials forced al-Zuhri to write down the hadiths of the prophet that did not exist at that time.

Goldziher also openly alleged that hadith research conducted by Islamic scholars could not be scientifically accounted for because the methods used were very weak. According to Goldziher, previous researchers have only focused on the work of sanad criticism (*takhrij*), instead of focusing on Matan criticism comprehensively, involving social, political, scientific, and cultural criticism. For example, one of the hadiths contained in the book Sahih al-Bukhari is the command to go to only three mosques. The hadith for Goldziher was written by Al-Zuhri due to political pressure from Caliph Malik bin Marwan, who felt threatened by the power of Abdullah bin Zubayr who was then caliph in Makkah. Thus, the status of the hadith is considered false because it was created for the benefit of the ruler and never existed at the time of the prophet (Mohammad Mostafa Azami, 1978).

Goldziher's persistence in examining the social context of the emergence of hadith also led to the conclusion that the Prophet's hadith was a product of a patriarchal culture that had been deeply rooted in Medina society before Islam. The hadiths born under these conditions were created and developed theoretically and practically by religious leaders at that time to spread massively outside their cities (Ignaz Goldziher, 1971).

Goldziher's critique was different from that of Schacht, who focused on *Sanad* criticism. For Schacht, the biggest problem with the existence of hadith in the books under study was sanitation. According to him, *sanad* was used to rely on the opinions of the *qadhis*, who contained Islamic law in their predecessors. The reliance is for the purpose of obtaining legality from figures who are considered credible, such as Abdullah bin Mas'ud. The next step is imaginatively based on Prophet Muhammad's opinion (Joseph Schacht, 1964).

There are four major themes promoted by Schacht in his monumental work entitled, "The Origins of Muhammadan Jurisprudence." The first was the development of legal theories in early Islam. The second is the development of hadiths about the

law. Third, there was a transmission of legal thought in the era of the Umayyad Caliphate, which was a conflict between legal thought at that time. The fourth is the development of legal thinking.

Schacht's view is very controversial when concluding that the Sunnah is defined as a model of the Prophet's deeds or as a tradition of past life that was later expressed through the practice of the legal schools and then relied on the Prophet. Therefore, Schacht asserts that the *sanad* system has no historical value and that it is only an effort by hadith forgers (Joseph Schacht, 1964).

### *MM Azami's Contribution and Its Influence in Indonesia*

Muhammad Mustafa Azami originally from Mano, North India was born in 1932 and passed away in 2017. His history of study, which began in his homeland, led Azami to explore science in Egypt and England. His doctoral dissertation at Cambridge University was entitled 'Studies in Early Hadith Literature with A Critical Edition of Some Early Texts' in 1964. The dissertation was then translated by Mustafa Yaqub as one of his students with the title, "Prophet's Hadith and its Codification History" published by the publisher Pustaka Firdaus Jakarta in 1989 (Rooby Pangestu Hari Mulyo, 2022).

MM Azami is one of the Muslim figures who is very consistent in refuting the Orientalist thought of hadith (Amdah, 2022). Goldziher and Schacht are Orientalists who Azami refutes to draw conclusions about the authenticity of hadith. According to MM Azami, the conclusion made by Goldziher regarding the messenger of the Prophet named Malik bin Huwairis to teach prayer to the Muslim community has an impact on the error of the practice of prayer itself is a wrong conclusion. Goldziher also concluded that Malik bin Huwairis was only limited to teaching prayer, not in the context of delivering obligatory prayer at that time. According to MM Azami, such attempts at deduction resulted in irrelevant conclusions, even in the other six cases described by Goldziher (Mohammad Mostafa Azami 1978).

In addition to Goldziher, MM Azami also criticised Schacht's habit of his views on the recording of hadith, which was alleged to have been misappropriated by the Salih people in the first half of the 2nd century Hijri. According to Azami, Schacht made the wrong conclusion because of several factors. First, he fell victim to misinterpretation when he understood the words *tadwin*, *tashnif*, and *kitabah*, all of which were hadith recordings. Second, there is an error in conceptualizing the narration model conveyed through *akhbarana*, *anbaana*, and *hadatsana*. All of these are understood as oral transmissions of narration. Third, it is incorrect to claim that Arabs have unique memories that do not require their writing. Fourth, there were errors in understanding the prohibition on writing hadiths (Iqbal, Husna, & Nurkholis, 2021).

Azami responded to Schacht's habits by individually reviewing them. For example, when responding to the first mistake, Azami said that the meaning of the

word *tadwin* does not always mean “writing” but can also mean collecting. Therefore, the person who mentions Al-Zuhri *awwalu man dawwana al-'ilma* as the one who first wrote the hadith does not have a single meaning. This could have been possible if Al-Zuhri had not been the first person to perpetuate hadith, nor was he the first person to record it (Mohammad Mostafa Azami 1978).

Schacht's accusation of the existence of isnads as a result of the falsification of early authorities and preservation by physicians such as Ibn Sirrin is not true. The accusation is that Schacht tends to slander when the public cannot see the existence of hadith without supervision. In refuting this thesis, Zami proposed a historical fact regarding the occurrence of the slander discussed by Schacht, namely, that it began with the murder of the Umayyad caliph Walid bin Yazid (d. 126 H) at the end of Umayyah power. According to Azami, Schacht did not consider this fact to be the end of a superior era, so it does not refer only to the period of the four caliphs. After Walid bin Yazid, attempts have been made to falsify hadiths (Mohammad Mostafa Azami, 1978).

Azami denied that if the slander during the time of the Walid bin Yazid were used as the only reason for the emergence of the fabricated hadith, this view would be incomplete. Because slander had also occurred before in 70 Hijriyah between Ibn Zabair and Abdul Malik bin Marwan, or even between Ali and Muawiyah, the impact of which can still be seen today.

Azami's criticism is also related to Schacht's projecting back theory as a method of seeing the *tabiin's* projection of the hadith on the group behind it. Azami refused if this strategy was deliberately implemented only to seek legitimacy from the initial authorities (friends). According to Azami, because there was no proper bookkeeping of hadith at that time, historical validation could refer to the development of Islamic law. It was in the hands of legal experts that the original hadith was developed. It is just that the habits of legal experts such as Imam al-Syafii (d. 204) when writing hadiths in his book were not accompanied by *sanads*. However, al-Syafii emphasized that he only wrote good-quality hadiths obtained from reliable channels (Mohammad Mostafa Azami, 1978).

Azami clarified this fact with the spread of *sanads* after *tabiin*, namely, after the second century Hijriyah. This spread occurred through the teacher-student relationship, which was a tradition from the beginning of hadith teaching. Initially, the companions had students from the *tabiin*, after which the *tabiin* had the largest number of students. Next, it was from these students that the narrative developed up to the Prophet Muhammad.

The tradition of teacher-student relationships began with seven friends tasked with teaching hadiths in various places. Four hadiths were taught in Medina, one in Syria and two in Iraq. Similarly, friends have students teaching in various areas. This is like Abu Hurairah, who has at least seven students. Four students were taught in Medina, two in Egypt, and one in Yemen. Among Abu Hurairah's students, at least



twelve hadith teachers are popular in various regions (Mohammad Mostafa Azami, 1978).

In disproving Schacht's theory, Azami also proved that at least 74 names of hadith teachers narrated it. Therefore, there is very little possibility that one person will lie down or falsify the hadith. Logically, it is impossible for one person to deliberately fabricate a hadith, whereas 73 others remain silent.

Azami's historical evidence began with narrative sources, at least after the death of the Prophet Muhammad (Amelia & Rahayu, 2023). This source is important for tracing the existence of the narration that took place in that era so that it is more authentic. For example, Azami explained the name Abu Ayyub Al-Ansari (d. 52 AD) who wrote several hadiths about his nephew. What happened to Abu Bakr al-Siddiq, the first caliph after the death of Prophet Muhammad. It was reported that Abu Bakr had written 500 hadiths from the Prophet, although it was later reported that these writings were also burned (Mohammad Mostafa Azami, 1978).

Based on this argument, Azami criticized groups that saw the fabrication of hadiths for certain purposes. According to Azami, hadith is the second source for Muslims (Isnaeni, Susanto, & Haqiqi, 2023). It was written for Islamic sources and carried out carefully. However, according to Azami, hadith researchers must also be selective in taking hadith so that they are differentiating between *maudlu'* hadith and vanity hadith (Mohammad Mustafa Azami, 2002).

Apart from sharply criticizing Goldziher and Schacht's perspective in treating hadith, Azami also made his own efforts to criticize hadith. He also said that carrying out scientific criticism (*naqd*) of hadiths is urgent to determine whether a hadith is valid. Furthermore, he offered an effort called *mu'aradlah*, or the presentation and comparison of data (Muhammad Mustafa Azami 1982).

Azami's attitude towards the Orientalist hadith was apparently followed by Ali Mustafa Yaqub as his student and developed in Indonesia. Apart from popularizing MM Azami's dissertation, Ali Mustafa Yaqub also quoted MM Azami's opinion textually as an argument to refute Goldziher and Schacht's views. In his book entitled, "*Kritik Hadis*," Ali Mustafa Yaqub's efforts contribute to discussing the theme of hadith studies from orientalists and literature reviews. This book was a compilation of the scientific articles published by Amanah Magazine in the early 1990s.

Writing the introduction to the book, Ali Mustafa Yaqub wants to dismiss the perspective that criticizing hadith is a negative academic activity. According to him, it is necessary to criticize hadith to map out what is valid and what is not. Likewise, the term hadith criticism did not originate from the West but was pioneered by Islamic scholars since the 300s Hijriyah. Ali Mustafa Yaqub admitted that he had not specifically touched on the realm of hadith criticism, and only discussed matters surrounding the study of hadith criticism.

Contrary to these claims, the Hadith Criticism book contains important information on whether to map the quality of authentic hadith. This discussion is

placed at the end of the book because, in the beginning, there is a rebuttal to the hadith orientalist Goldziher and Schacht. In this section, the influence of MM Azami's thoughts on the author is very clear, as shown by the quotations in his book.

This quotation is not without reason because Ali Mustafa Yaqub was a direct student of Azami while studying at King Saud University in Riyadh. At this university, he studied up to the master's level and then continued with doctoral studies in Hyderabad, India. Ali Mustafa Yaqub used his teacher's thoughts to launch academic attacks on hadith orientalist who were allegedly trying to undermine the hadith as a text originating from the Prophet Muhammad.

Ali Mustafa Yaqub's consistency in discussing the authenticity of hadith is also outlined in other works published almost ten years after the Hadith Criticism book was published. Ali Mustafa Yaqub's ideas can be found in several books published in 2005, such as *Islam Masa Kini* (Ali Mustafa Yaqub, 2006b), *Haji Pengabdian Setan* (Ali Mustafa Yaqub, 2006a), and *Fatwa-fatwa Imam Besar Masjid Istiqlal* (Ali Mustafa Yaqub, 2008). For example, these books describe several efforts to confirm authentic hadith. First, if you have not yet obtained a precise textual understanding of a hadith, you need to move on to contextualize with the condition that you first interpret it using the Al-Qur'an and Sunnah. Second, it involves the factors of *asbab al-wurud* (because of its decline), temporal locality, causality, and sociocultural aspects of society. Third, understanding hadith contextually is an effort toward local wisdom because Arab traditions are geographically different from Indonesia.

Responding to the authenticity of the hadith, Yaqub also agrees with MM Azami that efforts to find comparisons (*mu'aradlah*) are one way to determine whether a hadith is credible (Hakim, 2022). Yaqub's idea is a continuation of what was written in the book, Criticism of Hadith. However, the book is more general in nature or introduces themes written in subsequent works.

In terms of social dynamics, in the era when the Hadith Criticism book was published, it gained momentum and was even recognized as a pioneer in an era where this issue was rarely discussed. However, Yaqub's efforts to discuss this issue have received many academic responses, especially from the State Islamic Religious Institute (IAIN). The influx of new Orientalist ideas occurred very massively when Indonesia experienced a change in rulers from the New Order to the Reformation era (As'ad Said Ali, 2012).

It is no exaggeration that Yaqub was a pioneer in Indonesia in the critical study of the Orientalist Hadith, whose commitment was implemented through a real movement that established the Darussunnah Islamic boarding school in the early 2000. A curriculum was implemented that taught hadith studies through *takhrijul hadith* and *naqd al-hadith* in the main book involving al-pole *al-sittah*. Apart from that, the main material about *'ulum al-hadith* and the methods of understanding hadith correctly were also taught. This effort was the result of a discourse that once dreamed that the Darussunnah Islamic Boarding School could become an asset for reliable

hadith scholars in Indonesia and contribute to teaching hadiths with correct understanding (Aziz, 2019).

An interesting opportunity during the crisis is that Islamic boarding schools that concentrate on teaching Al-Quran books, especially with their position in urban centers, have their own insights. Likewise, the distance of the Islamic boarding school, which is close to the Islamic University that also concentrates on Islamic Studies, is an attraction for campus students to study at Islamic boarding schools. Therefore, many students are also students at nearby universities. The core of this study still refers to the main hadith books, such as the *al-sittah* pole and the *al-tis'ah* pole.

References to the main books are not used as references without an academic basis because the study of *turats* encourages students to analyze hadiths directly from authentic sources. The next task is to conduct a critical study of hadith through the views of scholars competent in the field of hadith.

### 3. Conclusion

Azami's contribution as a pioneer in critiquing the skepticism of hadith is significant and influential in Indonesia because it was developed by one of his muridi, Mustafa Yaqub. Their response to the issue of hadith skepticism is set forth in at least two works by Azami and 15 works by Yaqub, which specifically deal with the theme of hadith. In addition, it was used as teaching material in Pesantren Darussunah. This contribution was groundbreaking and demonstrated responsiveness to the academic challenges of hadith-skeptical thinkers. Therefore, in this case, the idea of hadith skepticism is not well-developed in Indonesia.

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