

***Matn* Criticism in Indonesia: Reanalyzing Ali Mustafa Yaqub's Contributions to Ḥadīth Studies**

Shofiatul Jannah¹
Akhmad Mughzi Abdillah²

ABSTRACT

This article aims to discuss the role and contribution of Ali Mustafa Yaqub's ḥadīth criticism in Indonesia as an effort to maintain the Islamic literary tradition (*turāth*). In response to the contemporary trend of ignoring or even avoiding ḥadīth criticism, Yaqub, as an Indonesian ḥadīth expert, paid great attention to this issue to ensure that ḥadīth is used as proof (*ḥujjah*) of Islamic teachings. By employing a descriptive method to analyze Yaqub's works on *matn* criticism, this article concludes that Yaqub has provided significant theoretical foundations and practical insights into understanding ḥadīth. His notable contributions to advancing ḥadīth studies while upholding classical *turāth* as a cornerstone in Islamic scholarship amidst the challenges of globalisation establish him as a distinguished and influential figure in the field of ḥadīth studies in Indonesia. His work enriches the academic discourse and ensures the continued relevance of traditional ḥadīth scholarship in contemporary contexts.

Keywords: ḥadīth, Ali Mustafa Yaqub, *matn* ḥadīth criticism, *turāth*.

INTRODUCTION

Ḥadīth, as part of the Islamic literary tradition, forms the basis for Muslims' understanding and practice. Over time, there has been a need to address the challenge of maintaining the authenticity and relevance of this heritage in the modern context. The fundamental issue in ḥadīth epistemology is determining whether a ḥadīth is *ṣahīh* (authentic) or *ḍa'īf* (weak). This is crucial because ḥadīth is regarded as a significant authority, representing a legacy of thought transmitted from the Prophet Muhammad (peace be upon him) through his Companions. Evaluating the authenticity of ḥadīth is essential since it is a primary source of Islamic teachings. The status of ḥadīth as a source of Islamic law and teachings requires Muslims to provide valid or *ṣahīh* arguments. It is imperative that religious understanding

¹ PhD candidate at Indonesian International Islamic University. Email: shofiatul.jannah@uiii.ac.id

² Lecturer at the Faculty of Islamic Studies, Indonesian International Islamic University. Email: mughzi.abdillah@uiii.ac.id

and practice rely on arguments of proven validity rather than those that are doubtful or questionable.³ In this context, the method of criticising the content (*matn*) of ḥadīth becomes important in ascertaining the status of the ḥadīth, whether it is *ṣahīh* or *ḍa'īf*.⁴

The criticism of *matn* ḥadīth has been a matter of concern and debate among ḥadīth researchers both Western and Muslim scholars. Some scholars such as Ignaz Goldziher have argued that the existing criticism of ḥadīth has not touched on the *matn* but only on the *sanad*.⁵ Meanwhile, other scholars such as Joseph Schacht believe that ḥadīth criticism, especially criticism of the *matn* ḥadīth, still contains some weaknesses.⁶ Schacht even says that the criticism of the *Sanad* is irrelevant to historical analysis.⁷ It seems that al-Ghazali also doubted the credibility of the current *matn* ḥadīth criticism. In his work entitled *al-Sunnah al-Nabawiyah bayna ahl al-Ḥadīth wa ahl al-Fiqh*, he mentions that the criticism of the ḥadīth text in the sense of operational arguments is the fiqh expert's area of study. By doing so, he emphasizes that ḥadīth scholars have already been thoroughly engaged in the study of the ḥadīth's *sanad*. A ḥadīth may be proven to have an authentic *sanad*, but after its *matn* is thoroughly analysed by the *fuqahā'*, it may be found to be *ḍa'īf*.⁸

The above description by al-Ghazali seems to provide a distinction between the *muḥaddithin* and *fuqahā'* in the matter of ḥadīth criticism. In addition, there is the assumption of the *Mu'tazilah* theologians that ḥadīth scholars are just like a transporting camel (*dawām al-asfār*) that never feels interested in thinking and reasoning. Ḥadīth scholars, according to them, were only concerned with *sanad* criticism without paying attention to the other side of the coin, namely the *matn* of ḥadīth. Furthermore, they assume that ḥadīth scholars rarely focus their studies on the *matn* of ḥadīth, or in other words, they only apply a small part of the methods and standards of *matn* criticism or even have forgotten them.⁹ Aligned with Ahmad Amin's assumption in his book *Fajr Islām*, he believes that ḥadīth scholars' research methods for ascertaining the authenticity of a ḥadīth only refer to the *sanad* system, they do not employ the technique of criticizing the *matn* ḥadīth through scientific, historical, or other approaches. Thus, according to Ahmad Amin, ḥadīths declared authentic, such as those in the *Sahih* book of al-Bukhāri, turned out to be false later.¹⁰

³ Abdul Mufid, *Konvergensi Sains dan Agama dalam Hadis Sayap Lalat*, Klaten: Lakeisha, 2003, 21.

⁴ Ibnu Shalah, *Muqaddimah Ibnu Salah fi Ulūm al-Ḥadīth*, Bairut: Dār al-Fikr, 1444, 19.

⁵ Ignaz Goldziher, *Muhammedanische Studien*, Hildesheim, 1961, 35.

⁶ Joseph Schacht, *The Origin of Muhammadan Jurisprudence*, Oxford: Clarendon Press, 1959, 59.

⁷ Ibid, 163.

⁸ Al-Ghazali, *Al-Sunnah al-Nabawiyah baina Ahlu al-Fiqh wa al-Ḥadīth*, Qāhirah: Dār al Shurūq, 1998, 19.

⁹ Shalah al-Din al-Adlabi, *Manhāj Naqd al-Matn 'inda Ulamā al-Ḥadīth al-Nabawī*, (Oman: Dār al-Faṭ Li al-Dirāsah wa-Nashr), 2013, 4.

¹⁰ Ali Mustafa Yaqub, *Hadis-hadis Palsu Seputar Ramadhan*, (Jakarta: Pustaka Firdaus, 2003), 34.

In contrast, al-Idlibī argues that criticism of the ḥadīth *matn* was already practiced during the time of the Companions, as exemplified by 'Ā'ishah. Mustafā Azami, on the other hand, asserts that *matn* ḥadīth criticism has proven to be credible and is now used to determine the authenticity of ḥadīth.¹¹ Like Azami, Ali Mustafā Yaqub also believes that criticism of the *matn* of ḥadīth was practised during the time of the Prophet (peace be upon him). According to Yaqub, criticism of the *matn* ḥadīth is as important as criticism of the *sanad*. For this reason, he paid great attention to the discourse of ḥadīth criticism, particularly in Indonesia.¹² Ḥadīth criticism in the Indonesian context is still widely misunderstood, at least by some Indonesian Muslims. The study of ḥadīth criticism is rarely discussed and often shunned despite being a scientific tradition established by previous scholars. Seeing this phenomenon, Yaqub did not remain silent. As a ḥadīth expert, he has demonstrated the importance of ḥadīth criticism in determining the validity of ḥadīth for use as evidence.¹³

In this regard, Ali Mustafā Yaqub has strengthened the religious foundation and ensured that the understanding and interpretation of *truth* remain relevant in changing times. Applying the *matn* ḥadīth criticism method often involves ideological battles, as the understanding and interpretation of religion can be complex. In other words, the application of the *matn* ḥadīth criticism method can challenge the traditional authority in ḥadīth interpretation, which can lead to resistance to change in religious understanding. Therefore, it is essential to explore the contribution of *matn* ḥadīth criticism toward an inclusive and contextual understanding and provide a rich perspective on religious dynamics in contemporary society.

Several academic works have discussed the understanding of Mustafā Yaqub's approach to *matn* ḥadīth criticism. Mahmud Jailani (2023) discusses Ali Mustafā Yaqub's method of understanding ḥadīth, and Rizky Syahrul Ramadhan (2020) discusses Ali Mustafā Yaqub's criticism method, which focuses on Ali Mustafā Yaqub's work entitled "problematic traditions". Aziz Arifin (2020) discusses the application of Ali Mustafā Yaqub's method in understanding the ḥadīth of intolerance between people of different religions. These writings have provided a broad view of Ali Mustafā Yaqub's method of ḥadīth criticism and his interpretation of the Prophetic traditions. However, this article is more holistic, encompassing Yaqub's overall role and contribution to defending the Islamic heritage through *matn* ḥadīth criticism.

¹¹ Muhammad Azami, *Studies in Early Hadith Literature*, (Indiana: Islamic Teaching Center Indianapolis), 27.

¹² Alfani Hidayat, *Ali Mustafā Ya'qub: Criticism of Problematic Hadith and its Contribution to Development of the Study of Hadith in Indonesia*, Lisan al-Hal Journal, Vol.16, No.1, 2022, 45-149.

¹³ Muhammad Hanifuddin, *Belajar Kritik Hadis Bersama Ali Mustafā Yaqub*, *Catatan Singkat Tadarus Karya Kyai Ali Mustafā Yaqub Ke-3*, <https://majalahnabawi.com/belajar-kritik-hadis-bersama-kiai-ali-mustafayaqub-catatan-singkat-tadarus-karya-kiai-ali-mustafayaqub-ke-3/> accessed on 12 January 2024.

This article aims to explore and analyze the role and contribution of Ali Mustafa Yaqub's *matn* ḥadīth criticism to the development of ḥadīth methodology in Indonesia, as his effort to preserve the Islamic heritage. The method of *matn* ḥadīth criticism used by Ali Mustafa Yaqub can help maintain the relevance of the Islamic heritage in the context of modern times. Examining the historical context behind the Prophetic traditions through the introduction of Yaqub's method can serve as a foundation for developing a *matn* ḥadīth criticism approach relevant to the Indonesian context. Thus, this article is expected to provide insight into the intellectual dynamics within the Indonesian Islamic context and enrich the field of ḥadīth studies.

BIOGRAPHY OF ALI MUSTAFA YAQUB

Ali Mustafa Yaqub was born on March 2, 1952, in Kemiri village in Subah District, Batang Regency, Central Java. He was born in Yaqub and Zulaikha. He was the child of Yaqub and Zulaikha. His father, Yaqub, was the founder of Darus Salam Kemiri Islamic Boarding School. Zulaikha, his mother, was a teacher who assisted his father in teaching at the *Pesantren*.¹⁴ His early education included attending a 'sekolah rakyat' until *Madrasah Tsanawiyah*. He then continued his education at *Pesantren* Seblak Jombang from 1966 to 1969 and subsequently at *Pesantren* Tebuireng Jombang from 1969 to 1971. During his time at Tebuireng Islamic Boarding School, he received guidance from several kiai, including Kiai Idris Kamali, Kiai Adlan Ali, Kiai Shobari, and Kiai Syansuri Badawi, on various subjects such as Arabic Language, Tafsīr, Ḥadīth, and Uṣūl Fiqh. He successfully mastered these fields during this period.¹⁵

He pursued higher education at the Faculty of Sharia, Hashim Ash'ari University in Jombang from 1972 to 1975. Subsequently, in 1976, he pursued his undergraduate studies once more, this time at the Muhammad bin Saud Islamic University in Riyadh, specializing in the same field, Sharia, which he pursued from 1976 to 1980. His undergraduate studies continued at King Saud University, also in Riyadh, where he focused on the Department of Tafsīr and Ḥadīth, successfully earning a master's degree in 1985. During this period, he received extensive instruction in ḥadīth from notable teachers, including Mustafa Azami, who served as a ḥadīth instructor at King Saud University in Riyadh. Additionally, he studied ḥadīth under the guidance of Sheikh Abdul Aziz bin Abdullah bin Baz.¹⁶ Following this, Ali Mustafa Yaqub pursued his doctoral studies, which he began in 2005 at Nizam

¹⁴ Ali Mustafa Yaqub, *Hadis-hadis Palsu Seputar Ramadhan*, (Jakarta: Pustaka Firdaus, 2003), 143.

¹⁵ Ali Mustafa Yaqub, *Kriteria Halal Haram untuk Pangan, Obat, dan Kosmetik Menurut al-Quran dan Hadis*, (Jakarta: Pustaka Firdaus, 2003), 349.

¹⁶ Nasrullah Nurdin, Prof. Ali Mustafa Yaqub Muhaddis Nusantara Bertaraf Internasional, *Journal Lektor Keagamaan*, Vol. 14, No.1, 2016, 207.

Hyderabad University in India. He ultimately received his doctorate in 2008. His doctoral program focused on Islamic Law, and Prof. Dr. Muhammad Hasan Hitou supervised him at that time.¹⁷

After completing his studies, Ali Mustafa Yaqub returned to Indonesia and dedicated his knowledge to several universities as a lecturer. He taught at institutions such as the Institute of al-Qurān Science (IIQ), the Institute of al-Qurān Science Studies (PTIQ), and the al-Hamīdiyah College of Da'wah Science (STIDA). He was also actively involved in teaching at UIN Syarif Hidayatullah Jakarta. At all these universities, he held the position of lecturer, specialising in the field of ḥadīth science. In 1998, he earned the title of Professor in the field of ḥadīth at the Faculty of Ushuluddin, Institute of al-Qur'ān Science (IIQ).¹⁸ Ali Mustafa Yaqub is a highly productive Muslim intellectual known for his extensive body of work.¹⁹ He believes that writing serves as a teacher across generations because a written work or book becomes a valuable legacy. In one of his poems, he expressed this sentiment:²⁰

الخط يبقى زمان بعد صاحبه # وكاتب الخط تحت الأرض مدفون

As a result, he authored numerous works across various fields of study, encompassing *Aqīdah*, worship, *sharī'ah*, *mu'amalah*, *fiqh*, *uṣūl al-fiqh*, *tafsīr*, ḥadīth, and history. Regarding the field of ḥadīth, Ali Mustafa Yaqub had written 27 works recorded up until 2009. Some of his renowned works related to ḥadīth criticism include Imam Bukhārī and Critical Methodology in Ḥadīth Science, 1991; Prophetic Ḥadīth and the History of Its Codification, 1994; Ḥadīth Criticism, 1995; Kontermporer Fatwas, 2002; Problematic Ḥadīth, 2003; and Mustafa Azami, Defender of Ḥadīth Existence, 2002.

SOCIAL CONTEXTS IN INDONESIA

A leader's thoughts are always formed from a series of interactions between his intellectual capacity and his surrounding environment. This will shape his character and thoughts and provide special nuances that distinguish him from the thoughts of other figures. According to Ali Mustafa, many Ḥadīths are circulating in the community, which are of varying quality. Some are *ṣahīh*, *ḥasan*, *ḍa'if*, and some are even *mawḍū'*.²¹ Among the Muslim community, there are many practices or understandings that are based on ḥadīths with

¹⁷ Ali Mustafa Yaqub, *Kerukunan Umat dalam Perspektif al-Quran dan Hadis*, (Jakarta: Pustaka Firdaus, 2000), 105.

¹⁸ Ali Mustafa Yaqub, *Peran Ilmu Hadis dalam Pembinaan Hukum Islam*, (Jakarta: Pustaka Firdaus, 1998), 16.

¹⁹ Rohmansyah, Hadis Hermeneutic of Asli Mustafa Yaqub, *Journal Kalam*, Vol. 11, No. 1, 2017, 193.

²⁰ Ali Mustafa Yaqub, *Islam Masa Kini* (Jakarta: Pustaka Firdaus, 2001), 5.

²¹ Ali Mustafa Yaqub, *Hadis-Hadis Bermasalah*, (Jakarta: Pustaka, 2003), 17.

extreme levels of uncertainty, such as *mawḍu'* (false), *matrūk* (semi-false), *Munkar* and *mu'dhal* (false) ḥadīths. This phenomenon, which, according to Mustafa Yaqub, has reached an alarming level, should not be allowed to linger in the community because it will poison them and may even backfire on Islam itself.

In Indonesian society, many problems arise related to the ḥadīths associated with matters of worship. One example is when the month of Ramadan comes, many ḥadīths circulating in the community turn out to be problematic. To rectify the religious perspectives arising in the community due to problematic ḥadīths, it is essential to have scholars who are well-versed in the field of ḥadīth knowledge. Unfortunately, this remains a rarity in our country, explaining why signs of deviation in religious views persistently influence the lives of the Indonesian people. Therefore, all parties need to support every effort to promote the study of ḥadīth knowledge.²²

In response to this fact, Ali Mustafa opposed those who used the Prophet's ḥadīth as religious evidence without any in-depth ḥadīth criticism. These were nonexperts in the field of ḥadīth and ḥadīth science and accepted the ḥadīth as it was to be practised. Quite several missionaries and religious preachers were targeted by Ali Mustafa.²³ This group was considered to have watered down the Prophet's ḥadīth by taking it for granted without taking a critical stance on interacting with it. Ali Mustafa did not blame this group, but it was his moral responsibility as a person who studied ḥadīth and ḥadīth knowledge in depth. He examines the ḥadīths that have become the basis of the community so far with different qualities. The ḥadīths he studied were generally those that were already familiar to Muslims in Indonesia.²⁴

As for the basis of understanding the importance of *matn* ḥadīth criticism according to Ali Mustafa: *First*: the proof should be the use of *ṣahīh* ḥadīth but amid society, there are many *ḍaif* and *mawḍū'* ḥadīth. *Second*: *ṣahīh* ḥadīths are not only at the *sanad* level but also at the *matn* level. *Third*, Ali Mustafa's understanding is based on historical guidance. He realized that ḥadīths were issued by the Prophet Muhammad in the 7th century AD, whose situation and socio-cultural conditions were different from today. For this reason, it is necessary to criticize the *matn* so that the ḥadīth can be meaningful in the present context and discipline.²⁵

Thus, Ali Mustafa Yaqub's *matn* ḥadīth criticism becomes essential to help in ascertaining the authenticity and reliability of the ḥadīth. By scrutinising both the *sanad* (chain of

²² Ali Mustafa Yaqub, Autentisitas dan Otoritas Hadis dalam Khazanah Keilmuan Ulama Muslim dan Sarjana Barat, *Journal al-Tarjih*, Vol. 1, 2004, 37.

²³ Ali Mustafa, *Hadis-Hadis Bermasalah*, 10.

²⁴ *Ibid*, 37.

²⁵ *Ibid*, 32.

narrators) and the *matn* (content) of a ḥadīth, *matn* criticism aids in identifying ḥadīths that may harbor weaknesses or inconsistencies, in accordance with the principles of ḥadīth knowledge. This is important to ensure that ḥadīth widely accepted in the Islamic tradition has a solid foundation and can be practiced. By highlighting the issue of the ḥadīth quality circulating in the community, he emphasised the importance of studying ḥadīth knowledge to overcome deviations in religious understanding.

DEFINITION OF ḤADĪTH *MATN* CRITICISM

The term 'criticism' has its roots in Greek, deriving from the word 'Crites,' which denotes a judge, 'Krinein,' signifying a judge, and 'criterion,' representing the basis of judgment. In the realm of ḥadīth scholars, ḥadīth criticism is referred to as نقد الحديث (*naqd al-ḥadīth*). The term *naqd* stems from 'نقد,' which shares a similar meaning to 'al-tamyīz.' 'Naqd' itself is derived from the verb 'ينقد-نقد,' signifying research, analysis, examination, and the act of distinguishing and separating the good from the bad. For instance, 'الدرهم نقد' implies separating good coins from bad ones, and the phrase 'والنصر الكالم نقد' means distinguishing the good words from the bad, including those directed towards others. In later developments, "naqd" was translated as "criticism." Therefore, '*naqd al-ḥadīth*' translates to the criticism of ḥadīth, encompassing both the text and the *sanad* (chain of narration) of the ḥadīth.²⁶

The definition of criticism, as expressed through the term '*naqd*,' emphasizes that criticism should be able to distinguish between good and bad. It acts as a balancing force involving reciprocity, receiving, and giving, directed toward the subject under scrutiny. It also embodies an element of the debate, as debate entails the exchange of thoughts, signifying that criticism aims to unveil hidden truths.²⁷

In terminology, '*naqd*' refers to تمييز الأحاديث الصحيحة من الضعيفة والحكم على الرواة توثيقاً وتجريراً which is the act of distinguishing between authentic and weak traditions, as well as evaluating the credibility and records of ḥadīth narrators through the process of authentication and disparagement.²⁸ According to Ali Mustafa Yaqub, ḥadīth criticism is an endeavor aimed at sifting through the traditions circulating in the community to identify those of authentic quality and those that do not meet the criteria for authenticity.²⁹

²⁶ Endad Musaddad, *Kompleksitas Studi Hadis*, (Banten: FUD Press, 2009), 105.

²⁷ Ahmad Fudhaili, *Perempuan di Lembaran Suci, Kritik atas Hadis-hadis Shahih*, (Jakarta: Kementerian Agama Republik Indonesia, 2012), 35-37.

²⁸ Mustafa Azami, *Manhaj Naqd 'Inda al-Muḥadditsūn*, (Riyadh: Maktabah al-Kautsar, 1990), 5.

²⁹ Basri, Kontekstualisasi Pemahaman Hadis (Kajian atas Interpretasi Hadis Ali Mustafa Yaqub, *Journal Risalah*, vol. 8, No.1, Maret 2022, 207.

While *matn* etymologically is *ما صلب وا رتفع من الأ رض* which means high ground. Another definition of "*matn*" is the stage of the road (road front) of high and hard soil. *Musfir al-Daminī* defines the *matn* as "the words of the ḥadīth by which meanings are formed".³⁰ *Matn* in the terminological sense as expressed by Mahmud al-Thahhan is *ما ينتهي إليه السند* *من الكلام* that lies after the position of the *sanad*.³¹ While the *matn* according to 'Ajjāj al-Khatib is *هو ألفاظ الحديث التي تقوم بها معانيه*. A ḥadīth passage which therefore has various meanings.³² Concerning the definition of *matn* given by the scholars of ḥadīth, the *matn* of a ḥadīth is the composition of words that form a sentence to understand its meaning. Thus, the definition of criticism of the *matn*, as expressed by al-Jawābi.³³

الْحُكْمُ عَلَى الرَّوَاةِ بَجْرِيحاً وَتَعْدِيلاً بِالْأَلْفَاظِ خَاصَةً ذَاتَ دَلَائِلٍ مَعْلُومَةٍ عِنْدَ أَهْلِهِ وَالنَّظْرُ مَتُونَ
الْأَحَادِيثِ الَّتِي صَحَّ سَنَدُهَا لِتَصْحِيحِهَا أَوْ تَضْعِيفِهَا وَلِرَفِّ الْإِشْكَالِ عَمَّا بَدَأَ مُشْكَالاً مِنْ
صَحِيحِهَا وَدَفْعِ التَّعَارُضِ بَيْنَهَا بِتَطْبِيقِ مَقَاسٍ دَقِيقَةٍ

“Ḥadīth criticism involves categorizing narrators based on their credibility, distinguishing between those deserving praise and those subject to criticism, using specialized terminology recognized by experts. It also entails the examination of texts to determine their validity and reliability. Additionally, it includes the task of eliminating any texts that appear problematic (*mushkil*) within the valid traditions and resolving differences in meaning between various traditions by applying established rules meticulously and comprehensively.”

According to Muhammad Ṭahir al-Jawābi in his work *jūhud al-muḥaddithīn*, ḥadīth *matn* criticism involves the rigorous examination and analysis of the content (*matn*) of ḥadīth, particularly when they are deemed authentic. The primary aim is to determine their authenticity or assess their weaknesses, unveil any ambiguities within the *matn* of authentic ḥadīths, and seek resolutions for contradictions within the *matn*, all while employing specific benchmarks. Therefore, the term 'criticism of the ḥadīth *matn*' refers to the research and evaluation of the quality of the ḥadīth *matn*, which contains specific meanings, and serves the purpose of distinguishing between authentic and inauthentic ḥadīth.

³⁰ Hasjim Abbas, *Kritik Matan Hadis: Versi Muḥadditsin dan Fuqaha*, (Yogyakarta: Teras, 2004), Vol. 1, 13.

³¹ Mahmud Thahhan, *Taisir fi al-Mustalah al-ḥadīth*, (Riyadh: Maktabah al-Ma'arif li al-Nasr wa al-Tauzi, 2010, 5.

³² Al-Khatib, *Uṣūl al-Ḥadīth wa Mustalahahu*, (Bairut: Dār al-Fikr, 2007), 37.

³³ Ṭahir al-Jawabi, *Juhūd al-Muḥaddithīn*, (Tunis: Muassasah Abdul Karim, 1986), 94.

Historical Chronology of Matn Ḥadīth Criticism

Matn ḥadīth criticism is closely related to evaluating the reliability and validity of the narration contained in the ḥadīth. This type of criticism has undergone a process of development over time through several stages. *Matn* criticism has been applied since the time of the Prophet in the form of verifying the truth of information ascribed to him directly. At that time, ḥadīth criticism was relatively straightforward because the authority to determine the authenticity of a ḥadīth rested with the Prophet himself.³⁴ After the death of the Prophet in 11 AH, there was a shift in the significance of ḥadīth criticism, as ḥadīth were no longer narrated directly from the original source but through subsequent transmitters. Ḥadīth criticism could then only be performed by consulting those who had heard or seen the ḥadīth from the Prophet, as the Companions did.³⁵

This period also coincided with the expansion of the Islamic territories that made the ḥadīth spread throughout the Arabian Peninsula, along with the spread of Quranic teachers to various regions such as Basrah and Iraq. This condition led to a warning from the caliph to be careful in transmitting or receiving the ḥadīth because of the possibility of distortion or error. This is where the need for criticism of the *matn* ḥadīth grew.³⁶

The conditions in the later period, namely after the killing of Uthman Ibn Affan, continued with the conflict between the factions of Ali and Muawiyah, which then gave birth to various groups in Islam such as *khawārij*, *mu'tazilah*, *shī'ah* and so on. This condition was genuinely concerning because each of them made up ḥadīth to strengthen the vision and mission of their respective groups, thus mixing the *ṣahih* and *ḍaif* ḥadīth. Even the efforts of ḥadīth criticism continued during the Abbasid period when the fanaticism of the madhabs was very prevalent.³⁷ During the *tabi'īn* period, ḥadīth criticism focused more on the issue of *sanad*, which later gave birth to critics like Muhammad bin Sirin. Then it was continued by the next generation in the 3rd century, who still focused on *sanad* criticism. Although this period focused more on the issue of the *sanad*, it did not mean that the criticism of the *matn* was dismissed. This is because the research of the *sanad* must take priority over the research of the *matn* to methodologically ensure that the ascription of the ḥadīth to the prophet can be accounted for. If the *sanad* is authentic, then the research continues in the *matn*, but if it is not authentic, then the *matn* research does not have to be done.³⁸

³⁴ Hasjim Abbas, *Kritik Matan Hadis*, 35.

³⁵ Bustamin, *Metodologi Kritik Hadith*, (Jakarta: PT Raja Grafindo Persada, 2004), 60.

³⁶ Athoillah Umar, Budaya Kritik Ulama Hadis Perspektif Historis dan Praktis, *Journal Mutawatir*, Vol.1, No, 1, 2011, 138.

³⁷ Hasyim Abbas, *Kritik Matan Hadis*, 39.

³⁸ *Ibid*, 54-55.

Furthermore, in the 9th century, several ḥadīth scholars had written *matn* ḥadīth criticism such as Ibn Qayyim al-Jauzī with his work *al-Manār al-Munīf al-Ṣahīh wa al-Ḍaīf*, then a few years later it was rare for ḥadīth experts to continue writing about *matn* criticism, it began to appear again after the publication of a book by an orientalist who then assumed that ḥadīth experts only focused on *sanad* criticism, then ḥadīth experts compiled the rules that had been practiced by their predecessors.³⁹ In addition, books that discuss the methods and examples of *matn* criticism began to be released, such as the *manhaj al-muḥaditsīn*, by Ahmad Umar Hasyim published in 1401 H., *al-Sunnah al-Muthādarah wa al-Tahādiyah* by Nurudin Itr published in Aleppo in 1406 H., *al-Madāhil li dirasati al-sunnah al-Nabawiyah* by Yūsuf al-Qardawī published in 1414 H.

After that, various books specifically studying ḥadīth criticism as dissertations or theses including *Manhaj Naqd In al-Muḥaddithīn* by Nurudin Itr, *Juhūd almuḥadditsīn Naqd Matn ḥadīth al-Nabawiyah al-Sharīfah* by Ṭahir al-Jawābī, *Manhaj al-naqd al-matn 'inda ulamā al-ḥadīth al-nabawiyah* by Salahudīn al-Adlabī, *Manhaj Naqd 'inda almuḥaditsīn* by Mustafa al-Azami, Ali Mustafa Yaqub, and others.

In the early 1990s, ḥadīth criticism in Indonesia was still widely misunderstood. According to Hanif, ḥadīth criticism was considered a sign of disrespect towards the Prophet, as it involved questioning his prophetic words. Thus, the knowledge of ḥadīth criticism was rarely utilized and often not applied. In response, since 1993, Yaqub began authoring articles on ḥadīth criticism for Amanah magazine in Jakarta. On February 21, 1994, he was invited to give a general lecture at the IAIN Jakarta Auditorium. Following this lecture, several scholars on campus requested that the material be compiled into a book. Given the rarity of ḥadīth criticism studies in Indonesia, Mustafa Yaqub's book *Ḥadīth Criticism* was published in 1995.⁴⁰

The above description illustrates the evolution of ḥadīth *matn* criticism throughout Islamic history. From the time of the Prophet to the 14th century H, significant changes took place in the context of ḥadīth transmission and evaluation. The expansion of the Islamic territory and the warning to be cautious in transmitting or accepting ḥadīth highlighted the need for ḥadīth criticism. Internal conflicts such as the feud between the factions of Ali and Muawiyah provided a context in which ḥadīth could be used to reinforce group views. The importance of *matn* criticism became even more pronounced in the post-Uthman Ibn Affan period where groups and *madhab* fanaticism could lead to the distortion and fabrication of false ḥadīth. The shift in focus from the *sanad* to the *matn* in the 3rd century H and the later

³⁹ Ibid, 47.

⁴⁰ Muhammad Hanifuddin, Belajar Ilmu Kritik Hadis kepada Kh Ali Mustafa Yaqub, <https://islami.co/belajar-ilmu-kritik-hadis-kepada-kh-ali-mustafa-yaqub/> accessed on 15 January 2024.

works of *matn* ḥadīth criticism in the 9th century H indicates an awareness of the importance of ensuring the *matn* ḥadīth reliability.

In the context of Indonesia, Ali Mustafa Yaqub's critique can be viewed as a noteworthy component of the expanding tradition of *matn* ḥadīth criticism. By emphasizing local realities, it enriches the comprehension of ḥadīth within Indonesian society. It can be asserted that *matn* ḥadīth criticism plays an important role in maintaining the integrity and reliability of the ḥadīth tradition. Over time, the approach and focus of *matn* criticism have evolved in response to the shifting social, political, and intellectual conditions of the Muslim community.

Ali Mustafa Ya'qub's Method in *Matn* Ḥadīth Criticism

The study of contemporary ḥadīth criticism has been characterized by a shift in the form and emphasis from separate *sanad* criticism and *matn* criticism to integralistic *sanad* criticism and *matn* criticism. In other words, there is no longer a separation between the two elements in ḥadīth criticism. This shift represents not only an integralistic merging but also a significant reform in the method of *matn* criticism. In critiquing the text, it is now not only a matter of whether the ḥadīth contains *shadz* or '*illah*, but it must also move towards contextual interpretation.

In the pursuit of scrutinizing the validity of ḥadīth to distinguish and choose authentic ones, or to reject others, Yaqub's perspectives were shaped under the influence of one of his teachers, Mustafa Azami (d. 2017). As previously mentioned, Azami asserts that the established methods for critiquing the *matn* of ḥadīth have demonstrated their reliability. The method of *matn* criticism he refers to is that of the method of *muḥaddithīn mutaqaḍdimīn* and *muḥaddithīn mutaakhirīn*.⁴¹ This can be seen in the method of criticism applied by Ali Musfata Yaqub in determining the validity of a ḥadīth. He conducts a ḥadīth study that encompasses two dimensions simultaneously *sanad* and *matn* criticism then proceeds to conduct a contextual interpretation by relating it to the Indonesian context. According to Ali Mustafa, in establishing the credibility of a ḥadīth, one must assess the quality of both its *sanad* and *matn*.

In evaluating the quality of a ḥadīth, whether it is *ṣaḥīḥ*, *ḥasan*, or *ḍa'īf*, Yaqub references to the opinions of earlier Muslim scholars (*mutaqaḍdimīn*) such as Imām al-Tirmidhī (d. 892), Ḥusain al-Bayhaqī (d. 1066), Ibn al-Jawzī (d. 1201), and several views of later Muslim scholars (*mutaakhirīn*) such as Imām al-Zahabi (d. 748), Yusuf al-Zila'i (d. 743),

⁴¹ Masyrukin Muhsin, Kritik Matan Hadis: Studi Komparatif antara Sarjana Muslim dan Sarjana Barat, *Journal al-Qalam*, Vol. 34, No. 1, 2017, 13.

al-Haytsamī (d. 974), Ibn Hajar (d. 852), al-Sakhawī (d. 902), al-Shuyutī (d. 911) and Muhammad al-Munawī (d. 1031). He also quotes the opinions of contemporary ulama such as Shaykh Ahmad Shākir (d. 1377), Shaykh Syu'aib al-Arna'ut (d. 1438), Shaykh 'Abdul Fattāh Abu Ghuddah (d. 1417), and other *muḥaddīth*.

Yaqub aligns with his predecessors in concurring that a ḥadīth is deemed *ṣaḥīḥ* if it fulfills four conditions: *first: Ittiṣāl al-sanad* (continuous transmission); *second: all narrators are just and ḍābit* (credible in narrating the ḥadīth); *third: there is no irregularity and fourth: there is no 'illah* (hidden defect). He clarifies that when a ḥadīth has been declared *ṣaḥīḥ* by the scholars, it indicates that it has fulfilled the four conditions of ḥadīth validity. The authenticity criterion has been unanimously agreed upon by scholars in the field of ḥadīth knowledge.⁴²

Ali Mustafā Yaqub also engaged in independent *ijtihād*, often determining the quality of a ḥadīth by comparing the opinions of the *jarḥ* and *ta'dīl* scholars. In cases where there is a difference of opinion among these scholars regarding the quality of a narrator, he further compares it among the *mutashaddidūn* (rigorous scholars), *mutawassitūn* (moderate scholars), and *mutāsahilūn* (lenient scholars).⁴³

While determining the credibility of the *matn* of ḥadīth, it can be said that he was a step ahead of his predecessors, although, in some respects, he still follows and maintains the thoughts of the earlier ḥadīth scholars. For him, evaluating a ḥadīth text is not solely based on whether it contains *illah* or *shadz*. Instead, it is also necessary to contextualize it with contemporary conditions. The following are Ali Mustafā Yaqub's principles of *matn* criticism:⁴⁴

1. A ḥadīth must not contradict Arabic grammar/linguistics

The initial step in determining the credibility of a ḥadīth text involves linguistic examination. In this context, the ḥadīth is scrutinized for its redaction, checking for any irregular language structure. If linguistic irregularities are found in a ḥadīth, Yaqub categorizes it as a problematic ḥadīth. This is because, generally, ḥadīths considered sahih by Muslim scholars adhere to the rules of Arabic grammar. The following is an example of a grammatically contradictory ḥadīth.

⁴² Ali Mustafā Yaqub, *Autentisitas dan Otoritas Hadis dalam Khazanah Keilmuan Ulama Muslim dan Sarjana Barat*, p. 34.

⁴³ Hartono, *Perkembangan Pemikiran Hadis Kontemporer di Indonesia: Studi atas Pemikiran Abdul Hakim Abdat dan Ali Mustafā Yaqub* (Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2009), p. 91-92.

⁴⁴ Hasjim Abbas, *Kritik Matan Hadis, Versi Muḥaddisin dan Fuqaha*, p.106.

أَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيهِيُّ، أَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ، نَا أَحْمَدُ بْنُ يُوسُفَ السَّلْمِيِّ،
 نَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: ذَكَرَ سُفْيَانُ، عَنِ الْحَجَّاجِ يَعْنِي ابْنَ فُرَافِصَةَ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ
 أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا، وَكَادَ
 الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ "

Abu Ṭahir al-Faqīh informed us, and I, Abū Bakr Muḥammad bin al-Ḥusayn al-Qaṭṭān, was told by Ahmad bin Yusuf al-Salami, who was informed by Muḥammad bin Yusuf, who said: Sufyān mentioned from al-Hajjaj, meaning Ibn Furafisa, from Yazid al-Raqashī, from Anas bin Mālik, who reported that the Messenger of Allah (peace be upon him) said: “Poverty is close to leading one to disbelief, and envy is close to overcoming the *Qadr*”

Yaqub states that, based on its sanad, this ḥadīth is categorised as a ḍāif ḥadīth. This classification is due to the presence of a narrator named Yazīd Abana al-Raqqashī. According to ḥadīth critics, Yazid is deemed a very ḍāif narrator (*ḍāif jiddan*), and Imām al-Nasa’ī went so far as to label him as a liar.⁴⁵

Regarding the matn, including the words "*kāda*" and "' an" together is linguistically incorrect in Arabic. Both words convey the same meaning, which is "almost." The Qur’ān never employs the combination of these two words.⁴⁶

2. A ḥadīth must not contradict the Qur’ān

Ḥadīth serves as an elucidation of the Qur’ān.⁴⁷ Being an explanation of the Qur’ān, ḥadīth must align with the Qur’ān's teachings rather than contradict them. This implies that the content of the ḥadīth must be consistent with the principles outlined in the Qur’ān. An example of a ḥadīth that contradicts the Qur’ān is:⁴⁸

حدثنا أحمد قال حدثنا الحسين بن إدريس الحلواني قال حدثنا سليمان بن أبي هوزة قال
 حدثنا عمرو بن أبي قيس عن إبراهيم بن أبي المهاجر عن مجاهد عن عبد الرحمن بن أبي ذباب

⁴⁵ Ali Mustafa Yaqub, *Hadis-Hadis Bermasalah*, 17-18.

⁴⁶ Ibid, 20-21.

⁴⁷ Idri, *Studi Hadis*, (Jakarta: kencana, 2010), 24.

⁴⁸ Al-Thabari, *Mu'jam al-Awsāt*, Qahirah: Dār al-Harāmain, Vol.1, 1415, 262.

عن أبي هريرة قال قال رسول الله : لا يدخل ولد الزنى الجنة ولا شيء من نسله إلى سبعة آباء
لم يرو هذا الحديث عن إبراهيم إلا عمرو.

If reconciled with the Qur'ānic text, this ḥadīth would be in contradiction with the Qur'an Surah *Al-An'ām* 6:164. The contradiction occurs because the hadith above states that the child of extramarital sex is not entitled to enter heaven even though he did not sin adultery, and it was his parents who sinned. The religious principle states that the delegation of the parents' sins to the child is not correct and shows injustice.⁴⁹

3. A ḥadīth must not contradict other authentic ḥadīth

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال : إذا حدثتم عني بحديث يوافق الحق
فحدثوا به حدثت أو لم أحدث^{٥٠}

Abu Hurayrah reported that the Messenger of Allah (peace be upon him) said: "If you narrate something from me that aligns with the truth, then convey it, whether I said it or did not say it."

This ḥadīth contradicts another ḥadīth narrated by Abu Hurairah, which is stated as follows:

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعُبَيْرِيِّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ »^{٥١}

Muhammad bin Ubayd al-Ghubariy narrated to us, who narrated from Abu 'Awānah, who narrated from Abu Husayn, who narrated from Abū Ṣāliḥ, who narrated from Abu Hurayrah, that the Messenger of Allah (peace be upon him) said: 'Whoever deliberately lies about me, let him prepare his seat in the Fire.'

4. A ḥadīth must not contradict historical facts

⁴⁹ Idri, *Problematika Autentisitas Hadis Nabi dari Klasik hingga Kontemporer*, (Jakarta: Kencana, 2020), 151.

⁵⁰ 'Asakir, *Mu'jam al-Shuyūh*, Riyadh: Dār al-Nashr, Vol. 2, 1985, 231.

⁵¹ Muslim al-Hajjaj, *Ṣaḥīḥ Muslim*, Damascus, Dār al-Awqāf al-Jadīdah, Vol. 2, 1374, 17.

If the ḥadīth contains indications of an event, and the event described differs from the actual occurrence, then the ḥadīth is deemed to be *ḍa'if* (weak).

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَوِّجِيُّ ، نَا عَلِيٌّ ، نَا عَبْدُ الرَّزَّاقِ ؛ قَالَ : سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ
يَقُولُ : صِنْفَانِ مِنَ النَّاسِ إِذَا صَلَحَا صَلَحَ النَّاسُ : الْقُرَّاءُ ، وَالْأُمَرَاءُ⁵²

Muhammad bin Ishāq al-Musūhī narrated to us, ‘Ali narrated to us, and Abd al-Razzāq narrated to us; he said: I heard Sufyān al-Thawri say: “Two types of people, if they are righteous, the people will be righteous: the reciters (scholars of the Qur'an) and the leaders (rulers).”

According to Ali Mustafa Yaqub, this ḥadīth is *ḍa'if*. The reason for this classification is the presence of a narrator in its chain of transmission named Muhammad bin Ziyad, who is labeled as a *kadhāb* (liar) known for fabricating ḥadīth.⁵³ Additionally, Ali Mustafa concludes that the *matn* of this ḥadīth is *ḍa'if* due to the contradiction with the historical facts, which prove that during the time of the Prophet Muhammad and the *khulafāh al-Rāshidīn*, there was no dichotomy between the *ulamā* and the *umarā*. During that era, a state leader also functioned as a religious leader.⁵⁴ Yaqub deems this ḥadīth to be *ḍa'if* because it conflicts with historical evidence that clarifies the roles of Prophet Muhammad and the *khulafā al-Rāshidīn*, who served as both state leaders and religious leaders. In contrast to the present context, where the state leader and religious leader are distinct individuals, it would have been impossible for the Prophet to make such a statement. This is an *athār* of Sufyān therefore, this is not reaching the Prophet (peace be upon him)

Based on the principles established by Mustafa Yaqub in determining the quality of the *matn* of a ḥadīth, it can be said that Ali Mustafa Yaqub also drew inspiration from the methodology of *matn* criticism developed by scholars such as Ibn Hajar al-Asqalanī and Shams al-Dīn al-Dhahābī. This method involves a thorough analysis of the ḥadīth text, including checking for clarity of language, possible copying errors, and consistency with Islamic principles, such as the ḥadīth text not contradicting the Qur'ān, ḥadīth, and history.⁵⁵

As Said Agil Munawwar explains, these principles are also utilised by the *mutaqaddimīn* ḥadīth scholars (in the books of *Ṣaḥīḥaīn* and others) when criticising the *matn* ḥadīth. If

⁵² Bakr al-Maliki, *al-Majālis wa Jawāhir al-'ilm*, Bairut: Dār Ibn Hazm, Vol. 2, 1419, 308.

⁵³ Ali Mustafa Yaqub, *Hadis-Hadis Bermasalah*, 13.

⁵⁴ Ibid, 15.

⁵⁵ Agus Firdaus, Kriteria Keshahihan Hadis Menurut al-Khatib al-Baghdadi dalam Kitab al-Kifayah fi 'Ilmi al-Riwayah, *Journal Ushuluddin*, Vol.24, No.2, 2016, 170.

the text contradicts these principles, then the ḥadīth must be rejected and condemned as a *ḍa'īf* Ḥadīth.⁵⁶

As previously explained, Ali Mustafa Yaqub was influenced by the thoughts of one of his teachers, Mustafa Azami. Azami, a scholar and hadith expert, played a significant role in developing contemporary hadith criticism methods. He believed in the reliability of the techniques used by traditional ḥadīth scholars throughout Islamic history for criticizing both the chain of narrators (*sanad*) and the content of ḥadīth (*matn*). This approach involved analyzing both the chain of narrators and the text of the ḥadīth simultaneously, assessing the quality of the narrators, and scrutinizing the content of the ḥadīth. Such an understanding formed the basis for integral ḥadīth criticism, where the chain of narrators and the text were not separated.

Ali Mustafa Yaqub developed and applied hadith criticism methods while retaining traditional principles, such as the four criteria for the authenticity of ḥadīth agreed upon by ḥadīth scholars. Additionally, he innovatively incorporated a contextual approach in interpreting the content of ḥadīth, considering local context.

The influence of his teacher, Mustafa Azami, and the confidence in the reliability of traditional ḥadīth criticism methods shaped Ali Mustafa Yaqub's foundation in assessing the credibility of ḥadīth. However, Yaqub did not merely follow these principles blindly; he independently exercised *ijtihād* in determining the quality of ḥadīth by comparing the opinions of earlier scholars in *jarḥ wa ta'dīl* (evaluation of narrators). Overall, Ali Mustafa Yaqub can be seen as a contemporary ḥadīth scholar who combines classical traditions with innovation. His approach reflects the evolution in the study of ḥadīth criticism.

Ali Mustafa Yaqub's Role and Contribution to Preserving *Turāth* (Heritage)

Through this, traditions that are once subject to scrutiny are clarified, removing doubts. Yaqub's methodology for studying ḥadīth and his interpretation model involves the application of the ḥadīth criticism methodology, including the assessment of both *sanad* and *matn*. This process distinguishes *ṣahih* from non-*ṣahih* ḥadīth, clarifying which traditions can serve as evidence and which cannot. Ali Mustafa Yaqub's significant contributions can be categorised into two key areas: *First*, interpreting ḥadīth literature in the Indonesian context. *Second*: Revitalizing hadīth studies in *pesantren* educational institutions.

⁵⁶ Al-Damini, *Maqāyis Naqd al-Matn al-Sunnah*, Riyadh: Jami'ah al-Imām Muhammad bin Su'ud al-Islāmiyah, 1984, 117.

1. Contribution to the developments of ḥadīth studies in Indonesia

Amidst Indonesian society, numerous problematic ḥadīth arise, particularly those related to worship. As a ḥadīth expert, Mustafa Ali Yaqub addresses these issues prevalent and polarized in the community. In response to the challenges within society, he diligently verifies ḥadīth, distinguishing authentic ones from others. This effort is reflected in his works, including "Problematic Ḥadīths" (2003) and "False Ḥadīths about Ramadan" (2003). What distinguishes these two books is his notable activity in "*takhrīj al-ḥadīth*." The *takhrīj* steps he employs are based on the principles outlined in Mahmūd al-Ṭahhān's book, *Uṣul al-Takhrīj wa Dirāsah al-Asānīd*. In his study, Yaqub combines *sanad* criticism and *matn* criticism, adhering to the general rules of *takhrīj* as elucidated by Mahmūd al-Ṭahhān and several other ḥadīth scholars.

Ali Mustafa Yaqub has made significant contributions to the development of ḥadīth studies in Indonesia, particularly in the field of ḥadīth criticism. His numerous influential works include *Ḥadīth Criticism, Imām Bukhāri and Ḥadīth Criticism Methodology, The Role of Ḥadīth Science in the Development of Islamic Law*, as well as two translated books, namely *Prophetic Ḥadīth and the History of Codification* and *Testing the Authenticity of Legal Ḥadīth*. These works serve as fundamental references for many, especially within university settings. As a result, Ali Mustafa Yaqub is widely recognized for his intellectual creativity in ḥadīth. Even today, his works are extensively utilized as valuable reference materials.⁵⁷

2. Revitalizing ḥadīth studies in *Pesantren* institutions

Ali Mustafa Yaqub's significant contribution lies in establishing the Dārus-Sunnah Islamic boarding school as an institution dedicated to studying ḥadīth. This school has played a pivotal role in advancing ḥadīth studies in Indonesia. Graduates of Dārus-Sunnah have assumed a prominent role in disseminating the wealth of Islamic scholarship, particularly in the realm of ḥadīth studies.⁵⁸

According to Yaqub, if the method of teaching ḥadīth science can be applied at the Darus Sunnah Islamic boarding school, he envisions a future where there will be not only experts capable of authenticating and assessing the credibility of ḥadīth but also individuals who can preserve the significance of ḥadīth and comprehend it with accurate understanding. Ali Mustafa Yaqub's vision is not merely a theoretical discourse; he has actively integrated it

⁵⁷ Muhajirin, *Kebangkitan Hadis di Nusantara*, (Yogyakarta: Idia Press, 2016), 133.

⁵⁸ Asrori S. Karni, *Etos Studi Kaum Santri Wajah Baru Pendidikan Islam*, (Bandung: Mizan Pustaka), 269.

into the curriculum of the Dārus Sunnah Islamic boarding school, which he established. His aspiration is that graduates of Dārus Sunnah will become invaluable assets to the community of ḥadīth scholars in Indonesia, capable of contributing to the teaching of ḥadīth with a comprehensive and correct understanding.⁵⁹

Mustafa Yaqub created a ḥadīth learning curriculum related to *Takhrīj al-Ḥadīth* and *Naqd al-Ḥadīth* including (1) the aspect of the study of ḥadīth directly from the parent book *al-Kutūb as-Sittah* until completion for four years with the method of *mudākarah* and *muhādarah*.⁶⁰ (2) the study aspect of *ulūm al-Ḥadīth* in which the science of *muṣṭalah al-ḥadīth* is used as the theoretical basis for ḥadīth students in determining the quality of ḥadīth and practicing it (3) the study aspect based on *takhrīj al-ḥadīth*, an implementation analysis in tracking and tracing ḥadīth, discussing the narrators in the *sanad*, then selecting and judging the quality of the ḥadīth (4) the aspect of study based on *naqd al-ḥadīth* (ḥadīth criticism) which is taught by the ḥadīth criticism methods of Muslim scholars as a counter to the orientalist ḥadīth criticism methods of Eastern and Western studies; (5) the provision of knowledge based on ḥadīth understanding (*Turūq fahm al-Ḥadīth*) with the guidebook *at-Turūq al-Ṣaḥihāth fi Fahm al-Sunnah al-Nabawiyyah* by Ali Mustafa Yaqub (Yaqub 2015, 7-38), as an effort to stem the narrow, rigid and radical understanding of ḥadīth, with additional study of fiqh, uṣūl fiqh, Arabic-English and other supporting materials.⁶¹

Thus, Ali Mustafa Yaqub has made a significant contribution through the method of ḥadīth *matn* criticism in maintaining the Islamic tradition. The ḥadīth *matn* critique method is an academic approach used to evaluate the reliability of ḥadīth narratives in Islamic literature. In defending the Islamic tradition, Ali Mustafa Yaqub utilized the ḥadīth *matn* critique method to scrutinize and assess the validity of traditions found in Islamic literature by referring to and maintaining the Islamic intellectual tradition. He developed existing approaches, enriched the methodology of ḥadīth criticism, and made new contributions to the understanding of ḥadīth in the Islamic scholarly tradition. This method of ḥadīth *matn* criticism involves a critical analysis of the various elements in a ḥadīth such as the chain of transmission (*sanad*) and the text (*matn*) of the ḥadīth.

CONCLUSION

⁵⁹ Muhammad Qamarullah, Pemahaman Hadis Ali Mustafa Yaqub dan Kontribusinya terhadap Pemikiran Hadis di Indonesia, *Jurnal al-Quds*, Vol.4, No, 2. 2020, 10.

⁶⁰ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Penerbit Erlangga, 2010), 142–144.

⁶¹ Muhammad Qamarullah, Pemahaman Hadis Ali Mustafa Yaqub dan Kontribusinya terhadap Pemikiran Hadis di Indonesia, 11.

Ali Mustafa Yaqub made an essential contribution through his method of *matn* ḥadīth criticism in his efforts to preserve *turāth*. Using an academic approach, he played a crucial role in evaluating the reliability of ḥadīth narratives in Islamic literature. His efforts focused on practising and interpreting ḥadīth in the Indonesian context. In the realm of literature, he undertook both verification and critical analysis. This has paved the way for a clearer understanding of authentic ḥadīth.

Yaqub's active involvement in ḥadīth criticism, guided by well-established principles, demonstrates his commitment to maintaining the intellectual integrity of the Islamic tradition. His contributions have had a memorable impact on developing ḥadīth studies in Indonesia. His influential books, such as *Ḥadīth Criticism* and *Imam Bukhari and the Methodology of Ḥadīth Criticism*, became key references in academic circles, contributing significantly to the growth of ḥadīth literature in Indonesia.

In addition to his scholarly endeavours, the establishment of the Dārus Sunnah boarding school as an institution for the study of ḥadīth reflects his practical commitment to form a new generation in the field of ḥadīth. Through a well-designed curriculum that includes ḥadīth criticism, Yaqub aims to produce not only experts capable of assessing the authenticity of ḥadīth but also individuals who can maintain and understand the teachings of ḥadīth comprehensively.

Ali Mustafa Yaqub's role and contribution in employing the method of *matn* ḥadīth criticism have significantly advanced the preservation of Islamic literary tradition. His approach involves meticulous analysis of various elements in a ḥadīth, including the *sanad* (chain of transmission) and *matn* (content), to uphold the intellectual and scientific integrity of the Islamic tradition.

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