

# MUSTAFA AZAMI'S CONTRIBUTION IN REBUTTING ORIENTALIST VIEWS ABOUT THE WRITING OF HADITH

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## **Abstrak**

*Penelitian ini berangkat dari pandangan orientalis yang mengungkapkan bahwa hadis bukan berasal dari Nabi, melainkan datang dari orang-orang yang hidup setelah Nabi karena tidak adanya bukti tertulis pada masa itu. Dari sini peneliti akan menjelaskan bantahan dari salah satu ulama kontemporer, Mustafa Azami yang membuktikan bahwa hadis sudah tertulis dari masa Nabi. Berbeda dari penelitian terdahulu yang hanya menyebutkan pandangan dari salah satu orientalis ataupun tanpa menyebut kontribusi Mustafa Azami, kali ini peneliti mencantumkan pandangan dari dua orientalis termasyhur, yaitu Ignaz Goldziher dan Joseph Schacht mengenai penulisan hadis serta kontribusi Mustafa Azami dalam membantah keduanya. Buku-buku dari kedua orientalis dan Mustafa Azami menjadi rujukan dari penelitian ini. Dengan mengumpulkan sumber-sumber data dokumenter, mengkaji, dan menganalisisnya, peneliti berhasil menemukan jawaban untuk masalah ini. Hasilnya, Ignaz Goldziher dan Joseph Schacht berpendapat bahwa hadis berasal dari orang-orang abad kedua dan ketiga. Adapun Mustafa Azami berpendapat bahwa penulisan hadis sudah ada sejak masa Nabi. Kontribusi Mustafa Azami tampak dengan pembuktian penulisan hadis pada awal Islam, pembuktian istilah “Haddatsana”, “Akhbarana”, dan lain-lain bukan hanya untuk penyebaran hadis secara verbal saja, melainkan juga melalui tulisan, penjelasan hadis-hadis yang melarang penulisan hadis, dan meluruskan ungkapan “Ibnu Syihab adalah orang pertama yang menulis hadis”.*

**Kata Kunci:** *muhammad mustafa azami, orientalis, penulisan hadis*

## Abstract

*This research departs from the orientalist view which reveals that the hadith did not come from the Prophet, but came from people who lived after the Prophet because there was no written evidence at that time. From here the researcher will explain the rebuttal of one of the contemporary scholars, Mustafa Azami who proved that the hadith was written from the time of the Prophet. Different from previous studies that only mention the views of one orientalist or do not mention Mustafa Azami's contribution, this time the researcher includes the views of two famous orientalists, namely Ignaz Goldziher and Joseph Schacht regarding the writing of hadith and Mustafa Azami's contribution in refuting the two. The books of both orientalists and Mustafa Azami are the references of this research. By collecting documentary data sources, reviewing, and analyzing them, the researcher succeeded in finding answers to this problem. As a result, Ignaz Goldziher and Joseph Schacht argue that the hadith came from the people of the second and third centuries. Meanwhile, Mustafa Azami argues that the writing of hadith has existed since the time of the Prophet. Mustafa Azami's contribution can be seen by proving the writing of hadith at the beginning of Islam, proving the terms "Haddatsana", "Akhbarana", and others not only for the spread of hadith verbally, but also through writing, explaining the traditions that prohibit the writing of hadith, and straighten the expression "Ibn Shihab was the first to write a hadith".*

**Keyword:** muhammad mustafa azami, orientalist, hadith writing

## INTRODUCTION

At the time of the Prophet's death, the hadith had not been recorded. It was only during the caliphate of Umar bin Abdul Aziz that hadith began to receive more attention to be collected and recorded. The number of hadith memorizers who died, both from the friends and tabi'in, gave rise to the idea of recording the hadith to keep it awake. At that time the caliph Umar bin Abdul Aziz ordered scientists to collect hadith and compile them. Ibn Shihab az-Zuhri became the first person to formally compile the hadith, namely at the beginning of the first-century hijriyah on the orders of Umar bin Abdul Aziz.<sup>1</sup>

The delay in writing the hadith which was only carried out during the time of Umar bin Abdul Aziz gave rise to inaccurate thoughts from the orientalist. Like Ignaz Goldziher argues that hadith is a collection of writings about the words or deeds of the Prophet which were composed by people who lived after the Prophet.<sup>2</sup> From here, contemporary scholars have come to try to straighten out such perceptions. Among them Prof. Dr. Mustafa al-Siba'I in his book *al-Sunnah wa Makanatuha fi al-Tasyri' al-Islam*, Prof. Dr. Mohammad Ajjaj al-Khatib in his book *al-Sunnah qabla al-Tadwin*, and Prof. Dr. Muhammad Mustafa Azami in his dissertation *Studies in Early Hadith Literature*.

Mustafa Azami is a Contemporary Hadith Expert who plays a major role in the Islamic world, especially in the field of hadith. His dissertation entitled *Studies in Early Hadith Literature* at the University of Cambridge refuted orientalist views on hadith, especially Ignaz Goldziher and Joseph Schacht.

This research will focus on Mustafa Azami's contribution in refuting the originalist opinions about the writing of hadith. Several previous studies mostly focused on Mustafa Azami's thoughts about hadith in general or on the originality of hadith. Another study focuses on the views of one of the great orientalist, both Ignaz Goldziher and Joseph Schacht. However, this discussion will focus on the views of the two great orientalist, Ignaz and Joseph regarding the writing of hadith and Mustafa Azami's contribution in refuting the two.

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<sup>1</sup> Muhammad 'Ajjaj bin Muhammad al-Khatib, *al-Sunnah Qabla al-Tadwin*, (Cairo: Maktabah Wahbah, 1408 H/1988 M), 332.

<sup>2</sup> Nurul Huda Ma'arif, *MM Azami Pembela Eksistensi Hadis*, (Jakarta: Pustaka Firdaus, 2002), 29.

The author will present the views of the three figures, Mustafa Azami, Ignaz Goldziher, and Joseph Schacht regarding the writing of hadith. The author refers to the books and books of the character, as well as books related to the views of the three characters. Especially Mustafa Azami's book, *Dirasat fi al-Hadith al-Nabawi wa Tarikh Tadwinihi*. The author also concludes the contribution made by Mustafa Azami in refuting the orientalist's thoughts about the writing of hadith that is not quite right.

This discussion found that Mustafa Azami was a great Muslim scholar. He succeeded in breaking the arguments of the orientalist and undermining his theory. It is no exaggeration to say that Azami is a Muslim expert who first carried out massive destruction of orientalist theories in the study of hadith.

In this study, the researchers divided into three discussions. First, orientalist and their opinions on the writing of hadith. In this discussion, the author only raises the views of Ignaz and Joseph. Second, Mustafa Azami and his views on hadith writing. Finally, determine Mustafa Azami's contribution in refuting the orientalist's views on the writing of hadith.

## RESULT AND DISCUSSION

### **Ignaz Goldziher and His Thinking about the Writing of Hadith**

Ignaz Goldziher was born on June 22, 1850 in Szekzfervar, Hungary. His family is of Jewish descent. Ignaz spent his early years studying in Budapest. After that, in 1869, he went to Berlin and stayed for a year. Then he moved to the University of Leipzig, Germany where his professor of oriental studies was Fielscher who was very good at philology. Thanks to him, Ignaz won his first doctorate in 1870. Then, he returned to Budapest to become a lecturer there.<sup>3</sup>

From September 1873 to April 1874, he was sent by the Hungarian Minister of Education to study in Vienna and Leiden. He stayed in Cairo for a while and continued his journey to Syria and Palestine.

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<sup>3</sup> Abdurrahman Badawi, *Mausu'atu al-Mustasyriqin*, (Beirut: Daar al-Ilm li al-Malayin, 1992), 197.

Since being appointed to the University of Budapest, his interest in Arabic studies in general and Islamic studies, in particular, has increased. He became Professor of Semitic languages in 1894 and since then, he has hardly left Budapest except to attend orientalist conferences or give lectures at other universities. Ignaz died on November 13, 1921, in Budapest.<sup>4</sup>

Among his works are *Die Zahiriten, Ihr Lhrsystem und Geschichte, Muhammedanische Studien*, or in English: *Muslim Studies*, the first part of which was released in 1899 and the second part the following year. His most mature and influential studies are his two books, namely *Muhadharat fi al-Islam* and *Trends of Interpreting the Qur'an between Muslims*.<sup>5</sup>

The main point of Ignaz's thinking is his opinion that the only thing that can be justified from the life of the Prophet is the Qur'an. While other things, including hadith, were made by the Muslims in the second and third centuries of Hijriah. His presumption is based on "evidence" showing that societies before the second and third centuries could not understand religious dogma, maintain religious ceremonies, and have rampant illiteracy. In addition, another basis used by Ignaz is the absence of written relics indicating that the traditions were kept from generation to generation in writing until the beginning of the second century Hijri when Ibn Shihab al-Zuhri began writing the text of the hadith.<sup>6</sup>

Goldziher's views on Hadith seem more negative than those of his predecessors. This can be proven from his opinion which tends to challenge the originality of the hadith. According to him, of the many hadiths that exist, most of them cannot be guaranteed authenticity, are fake and therefore cannot be used as sources of information about the early history of Islam. According to Goldziher, hadith is more a reflection of the interactions and conflicts of various schools and trends that emerged later in the Muslim community during its maturity period, rather than as an early historical document of the development of Islam.<sup>7</sup>

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<sup>4</sup> Ibid, 199.

<sup>5</sup> Ibid, 210.

<sup>6</sup> Nurul Huda Ma'arif, *MM Azami Pembela Eksistensi Hadis*, (Jakarta: Pustaka Firdaus, 2002), 29.

<sup>7</sup> Ignaz Goldziher, *Muhammedanische Studien*, jilid 2 (Halle: Max Niemeyer, 1890), 5.

Ignaz thought that the writing of hadith followed the idea of the Jewish religion which forbade the writing of religious rules. Ignaz stated that the traditions that allow and forbid the writing of hadith are fake. These outwardly contradictory hadiths are due to the existence of two groups called hadith experts and ra'yi experts who use these traditions to strengthen their opinion.<sup>8</sup>

Many missionaries agree with Goldziher's views. They make Goldziher a reference in Islamic studies and thought. This certainly makes Goldziher's thoughts become more well-known among Islamic scholars in the West. David Samuel Margoliouth, for example, also doubts the authenticity of Hadith. The reasons are, firstly, because there is no evidence to show that the hadiths have been recorded since the time of the prophet, and secondly because of the weak memory of the narrators. This issue has been answered and explained by Muhammad 'Ajjaj al-Khatib.<sup>9</sup>

If Henri Lammens, a Belgian missionary and Leone Caetani, an Italian missionary, both consider isnad to appear long after the existence of the hadith and is an internal phenomenon in the history of Islamic development, then Josef Horowitz speculates that the system of chain transmission of hadith (isnad) was only introduced and applied to Islam. the end of the first century Hijri. Furthermore, this German orientalist of Jewish descent said that it is probable that the practice of isnad originated from and was influenced by oral tradition as known in Jewish literature: "Es liegt nahe, in diese Gleichstellung den Einfluss der jüdischen Theorie zu vermuten, um so mehr als sich im Hadīth selbst Reminiszenzen an die Stellung erhalten haben, welche das Judentum der mündlichen Lehre zuerkennt".<sup>10</sup>

### **Joseph Schacht and His Thoughts on the Writing of Hadith**

Joseph Schacht was born in Silisic, Germany on March 15, 1902. He studied classical philology, theology, and Eastern languages at the University of Berslauw and the University of Leipzig. He earned his

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<sup>8</sup> Sri Satriani, Skripsi: *"Kritik Muhammad Musthafa Azami terhadap Pemikiran Ignaz Goldziher tentang Kritik Matan Hadits"* (Riau: UIN Sultan Syarif Kasim, 2010), 34.

<sup>9</sup> Muhammad 'Ajjaj al-Khatib, *al-Sunnah qabla al-Tadwin...*, 41.

<sup>10</sup> Syamsuddin Arif, *Orientalis dan Diabolisme Pemikiran*, (Gema Insani: Jakarta, 2008), 29-30.

first doctorate from the University of Berslauw in 1923 at the age of 21. In 1925, he was appointed a lecturer at the University of Fribourg after obtaining doctoral qualifications to teach at the university. He became a Professor of Eastern languages in 1929. Then he moved to Kingsburg University in 1932 and Cairo University in 1934 to teach Arabic Grammar and Syriac in the Department of Arabic at the Faculty of Letters until 1939.<sup>11</sup>

When World War II occurred, namely in September 1939, Schacht moved from Egypt to London and worked on BBC Radio. Even though he was German, he sided with the British. He also briefly married an English woman. In 1946, he was asked to become a lecturer and researcher in Islamic studies at the University of Oxford, as well as compile his work entitled *The Origins of Muhammadan Jurisprudence*.

Schacht became a British citizen in 1947 and did not return to his homeland after the war ended in 1945. Although already a British citizen and working for Britain, the British Government did not give him anything in return even though he was a professor at two German universities. Instead, he continued his studies and obtained a master's degree in 1948 and a doctorate in 1952 from the University of Oxford.<sup>12</sup>

In 1954, Schacht left England and was appointed a professor at Leiden University, the Netherlands until 1959. In Leiden, he participated in overseeing the second edition of the book *dairah al-Ma'arif al-Islamiyah*. In the fall of 1959, he moved to New York as a professor at Columbia University until he died on August 1, 1969.<sup>13</sup>

His works are divided into several fields, namely: *Study of Arabic script*, *Tahqiq Islamic Fiqh texts*, *Theological studies*, *Islamic Fiqh essays and studies*, and *Studies and publications in the history of science and philosophy in Islam*.

However, his most prominent area is the history of Islamic law. His most important work is *The Origins of Muhammadan Jurisprudence* which was printed by Oxford in 1950. In it, he studied the Imam al-Shafi'i school specifically based on his *al-Risalah*. He also

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<sup>11</sup> Abdurrahman Badawi, *Mausu'atu al-Mustasyriqin*, (Beirut: Daar al-Ilm li al-Malayin, 1992), 366.

<sup>12</sup> Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2018) 20.

<sup>13</sup> Abdurrahman Badawi, *Mausu'atu .....* , 366.

authored *An Introduction to Islamic Law* which was printed at Oxford in 1960. Joseph Schacht received his doctorate in Law at Al-Jazir University in 1953, became a member of the Rab Academy in Damascus in 1954, the Royal Netherlands Academy in 1956, and was awarded the Center for Near Eastern Studies at the University of California, The Giorgio Levi Della Vida on May 9, 1969.

Joseph Schacht's work, entitled *Origins of Muhammadan Jurisprudence*, has received rave reviews from leading orientalists, such as H.A.R. Gibb who considers that the book on Islamic law by Schacht will be a reference for all studies of Islamic society and law in the future, at least in the West, and NJCoulson said that Joseph Schacht has formulated a thesis on sharia law which is broadly indisputable.<sup>14</sup>

In the development of his academic thinking, Joseph Schacht began to dare to criticize the previous scholars. This was expressed by Edward W Said who judged badly on Schacht's argument which said that the picture made by Muslim scholars regarding Islamic law was intended to hide rather than reveal the truth. The question that often arises is about the ways that Joseph Schacht used to produce findings that are so shockingly different from the views of Muslims, even these findings contradict historical facts that every reader of Islamic history knows.<sup>15</sup>

Schacht says that most of the Hadith sanad is fake, and it is known by everyone that their use began in a simple form, then developed and reached perfection in the second half of the third century Hijriah. Most of the sanad do not get enough attention.<sup>16</sup>

This is of course an anomaly in itself, considering that hadith scholars generally emphasize that the connection of the sanad is the first thing that is used as a criterion for the validity of the hadith, namely: the chain is continued, the narrator is fair, the narrator is *dhābiṭh*, in the hadith there are no irregularities (*shuzūz*) and in the

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<sup>14</sup> H.A.R.Gibb, *Journal of Comparative Legislation and International Law*, seri ke-3, vol.34, bagian 3-4 (1951), 114.

<sup>15</sup> Edward W. Said, *Orientalisme; menggugat Hegemoni Barat dan Mendudukan Timur Sebagai Subjek* (Yogyakarta: Pustaka Pelajar, 2010), 15.

<sup>16</sup> Muhammad Mustafa al-A'zami, *Dirasat fi al-Hadis al-Nabawi*, (t.k.: al-Maktab al-Islami, t.t.), 422. Also look: Joseph Schacht, *An Introduction to Islamic Law* (Oxford: Clarendon Press, 1964), 34-35.



hadith there is no flawed *illat*.<sup>17</sup> As has also been required by Shaykh Muhammad al-Ghazali in his book *Al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadith*.<sup>18</sup>

In addition, in the Islamic scientific tradition, in assessing the quality of hadith, Islamic scholars have determined several strict methods that must be used. Among other things by knowing the state of the narrators and narrations that have the same meaning. Thus, the author uses the *i'tibār al-sanad* method by displaying all historical meanings within the scope of *al-kutub al-tis'ah*, so that it can be known whether there is *ittifāq* (conformity), *ikhtilāf* (difference), or *taffārud* (alone). Or by *muqāranah* (comparing) a history that is studied with something else such as verses of the Qur'an, *mutawātir* hadiths, *ijma ulama*, or *ushūl al-syarī'ah* (basic principles of sharia), to make sure it is clear that This history can be judged as valid or not, and so that it can be known whether in his eyes there was *tahrīf* (deviation), *tabdīl* (change), *naqs* (reduction), or *ziyādah* (additional).<sup>19</sup>

Al-Azami said that the most appropriate step according to the hadith scholars is to compare the history with all its forms. In line with this opinion, Ibn Mubarak said: "if you want to judge the validity of a hadith, then compare it with others".<sup>20</sup>

If there is a group who wants to relate their opinion to the previous people, the group will choose a character from the previous person and include it in the sanad. This is called the Projecting Back

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<sup>17</sup> Mohamad Anang Firdaus, "KAJIAN KRITIK HADIS; Perlindungan Hak Konsumen Terhadap Risiko Jual Beli", *NABAWI, Journal of Hadith Studies*, Vol. 1, No. 1, 2020, 132.

<sup>18</sup> Look: Muhammad Al-Ghazali, *Al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadiths*. terj. Muhammad Al Baqir, Studi Kritis Atas Hadis Nabi Saw antar Pemahaman Tekstual dan Kontekstual, (Bandung: Mizan, 1993), h. 26.

<sup>19</sup> Muhammad Miftah Alkausar, "PERSOALAN KEBERADAAN ALLAH Studi Analisis Hadis Riwayat Muslim No. Indeks 537", *NABAWI, Journal of Hadith Studies*, Vol. 2, No. 1, September 2021, 26.

<sup>20</sup> Al-Khatib al-Baghdadi, al-Jami' li Akhlāq al-Rāwī, (Riyadl: Maktabah al-Ma'arif, 2010), 2, 295.

theory.<sup>21</sup> A theory in the sanad of hadith to obtain stronger legitimacy, by means of attributing Islamic opinions to the figures who have the highest authority, for example Abdullah ibn Mas'ud. And at the last stage, these opinions are attributed to the Prophet Muhammad SAW. In other words, a move to project those opinions onto the legitimate figures behind them.<sup>22</sup>

In this theory, proving the authenticity of a hadith can be done through historical tracing of the relationship between Islamic law and hadith. In the formation of Islamic law, there is an attempt to attribute the opinion of judges to trusted figures. Schacht provides an understanding that the hadith of Islamic law was made by people who lived after Amir bin Syurahbil ash-Sya'bi or better known as ash-Sya'bi, a prominent tabi'in in 104 H.

Hadiths which have a complete chain of up to the Prophet can also be considered as the creation of the fuqaha in the tabi'in era and after who wanted to strengthen their school of thought by giving legitimacy from the hadith as a hadith from the Prophet.<sup>23</sup>

Thus, Schacht denies the existence of hadith writing at the time of the Prophet or before the tabi'in period. If he acknowledged the existence of the writing of hadith at the time of the Prophet, he would not say that the legal traditions were made by the tabi'in in the second and third centuries of the Hijriah.

An important part in the life history of the Prophet in the Medina period was written very late, therefore, it has no historical value at all because about a century and a half after the Prophet died, Muslims have no memory of his Prophet except only vague images, however, every effort is made to cover up the shortfall. The material is arranged in such a way and made like the form of hadith with the addition of a chain. This happened in the second century Hijriah.<sup>24</sup> In line with Ignaz, Schacht claims that the hadith only appeared in the second

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<sup>21</sup> Muhammad Mustafa al-A'zami, *Dirasat fi al-Hadis...*, 422. Also look: Joseph Schacht, *An Introduction to Islamic Law* (Oxford: Clarendon Press, 1964), 34-35.

<sup>22</sup> Joseph Schacht, *An Introduction to Islamic Law* (Oxford: Clarendon Press, 1964), 34-35.

<sup>23</sup> Inama Anusantari, "Perspektif orientalis dalam Mengkaji Hadis dan Bantahan Kaum Muslim", *Jurnal Riwayah*, Vol. 6, No. 1, 2020, 118.

<sup>24</sup> Muhammad Mustafa al-A'zami, *Dirasat fi ....*, 462.

century Hijri and only circulated widely after the time of Imam Shafi'I, namely in the third century Hijriah.<sup>25</sup>

Slander (*Fitnah*) is the killing of the caliph Walidd bin Yazid (126 H), which is before the decline of the Umayyad sovereignty and is used as a benchmark for the end of past glory where at that time the sunnahs of the Prophet were still generally valid and Islamic legal thought was just starting.<sup>26</sup> Oleh karena itu, Pemakaian *sanad* baru diterapkan sejak abad kedua yaitu sejak adanya *fitnah* yang terjadi pada peristiwa terbunuhnya Walid bin Yazid, sehingga bagi Schacht tidak ada alasan untuk menyatakan bahwa *sanad* telah digunakan sebelum awal abad kedua.<sup>27</sup> pendapat yang mengatakan tentang penggunaan *isnad* sudah dimulai sebelum awal abad kedua Hijriyah sama sekali tidak terbukti.<sup>28</sup>

In understanding the slander (*fitnah*) events debated among orientalist including Schacht, Azami focuses more on historical criticism, without looking at the various 'slander' that occurred before 126 H, such as the slander between Ibn Zubair and Abd al-Malik bin Marwan around 70 H, also Previously there was between Muawiyah and Ali ra. Therefore, according to Azami, Schacht's assumption regarding the slander that occurred in Islam is the killing of al-Walid bin Yazid is questionable. Schacht's conclusion is only based on subjective, careless and unfounded interpretations such as Schacht's understanding which states that the heyday of Islam was 126 H.<sup>29</sup>

## **Mustafa Azami and His Thinking about the Writing of Hadith**

Muhammad Mustafa Azami was born in Mano, India in 1932 AD His name is attributed to his homeland, Azamgarh. He was born to the couple Abdurrahman and Aisyah. His mother died when Azami was two years old. Because of his father's hatred of colonialism and the

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<sup>25</sup> Kamaruddin, "Kritik M. Mustafa Azami Terhadap Pemikiran Para Orientalis Tentang hadis Rasulullah", Jurnal Al-Tahrir, Vol. 11, No. 1, 2011, 228.

<sup>26</sup> Joseph Schacht, *The Origins of Muhammadan Jurisprudence*. Oxford: Clarendon Press, 1950., 5.

<sup>27</sup> Joseph Schacht, *The Origins of Muhammadan Jurisprudence...*, 36.

<sup>28</sup> Ibid, 37.

<sup>29</sup> M. Musthafa Azami, *Studies in Early Hadith Literature*. (Beirut: al Maktab al Islami, 1986), 216.

English language, Azami is required to attend an Islamic school that uses Arabic. This is where Azami began to study hadith.<sup>30</sup>

After completing his education at the Islamic School, Azami continued his studies at one of the largest universities in India, the College of Science in Deoband which teaches Islamic Studies. In 1952, after graduating from Deoband, Azami continued his study at the Arabic Language Faculty, Department of Education at Al-Azhar University, Cairo, and graduated in 1955. In the same year, he returned to India with the al-'Alimiyah diploma at al-Azhar University.<sup>31</sup>

In 1956, Azami was asked to become a Lecturer in Arabic for non-Arabs in Qatar. In the following year, he was entrusted to be the Secretary of the National Library in Qatar. He resumed his education at Cambridge University, England in 1964 and won his doctorate in 1966 with his dissertation entitled *Studies in Early Hadith Literature* which was translated into Indonesian by his student, K.H. Ali Mustafa Ya'qub with the title "Nabawi Hadith and the History of its Codification". Then he returned to Qatar.

In 1968 he moved to Makkah after resigning from his position in Qatar to teach at the Postgraduate Faculty of Umm al-Qura University. Then he moved to Riyadh to teach at the Graduate Faculty of Islamic Studies at Riyadh University in 1973.<sup>32</sup> This is where his scientific reputation peaked when he won the King Faisal International Prize in Hadith Studies in 1980 and the King Khalid Award in 1982.

Mustafa Azami was awarded the King Faisal International Prize in appreciation for his efforts in studies related to the Sunnah of the Prophet, namely as follows:<sup>33</sup>

1. His book, *Studies In Early Hadith Literature*, is an academic work that demonstrates commendable scientific efforts and fidelity to the Sunnah of the Prophet with the scientific method in which it discusses and discusses orientalist views, refutes their suspicions, criticizes their opinions with arguments, dropped the weak evidence they used, and exposed their misunderstanding.

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<sup>30</sup> Ali Mustafa Yaqub, *Kritik.....*, 25.

<sup>31</sup> Umma Farida, *Kontribusi Pemikiran Muhammad Mustafa Al-A'zami dalam Studi Hadis*, (Yogyakarta: Pustaka Pelajar, 2018), 31.

<sup>32</sup> Ali Mustafa Yaqub, *Kritik.....*, 25.

<sup>33</sup> <https://kingfaisalprize.org/ar/professor-mohamad-mustafa-al-aazami/>

Therefore, his book becomes a good contemporary study in the history of hadith and makes abundant contributions in defending the sunnah of the Prophet, both in terms of history, codification, classification, and refutation of suspicions.

2. The book of *Sahih Ibn Khuzaimah* which is ditahqiqnya is considered as one of the most important books after Sahih al-Bukhari and Sahih Muslim. He tried to compare his copy with other books of hadith, correct errors, *takhrij* hadiths, and explain the law, except for those already in the book of Sahihain or one of them. This shows his ability in the Science of Hadith so that he produces great works with great struggle and can add new collections to the hadith library.
3. The project “Computers and their Use in the Sunnah of the Prophet” presents the initial experience of using computers with Arabic in the field of modern studies. This is a huge job that takes a lot of time and effort to complete. There is no doubt that this work when completed will have great benefits represented in the creation of the Hadith Encyclopedia which is a huge and much-needed work.

Mustafa Azami changed his citizenship to Arab in 1981 because he spent much of his life there. He lives in the Lecturer Housing of King Saud University Riyadh with his wife, Tasyrifunnisa' Haji Ayyub, and their three sons, Aqil M. Azami, Fatima M. Azami, and Anas M. Azami. All three teach at King Saud University in Riyadh as well. Mustafa Azami died on Wednesday, 2 Rabi'ul Akhir 1439 H, coinciding with December 20, 2017, M.<sup>34</sup>

Among his works are: *Studies in Early Hadith Literature* (1966), *Manhaj an-Naqd 'Ind al-Muhaddithin* (1985), *Kuttab an-Nabi* (1974), *al-Muhaddithun min al-Yamamah* (1994), *On Schacht's Origins of Muhammadan Jurisprudence*, and *Tahqiq the book of Sunan Ibn Majah, Sahih Ibn Khuzaimah, Muwatta Imam Malik*.

According to Azami, the main problem that causes experts to argue that the bookkeeping of hadith is delayed by a hundred years or more is because they simply follow the opinion that is popular among them without researching sources that show that the hadith was recorded earlier.

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<sup>34</sup> Umma Farida, *Kontribusi Pemikiran....*, 32-33.

Ibn Hajar said that the hadith had not been compiled and recorded at the time of the Prophet for two reasons. First, there is a prohibition on writing hadith for fear of being mixed with the Qur'an as in Sahih Muslim. Second, because of their strong memorization and intelligence of their brains, in addition, because they can't write.<sup>35</sup>

From Ibn Hajar's statement, Azami concluded three things that caused the delay in writing the hadith, namely:

1. Most can't write
2. Strong memorization and good brain intelligence so there is no need to write hadiths
3. Initially, there was a prohibition on writing hadith for fear of being mixed with the Qur'an

Azami refuted these three factors in his book which was translated by Ali Mustafa Ya'qub, namely the Prophet's Hadith and the History of its Codification. The following is Azami's rebuttal to Ibn Hajar.<sup>36</sup>

1. Can't write

Knowledge of writing among the companions and old tabi'in is not as minimal as is generally described. If at that time they could not write, there would be no prohibition on writing other than the Qur'an. Also, a large number of secretaries of the Prophet and the existence of an administrative system in a large country at the time of the *Khulafaur Rasyidin* certainly required the existence of capable writers. Therefore, it is certain that many of the companions were good at reading and writing at that time. Although it does not deny that many do not know how to write, the number who know is sufficient to meet their needs.

2. Strong memorization so no need to write

It was undeniable that one's memorization power was different. Through practice, these abilities can be developed. Therefore, their memorization may be very good. However, some of them may be weak in their memorization. However, this cannot be used as an excuse because they also write poems and so on even though they memorize them.

3. There is a prohibition on the writing of hadith

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<sup>35</sup> Muhammad Mustafa al-A'zami, *Dirasat fi.....*, 72.

<sup>36</sup> Ibid, 73.

According to Azami, everyone who narrates a hadith regarding the prohibition of writing hadith also narrates a hadith that allows the writing of hadith, except for one or two people. Three companions popularly narrated the hadith stating that the Prophet was not pleased if his hadith was written down. They were Abu Said al-Khudri, Abu Hurairah, and Zaid bin Thabit.

Of the several traditions narrated by the three narrators, only those narrated by Hammam, from Zaid bin Aslam from Ata bin Yasar from Abu Said al-Khudri that need to be considered because other narrations have weak narrators. Scholars disagree about the meaning of the prohibition on writing the hadith. There are two most important points, namely the hadith is sanctified with other traditions that allow it and the prohibition is only specifically for writing hadiths with the Qur'an in one paper.

Azami chose the second point for several reasons, namely that the Prophet had recited his hadiths and there are also many authentic hadiths where the Prophet once allowed his companions to write down his traditions.

## CONCLUSION

Dari pemaparan tentang rumusan metode studi hadis *tahqīqī* dan implementasinya pada hadis “*al-dunyā sijn al-mu‘min wa-jannat al-kāfir*,” penulis bisa menyimpulkan dua hal. Pertama, studi hadis *tahqīqī* adalah kegiatan mengupas tuntas satu hadis tertentu yang mencakup analisis eksternal dan analisis internal. Analisis eksternal adalah kegiatan mengupas tuntas nilai/derajat hadis, sedang analisis internal adalah kegiatan mengupas tuntas kandungan matan hadis. Kedua, dari segi analisis eksternal, bisa disimpulkan bahwa hadis “*al-dunyā sijn al-mu‘min wa-jannat al-kāfir*” adalah hadis *maqbul* (yang diterima sebagai hujah) yang bernilai sahih. Dari segi analisis internal, bisa disimpulkan bahwa dalam memahami hakikat penjara dunia bagi mukmin, dan hakikat surga dunia bagi kafir, harus dipahami terlebih dahulu balasan yang dipersiapkan di akhirat bagi masing-masing: nikmat bagi si mukmin, dan azab bagi si kafir.[]

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