

Ali Mustafa Yaqub; The New Paradigm of Understanding Hadith

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ABSTRACT

In the interpretation of understanding the hadith of the prophet there are often differences of opinion among scholars, this is certainly due to many factors, one of which is vulnerable to different times and places. this research is related to Ali Mustafa Yaqub's new paradigm in understanding hadith. To understand this theme, the research question was asked how the method of understanding the hadith of Ali Mustafa Yaqub. This research uses qualitative research methods based on literature review, which is a series of studies by collecting library data such as scientific journals, documents, books, articles related to Ali Mustafa Yaqub's thoughts on understanding hadith. The findings of this study explain that Ali Mustafa Yaqub in interpreting the hadith review from a textual and contextual perspective is able to prove that some of the prophet's hadith contain Islamic teachings that are textual and contextual, not necessarily containing results that are not presented and proven in the main text and not exaggerating the main conclusion. So it can be emphasized that Ali Mustafa Yaqub has a new paradigm in understanding hadith.

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1. INTRODUCTION

Ali Mustafa Yaqub is one of the hadith scholars who lived in the 21st century era in Indonesia. There are many studies about him that discuss the understanding of hadith contained in scientific works in the form of books and others. The influence of his thinking is very large in countering orientalist thinkers who misunderstand the ins and outs of hadith. The main study of the hadith that he presented is very thematic to

determine the law from the current context, so that the principle of law as a way to humanize humans can be upheld.

Ali Mustafa Yaqub is among the relatively influential figures in the scientific scene in Indonesia, who has contributed many brilliant ideas and is an expert in the field of hadith because of his productivity in hadith studies. Evidently, he has been appointed as a professor in the field of hadith. Ali Mustafa's expertise in this field is highly recognized because of his scientific authority in the field of hadith. Ali Mustafa Yaqub has done a lot to further accelerate the understanding of hadith in the context of Indonesia (Muhammad, 2018).

In understanding the hadith it is not enough to understand its content, intent and purpose. But also in an effort to actualize the teachings of religion with the current context and try to find the spirit contained in it. Until now, hadith observers have always discussed the issue of understanding the hadith. One of the figures who became an observer of hadith in Indonesia is Ali Mustafa Yaqub. In his thoughts on the understanding of hadith written in some of his works, he tends to use reason in understanding a hadith. His rationale is that the conditions that occur today are different from the events that occurred during the time of the prophet Muhammad saw.

Ali Mustafa Yaqub has contributed a lot to the development of the understanding of hadith in Indonesia through some of his works, namely: The textual and contextual hadith of the prophet: a ma'ani al-hadith study of the universal, temporal, and local teachings of Islam. Because he is a figure among the few figures who contribute to the understanding of hadith in Indonesia, so it is very natural that the presence of Ali Mustafa Yaqub is so needed by Muslims, especially in Indonesia. The study of Ali Mustafa Yaqub's thoughts on understanding hadith is oriented towards the originality of his thoughts. Some previous studies have discussed specifically about Ali Mustafa Yaqub's thoughts in understanding hadith. but most of them discuss and examine Ali Mustafa Yaqub's thoughts on the meaning of hadith textually and contextually (Nasrullah, 2018).

Based on the fact that so many Islamic intellectuals have contributed to the study and interpretation of the prophet's hadith, it is possible that there will be differences of opinion in the interpretation of the hadith. This is due to the time frame that is far from the life of the prophet and the local conditions that caused the emergence of the hadith from the prophet. This study will discuss the understanding of the Prophet's Hadith critically from various perspectives so that later the interpretation of the Hadith will be obtained in accordance with the current situation without changing the originality of the instructions conveyed by the Prophet in the form of Hadith.

2. METHODS

The research method used in this research is the library research method, which is research based on processed manuscripts (manuscript studies), facts and primary and secondary data related to the focus of research. To analyze the manuscript using a content analysis approach. The approach used in this research is the content analysis approach. The content analysis approach is a step taken to obtain information from the text presented.

This research is a qualitative study based on literature review, which is a series of studies by collecting library data such as scientific journals, documents, books, articles and so on. The literature method is more inclined to the accuracy of documents or data sources and the anxiety of researchers in selecting relevant data to be used as material for analysis. Literature review by analyzing textual and contextual prophetic hadith books, journals and other sources related to Ali Mustafa Yaqub's thoughts in understanding hadith. Furthermore, the data obtained from related sources are analyzed using content analysis or analysis methods.

3. FINDINGS AND DISCUSSION

3.1. Biography of Ali Mustafa Yaqub

Ali Mustafa Yaqub (hereafter Ali Mustafa) was born in Kemiri village, Subah sub-district, Batang Regency, Central Java, on March 2, 1952. From childhood to adulthood Ali Mustafa grew up in a religious environment. This environment full of religious nuances inspired Ali Mustafa to become a religious expert in the future. His father, H. Yaqub (w. 1971), was a preacher and mosque imam in Batang, Central Java. His father also taught at the educational institution he co-founded with his grandfather, Joyo Truno, whose students were from the community around his house. His mother, Siti Chabibah (w. 2007), was a religious teacher who also helped teach his father. Ali Mustafa is the fourth of seven children. One of his brothers, Dahlan Nuri Yaqub, is one of the caretakers at Darussalam Islamic Boarding School, Batang, Central Java, which was founded with Ali Mustafa Yaqub in 1989 (Muhammad Qomarullah, 2020).

Ali Mustafa's education began with elementary school in his own village, then junior high school, then in 1966 moved to an Islamic boarding school in the Seblak area, Jombang. Next, Ali Mustafa studied at the Tebuireng Islamic Boarding School from 1969-1972. In this place he also took his undergraduate studies in the Sharia Study Program, precisely at Hasyim Asy'ari University from mid-1972 to 1975. In 1976 Ali Mustafa continued his studies at the Faculty of Sharia, Imam Muhammad ibn Saud Islamic University, Saudi Arabia and graduated in 1980 with a Licence (Lc) diploma. Next, still in the same city, Ali Mustafa continued his studies at King Saud University

in the department of Hadith Interpretation and obtained a master's diploma. Not only at that level, in 2005 Ali Mustafa then continued his doctoral studies at Nizamia University, Hyderabad, India specializing in Islamic law and graduated in 2008 (Muhammad Qomarullah, 2020).

Ali Mustafa is a figure with many activities. In 1985 after returning from Saudi Arabia, he became a lecturer at the Jakarta Institute of al-Qur'an Science (IIQ) for hadith and hadith science courses, teaching at the Jakarta College of al-Qur'an Science (PTIQ) and the Islamic recitation of the Istiqlal Mosque Jakarta. In addition, he also taught at IAIN Syarif Hidayatullah (now UIN Syarif Hidayatullah) Jakarta (1987-1988), Shalahuddin al-Ayyubi Islamic Institute (INNISA) Tambun Bekasi (1989-1990), MUI Ulama Cadre Education, al-Hamidiyah College of Da'wah Science (STIDA) and so on. In 1989 Ali Mustafa together with his family founded Darus-Salam Islamic Boarding School in his birth village, Kemiri and is now cared for by his brother named KH. Ahmad Dahlan Nuri Yaqub (Dewi A., & Siti S., 2018).

In addition to his experience studying abroad and as a lecturer, Ali Mustafa is also an active figure in several organizations, including having served as chairman of the Indonesian Student Association (PPI) Riyad, caretaker of the al-Hamidiyah Depok Islamic Boarding School (1995-1997), has been active as a member of the MUI Fatwa Commission since 1987 and in 2005 became deputy chairman of the MUI Fatwa Commission as well as chairman of the al-Hamidiyah Jakarta College of Da'wah Science (STIDA). In addition, in 1990-1996 he became Secretary General of the Central Leadership of Ittihadul Muballighin, then in 1996-2000 he became Chairman of the Board of Experts as well as Chairman of the Foreign Affairs Department of DPP Ittihadul Muballighin, Chairman of the Indonesian Hadith Study Institute (LepHI) and Deputy Chairman of the National Sharia Council and others (Miski, 2016).

Ali Mustafa has a wife named Ulfa Uswatun Hasanah who is his student at the Institute of al-Qur'anic Sciences who was married on May 5, 1990. Ali Mustafa's wife is also the founder and caretaker of the Darussunnah International Institute for Hadith Sciences boarding school which Ali Mustafa founded in 1997 in Cengkareng. Ali Mustafa has an only son named Ziaul Haramain who teaches at Darul Ulum, New York, United States and now returns to the Darussunnah boarding school to continue his father's struggle. Ali Mustafa passed away on Thursday, April 28, 2016 at the age of 64 at Hermina Ciputat Hospital in Tangerang due to diabetes. The body was laid to rest in the Darussunnah Islamic Boarding School Complex and buried behind the Muniroh Salamah mosque in the Islamic Boarding School location (Muhammad Qomarullah, 2020).

3.2. Works in the Field of Hadith

The beginning of Ali Mustafa's habit as a writer began when he was in college in Saudi Arabia. When there was free time Ali Mustafa immediately took the time to write anything from experiences to the little things that happened to him. Since then Ali Mustafa began to pursue it, until finally writing became a hobby. Many of his writings entered newspapers, magazines, and were published into several books that were of great interest to many people. Because his writings are often published, Ali Mustafa is widely known by the public from the lowest level to the level of foreign scholars (Muhammad Qomarullah, 2020).

Most of these books are about hadith, because Ali Mustafa is a hadith scholar, so most of his works are about hadith. According to him, writing the traditions of the Prophet has two advantages at once, namely the benefits in this world and the benefits in the hereafter. Among Ali Mustafa's written works related to hadith are : Hadis Nabawi dan Sejarah Kodifikasinya, Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadis, Peran Ilmu Hadis dalam Pembinaan Hukum Islam, Kritik Hadis, Hadis-Hadis Bermasalah, Hadis-Hadis Palsu Seputar Ramadhan, Cara Benar Memahami Hadis.

Apart from the books above, Ali Mustafa also has works in the form of translations, edited books and books given a foreword by Ali Mustafa, such as: Understanding the Nature of Islamic Law, translated from Ali Bayuni (1986). In this work he gave a foreword. Hadith of the Prophet and the History of Its Codification, by M. M. 'Azami (1994), for which he acted as translator. The Aqidah of the Four Imams: Abu Hanifah, Malik, Shafi'i, and Ahmad, translated by Abdurrahman al-Khumayis (2003), for which he provided the preface. Imam Jalaludin as-Suyuti, Musnad of Fatimah al-Zahra, trans. by Abdurasyid Shiddiq (1997), for which he provided the foreword. Imam Nawawi, Basics of Hadith Science, trans. Sharif Hademasya (2001), for which he provided the foreword. Sheikh Ahmad Surkati, Weak and False Hadiths (2001), for which he gave the foreword. Muhammad Mustafa al-Siba'i, The Wisdom and Philosophy of Fasting, translated by Ahmad Husnul Hakim (2001), for which he gave the foreword. Usman Sya'roni, The Authenticity of Hadith According to Hadith Scholars and Sufis (2002), for which he gave the foreword. Muhammad Nasrudin al-Albani, The Nature of the Prophet's Prayer (2002), for which he provided the foreword. Sheikh Isma'il al-Ansari, The Authenticity of the Hadith on the 20 Rak'ah Tarawih Prayer, a refutation of al-Albani, translated by Mahfud Hidayat Lukman (2003), for which he provided the foreword (Riki Efendi, 2019).

He also wrote several manuals and teaching methods for students and teachers at Darussunnah Islamic Boarding School. His books are now used in Darussunnah Islamic Boarding School and several Qur'anic Science Institutes and Islamic Universities throughout Indonesia. In addition to the books that have been published,

he also issued many articles in several magazines and newspapers, one of which was Amanah magazine and Pelita newspaper and many more of his works in other media.

He also developed his da'wah wings abroad. This can be seen from the overseas assignments he has carried out, including: Member of MUI Delegation to Audit Animal Slaughter in America (2000), Chairman of MUI Delegation to Audit Animal Slaughter in America and Canada (2007), Participant and Presenter in International Conference on Fatwa Determination Method in Kuala Lumpur, Malaysia (2006), Comparative Study on Quran Preservation Method, in Iran, Egypt and Saudi Arabia, Member of Delegation of Ministry of Religious Affairs (2005), Comparative Study on Quran Preservation Method, in Turkey, Member of Delegation of Ministry of Religious Affairs (2006), Participant of the 6th International Conference, Islamic Financial Institutions, Bahrain (2007), Safari Ramadan 1429 H in America and Canada (2008), Naib Amirul Hajj Indonesia, 1430 H/2009 M, Speaker of the Seminar Takhrij Hadith Serantau, Kuala Lumpur Malaysia, (December 2009), Speaker of the Seminar on Leadership of Mosque Employees, Bandar Seri Begawan, Brunei Darussalam (November 2010), Speaker of the recitation of Ramadan ad-Durus al-Hasaniyyah 1432 H / 2011, in the Kingdom of Morocco August 2011 (Riki Efendi, 2019).

3.3. Thoughts in Hadith Studies

According to Ali Mustafa, contemporary hadith studies should be consist of four components. First, Mustalah al-Hadith; Second, Takhrij al-Hadis on the study of the Sanad; Third, Fiqh al-Hadis which is a method for understanding hadith; and fourth, Difa' 'an al-Hadis which is useful for defending the existence of hadith from orientalist and deniers. Each of these four components has its own area of research, although they are interrelated. According to Ali Mustafa, if this method of teaching hadith science can be applied, then in the future he expects that there will be hadith scholars who will not only be able to select the authenticity and credibility of a hadith but will also be able to defend the existence of hadith and understand hadith with correct understanding. Ali Mustafa's thinking is not just a discourse, but he has implemented it in the curriculum of the Darussunnah Islamic boarding school that he founded. With the hope that Darussunnah alumni will become valuable assets of hadith scholars in Indonesia who can take part in teaching hadith with the right understanding (Muhammad, 2020).

Seeing the establishment of Pesantren Darussunnah founded by Ali Mustafa, creating a hadith learning curriculum related to Takhrij al-Hadis and Naqd al-Hadis includes: (1) the aspect of the study of hadith directly from the parent book al-Kutub as-Sittah until completion for four years with the method of muzakarah and muhadarah; (2) the aspect of the study of 'Ulum al-Hadis in which the science of

Musthalah al-Hadis is used as a theoretical basis for hadith students in determining the quality of hadith, and practicing it; (3) the aspect of Takhrij al-Hadis-based studies, implementative analysis in tracking and tracing hadith, discussing the narrators in the sanad, then selecting and judging the quality of the hadith; (4) the aspect of study based on Naqd al-Hadis (hadith criticism) which is taught by the hadith criticism methods of Muslim scholars as a counter to the orientalist hadith criticism methods of Eastern and Western studies; (5) the provision of knowledge based on understanding hadith (Turuq fahm al-Hadis) with the guidebook at-Turuq al-Sahihah fi Fahm as-Sunnah an-Nabawiyah by Ali Mustafa, as an effort to swaddle a narrow, rigid and radical understanding of hadith, with additional study of fiqh, ushul fiqh, Arabic-English and other supporting materials (Riki Efendi, 2019).

The great services of Ali Mustafa in hadith thinking in Indonesia are as follows First, his sharp criticism of Western orientalist Ignaz Goldziher and Joseph Schacht on the study of hadith through the thought of his teacher Mustafa Azami. Second, eliminating the dichotomization of hadith experts and fiqh experts. Third, introducing the method of Fiqh al-Hadis (understanding hadith) as outlined in his book entitled at-Turuq as-Sahihah fi Fahm as-Sunnah an-Nabawiyah which is translated as "The Right Way to Understand Hadith" as a technique to know the hadith as a whole so as not to be misguided in interpreting the hadith. Fourth, criticizing the traditions of Indonesian society that are not in accordance with the Quran and Prophetic Hadith. Fifth, it illustrates that Islam is the mercy of all nature that can coexist with one another (Muhammad, 2020).

The authenticity of the hadith according to Ali Mustafa can be analyzed using the Comparative method to identify a hadith so that it can be known whether it is credible or not. First, comparing the traditions narrated by a number of the Prophet's companions. Second, comparing traditions narrated by a narrator at different times. Third comparing the traditions narrated by the narrators who came from a single teacher of hadith. Fourth comparing the traditions taught by one teacher with those taught by another teacher. Fifth comparing the traditions written in a book with those written in another book or with the hadith memorization. Sixth comparing the traditions with the verses of the Qur'an (Ali Mustafa Yaqub, 2018).

3.4. Methodology for Understanding Hadith

Ali Mustafa is of the view that basically Hadith must be understood textually. However, if this textual understanding is considered impossible, then contextual understanding may be used. Ali Mustafa also has the view that some Hadith themes must be understood textually. The themes of the Hadith are the unseen matters (al-Umur al-Ghaibiyah) and Pure Worship (al-Ibadah al-Mahdah). Ali Mustafa defines

the unseen based on its category. He said that there are two kinds of unseen, namely nisbi (relative) unseen and haqiqi (absolute) unseen. Nisbi (relative) unseen is like New York City for people who have never visited, but for those who have visited it, it is no longer unseen. While gaib haqiqi (absolute) is like the coming of the Day of Judgment, which is not known by anyone including the Prophet Muhammad (Muhammad, 2020).

Matters pertaining to the unseen, such as the nature of Allah, angels, heaven, hell, etc. are not suitable for contextual interpretation. It is sufficient to follow the textual instructions of the Hadith in question. Ali Mustafa rejects the excuse of some people who still want to interpret these matters only because of their inability to understand them. Human incomprehension cannot be used as an argument to subject the Hadiths to human thought by contextualizing them.

As for texts related to pure worship (al-Ibadah al-Mahdhah), which are related to the personal relationship between the Creator and His creatures, according to Ali Mustafa, they are also not worthy of contextual interpretation. Texts relating to pure worship such as how to pray, fast, hajj, etc. must be understood textually and as they are. In fact, one must submit to the textual instructions of all types and forms of pure worship from the Hadith in question. Contextualizing the issue will make the substance of the text lose its universality because each environment or country can make its own prayer rules that are different from other countries due to differences in the conditions of the country (Ali Mustafa Yaqub, 2016).

In addressing contextual understanding, Ali Mustafa has a fairly systematic formulation. According to him, if a Hadith cannot be understood in a textual way, it must be understood in a contextual way. By looking at aspects outside the lafaz (text) itself, which includes the causes of the Hadith (Asbab al-Wurud), local and temporal (Makani wa Zamani), 'Illat al-Kalam and temporal (Taqlid). Ali Mustafa explained that historical analysis through asbab al-wurud is very important, because by knowing asbab al-wurud one can find out which Hadiths are general, specific, muthlaq, muqayyad, so that they can place Hadiths according to their portions.

Understanding makani wa zamani basically only aims to see the place where the Hadith was said, so that its application is appropriate. For example, a Hadith that was said to the people of Medina, if it is understood textually, it is not necessarily appropriate to be applied in Indonesia. The Prophet Muhammad sometimes gave commands and prohibitions using expressions whose meaning could not be understood concretely by every Companion. Of the many traditions, some cannot be understood except with a contextual approach, namely the understanding of the causality of the sentence ('Illat al-Kalam) (Ali Mustafa Yaqub, 2019).

In addition to the approaches mentioned above, contextual understanding can also be done with knowledge of sociocultural (Taqalid), i.e. by relating the hadith to the social conditions of the community at that time. Hadiths that are socially contextualized if understood textually, it is not only inappropriate, but can also cause strangeness. It may not be misleading, but it can be problematic. For example, the Hadith narrated by Imam Abu Dawud. The Hadith relates that the Prophet prayed in the mosque wearing sandals and his Companions did the same. Suddenly the Prophet took off his sandals and the Companions also took off their sandals. After the prayer he asked, "Why did you take off your sandals?" the companions answered simply, "We saw you take off your sandals, so we took them off too". He then commented, "I took off my sandals because I was told by the angel Gabriel that there was something unclean on my sandals" (Ali Mustafa Yaqub, 2018).

To summarize the Hadith above, the Prophet and his Companions, as described in the Hadith, always wore sandals when they wanted to pray in the mosque. If the Hadith is applied textually in Indonesia, it will be problematic. The Hadith needs to be understood by looking at the social situation at the time of the Prophet. In general, mosques at that time had dirt floors. So, in understanding the Hadith by looking at the social and cultural situation of the community when the Hadith was said by the Prophet. Understanding a Hadith also requires the help of other sciences (Ali Mustafa Yaqub, 2017).

Regarding the emergence of false traditions 'Ali Mustafa explains that false traditions only emerged in the fourth decade of the Hijri around 40 AH after the assassination of Caliph 'Uthman b. Affan. Uthman was killed in 35 A.H. and buried in 36 A.H. Thus at the end of 35 A.H. he died and was buried the next day at the beginning of 36 A.H. Since then political groups have emerged. As time progressed hadith forgery also emerged among Sufis. In fact according to Ali Mustafa this forgery was so dominant.

According to him there are several reasons that prompted the Sufis of this era to fabricate the traditions including: 1) in terms of purpose, they considered that when the people were corrupt in their morals, there was a need to encourage them to do good deeds. To stimulate good deeds, they created false traditions. 2) in terms of method, the method of tradition establishment of the Sufis was not the same as that of the general traditionists. They are not associated with the requirements of hadith. They use two methods: 1) the method of al-Kashf, a knowledge acquired without learning, such as inspiration. By using this method a tradition could be considered authentic even if the traditionists declared it invalid. 2) they assumed that the Prophet still came to the world frequently and thus met certain people. Eventually many traditions appeared after the Prophet's death (Ali Mustafa Yaqub, 2019).

4. CONCLUSION

Ali Mustafa is an important figure and renowned hadith expert of the 21st century especially in the Indonesian context who continued his teacher Mustafa al-A'zami's academic defense of hadith. His great services include: first, his sharp criticism of Western orientalist Ignaz Goldziher and Joseph Schacht on the study of hadith through the thoughts of his teacher Mustafa Azami. Second, eliminating the dichotomization of hadith scholars and fiqh scholars. Third, he introduced the method of Fiqh al-Hadis (Hadith comprehension) as outlined in his book entitled *at-Turuq as-Sahihah fi Fahm as-Sunnah an-Nabawiyah* as a technique to know the hadith as a whole so as not to be misguided in interpreting the hadith. Fourth, it criticizes the traditions of Indonesian society that are not in accordance with the Qur'an and Prophetic Hadith. Fifth, it illustrates that Islam is the mercy of all nature that can coexist with one another.

Ali Mustafa is a contemporary Indonesian figure who maintains the tradition of hadith studies with a different approach, which is to use more contextual approaches (*ma'nawi*) by considering other aspects such as: the causes behind the birth of the hadith, local-temporal, and socio-cultural aspects. However, in dealing with traditions related to the supernatural (*al-Umur al-Ghaibiyah*) and pure worship (*al-Ibadah al-Mahdah*) he emphasizes the textual aspect. Because he considers these two things incapable of being fully understood by human reasoning.

Ali Mustafa's contributions and ideas as an effort to preserve and develop the thought of hadith studies in Indonesia are numerous. He was a prolific scholar, in addition to his busy activities, he still took the time to write many books. He has a large number of books, of the many books the most are about hadith, because Ali Mustafa is a hadith expert scholar, so most of the works he produced include hadith.

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