

Epistemology of Hadith in Religious Manuscripts in Minangkabau in the Early 20th Century (A Study on Al-Islaah Magazine)

Annisa Fitri Azzahra, Firman, Sukma Dahlia Nasution, Novizal Wendry

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

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Correspondence

Annisa Fitri Azzahra

Graduate Programme
Universitas Islam Negeri
Imam Bonjol Padang,
Indonesia

E-mail:

2320070010@uinib.ac.id

A B S T R A C T

The citation of hadiths in Al-Islaah magazine, which appeared in Minangkabau in the early 20th century, served as a fundamental source of Islamic legal legitimacy to reinforce the ideas of the reform movement. This research aims to examine the use of hadiths and the validity of the hadiths found in Al-Islaah magazine. A qualitative approach is employed, with data collected through a literature study. To test the validity of the hadiths, the author used the *takhrīj al-ḥadīṣ* method and refers to the original sources of these hadiths. This study finds that the hadiths in Al-Islaah magazine do not include complete isnads. Among the four hadiths in the magazine, two are classified as *ṣaḥīḥ* and two as *ḍaʿīf*. The author also found differences between the *matan* of the hadiths in Al-Islaah and the *matan* in the original hadith sources, indicating that the citations did not directly refer to the original source texts.

1. Introduction

The emergence of the Islamic reform movement in the early 20th century caused social conflict within Minangkabau society (Syahril & Wilvon, 2023, p. 175). This movement aimed to purify Islamic teachings and eliminate the influence of taqlid, bid'ah, and superstitions (Nofrianti & Mirdad, 2018, p. 45). Armed with knowledge acquired during their education in Mecca, the young generation was driven to initiate reforms (Zuhrotul, 2021, p. 69). Among them were M. Jamil Jambek, M. Thaib Umar, Abdullah Ahmad, Abdul Karim Amarullah, Daud Rasyidi, Ibrahim Musa, Abbas Abdullah, and Mustafa Abdullah. They were students of Sheikh Ahmad Khatib al-Minangkabawi, a renowned scholar and an inspirational figure for the reform movement in Minangkabau (Abbas & Afifi, 2022, p. 38).

This incited opposition from the older or traditionalist faction (Nofrianti & Mirdad, 2018, p. 44). For them, the reform movement led by the younger generation was seen as a disturbance to the long-standing religious understanding of the community (Seno, 2010, p. 22). In the context of the Islamic reform polemic in Minangkabau, the dissemination of Islam at that time was not only through sermons and tabligh but also through teaching in the surau (Sunarti, 2015, p. 230). The surau became a place for spreading Islamic teachings and served as a center of intellectualism. In the surau, scholars built networks of teachers and students, creating a complex scholarly relationship (Pramono & Ahmad, 2013, p. 112).

Scholars from both the older and younger generations expressed their opinions through writings to explain the issues being debated. These scholars wrote responses containing their views on the religious understanding issues being contested (Putra, 2017, p. 143). To spread their ideas, the scholars wrote their thoughts, which were then published in magazines at that time (Abbas & Afifi, 2022, p. 38). The emergence of magazines became an effective medium for disseminating the scholars' thoughts and ideas. These ideas were often accompanied by the use of hadiths to strengthen their arguments.

The use of hadiths concerning social and religious issues was a necessity. This is because hadiths are a strong legal legitimacy after the Qur'an in the context of Islamic thought reform in Minangkabau in the 20th century, as evidenced by the number of magazines published, including Al-Islaah magazine. The authors in Al-Islaah magazine used the Qur'an and the hadiths of the Prophet Muhammad (PBUH) as the legitimacy of their arguments to reinforce reform ideas. The Qur'an, as the first source of Islamic law, is guaranteed for its authenticity and truth, whereas hadiths need to be examined for their validity. Hence, the author intends to discuss the quality of the hadiths found in Al-Islaah magazine to determine whether these hadiths can be used as proof. In the context of hadith studies, this research is part of regional hadith studies, particularly in the Minangkabau region.

Many researchers have studied regional hadiths. For instance, Rodliyan and Nurrohman highlighted the historical pattern of the transmission of two conflicting hadith narratives about the death of the Prophet Muhammad (PBUH). The narrative of the Prophet's death in Aisha's lap is a Basra narration, while the narrative of the Prophet's death in Ali bin Abi Talib's lap is a Kufa narration (Rodliyan & Nurrohman, 2021). Hamida examined the spread of hadith transmission in Basra, evidenced by the numerous hadith narrators from the generation of companions and followers in this city (Hamida, 2022). Additionally, Zuadah studied the pattern of hadith narrators from Yemen, shown by the many hadiths narrated by

their narrators (Zuadah, 2023). Wendry highlighted the geopolitical dimensions of Kufa's hadith narrators that influenced the matan of the hadiths they narrated (Wendry, Majid, & Susilawati, 2020). Wendry also traced the labeling and credibility of Kufa narrators (Wendry, 2016). Wendry revealed in his article that regional hadith studies have grown applicatively since the early period of Islam and continue to evolve to this day (Wendry, 2022).

This research fills the gap in how hadiths in the context of Minangkabau in the early 20th century were used by the authors of *Al-Islaah* magazine as the legitimacy of their arguments to reinforce reform ideas. The aspect highlighted in this research is the use of hadiths in *Al-Islaah* magazine. Furthermore, the author tests the validity of the hadiths found in *Al-Islaah* magazine, which is part of the epistemology intended by the author. The author assumes that the use of hadiths in the magazine did not consider their quality. Additionally, it is suspected that the authors of *Al-Islaah* magazine did not cite hadiths from their original sources.

2. Method

This research uses a qualitative approach with data collection through library research (Sugiyono, 2019, p. 24). The primary sources of this research are *Al-Islaah* magazine and hadith books. The data collection technique involves collecting hadiths found on various themes in *Al-Islaah* magazine. The data analysis technique includes, first, inventorying, describing, translating, and transliterating the hadiths collected in *Al-Islaah* magazine. Second, performing takhrij al-hadith using the hadith index book titled *Jam'ū al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr* (al-Suyūṭī, 2005) to identify the original source books of these hadiths. After that, comparing the hadiths in *Al-Islaah* magazine with the hadiths in their original source books. Next, tracing scholars' evaluations of the hadiths cited in *Al-Islaah* magazine. After this investigation, the author can determine the quality of the hadiths in *Al-Islaah* magazine. This research will contribute to the scholarly field of regional hadith studies, particularly in the Minangkabau region.

3. Results and Discussion

3.1. Description of Al-Islaah Magazine

The early 20th century is known for the publication of Islamic magazines, one of which is *Al-Islaah*. This magazine was printed by Drukkery Merapi Fort de Kock in June 1940. *Al-Islaah* can be found at the Center for Documentation and Information of Minangkabau Culture (PDIKM) located in Padang Panjang, West Sumatra.

The publication of *Al-Islaah* Magazine was led by H. Aslam Zakaria, with Djohar St. Radjo Medan handling the administration, assisted by Mohd. Djanoes and Zalib Abd. Madjid. *Al-Islaah* could be purchased through a subscription system at a price of f 0.55 per quarter (three months) for Indonesia, and f 0.75 per quarter for international subscriptions. This indicates that *Al-Islaah* was bought not only by people within Indonesia but also by those outside the country (*Al-Islaah*, 1940).



Figure 1. Cover of Al-Islaah Magazine

Al-Islaah comes from the Arabic word الإصلاح, which means "improvement." This aligns with the aspirations of humanity from the past to the present to improve in all aspects, both worldly and spiritual.

The themes discussed in Al-Islaah Magazine include "True Happiness," "The Path of Improvement," "How Islam Spread," "History of Education," "The Progress of the Egyptian Nation in the Past," "What is Religion," "The Importance of Efforts in Islam," "The Life Journey of Prophet Muhammad (PBUH)," and "Salmaan al-Farisi." In several discussions within the magazine, Z. Abidin Abd. Djabar included verses from the Qur'an and Hadiths of the Prophet Muhammad (PBUH) to strengthen his arguments.

The writers and leaders of Al-Islaah were modern-minded scholars who discussed not only religious issues (faith, worship, and morals) but also matters related to worldly progress, particularly the condition of Muslims in the Nusantara during that era, which was an age of progress (Sarwan, 2009, p. 4). Therefore, the scholars felt the need to publish Al-Islaah Magazine as a duty towards religion, the nation, and as a means of conveying and elaborating on Islamic teachings through written media.

3.2. Issues of Hadiths in Al-Islaah Magazine

In the Al-Islaah magazine, the use of hadiths appears in several discussions, including the following:

3.2.1. *Apakah Agama Itoe?* (What is Religion)

The discussion on religion explains that religion is not an order, command, or prohibition, but rather a piece of advice containing the guidance of Allah and His Messenger to the believers. Orders and advice have different meanings. Orders are given by someone of higher authority to someone of lower status. This is different from advice, which can be given to someone of lower or higher status. Thus, it is clear that Islam does not judge people based on their social status, and even those who have just embraced Islam have the same status before Allah as those who have embraced it earlier (Al-Islaah, 1940, p. 10). In the discussion of "*Apakah Agama Itoe?* (What is Religion)," one hadith of the Prophet is included:

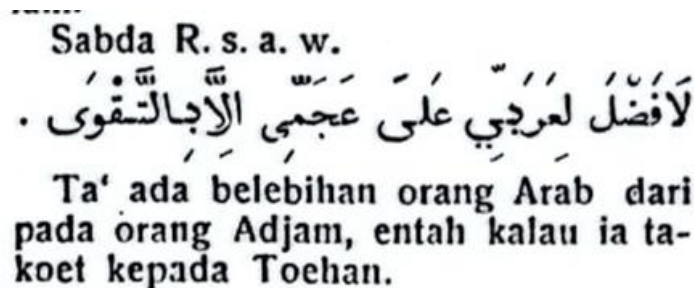


Figure 2. Hadith 1

لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ إِلَّا بِالتَّقْوَى

"There is no superiority of an Arab over a non-Arab except by piety."

This hadith is quoted in the *Al-Islaah* magazine under the sub-theme "What is Religion" on page 11, explaining that there is no difference among the followers of Islam except in their piety to Allah. Advice is purely for the benefit of those who receive it. If someone follows the advice, they will gain goodness; conversely, if someone ignores the good advice, they will fall into error. The author observes that this hadith does not include a complete chain of narrators, nor the name of the compiler. This indicates that the author of the discussion in *Al-Islaah* is not a scholar in the field of hadith. The hadith seems to be used as a supporting argument for the author's points in *Al-Islaah*.

The author then traced the origin of the hadith in its original source, which includes a complete chain of narrators and the compiler. According to the previously mentioned *takhrīj al-ḥadīṣ* method, using the book *Jam'u al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr*, is a way to determine the quality of the hadith. Using the keyword لَا فَضْلَ لِعَرَبِيٍّ (lā faḍla li'arabi), the author found that the text of the hadith quoted in "What is Religion" in *Al-Islaah* originates from the **Musnad Aḥmad bin Ḥanbal** by Aḥmad bin Ḥanbal (164 - 241 H), hadith number 23490 (Ḥanbal, 2001, vol. 38, p. 475):

... حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ فَقَالَ: "يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ آبَاءَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى أَبْلَغْتُ

The author then compared the text of the hadith in "What is Religion" in *Al-Islaah* with the hadith in **Musnad Aḥmad bin Ḥanbal** and found that the text of the hadith in *Al-Islaah* differs from the original text. The author assumes that the hadith quoted in "What is Religion" in *Al-Islaah* was not sourced directly from the original hadith book, *Musnad Aḥmad bin Ḥanbal*. However, the hadith has the same meaning as the one in *Musnad Aḥmad bin Ḥanbal*, which explains that Islam does not judge people based on their social status, but rather on their piety to Allah.

3.2.2. Kepentingan Oesaha Dalam Islam (The Importance of Effort in Islam)

The discussion on "Kepentingan Oesaha Dalam Islam (The Importance of Effort in Islam)" by Z. Abidin Abd. Djabar explains that Islam is not a religion that solely focuses on the afterlife but also addresses the affairs of worldly life. Allah SWT forbids His servants from neglecting

worldly matters, just as He forbids them from being negligent about the afterlife. In the discussion on "The Importance of Effort in Islam" in Al-Islaah magazine, Z. Abidin Abd. Djabar includes three hadiths of the Prophet (PBUH) as follows:

3.2.2.1. The First Hadith

di, dan oleh sabda Rasoolullah s.a.w.
 لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ وَلَا
 آخِرَتَهُ لِدُنْيَاهُ . حَتَّى يُصِيبَ مِنْهُمَا جَمِيعًا
 فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ وَلَا تَكُونُوا
 كَلًّا عَلَى النَّاسِ . رواه ابن عساکر عن أنس

Artinya:

Boekanlah orang jang sebaik-ba-
 iknja orang jg meninggalkan doenia-
 anja karena achiratnja, begitoepoen
 orang jang meninggalkan achiratnja
 karena doenianja, melainkan hendak-
 lah mendapat akan kedoea-doeanja
 (Doenia dan Achirat). Karena Doenia
 itoe djambatan keachirat, djanganlah
 kamoe djadi beban berat bagi manoe-
 sia.

Figure 3. Hadith 2

لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ، وَلَا آخِرَتَهُ لِدُنْيَاهُ. حَتَّى يُصِيبَ مِنْهُمَا جَمِيعًا، فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ وَلَا
 تَكُونُوا كَلًّا عَلَى النَّاسِ. رواه ابن عساکر عن أنس

"The best among you is not the one who leaves his worldly life for his afterlife, nor the one who leaves his afterlife for his worldly life, but rather the one who attains both. For the world is a bridge to the afterlife. Do not be a burden on people."

The author notes that this hadith only includes the text (*matan*) without the complete chain of transmission (*sanad*). According to Djabar, this hadith is narrated by Ibn 'Asākir from Anas. To verify the authenticity of this hadith in its original source, the author conducted a search in the hadith book that includes the complete chain of transmission and the narrators. Following the previously mentioned *takhrīj al-ḥadīṣ* method, the author used the keyword مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ (*man taraka dunyāhu li ākhiratihi*) and found that the hadith in the sub-theme "The Importance of Effort in Islam" on page 17 of Al-Islaah magazine is located in the book *Tārikh Madīnah Damasqi* number 10022 ('Asākir, 1995, vol. 73, p. 337):

...قال رسول الله صلى الله عليه وسلم: «ليس بخيركم من ترك دنياه لآخِرته ولا آخِرته لدنياه حتى يصيب منهما جميعا
 جميعا فإن الدنيا بلاغ إلى الآخرة»

The author then compared the text of the first hadith in "The Importance of Effort in Islam" in Al-Islaah with the hadith in *Tārikh Madīnah Damasqi*. The author found an additional phrase at the end of the hadith, وَلَا تَكُونُوا كَلًّا عَلَى النَّاسِ, included in the discussion in Al-Islaah. The author concludes that the hadith quoted by Djabar in "The Importance of Effort in Islam" in Al-Islaah did not directly refer to the original book.

3.2.2.2. The Second Hadith

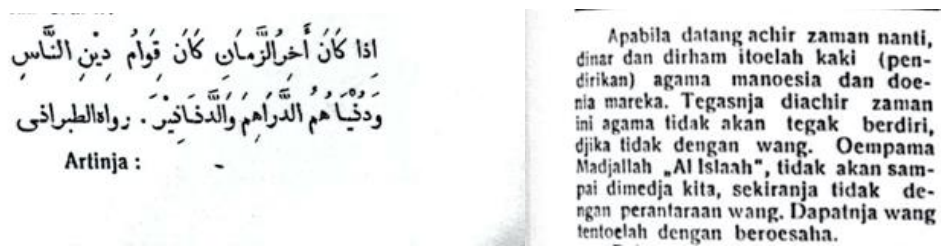


Figure 4. Hadith 3

إِذَا كَانَ آخِرُ الزَّمَانِ كَانَ قَوْمٌ دِينُ النَّاسِ وَدُنْيَاهُمْ الدَّرَاهِمُ وَالْدَّنَانِيرُ. رواه الطبراني

"When the end times come, dinars and dirhams will be used for people's religious and worldly affairs."

The author notes that this hadith only includes the text (*matan*) without the complete chain of transmission (*sanad*). According to Djabar, this hadith is narrated by al-Ṭabrānī. To verify the authenticity of this hadith in its original source, the author conducted a search in the hadith book that includes the complete chain of transmission and the narrators using the takhrij al-ḥadīṣ method. The author's search in the book *Jam'u al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr* using the keyword *إِذَا كَانَ آخِرُ الزَّمَانِ* (*izā kāna fī ākhiri az-zamān*) found that the hadith in the sub-theme "The Importance of Effort in Islam" on page 17 of Al-Islaah magazine is located in the book *al-Mu'jam al-Kabīr* by al-Ṭabrānī (260 – 360 H), hadith number 660 (al-Ṭabrānī, 1994, vol. 20, p. 279):

...سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا كَانَ فِي آخِرِ الزَّمَانِ لَا بُدَّ لِلنَّاسِ فِيهَا مِنَ الدَّرَاهِمِ وَالْدَّنَانِيرِ يُقِيمُ الرَّجُلُ بِهَا دِينَهُ وَدُنْيَاهُ»

The author then compared the text of the second hadith in "The Importance of Effort in Islam" in Al-Islaah with the hadith in *al-Mu'jam al-Kabīr*. The author found differences between the text of the hadith in Al-Islaah and the text of the hadith in its original source. This discrepancy may be because Djabar, in the discussion on "The Importance of Effort in Islam" in Al-Islaah, did not quote the hadith directly from its original source.

3.2.2.3. The Third Hadith



Figure 5. Hadith 4

إِنَّ رَجُلًا مَرَّ عَلَى النَّبِيِّ ص. م. وَأَصْحَابِهِ فَرَأَوْا مِنْ جَلْدِهِ وَنَشَاطِهِ . فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ . فَقَالَ ص. م. إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ . وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ . وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى نَفْسِهِ يُعْقُظُهَا فَهُوَ فِي سَبِيلِ اللَّهِ . وَإِنْ كَانَ خَرَجَ يَسْعَى رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ . رواه الطبراني بسند رجاله رجال الصحيح

"A man passed by the Prophet (peace be upon him) and his companions. The man was strong and active, and the companions said: 'O Messenger of Allah, it would be great if this man went out to strive in the path of Allah.' The Prophet (peace be upon him) said, 'If he went out seeking to provide for his young children, he is in the path of Allah. If he went out to work for his elderly parents, he is in the path of Allah. If he went out to work for himself to keep himself chaste, he is in the path of Allah. But if he went out to show off and boast, he is in the path of Satan.'"

The author notes that the third hadith in the sub-theme "The Importance of Effort in Islam" on page 18 of Al-Islaah magazine only includes the text (*matan*) without the complete chain of transmission (*sanad*). According to Djabar, this hadith is narrated by al-Ṭabrānī. To verify the authenticity of this hadith in its original source, the author conducted a search in the hadith book that includes the complete chain of transmission and the narrators using the *takhrij al-ḥadīṣ* method. The author's search in the book *Jam'u al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr* using the keyword *إِنْ كَانَ خَرَجَ يَسْعَى* (*inkāna kharaja yas'ā*) found that this hadith is present in two hadith books by al-Ṭabrānī:

3.2.2.3.1. *Al-Mu'jam al-Kabīr*, hadith number 282 (al-Ṭabrānī, 1994, vol. 19, p. 129):

...مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَلْدِهِ وَنَشَاطِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْقُظُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ

3.2.2.3.2. *Al-Mu'jam al-Awsaṭ*, hadith number 6835 (al-Ṭabrānī, 1995, vol. 7, p. 56):

...مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَلْدِهِ وَنَشَاطِهِ مَا أَعْجَبَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْقُظُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ

The author then compared the text of the third hadith in "The Importance of Effort in Islam" in Al-Islaah with the text of the hadith found in *al-Mu'jam al-Kabīr** and **al-Mu'jam al-Awsaṭ* by al-Ṭabrānī. The author found a difference in the phrase *وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ* (*wa'in kāna yas'ā 'alā nafsihi*) in the original sources, while the text in Al-Islaah uses the phrase *وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى نَفْسِهِ* (*wa'in kāna kharaja yas'ā 'alā nafsihi*). This discrepancy may be because Djabar, in

the discussion on "The Importance of Effort in Islam" in Al-Islaah, did not quote the hadith directly from its original sources, which are *al-Mu'jam al-Kabīr* and *al-Mu'jam al-Awsaṭ* by al-Ṭabrānī.

3.3. Evaluation of the Validity of Hadiths in Al-Islaah Magazine

The evaluation of the validity of hadiths in the discussions "*Apakah Agama Itoe*" and "*Kepentingan Oesaha Dalam Islam*" in Al-Islaah magazine is conducted by referring to the scholars' assessments of these hadiths. The author will rely on the scholars' evaluations found in reference books. If there is no information on the scholars' assessment of the status of these hadiths, then the author will conduct research on the *sanad* (chain of narrators) and *matan* (text) through *sanad* criticism and *matan* criticism. In *sanad* criticism, the author does not involve the compiler in the *sanad* research, and *matan* criticism will be conducted on hadiths declared authentic based on their *sanad* (Syukriadi, Wendri, Taufik, & Saputra, 2021, p. 86). The author then refers directly to the scholars' evaluations of the hadiths in the discussions "*Apakah Agama Itoe*" and "*Kepentingan Oesaha Dalam Islam*" in Al-Islaah magazine.

3.3.1. First Hadith

The hadith in the sub-theme discussion "*Apakah Agama Itoe*" on page 11 of Al-Islaah magazine is a hadith narrated by Aḥmad bin Ḥanbal, number 23490 (Ḥanbal, 2001, vol. 38, p. 475).

... "حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ فَقَالَ: " يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ آبَاءَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى أَبْلَغْتُ "

This hadith is found in the book "*Musnad Aḥmad bin Ḥanbal*" with scholars' evaluation of its *sanad*. Imam Aḥmad bin Ḥanbal stated this hadith is *ṣaḥīḥ* from the chain of Ismā'īl, who is Ibn 'Ulayyah, Sa'īd al-Jurairī, who is Ibn Iyās, and Abū Naḍrah, who is al-Muḍir bin Mālik bin Qaṭ'ah al-'Abdī. Based on Imam Aḥmad bin Ḥanbal's statement, it can be concluded that the chain of transmission of this hadith is *ṣaḥīḥ* (Ḥanbal, 2001, vol. 38, p. 475).

3.3.2. Second Hadith

The hadith in the sub-theme discussion "*Kepentingan Oesaha Dalam Islam*" on page 17 of Al-Islaah magazine is a hadith narrated by Ibn 'Asākir, number 10022 ('Asākir, 1995, vol. 73, p. 337).

... "قال رسول الله صَلَّى الله عليه وسلم: «ليس بخيركم من ترك دنياه لآخرته ولا آخرته لدنياه حتى يصيب منهما جميعا فإن الدنيا بلاغ إلى الآخرة»"

This hadith is found in the book *Tārikh Madīnah Damasqi* by Ibn 'Asākir. Mustadrak Tārikh Madīnah Damasyqi, narrated by Hasyīm bin Sa'īd al-Ba'albakī, the father of Muḥammad bin Hasyīm. Hasyīm bin Sa'īd al-Ba'albakī is considered *majhūl al-hāl* (unknown). According to Muḥammad Nāṣir al-Dīn al-Albānī in the book *Da'if al-Jāmi' al-Ṣagīr*, this hadith is classified as *da'if*. This opinion is also supported by Jalāl al-Dīn al-Suyūṭī in the book *Jam'u*

al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr, who symbolized it as a *ḍa'īf* hadith (al-Suyūṭī, 2005, p. 270).

3.3.3. Third Hadith

The hadith in the sub-theme discussion "*Kepentingan Oesaha Dalam Islam*" on page 17 of *Al-Islaah* magazine is a hadith narrated by al-Ṭabrānī, number 660 (al-Ṭabrānī, 1994, vol. 20, p. 279).

... "سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا كَانَ فِي آخِرِ الزَّمَانِ لَا بُدَّ لِلنَّاسِ فِيهَا مِنَ الدَّرَاهِمِ وَالْدَّنَانِيرِ يُقِيمُ الرَّجُلُ بِهَا دِينَهُ وَدُنْيَاهُ»

This hadith is found in the book *al-Mu'jam al-Kabīr* by al-Ṭabrānī. It is narrated by Ḥabīb bin Ubaid from al-Miqdād bin Ma'dī Karib. al-Manawī mentioned this narration in various contexts. Al-Ḥaiṣamī stated that all the narrators of this hadith from Abū Bakr bin Abī Maryam experienced *ikhtilāṭ* (confusion). It is known that the chain of this hadith is interrupted because Abū Bakr bin Abī Maryam never met al-Miqdād bin Ma'dī Karib. Based on these factors, it can be concluded that this hadith is *ḍa'īf* due to the interrupted chain and the presence of a narrator who has received criticism from scholars (al-Ḥaiṣamī, 1994, vol. 4, p. 65).

3.3.4. Fourth Hadith

The hadith in the sub-theme discussion "*Kepentingan Oesaha Dalam Islam*" on page 18 of *Al-Islaah* magazine is a hadith narrated by al-Ṭabrānī in the book *al-Mu'jam al-Kabīr*, number 282 (al-Ṭabrānī, 1994, vol. 19, p. 129) and *al-Mu'jam al-Awsaṭ*, hadith number 6835 (al-Ṭabrānī, 1995, vol. 7, p. 56).

... "مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جِلْدِهِ وَنَشَاطِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعِفُّهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ"

This hadith is found in the books *al-Mu'jam al-Kabīr* and *al-Mu'jam al-Awsaṭ*. Al-Ṭabrānī stated that no one narrated this hadith from the chain of al-Hakam except Ismā'il bin Muslim, and no one narrated this hadith from the chain of Ismā'il except Hammām, uniquely narrated by Muḥammad bin Kaṣīr, and no one narrated it from Ka'b bin 'Ujrah except through this chain. Al-Ḥaiṣamī stated that the narrators in *al-Kabīr* are narrators of the *Ṣaḥīḥ* books, and al-Munzirī precedes him (al-Ḥaiṣamī, 1994, vol. 4, p. 325). Al-Albānī stated that this hadith is *ṣaḥīḥ*, and this opinion is also supported by al-Ḥaiṣamī, who mentioned that the narrators in *al-Kabīr* are the narrators of *Ṣaḥīḥ* books.

4. Conclusion

The citation of hadiths in *Al-Islaah* magazine indicates a dialogue between Islamic thinkers at that time, namely the younger and older generations. By relying on early Islamic legal sources such as hadiths, they used these hadiths as a basis for legitimizing their reform ideas. The author found that the hadiths used in *Al-Islaah* magazine were not accompanied

by the complete chain of transmission or *sanad*. Out of the four hadiths in Al-Islaah magazine, two are classified as *ṣaḥīḥ* and two as *ḍaʿīf*. Furthermore, the author discovered differences in the *matan* (text) of the hadiths in Al-Islaah magazine compared to the original source books. This indicates that the hadiths quoted in Al-Islaah magazine did not directly reference the original source books.

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