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## The Controversy of the Book *Waṣīyyat al-Muṣṭafā* and Its Factors of Popularity in Hadith Studies

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### Abstract

The study of hadith in Indonesia has experienced significant development in the 17th century. This is marked by many scholars from the archipelago who authored and studied hadith texts in each generation. One of the key texts is *Waṣīyyat al-Muṣṭafā*. Although this text is popular, *Waṣīyyat al-Muṣṭafā* has a controversial aspect due to the presence of many fabricated hadiths and the ambiguity surrounding its authorship. This research aims to analyze the factors contributing to the popularity of *Waṣīyyat al-Muṣṭafā* in Indonesia. This study is qualitative in nature, utilizing literature review methods and employing an analysis based on Max Weber's theory of authority, which includes charismatic authority, traditional authority, and legal-rational authority. Additionally, the research uses the theory of printing or publication to analyze the factors behind the popularity of *Waṣīyyat al-Muṣṭafā*. The findings indicate that *Waṣīyyat al-Muṣṭafā* remains popular despite its controversial aspects. The presence of many fabricated hadiths and the ambiguity surrounding its authorship, largely due to influential community figures and their significant followings who engage in studying the text. Furthermore, the association of the text with Imam al-Sya'rani, known for his prominence in the field of hadith, is believed to have positively impacted its popularity. Additionally, the bureaucratic structure of pesantren (Islamic boarding schools) incorporates this text into its curriculum, and the printing industry has played a role in producing and disseminating *Waṣīyyat al-Muṣṭafā* throughout Indonesia.

**Keywords:** *Controversy, Popularity, Waṣīyyat al-Muṣṭafā*

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## 1. INTRODUCTION

The study of hadith in Indonesia has experienced significant development since its initial emergence in the 17th century CE. This can be evidenced by the presence of hadith compilations written by scholars from the Nusantara, such as Nuruddin al-Raniri and Abdul Rauf al-Singkili.<sup>1</sup> Nuruddin al-Raniri (d. 1068 AH/1658 CE), in his work "*al-Fawa'id al-Bahiyyah fi al-Ahadith al-Nabawiyyah*" or known as "*Hidayat al-Habib fi al-Tarhib wa al-Tarhib*,"<sup>2</sup> presents several hadiths in Arabic, which were then translated into Malay. This hadith compilation was completed on Friday, Shawwal 1045 AH/1635 CE. It contains 831 hadiths divided into 46 chapters. Each narrator is abbreviated with a specific code, for instance, the letter "Kha" for Imam al-Bukhari, "Mim" for Imam Muslim, and other codes for various hadith scholars. In total, there are 22 narrators coded in this work.<sup>3</sup>

Meanwhile, Abdul Rauf al-Singkili (d. 1105 AH/1693 CE), a scholar from Aceh, authored two important works in the field of hadith: a commentary on Imam al-Nawawi's "*Arba'in Hadith*" entitled "*Syarh Latif 'ala Arba'in Hadithan li al-Imam al-Nawawi*," which integrates explanations based on Sufi teachings and a collection of Hadith Qudsi titled "*al-Mawa'izd al-Badi'ah*."<sup>4</sup> These works provide practical guidance for daily life and play a crucial role in shaping moral conduct and understanding of Islamic jurisprudence for the Muslim community.<sup>5</sup>

The development of hadith studies in Indonesia continued throughout the colonial period and post-independence era, marked by the emergence of influential scholars who made significant contributions to this discipline. Among them were Syekh Nawawi al-Bantani, Ahmad Khatib al-Minangkabawi, Syekh Mahfudz al-Tarmasi, and KH Hasyim Asy'ari.<sup>6</sup> Syekh Nawawi al-Bantani (d. 1314 AH/1897 CE), in his work *Tanqih al-Qaul fi Sharh Lubab al-Hadith*, elaborated on the contents of hadith by analyzing the meaning of each word and formulating key messages from the overall hadith. He also strengthened his arguments by referring to other hadiths and citing relevant scholars' opinions.<sup>7</sup> Meanwhile, Syekh Ahmad Khatib al-Minangkabawi (d. 1915 CE) authored works such as *Daw' al-Siraj fi Qissah al-Isra' wa al-Mi'raj* and *Hashiyah al-Nafahat 'alā Sharḥ al-Waraqat lil Maḥallī*, which enriched the scholarly discourse on hadith studies.<sup>8</sup>

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<sup>1</sup> Muhammad Lutfi, 'Ulama Hadis Indonesia Abad Ke-20: Studi Tokoh Abdul Qadir Al-Mandili', *Al Isnad: Journal of Indonesian Hadith Studies* 3, no. 1 (15 June 2022): 43, doi:10.51875/alinsnad.v3i1.124.

<sup>2</sup> Fathurrochman Karyadi, 'Biografi Intelektual Muhaddits Nusantara Abad XX: Habib Salim bin Jindan', *Nabawi: Journal of Hadith Studies* 1, no. 2 (31 March 2021): 164, <https://journal.tebuireng.ac.id/index.php/nabawi/article/view/24>.

<sup>3</sup> Mohd Khafidz Soroni, 'Metode Pengkaryaan Hadis Nusantara: Kajian Bibliometrik', 2019, 224.

<sup>4</sup> Umma Farida, 'Kontribusi Nur Ad-Din Ar-Raniri Dan Abd Ar-Rauf As-Singkili Dalam Pengembangan Kajian Hadis Di Indonesia', *Riwayah: Jurnal Studi Hadis* 3, no. 1 (July 2018): 7, doi:10.21043/riwayah.v3i1.3433.

<sup>5</sup> Wirda Salamah Ulya and Muhammad Ghifari, 'Perkembangan Kajian Hadis Di Indonesia', *The International Journal of Pegon: Islam Nusantara Civilization* 12, no. 01 (18 July 2024): 120, doi:10.51925/inc.v12i01.112.

<sup>6</sup> Ahmad Fauzan, 'Kontribusi Shaykh Mahfūz Al-Tarmasī Dalam Perkembangan Ilmu Hadis Di Nusantara', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 1 (23 January 2018): 108, doi:10.14421/qh.2018.1901-06.

<sup>7</sup> Taufan Anggoro, 'Perkembangan Pemahaman Hadis di Indonesia: Analisis Pergeseran dan Tawaran di Masa Kini', *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 01 (1 July 2019): 154, doi:10.24235/diyyaafkar.v7i01.4533.

<sup>8</sup> Hasep Saputra, 'Perkembangan Studi Hadis Di Indonesia: Pemetaan Dan Analisis Genealogi', December 2014, 65, <https://repository.uinjkt.ac.id/dspace/handle/123456789/41397>.

Syekh Mahfudz al-Tarmasi (d. 1368 AH/1920 CE) also made significant contributions with at least five works in the field of hadith, including *al-Minhah al-Khayriyyah*, *al-Khil'ah al-Fikriyyah*, *Thulathiyyat al-Bukhari*, *Manhaj Dhaw al-Nazar*, and *Kifayat al-Mustafid*. His most renowned work, *Manhaj Dhaw al-Nazar*, is a commentary on the *Manzumah 'Ilm al-Athr* by Imam Jalal al-Din al-Suyuti, further solidifying Syekh Mahfudz's position as a leading hadith scholar.<sup>9</sup> Additionally, Syekh Muhammad Yasin bin Isa al-Fadani (d. 1410 AH/1990 CE) gained prominence through his works in *dirayah* (methodology of hadith), such as *al-Durr al-Mandud Sharh Sunan Abi Dawud*, *Fath al-'Allam Sharh Bulugh al-Maram min Adillat al-Ahkam*, *Sharh Jawhar al-Thamin fi Arba'in Hadithan min Ahadith Sayyid al-Mursalin*, and *Sharh al-Musalsal bi al-Itrah al-Tahirah*. KH Hasyim Asy'ari (d. 1947 CE), the founder of Nahdlatul Ulama, also contributed through his works on hadith, such as *Risalah Ahl al-Sunnah wa al-Jama'ah* and *Arba'in Hadithan Tata'allaqu bi Mabadi'i Jami'iyyah Nahdat al-'Ulama'*. In *Risalah Ahl al-Sunnah wa al-Jama'ah*, he organized specific themes accompanied by collections of relevant hadiths.<sup>10</sup>

In addition to the aforementioned works, another hadith book widely studied and influential in the development of hadith studies, particularly in Islamic boarding schools (*pesantren*), is *Waṣīyyat al-Muṣṭafā*. This book contains hadiths of the Prophet attributed to Ali bin Abi Talib.<sup>11</sup> Although concise and focused on moral teachings, its explanations are considered comprehensive. According to several studies, including one by Lailin Najihah, *Waṣīyyat al-Muṣṭafā* comprises 109 hadiths, accompanied by an introduction. Najihah also notes that the book is divided into 15 chapters (*fasal*) and concludes with a closing section, with each chapter containing a varying number of hadiths.<sup>12</sup> However, based on the opening text of the book, there is an indication that the entire content might actually be one complete hadith. This view is supported by the statement of Ali bin Abi Talib at the beginning of the text, which mentions that the hadith was received during a private moment with the Prophet, in one place and at one time.<sup>13</sup>

This book has been widely studied by religious figures and Islamic educational institutions, such as *pondok pesantren*, which encourage, delve into, and promote it. In fact, the book is often used as a reference in daily lessons. Some religious figures who have studied this text include Gus Miftah<sup>14</sup> and Gus Yusuf Chudlori,<sup>15</sup> both well-known scholars in Indonesia with a large following. Additionally, based on various academic works, several *pondok pesantren* actively engage in its study, including Pondok Pesantren An-Nuriyyah in Jember Regency and Pondok Pesantren Nurul Qadim in Probolinggo.<sup>16</sup>

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<sup>9</sup> Ahmad Levi Fachrul Avivy, 'Jaringan Keilmuan Hadis Dan Karya-Karya Hadis Di Nusantara', *HADIS* 8, no. 16 (30 December 2018): 73, doi:10.53840/hadis.v8i16.4.

<sup>10</sup> Saputra, 'Perkembangan Studi Hadis Di Indonesia', 155.

<sup>11</sup> Ahmad Muhammad Ramadhan and Eli Masnawati, 'Implementasi Kitab Wasiyatul Musthofa dalam Mendisiplinkan Shalat Jamaah di Usia Remaja', *Asian Journal of Islamic Studies and Da'wah* 2, no. 4 (25 July 2024): 535, doi:10.58578/ajisd.v2i4.3446.

<sup>12</sup> Lailin Najihah, 'Kritik Hadis Dalam Kitab Waṣīyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya'rānī' (Skripsi, UIN Walisongo, 2019), 48.

<sup>13</sup> *Wasiyat Al-Mustafa Li Amir al-Mu'minin Ali Bin Abi Thalib* (Surabaya: Toko Kitab Imam, n.d.).

<sup>14</sup> *Ngaji Online Gus Miftah Kitab Washiatul Musthofa*, 2020, <https://www.youtube.com/watch?v=ufzn5BUNi8E>.

<sup>15</sup> *Ngaji Washiyatul Musthofa Bag 1 Bareng Gus Yusuf Ch*, 2019, <https://www.youtube.com/watch?v=ycZocqRvhQ4>.

<sup>16</sup> Hasan Hasan, 'PKM Khatmil Kitab Washiyat al-Mustafa li al-Imam 'Ali Karrama Allah al-Wajhah melalui Mixed Method Sorogan dan Bandongan pada Santri PDF Tingkat Ulya di Pondok

Although *Waṣiyyat al-Muṣṭafā* holds a significant position in the tradition of Islamic education, there are several fundamental issues that require attention. First, the book does not clearly include the chain of transmission (*sanad*) for the hadiths, leading some scholars to question the authenticity of the hadiths contained within. Second, the authenticity of this book remains a subject of debate among researchers. Some claim that the book was compiled by Imam al-Sya'rani, while others suggest that the original author is unknown, leaving its origins in doubt. Despite facing criticism regarding its validity and authenticity, *Waṣiyyat al-Muṣṭafā* continues to be popular among Indonesian Muslims. This phenomenon is intriguing, especially in understanding the factors that contribute to its continued appeal despite considerable criticism.<sup>17</sup>

This research, based on the realities explained above, has several research questions. First, how valid is the attribution of the book *Waṣiyyat al-Muṣṭafā* to as-Sya'rani? Second, what is the status of the authenticity of the hadiths found in that book? Finally, considering its various controversies, why is the book *Waṣiyyat al-Muṣṭafā* still popular and widely studied in Indonesia, particularly among pesantren communities?

To answer these questions, this study employs a qualitative approach using library research. To address the question regarding the legitimacy of the book's attribution to as-Sya'rani, we refer to literature that discusses as-Sya'rani's biography, complemented by a list of his works, such as the biography of as-Sya'rani written by al-Maliji and other supporting texts. Next, to examine the authenticity of the hadiths in the book *Waṣiyyat al-Muṣṭafā*, the author utilizes two methods: first, a methodological approach (*manhaji*) by searching for those hadiths independently using the *Maktabah as-Syamillah* and *Jawami' al-Kalim* applications. Secondly, the author refers to hadith scholars who have judged those hadiths, such as al-Ajluni and as-Suyuthi. Finally, to answer the last question regarding the factors contributing to the popularity of the book *Waṣiyyat al-Muṣṭafā*, we approach it through Max Weber's theory of authority with its three types: charismatic authority, traditional authority, and legal-rational authority. Additionally, the author employs the theory of printing or publication.

There are several studies discussing *Waṣiyyat al-Muṣṭafā*, including one written by Najihah titled "*Critique of Ḥadīṣ in the Book of Waṣiyyat al-Muṣṭafā by Abd Al-Wahhāb Asy-Sya'rānī*."<sup>18</sup> This study concluded that the hadiths in the book of *Waṣiyyat al-Muṣṭafā* are not found in various main hadith books (*ashli*), but it does include several hadiths considered relevant, leading to the overall conclusion that the text of the hadith in *Waṣiyyat al-Muṣṭafā* is authentic based on its content because it does not contradict the Qur'an or other hadiths. This research differs from the study we are currently writing in terms of its conclusion. This study not only reveals the quality of the hadith contained in the book, but also discusses other controversies, such as the attribution of the book's author and the reason why the book continues to exist and be studied today, despite these two controversies. This is done to provide a more comprehensive understanding of the authenticity and significance of the book in Islamic studies. Our research concludes that the book of *Waṣiyyat al-Muṣṭafā* and the hadiths within it are controversial and not

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Pesantren Nurul Qadim', *Guyub: Journal of Community Engagement* 1, no. 2 (21 November 2020): 72–89, <https://doi.org/10.33650/guyub.v1i2.1501>.

<sup>17</sup> Kajian Ulama, 'Kitab Wasiat Al-Musthofa? - Kajian Ulama', *Kajian Ulama Ahlussunnah, Kajian Islam Ulama Aswaja*, 10 January 2023, <https://kajianulama.blogspot.com/2023/01/kitab-wasiat-al-musthofa.html>.

<sup>18</sup> Najihah, 'Kritik Ḥadīṣ Dalam Kitab Waṣiyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya'rānī'.

suitable for practice. Since the traditions written in the book, upon research, cannot be found in any of the major books of hadith, this makes it controversial if taught to the general public. This discrepancy raises questions about the authenticity of the traditions and reinforces the urgency of critically examining the book.

Another study by Tabi'in titled "*al-Asma' al-Zahirat al-Mansubah in the Book of Wasiat al-Mustafa by Abdul Wahhab Al Sha'raniy: An Analytical Study of Arabic Grammar*"<sup>19</sup> This research focuses more on examining this book from a grammatical perspective, specifically the words serving as the object of the sentence. Therefore, this study will focus only on the various types of nouns (*manshubat al-asma*) present in this book and the functions each of those nouns perform. At a glance, it is clear that this study differs from ours. That research focuses more on the linguistic aspect of *Waṣīyyat al-Muṣṭafā*, while our research concentrates on the legitimacy of attributing the book of *Waṣīyyat al-Muṣṭafā* and the status of the hadiths within it.

In addition to the aforementioned research, the author also found several previous studies focused on the implementation of the book *Waṣīyyat al-Muṣṭafā* using a case study approach in various places. As can be seen from the thesis written by Iis Islamiyah titled, "*Learning the Book of Wasiatul Musthofa Among Female Students at Pondok Pesantren Annuriyyah in Jember*,"<sup>20</sup> and also the research by Zaidatur Rahmah titled "*Implementation of the Study of the Book Washiyatul Musthofa at the Syarifah Muznah Klentengan Tanggul Jember Study Group in 2019*,"<sup>21</sup> as well as research by Hasan titled, "*Community Service Khatmil Kitab Washiyat Al-Mustafa For Imam 'Ali Karrama Allah Al-Wajhah Through Mixed Method Sorogan and Bandongan for Ulya Level Students at Pondok Pesantren Nurul Qadim*".<sup>22</sup>

Based on the previous studies that the author has successfully presented, at least there are three discussion focuses that can be concluded, which are analyzing the status of the hadith, reviewing the meaning of the hadith from the perspective of nahwu (Arabic grammar) and case studies. Unlike the overall research mentioned above, the research we are writing focuses primarily on documenting the controversy of the book *Waṣīyyat al-Muṣṭafā* and seeking reasons why this book is widely studied despite the controversy. Thus, from this, it can be seen that this research is truly original and brings novelty as well as contributes something new.

## 2. DISCUSSION

### 2.1 The Systematics of *Waṣīyyat al-Muṣṭafā*

The full title of the book *Waṣīyyat al-Muṣṭafā* is *Waṣīyyah al-Muṣṭafā lil Imami 'Ali Karramallahu Wajhahu*. This title is derived from the introduction of the book, which states:

فهذه وصية المصطفى عليه الصلاة والسلام لعلي بن ابي طالب كرم الله وجهه

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<sup>19</sup> Tabi'in Tabi'in, "Al Asma' Al Zahirat Al Mansubah Fi Kitab Wasiat Al Mustafa Li Abdul Wahhab Al Sha'raniy: Dirasah Tahliliyyah Nahwiyyah" (Skripsi, UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/33669/>.

<sup>20</sup> Lis Islamiyah, 'Pembelajaran Kitab Wasiatul Musthofa Pada Santriwati Di Pondok Pesantren Annuriyyah Kabupaten Jember' (Skripsi, Institut Agama Islam Negeri Jember, 2018).

<sup>21</sup> Zaidatur Rahmah, 'Pelaksanaan Kajian Kitab Washiyatul Musthofa Di Majelis Ta'lim Syarifah Muznah Klentengan Tanggul Jember Tahun 2019' (Skripsi, Institut Agama Islam Negeri Jember, 2019).

<sup>22</sup> Hasan, 'PKM Khatmil Kitab Washiyat al-Mustafa li al-Imam 'Ali Karrama Allah al-Wajhah melalui Mixed Method Sorogan dan Bandongan pada Santri PDF Tingkat Ulya di Pondok Pesantren Nurul Qadim'.

Means:

“This is the advice of the Prophet, peace and blessings be upon him, to Ali bin Abi Talib, (Karramallahu Wajhah)”<sup>23</sup>

The book contains the will or message of the Prophet Muhammad to his companion, Ali *Karramallahu Wajhah*.<sup>24</sup> In the introduction, it is mentioned that the Prophet's purpose in giving this will to Ali was so that Ali could safeguard and practice it, allowing him to live with honor and be resurrected by Allah as a jurist and scholar. However, this statement is not limited to Ali alone; it also applies to any Muslim who practices the will, with the promise that they will receive the same reward that the Prophet promised to Ali.<sup>25</sup>

According to Lailin Najihah, the book *Waṣīyyat al-Muṣṭafā* consists of 15 sections that include 109 hadiths.<sup>26</sup> On the other hand, Zahidatur Rahmah argues that the book contains several hadiths compiled in 16 sections.<sup>27</sup> However, upon a more in-depth examination, it becomes apparent that *Waṣīyyat al-Muṣṭafā* does not actually contain numerous distinct hadiths. Instead, it presents one primary hadith that includes a lengthy series of messages encompassing various pieces of advice and guidance. Thus, although the book may appear to contain many hadiths, its actual content is a single hadith, elaborated in the form of messages divided into different sections.

This can be discerned from the introduction of the book *Waṣīyyat al-Muṣṭafā*, as follows:

قَالَ: دَعَانِي رَسُولُ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَخَلَوْتُ مَعَهُ فِي مَنْزِلِهِ فَقَالَ لِي : يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَلَيْهِ السَّلَامُ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي ، إِنِّي أُوصِيكَ الْيَوْمَ بِوَصِيَّةٍ إِنْ أَنْتَ حَفِظْتَهَا عِشْتَ حَمِيداً وَمِتَّ شَهِيداً وَبَعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيْهًا.

Means:

“He (Ali) said: The Messenger of Allah called me, and I was with him privately in his house. He said to me: ‘O Ali, your position with me is like the position of Harun with Musa 'alayhissalam, except that there is no prophet after me. Today, I am giving you a single advice; if you preserve it, you will live with dignity, die as a martyr, and Allah will resurrect you on the Day of Judgment in the state of a faqih (one knowledgeable in religion)”<sup>28</sup>

This can also be observed from the conclusion of the book *Waṣīyyat al-Muṣṭafā* when the Prophet's messages have been fully mentioned,

يَا عَلِيُّ ، إِحْفَظْ وَصِيَّتِي كَمَا حَفِظْتُمَهَا عَنْ جِبْرِيلَ عَنْ رَبِّ تَقَدَّسَتْ أَسْمَاؤُهُ وَلَا إِلَهَ غَيْرُهُ.

Means:

<sup>23</sup> *Wasiyat Al-Mustafa Li Amir al-Mu'minin Ali Bin Abi Thalib*.

<sup>24</sup> Rahmah, ‘Pelaksanaan Kajian Kitab Washiyatul Musthofa Di Majelis Ta’lim Syarifah Muznah Klentengan Tanggul Jember Tahun 2019’, 57.

<sup>25</sup> Ramadhan and Masnawati, ‘Impelementasi Kitab Wasiyatul Musthofa dalam Mendisiplinkan Shalat Jamaah di Usia Remaja’, 536.

<sup>26</sup> Najihah, ‘Kritik Hadis Dalam Kitab Waṣīyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya’rānī’, 48.

<sup>27</sup> Rahmah, ‘Pelaksanaan Kajian Kitab Washiyatul Musthofa Di Majelis Ta’lim Syarifah Muznah Klentengan Tanggul Jember Tahun 2019’, 56.

<sup>28</sup> *Wasiyat Al-Mustafa Li Amir al-Mu'minin Ali Bin Abi Thalib*.

“O Ali, preserve my testament as I have preserved it from Jibril, from the Lord whose names are holy, and there is no deity but Him”.<sup>29</sup>

Implicitly, the wording of the introduction and conclusion suggests that the messages in the book *Waṣiyyat al-Muṣṭafā* are the testament of Prophet Muhammad, entrusted to Ali at a specific place and time. This testament was entrusted to Ali bin Abi Talib to be preserved, with the promise of several virtues if he could fully safeguard it. Although it is regarded as a single hadith, the hadith in *Waṣiyyat al-Muṣṭafā* contains a comprehensive lesson on ethics. According to Lailin Najihah, the hadith in *Waṣiyyat al-Muṣṭafā* encompasses three concepts of ethical education: ethical education towards Allah, ethical education towards other beings, and ethical education towards oneself.<sup>30</sup> In recording the hadith, *Waṣiyyat al-Muṣṭafā* does not include any chain of transmission (sanad) and only presents the text of the hadith itself. Therefore, the authenticity of the hadith in *Waṣiyyat al-Muṣṭafā* has yet to be definitively established.<sup>31</sup>

## 2.2 The Controversy of the Book *Waṣiyyat al-Muṣṭafā*

It has been mentioned above that although the book *Waṣiyyat al-Muṣṭafā* has been extensively studied within pesantren circles, it harbors several issues. One of them pertains to the status of the hadith within *Waṣiyyat al-Muṣṭafā*, which has yet to be clearly established, often leading to questions. In the context of hadith science, the hadiths listed in *Waṣiyyat al-Muṣṭafā* are categorized as muallaq hadiths. Terminologically, a muallaq hadith is defined as a hadith in which one or more narrators are omitted at the beginning of the chain of narration (sanad) up to the end of the chain. This definition is elaborated as follows:

ما حُذِفَ مِنْ مُبْتَدَأِ إِسْنَادِهِ رَأَوْ فَأَكْثَرَ وَلَوْ إِلَى آخِرِ الْإِسْنَادِ

Means:

“A hadith in which one or more narrators are omitted from the beginning of the chain of narration (sanad) up to the end of the chain,”<sup>32</sup>

In the book *Minhatul Mughits*, the muallaq hadith is defined as follows..

ما سقط منه راو أو أكثر على التوالى من أوّل السند سواء سقط الباقي أم لا

Means:

“A hadith in which one or more narrators are omitted (not mentioned) sequentially at the beginning of the chain of narration (sanad), as well as the subsequent narrators, whether they are omitted or not.”<sup>33</sup>

Muallaq hadiths have several forms. First, a hadith in which the entire chain of narration (sanad) is omitted from the beginning, and it only states, “The Messenger of Allah (SAW) said.” Second, a hadith where the entire chain is omitted, mentioning only the narrator from among the companions (sahabat) or the followers (tabi’in), such as

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<sup>29</sup> Ibid.

<sup>30</sup> Najihah, ‘Kritik Ḥadīṣ Dalam Kitab Waṣiyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya’rānī’, 52.

<sup>31</sup> Lailin Najihah, ‘Kritik Ḥadīṣ Dalam Kitab Waṣiyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya’rānī’, n.d.

<sup>32</sup> Mahmud al-Thahhan, *Taisir Musthalahal Al-Hadits* (Beirut: Dar ats-Tsaqafah al-Islamiyah, n.d.).

<sup>33</sup> Hafidz Hasan al-Mas’udi, *Minhah al-Mughist* (Mesir: Markaz Safinah lil Bukhust wa ad-Dirasah, t.t.), 39.

“from Abu Hurairah.” According to the above definitions, the hadiths in *Waṣiyyat al-Muṣṭafā* are categorized as muallaq hadiths of the second form.<sup>34</sup>

However, the muallaq status of the hadiths in *Waṣiyyat al-Muṣṭafā* can be lifted if these hadiths are found in original authoritative texts or major hadith collections. To verify this, the author searched for these hadiths in original texts using *Jawāmi’ al-Kalim* version 4.5 and *Maktabah Syamilah* version 2.11. After conducting the search, the author did not find any hadiths with the same wording as those in *Waṣiyyat al-Muṣṭafā*. The author only found a few hadiths that conveyed similar messages to those in *Waṣiyyat al-Muṣṭafā*, but they did not share the same wording explicitly.

This conclusion aligns with the findings presented by Lailin Najihah in her research titled “Critique of Ḥadīṣ in the Book *Waṣiyyat al-Muṣṭafā* by Abd Al-Wahhāb al-Sya’rānī.”<sup>35</sup> After searching both in major hadith collections and other hadith books, Lailin concluded that the hadiths in *Waṣiyyat al-Muṣṭafā* were not found with similar wording. However, she noted that other hadiths thematically related to some of those in *Waṣiyyat al-Muṣṭafā* were present in the major hadith collections. Lailin also argued that this situation arose because the hadiths in *Waṣiyyat al-Muṣṭafā* were narrated through an irfani (mystical) and kasf (revelatory) manner, not via a conventional chain of narration. This explanation indicates that the muallaq status of the hadiths in *Waṣiyyat al-Muṣṭafā* does not disappear due to the absence of similar hadiths in major hadith collections.

In addition to the above research, there are several scholars who have provided explicit commentary on the hadiths found in *Waṣiyyat al-Muṣṭafā*. For instance, there is the commentary of al-Ajluni in *Kasf al-Khafa*,

وقال بعض المحققين إن وصايا علي المصدرة بيا كلها موضوعة إلا قوله يا علي أنت مني بمنزلة  
هارون من موسى إلا أنه لا نبي بعدي

Means:

“Several scholarly researchers have stated that all of Ali's testimonies that begin with ‘O’ (Ya Nida’) are considered fabricated (maudhu’), except for the hadith, ‘O Ali, your position with me is like the position of Harun with Musa, except that there is no prophet after me.’<sup>36</sup>

A similar statement was also made by Mula Ali al-Qari in his book *al-Asrar al-Marfu’ah Fi al-Akhbar al-Maudhuah*,

ومنها وصايا علي كلها موضوعة سوى الحديث الأول وهو يا علي أنت مني بمنزلة هارون من  
موسى غير أنه لا نبي بعدي

Means:

“And among the fabricated hadiths are the testaments of Ali; all of them are false except for the first hadith, which is: ‘O Ali, your position with me is like the position of Harun with Musa, except that there is no prophet after me.’<sup>37</sup>

<sup>34</sup> Ibid.

<sup>35</sup> Najihah, ‘Kritik Ḥadīṣ Dalam Kitab *Waṣiyyah Al-Muṣṭafā* Karya Abd Al-Wahhāb Asy-Sya’rānī’.

<sup>36</sup> al-Ajluni, *Kasyf al-Khafā’ wa Muzīl al-Albās* (Beirut: Dār Ihyā’ at-Turāth al-’Arabī, t.t.), vol 2, hal 406.

<sup>37</sup> Mula Ali al-Qari, *Al-Asrār al-Marfu’ah fi al-Akhbār al-Mawdu’ah* (Dār al-Amānah, t.t.), 393.



Imam Suyuthi, in his book *Al-Lā'li' al-Maṣnū'ah fī al-Aḥādīth al-Mawḍū'ah*, not only alludes to a similar notion but also identifies the perpetrators behind the fabrication of these hadiths,

وصايا علي موضوعة، آثم بها حماد بن عمرو. وكذا وصاياہ إلی وضعها عبد الله لن زياد بن سمعان أو شيخه

Means:

“Likewise, the testaments of Ali are all false. There has been a misunderstanding (wahn) by 'Hamad bin Amr' regarding these hadiths. Similarly, other testaments attributed to Ali bin Abi Talib were fabricated by 'Abdullah bin Ziyad bin Sim'an or his teacher.’”<sup>38</sup>

Even further, when conducting a critical edition (tahqiq) of the book *Al-Masnu' fi Ma'rifah al-Hadith al-Maudhu'* by Ali al-Qari al-Harawi, Sheikh Abdul Fattah Abu Ghuddah explicitly offered a harsh critique of the book *Waṣīyyat al-Muṣṭafā*,

أما هذه الوصايا المنسوبة لسيدنا علي رضي الله عنه، والمكذوبة على رسول الله صلى الله عليه وسلم، فهي مطبوعة أكثر من مرة، ولا تزال تطبع وتباع، ويتداولها المغفلون، فكاذبها آثم ملعون، وطابعها آثم ملعون، وبائعها آثم ملعون، ومصديقها آثم ملعون، قبح الله من لا يغار على دينه وإسلامه وعقله.

Means:

“As for the testaments attributed to Sayyidina Ali RA and the lies against the Messenger of Allah SAW, they have been printed more than once, and to this day they are still being printed, sold, and distributed by heedless people. The one who fabricates them is sinful and cursed, the one who prints them is sinful and cursed, the one who sells them is sinful and cursed, and the one who believes them is sinful and cursed. May Allah disgrace those who have no jealousy for their religion, Islam, or their own intellect”<sup>39</sup>

From the explanation above, it can be concluded that the hadiths contained in the book *Waṣīyyat al-Muṣṭafā* remain categorized as muallaq hadiths. This is due to the fact that these hadiths only mention the names of the companions and are not found in the *kutub asliyah* (primary hadith collections) with the same wording, which is a key criterion for classifying a hadith as sahih (authentic). Although there are thematic and substantive similarities with verified hadiths considered sahih, scholars such as al-Ajluni, Mula Ali al-Qari, and Imam Suyuti have critically classified these hadiths as fabricated (*maudhu'*).

In addition to the questionable status of the hadiths, the author of *Waṣīyyat al-Muṣṭafā* has not yet been definitively identified. After researching several studies on the book, it was found that many scholars attribute it to Imam Abdul Wahhab as-Sya'rani. His full name is Abdul Wahhab bin Ahmad bin Ali bin Ahmad bin Ali bin Muhammad bin Musa al-Sya'rani al-Anshari al-Misri. The title “al-Sya'rani” was taken from the village of Sya'rah, where he grew up in Egypt. He was a well-known Sufi and a *wali qutub* of his time, with the Sufi title *Imamul Muhaqqiqin wa Zudwatul Arifin*, meaning the leader of the people of truth and an exemplar for those who possess gnosis. Al-

<sup>38</sup> Jalaluddin as-Suyuthi, *al-La'ali' al-maṣnū'ah fī al-aḥādīth al-mawḍū'ah* (Mesir: Dar Ibn Hazm, t.t.), vol 2, hal, 374-375.

<sup>39</sup> Ali al-Qari al-Harawi, *al-Masnu' fi Ma'rifah al-Hadis al-Maudhu'* (Aleppo: Maktab al-Matbhuath al-Islamiyah, t.t.), 17.

Sya'rani was born in the village of Qalqasandah, Egypt, on 27 Ramadan 989 H (July 12, 1493 CE) and passed away on 12 Jumadil Awal 973 H (December 5, 1565 CE). He was not only renowned as a prominent Sufi but also as a scholar, ascetic, jurist (*faqih*), and even a hadith scholar (*muhaddis*).<sup>40</sup>

Examples of the attribution of *Waṣīyyat al-Muṣṭafā* to al-Sya'rani can be seen in several studies. For instance, Tabi'in's research titled "*al-Asma' al-Zahirat al-Mansubah Fi Kitāb Waṣīyat al-Muṣṭafā Li Abdul Wahhab al-Sha'raniy: Dirasah Tahliliyyah Nahwiyyah*,"<sup>41</sup> and Muhammad Rido Arapi's study titled "*Kritik Terhadap Hadis Dalam Kitab Waṣīyyat al-Muṣṭafā Karya 'Abd Al-Wahhāb al-Sya'rānī: Analisis Sumber dan Kualitas Hadis Faṣl Fī 'Alamāt al-Syirk*."<sup>42</sup> Additionally, Lailin Najihah's research titled "*Kritik Hadīṣ dalam Kitab Waṣīyyat al-Muṣṭafā Karya 'Abd al-Wahhāb Asy-Sya'rānī*,"<sup>43</sup> and Sriani's study titled "*Taḥlīl Anwā' al-Khabar fī Kitāb Waṣīyyat al-Muṣṭafā li al-Shaykh 'Abd al-Wahhāb al-Sha'rānī wa Taṭbīquhā fī Ta'līm al-Naḥw*," also point to this attribution<sup>44</sup> Lastly, M. Zakaria's research "*Taḥlīl Awzān Jam' al-Taksīr wa Ma'ānīhā fī Waṣīyyat al-Muṣṭafā li 'Abd al-Wahhāb al-Sha'rānī (Dirāsah Dalāliyah Nahwiyyah)*"<sup>45</sup>. further supports the connection. From the titles of these studies, it is evident that the researchers attribute *Waṣīyyat al-Muṣṭafā* to Abdul Wahhab as-Sya'rani.

Although several studies attribute the book *Waṣīyyat al-Muṣṭafā* to Abdul Wahhab as-Sya'rani, some figures express skepticism regarding this attribution. One such figure is Hidayat Nur, who contends that the authorship of *Waṣīyyat al-Muṣṭafā* remains uncertain to this day.<sup>46</sup> To validate the attribution of *Waṣīyyat al-Muṣṭafā* to Abdul Wahhab as-Sya'rani, we attempted to refer to the literature that details the biography of Abdul Wahhab as-Sya'rani. In his examination of the book *al-Yawaqit wa al-Jawahir Fi Bayan Aqaid al-Akabar*, authored by Abdul Wahhab as-Sya'rani, Muḥammad ibn Muḥammad al-Barhamtūshī mentions several works by as-Sya'rani.

Among them: *Al-Ajwibāt al-Marḍiyyah 'an 'Ummah al-Fuqahā' wa al-Ṣūfiyyah, Adab al-Quḍāt, Irshād al-Ṭālibīn ilā Marātib al-'Ulamā' al-'Āmilīn, al-Anwār al-Qudsiyyah fī Ma'rifah Ādāb al-'Ubūdiyyah, al-Baḥr al-Mawrūd fī al-Mawāthīq wa al-'Uhūd, al-Badr al-Munīr, Bahjat al-Nufūs wa al-Asmā' wa al-Aḥdāq fīmā Tamayyaz bih al-Qawm min al-Ādāb wa al-Akhlaq, Tanbīh al-Mughattirīn fī Ādāb al-Dīn, Tanbīh al-Muftarīn fī al-Qarn al-'Āshir, 'alā mā Khālafū fih Sālīfihim al-Ṭāhir, al-Jawāhir wa al-Durr al-Kubrā, al-Jawāhir wa al-Durr al-Wuṣṭā, Huqūq Ikhwah al-Islām, al-Durr al-Manṭūrah fī Zubd al-'Ulūm al-Mashhūrah, Durar al-Ghawwās, Dhayl Lawāqih al-Anwār, al-Qawā'id al-Kashfiyyah, al-Kabrit al-Aḥmar fī 'Ulūm al-Shaykh al-Akbar, Kasha al-Ghummah 'an Jamī' al-'Ummah, Lātā'if al-Mannan, Lawāqih al-Anwār fī Ṭabaqāt al-'Akhyār, Lawāqih al-Anwār al-Qudsiyyah fī Bayān al-'Uhūd al-*

<sup>40</sup> Muhyiddin al-Maliji, *Tadzkirah Ulul al-Albab Fi Manaqib as-Sya'rani Sayyidi Abd al-Wahhab* (Mat'baah Amin Abdurrahman, t.t.), 40.

<sup>41</sup> Tabi'in, "Al Asma' Al Zahirat Al Mansubah Fi Kitāb Wasiat Al Mustafa Li Abdul Wahhab Al Sha'raniy : Dirasah Tahliliyyah Nahwiyyah".

<sup>42</sup> Mohamad Rido Arapi, 'Kritik Terhadap Hadis Dalam Kitab Waṣīyyah Al-Muṣṭafā Karya 'Abd Al-Wahhāb Al-Sya'rānī: Analisis Sumber Dan Kualitas Hadis Faṣl Fī 'Alamāt al-Syirk', 2023.

<sup>43</sup> Najihah, 'Kritik Hadīṣ Dalam Kitab Waṣīyyah Al-Muṣṭafā Karya Abd Al-Wahhāb Asy-Sya'rānī'.

<sup>44</sup> Sriani Sriani, ' تحليل أنواع الخبر في كتاب وصية المصطفى للشيخ عبد الوهاب الشعراني وتطبيقها في تعليم النحو', 2023.

<sup>45</sup> Muhaimin Zakariya, ' تحليل أوزان جمع التكسير ومعانيها في وصية المصطفى لعبد الوهاب الشعراني (دراسة دلالية)', 2023, (نحوية).

<sup>46</sup> Ulama, 'Kitab Wasiat Al-Musthofa?'

*Muḥammadiyah, Mukhtaṣar Dhikrā al-Suwaydī, Mukhtaṣar Dhikrā al-Qurṭubī, Irshād al-Mughafilīn min al-Fuqahā' wa al-Fuqara', ilā Shurūṭ Ṣuḥbah al-Umara', Madārik al-Sālikīn ilā Rūsūm Ṭarīq al-‘Ārifīn, Mashāriq al-Anwār, al-Miḥan al-Sunniyyah Sharḥ Waṣiyyat al-Mutbawlī, Minh al-Minnah fī al-Talabbus bi al-Sunnah, al-Mīzān al-Kubrā, al-Yawāqīt wa al-Jawāhir fī ‘Aqā'id al-Akābir.*<sup>47</sup>

Based on the available information, Muḥammad ibn Muḥammad al-Barhamtūshī does not include *Waṣiyyat al-Muṣṭafā* in the list of works by as-Sya'rani when compiling his catalog of his writings. A similar approach was taken by Yusuf Ridwan al-Kud while editing the book *Mihaj al-Ushul ila Maqasid Ilm al-Ushul*, authored by as-Sya'rani, where *Waṣiyyat al-Muṣṭafā* is also absent from the list of mentioned works.<sup>48</sup> This absence is further supported by Muhyiddin al-Maliji, a scholar who has compiled a detailed biography of as-Sya'rani in a separate book. In his work titled *Manaqib al-Kubra*, also known as *Tadzkirah Ulul al-Albab Fi Manaqib as-Sya'rani Sayyidi Abd al-Wahhab*, al-Maliji mentions around 300 works written by as-Sya'rani without including *Waṣiyyat al-Muṣṭafā* at all.<sup>49</sup> From the explanations above, it is clear that *Waṣiyyat al-Muṣṭafā* is not regarded as a work of as-Sya'rani. This is further reinforced by the fact that as-Sya'rani was a hadith expert, making it difficult to accept that a muhaddis of his caliber would compose a book filled with fabricated hadiths (*hadis maudhu'*).

Upon further investigation, the attribution of the book *Waṣiyyat al-Muṣṭafā* to Abdul Wahhab as-Sya'rani likely stems from a misunderstanding related to its inclusion in the margins (*Hamish*) of *Minah as-Saniyah*, which is authentically recognized as a work of as-Sya'rani. As seen in the following image:

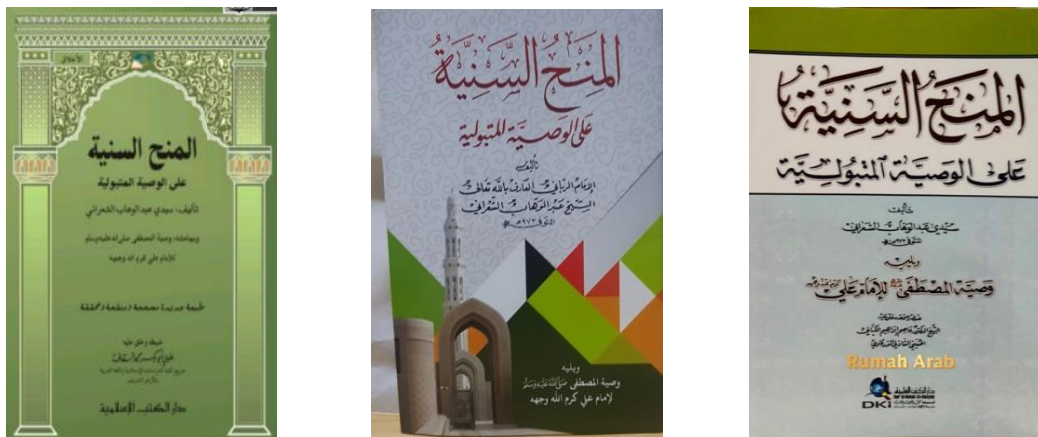


Figure 1. The Book *Minah as-Saniyah*

Many later books attempted to separate *Waṣiyyat al-Muṣṭafā* into an independent publication, yet they still listed the author of *Minah as-Saniyah*, Abdul Wahhab as-Sya'rani, as the author. This inclusion has led to significant misunderstanding among readers, who assumed that *Waṣiyyat al-Muṣṭafā* was also a work by Abdul Wahhab as-Sya'rani, whereas, in reality, it is not. This misunderstanding becomes more evident when examining specific examples, as can be seen in the following image:

<sup>47</sup> Abdul Wahhab as-Sya'rani, *al-Yawaqit wa al-Jawahit (Tahqiq al-Barhamtūshī)*, t.t, 10.

<sup>48</sup> Abdul Wahhab as-Sya'rani, *Minhaj Al-Ushul Ila Maqasid Ilm al-Ushul (Tahqiq Yusuf Ridwan al-Kud)* (Dar al-Fattah, 2013).

<sup>49</sup> al-Maliji, *Tadzkirah Ulul Al-Albab Fi Manaqib as-Sya'rani Sayyidi Abd al-Wahhab*.

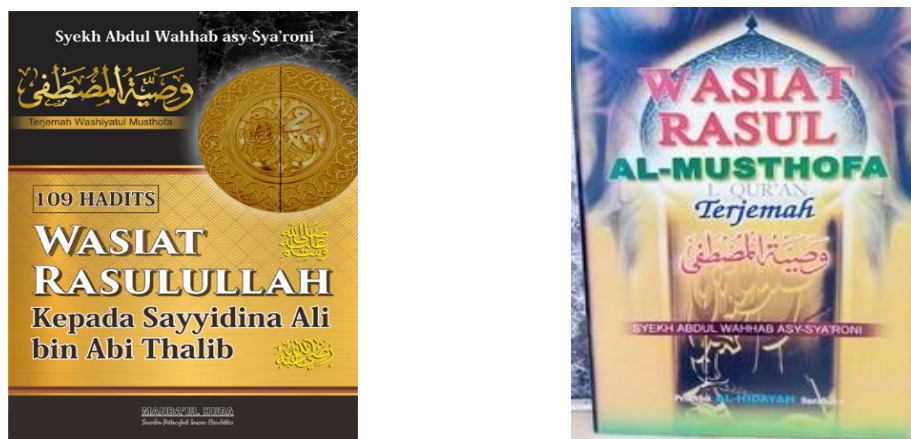


Figure 2. Books Attempted to Separate *Waṣīyyat Al-Muṣṭafā* (Independent Publication)

### 2.3 Analysis of the Popularity of *Waṣīyyat al-Muṣṭafā*

The controversy surrounding the authenticity and legitimacy of the book *Waṣīyyat al-Muṣṭafā* is undeniable, as discussed previously. Contrary to this controversy, *Waṣīyyat al-Muṣṭafā* has consistently gone viral and enjoys immense popularity in Indonesia. To analyze the reasons behind the book's popularity in the study of hadith in Indonesia, the author will apply Max Weber's theory of authority. Max Weber's theory of authority offers three approaches: charismatic authority, traditional authority, and legal-rational authority.<sup>50</sup> In addition, the author will also analyze the factors contributing to the book's popularity using the Printing or Publication theory. Thus, to address the reasons behind the popularity of *Waṣīyyat al-Muṣṭafā*, the author will employ the three approaches from Max Weber's theory of authority and the theory of printing or publication.

First, the types of charismatic and traditional authority. Charismatic authority is found in leaders whose mission and vision inspire others, based on the exceptional characteristics of the individual. Weber views charismatic leaders as the heads of new social movements who possess divine power.<sup>51</sup> This also influences traditional authority, as traditional authority is often exercised by charismatic leaders.<sup>52</sup> In the case of *Waṣīyyat al-Muṣṭafā*, it is known that many religious figures and Islamic educational institutions, such as pesantren, recommend and study this book, even using it as a reference in daily lessons. This is because the book contains advice that is considered useful and relevant for students and the general public. Among those the author can mention is KH. Marzuqi

<sup>50</sup> Randall Collins, *Weberian Sociological Theory* (Cambridge: Cambridge University Press, 1986), doi:10.1017/CBO9780511557682.

<sup>51</sup> Martin Riesebrodt, 'Charismain Max Weber's Sociology of Religion', *Religion* 29, no. 1 (1 January 1999): 6, doi:10.1006/reli.1999.0175.

<sup>52</sup> Dana Williams, 'Max Weber: Traditional, Legal-Rational, and Charismatic Authority', accessed 30 September 2024, <https://danawilliams2.tripod.com/authority.html>.

Mustamar,<sup>53</sup> Gus Yusuf Chudlori,<sup>54</sup> KH. Fakhruddin al-Bantani,<sup>55</sup> KH. Husein Ilyas,<sup>56</sup> Prof. Dr. Ali Masykur Musa,<sup>57</sup> and Gus Miftah.<sup>58</sup>

With the numerous religious figures who study this book, it seems as though *Waṣiyyat al-Muṣṭafā* has garnered support as a reference in learning and in-depth study, despite the absence of an established chain of transmission (*sanad*). This indicates that the book holds significant value and wields considerable influence within religious circles.<sup>59</sup> Moreover, the mistaken attribution of *Waṣiyyat al-Muṣṭafā* to Imam al-Sya'rani as its author has also contributed to its popularity, given that the book contains hadiths and is believed to have been authored by a prominent hadith scholar. Thus, it can be understood that the large number of prominent figures studying *Waṣiyyat al-Muṣṭafā* is one of the factors behind its widespread popularity in Indonesia.

Second, the type of legal-rational authority. Legal-rational authority is based on a formal belief in laws or natural law. Obedience is given to uniform principles, not to individual leaders. According to Weber, the best example of this authority is bureaucracy, which is often found in modern states, city governments, and corporations. He argues that the development of the modern state is in line with the development of bureaucracy and capitalism.<sup>60</sup> In the case of Indonesia, Islamic boarding schools (*pondok pesantren*) are educational institutions that have the authority to organize and create their own bureaucracy, especially in shaping their educational curriculum. The prominence of this institution becomes increasingly evident as Islamic educational institutions, such as *pondok pesantren*, empower this text as a reference for seeking and resolving religious issues in daily life,<sup>61</sup> and even incorporate it into the curriculum of certain educational institutions. Some of these include Nurul Qadim Islamic boarding school in Probolinggo, Tebuireng Islamic boarding school in Jombang, Al-Munawwir Islamic boarding school in the Q Complex of Krapyak, Yogyakarta, and Nur Arwani Buntet Islamic boarding school in Cirebon.

In his writing, Hasan acknowledges that the presence of the book *Waṣiyyat al-Muṣṭafā* before the students of Formal Diniyah Education at Nurul Qadim is expected to become both an academic support and a new perspective among the many books that have

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<sup>53</sup> *pembukaan Wasiat Nabi | 01. Pengaosan Kitab Wasiyatul Mustofa - 10/01/2021*, 2021, <https://www.youtube.com/watch?v=vglqmVPFzdA>.

<sup>54</sup> *Ngaji Washiyyatul Musthofa Bag 1 Bareng Gus Yusuf Ch.*

<sup>55</sup> *Kajian Kitab Wasiyatul Musthofa - Muqoddimah | KH Fakhruddin Albantani*, 2021, <https://www.youtube.com/watch?v=ZYTUA2KaZ0k>.

<sup>56</sup> *Ngaji Romo Yai Husein Ilyas, Kitab Washiyatul Musthofa | Dawuh Guru Tv*, 2021, <https://www.youtube.com/watch?v=4PjJg3YUT30>.

<sup>57</sup> *KITAB WASIATUL MUSTOFA // 1 // Guru Ali*, 2023, <https://www.youtube.com/watch?v=mPCLfbchZPA>.

<sup>58</sup> *Ngaji Online Gus Miftah Kitab Washiatul Musthofa*.

<sup>59</sup> {Citation}

<sup>60</sup> Max Weber, 'The Three Types of Legitimate Rule', trans. Hans Gerth, *A Sociological Reader on Complex Organizations*, A sociological reader on complex organizations. - New York, NY [u.a.] : Holt, Rinehart and Winston, ISBN 0-03-072335-3. - 1969, p. 6-15, 4, no. 1 (1969): 3.

<sup>61</sup> Agus Fawait, 'Reinventing Kitab Kuning Sebagai Warisan Keilmuan Islam Nusantara', *Makalah Ilmiah Tidak Diterbitkan. Bondowoso: STAI Sekolah Tinggi Agama Islam At-Taqwa*, 2019, 2, <https://scholar.google.com/scholar?cluster=15951139693131004943&hl=en&oi=scholar>.

already been taught, whether through the *sorogan*<sup>62</sup> or *bandongan* methods.<sup>63</sup> Unlike Nurul Qadim pesantren, which implements both teaching methods simultaneously, Tebuireng pesantren in Jombang teaches this book using only the *bandongan* method.<sup>64</sup> Meanwhile, Al-Munawwir pesantren in the Q Complex chooses to study this book during Ramadan, wrapped in an event called the “Special Ramadan Program,” with *bandongan* as the teaching method.<sup>65</sup> As for Nur Arwani Buntet pesantren in Cirebon, they classify this book as one that is taught directly by the caretaker.<sup>66</sup> Therefore, it can be understood that the authority and policies of pesantren bureaucracy in structuring the curriculum are also factors contributing to the popularity of *Waṣīyyat al-Muṣṭafā* in Indonesia.

Third, the theory of printing or publication. This theory encompasses the history, technology, social, and cultural aspects related to the production and distribution of written texts. It is important because printing and publishing serve as a major force in the dissemination of knowledge, the formation of cultural identity, and the evolution of society.<sup>67</sup> In practice, the book *Waṣīyyat al-Muṣṭafā* has been printed and published by several publishing industries. Through a structured production and distribution mechanism, these industries enable the book to be accessible to a wider audience, supporting the dissemination of religious knowledge more effectively and efficiently, and having a significant impact on social change and the advancement of civilization.<sup>68</sup>

Several printing and publishing houses that have contributed to the dissemination of the book *Waṣīyyat al-Muṣṭafā* include Al-Miftah publisher in Surabaya, Toko Kitab Imam located at Jalan Sasak 45 Surabaya, Al-Hidayah publisher in Surabaya, Karya Toha Putra publisher in Semarang, Madinah publisher in Jombang, Sumber Makmur Barokah publisher in Semarang, and Maktabah ‘Alawiyah in Semarang. These publishers play a crucial role in ensuring the availability and distribution of *Waṣīyyat al-Muṣṭafā* to various groups, both in Islamic educational institutions such as pesantren and among the general public. All these publishers also contribute to the book's publication by indicating that *Waṣīyyat al-Muṣṭafā* is authored by Imam al-Sya’rani, thereby significantly increasing the book's popularity.<sup>69</sup> Therefore, it can be understood that the book publishing industry in Indonesia is also a key factor in the rising popularity of *Waṣīyyat al-Muṣṭafā* in Indonesia.

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<sup>62</sup> Muhammad Hasyim and Ahmad Sodikin, ‘Implementasi Metode Sorogan Dalam Meningkatkan Pemahaman Kitab Fathul Qarib Di Asrama Al Umamy Pondok Pesantren Nurul Huda Sukaraja, Buay Madang, OKU Timur Tahun 2022’, *JUPIN (Jurnal Pendidikan Islam Nusantara)* 1, no. 1 (8 June 2022): 22, doi:10.30599/jupin.v1i1.109..

<sup>63</sup> Hasan, ‘PKM Khatmil Kitab Washiyat al-Mustafa li al-Imam ‘Ali Karrama Allah al-Wajhah melalui Mixed Method Sorogan dan Bandongan pada Santri PDF Tingkat Ulya di Pondok Pesantren Nurul Qadim’, 80.

<sup>64</sup> Dedi Wahyudi and Rani Hidayaturohmah, ‘Upaya Pembentukan Akhlak Peserta Didik dengan Model Pembelajaran Bandongan’, *Elementary: Jurnal Ilmiah Pendidikan Dasar* 4, no. 2 (1 December 2018): 146.

<sup>65</sup> *PKR 1445 H - Ngaji Kitab Washiyatul Musthofa Oleh Gus Faik Muhammad I PP Al-Munawwir Komplek Q*, 2024, <https://www.youtube.com/watch?v=YuflxxnORvQ>.

<sup>66</sup> Riki Amirulloh, ‘Keterpaduan Sistem Pendidikan Pesantren Dan Pendidikan Formal (Studi Analisis Di Pondok Pesantren Nur Arwani Buntet Pesantren Cirebon)’, *SOCIAL PEDAGOGY: Journal of Social Science Education* 3, no. 2 (20 December 2022): 209, doi:10.32332/social-pedagogy.v3i2.5342.

<sup>67</sup> John Hinks, ‘The History of Printing and Print Culture: Contexts and Controversies’, *Midland History* 45, no. 2 (3 May 2020): 136, doi:10.1080/0047729X.2020.1767970.

<sup>68</sup> Abdul Malik, ‘Revolusi Gutenberg (Makna Penemuan Mesin Cetak Bagi Kemajuan Peradaban Manusia: Dari Tradisi Lisan Ke Tulisan)’, *LONTAR: Jurnal Ilmu Komunikasi* 2, no. 2 (2013), doi:10.30656/lontar.v2i2.342.

<sup>69</sup> *Terjemah Kitab Wasiyat Al-Mustafa* (Surabaya: Percetakan al-Hidayah, n.d.).

### 3. CONCLUSION

From the discussion in this article, it can be concluded that the book *Waṣīyyat al-Muṣṭafā* is one of the popular texts in the study of hadith in Indonesia. Beyond its popularity, the book contains several controversial aspects, including the authenticity of the hadith it contains and the authenticity of the authorship of the book. Many hadiths within it are considered fabricated, and there is ambiguity regarding the author of the book. Despite these controversial aspects, *Waṣīyyat al-Muṣṭafā* remains popular and is studied in Indonesia. Through Max Weber's theory of authority, the factors contributing to the popularity of this book include the role of prominent and influential figures who have many followers studying the text. Additionally, the existence of pesantren (Islamic boarding schools) that have the authority to manage their own bureaucracy and structure their curriculum has led to *Waṣīyyat al-Muṣṭafā* being included as one of the texts studied. Furthermore, the influence of the book publishing industry, which prints and disseminates *Waṣīyyat al-Muṣṭafā* throughout Indonesia, also plays a significant role.

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