

Ali Mustafa Yaqub's Contextual Hadith Approach on the Prophet's Hair and Its Implication for Sunnah Claims in Indonesia: A Hermeneutical Reading through Fazlur Rahman's Double Movement Theory

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Abstract. This study examines Ali Mustafa Yaqub's interpretation of hadith concerning the Prophet's long hair in response to the phenomenon among certain Muslim communities in Indonesia who grow their hair long on the grounds of claiming the Prophet's sunnah. This practice is largely rooted in a textual-literal approach to hadith interpretation. The central problem addressed in this study is how Ali Mustafa Yaqub rationalizes these hadith in order to respond critically to such socio-religious practices. Methodologically, this research employs a qualitative approach based on library research, utilizing both historical and sociological perspectives. The primary source analyzed is Ali Mustafa Yaqub's work, *Cara Benar Memahami Hadis* (The Proper Method of Understanding Hadith). To analyze the data, this study employs Fazlur Rahman's Double Movement theory, which emphasizes a twofold interpretive process: returning to the historical context in which a text emerged and subsequently reformulating its meaning within contemporary social realities. The findings reveal that Ali Mustafa Yaqub selectively engages with hadith that classical compilers classify as descriptions of the Prophet's physical characteristics rather than as sources of legal injunctions or religious obligations. He further draws upon scholarly opinions asserting that growing long hair does not constitute part of the Prophet's normative sunnah, while giving less attention to alternative perspectives that regard it as recommended. By applying a contextual method informed by historical and sociological analysis, Ali Mustafa situates these hadith within the cultural milieu of Arab society during the Prophet's time. Consequently, he argues that the Prophet's long hair should be understood as a cultural expression and an adaptive personal practice, rather than as a universally binding element of Islamic teaching.

Keywords: Understanding Hadith; Sociology of Hadith; Ali Mustafa Yaqub; Hadith on the Prophet's Hair.

Introduction

The phenomenon of hair lengthening in the religious practices of the An-Nadzir community in Gowa reflects a tendency toward a literal interpretation of hadiths that describe the physical attributes (*Khalqiyyah*) of the Prophet Muhammad.¹ For this group, reports indicating that the Prophet's hair reached his shoulders are understood as a normative sunnah and are therefore considered appropriate to replicate in everyday life, including through the practices of growing and dyeing one's hair.² This tendency signifies a shift from emulation oriented toward ethical dimensions (*Khuluqiyyah*) to physical imitation as a symbol of piety. Anthropologically, such practices construct a distinctive visual identity; however, from an epistemological perspective, they raise questions regarding

¹ Urwatul Wutsqaa, "Alasan Jamaah Laki-Laki An-Nadzir Berambut Sebahu dan Pirang," *Detik*, April 3, 2023, Senin, <https://www.detik.com/sulsel/berita/d-6653884/alasan-jamaah-laki-laki-an-nadzir-berambut-sebahu-dan-pirang>.

² Mustaqim Pabbajah, "Praktik Ekonomi Islam pada Komunitas Keagamaan di Sulawesi Selatan," *Al-Ulum* 17, no. 1 (2017): 153, <https://doi.org/10.30603/au.v17i1.107>.

the categorization of sunnah: whether all physical descriptions of the Prophet in hadith carry normative implications, or whether some are merely descriptive-historical in nature. Thus, this phenomenon opens up critical inquiry into the methodology of hadith interpretation, particularly in distinguishing between *Tasyri'iyah* and *Ghayr Tasyri'iyah* forms of sunnah, as well as examining how interpretive authority operates within contemporary religious communities.³

A similar phenomenon can also be observed in Sidoarjo through the Jamaah Darul Qur'an led by Mahrus Ali. If the An-Nadzir case is positioned as the primary example, this case functions as a supporting illustration that reinforces the broader pattern of hadith literalism in contemporary religious practice. One of their distinctive practices is performing prayer while wearing sandals or shoes, which is based on a literal reading of hadith reports concerning the Prophet's practice.⁴ This supporting case indicates that the tendency to replicate the Prophet's actions textually is not limited to a single community, but reflects a wider epistemological inclination in understanding hadith.

Ali Mustafa highlights the tendency among certain Muslim groups to grow their hair based on the belief that this practice constitutes a universal directive from the Prophet. However, such a view requires grounding within a more robust methodological framework.⁵ Specifically, this tendency reflects limited engagement with classical debates in *Ushul al-Hadits* regarding the classification of hadith, particularly in distinguishing between descriptive reports (*Akbbar Washfiyyah* or *Taqriiriyah*) and those carrying normative-legislative implications (*Tasyri'iyah*). Without this distinction, descriptions of the Prophet's physical attributes risk being understood as normative prescriptions binding upon all Muslims. Therefore, this issue extends beyond mere religious practice and touches upon deeper epistemological questions concerning the authority and function of hadith in the construction of Islamic law.

The controversy surrounding the claim that the Prophet's long hair constitutes a normative sunnah reveals a broader hermeneutical problem in hadith studies: how should descriptive reports about the Prophet be transformed into normative guidance for later Muslim societies? This question becomes particularly significant when the socio-cultural setting in which the hadith emerged differs substantially from contemporary contexts. In this regard, Fazlur Rahman's Double Movement theory offers an important interpretive framework by emphasizing a movement from the historical context of revelation and transmission toward the formulation of broader moral and normative principles applicable to contemporary realities.⁶ Through this perspective, the issue is no longer whether the Prophet had long hair, but whether the historical description of that practice contains a universal religious value or merely reflects a particular cultural setting.

This phenomenon is rooted in a textual mode of hadith interpretation that focuses exclusively on understanding hadith based on their literal wording. This approach assumes that hadith constitute sacred utterances free from error and therefore must be accepted exactly as they are spoken and recorded.⁷ In other words, textualist interpretation does not take into account other important factors

³ Radhie Munadi, "Panjang Rambut Nabi Muhammad SAW. Studi Ma'ani al-Hadis dan Implementasinya pada Jamaah an-Nadzir Gowa – Sulawesi Selatan" *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 10, no 2 (2020): 233-234, <https://doi.org/10.24252/tahdis.v10i2.11615>.

⁴ Jon, "Salat Beralaskan Tanah Gegerkan Sidoarjo," *Detik*, September 13, 2006, Rabu, <https://news.detik.com/berita/d-674628/salat-beralaskan-tanah-gegerkan-sidoarjo->.

⁵ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis* (Jakarta: Pustaka Firdaus, 2016), 103.

⁶ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 5–11.

⁷ Salah al-Din al-Idlibi, *Manhaj Naqd al-Matn 'ind 'Ulama al-Hadits al-Nabawi* (Beirut: Dar al-Afaq al-Jadidah, 1983), 20-23.

in understanding hadith, such as the form and scope of their guidance, the historical context and circumstances of their emergence, the intended audience, or even other relevant evidence.⁸

Those who adhere to this type of textual understanding are often identified as belonging to a traditionalist group. This group tends to accept beliefs and practices inherited from earlier generations as authoritative without sufficiently supporting them with strong arguments, resulting in a highly normative orientation.⁹ They are sometimes labeled as adherents of “Traditional Islam” or “Salafi.” This group places strong emphasis on the chain of transmission (*Sanad*) in the acceptance of hadith, even when there are significant issues related to the textual content (*Matn*) of those hadith.¹⁰

In Indonesia, tendencies toward textualist hadith interpretation can be observed in several intellectual traditions, including PERSIS. While this tradition emphasizes direct reliance on the Qur'an and authentic hadith,¹¹ later developments also demonstrate attempts to accommodate contextual considerations.¹² This tension between textual fidelity and contextual interpretation reflects a broader debate that remains relevant in contemporary hadith studies.

On the other hand, Ali Mustafa Yaqub (AMY) proposes a paradigm of hadith interpretation that clearly distinguishes between *ibādah mahdah* (pure ritual worship) and non-ritual matters. He argues that hadith should be understood textually in matters related to the unseen (*Ghayb*) and obligatory acts of worship, but must be interpreted contextually when they pertain to worldly or social affairs.¹³ Ali Mustafa's methodology emphasizes four extra-textual aspects: *Asbab al-Wurud* (the circumstances of narration), *Makani wa Zamani* (spatial and temporal context), *Illah* (underlying rationale or causation), and *Taqalid* (customs and traditions).¹⁴ As an illustration, Ali Mustafa rationalizes the use of the turban, arguing that it is part of Arab cultural dress (*Taqalid*) rather than a universal sunnah. Consequently, for Indonesian Muslims, adhering to the sunnah may instead mean dressing in accordance with local cultural norms, such as wearing the *Kopiah*.¹⁵

Previous studies have examined Ali Mustafa Yaqub's contextual interpretation of hadith in relation to issues such as repeated pilgrimage, the use of the turban, and other socio-religious practices. Other scholars have investigated the phenomenon of long hair as a form of living sunnah among specific Muslim communities. However, these studies largely focus either on contextual interpretation or on the sociological manifestation of sunnah, while giving limited attention to the hermeneutical mechanism through which descriptive hadith are transformed into normative or non-normative religious claims. Therefore, this article seeks to fill this gap by examining Ali Mustafa Yaqub's interpretation of the Prophet's hair through the lens of Fazlur Rahman's Double Movement theory.

⁸ Suryadi, *Metode Kontemporer Memahami Hadis Nabi* (Yogyakarta: Teras, 2008), 74.

⁹ Edward Shils, *Tradition* (Chicago: University of Chicago Press, 1981), 12; and William A. Graham, “Traditionalism in Islam: An Essay in Interpretation,” *The Journal of Interdisciplinary History* 23, no. 3 (1993): 496, <https://doi.org/10.2307/206100>.

¹⁰ Fatihunnada, F. *Rasionalisasi Pemahaman Hadis* (Yogyakarta: Karya Bakti Makmur (KBM) Indonesia, 2023), 38.

¹¹ Nadya Afidati et al., “Textual Purity to Social Relevance: Hadith Thought in the PERSIS Tradition through Ahmad Hasan and Abdul Qadir Hasan” *Al Quds: Jurnal Studi Alquran dan Hadis* 10, no. 1 (2026): 77, <https://doi.org/10.29240/alquds.v10i1.15226>.

¹² Dita Rahmawati Illahi, “Kontribusi Abdul Qadir Hasan terhadap Hadis dan Ilmu Hadis di Indonesia,” *Al-Atsar: Jurnal Ilmu Hadis* 1, no. 1 (2023): 26-49, <https://ejournal2.stdiis.ac.id/index.php/al-atsar/article/view/269.39>.

¹³ Abdulloh Ubet, “Haji Pengabdian Setan: Ali Mustafa Yaqub and the Contextual Understanding of the Hadith,” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 12, no. 1 (2022): 181-183, <https://doi.org/10.15642/mutawatir.2022.12.1.175-190>.

¹⁴ Dadah Sa'adah et al., “Ali Mustafa Yaqub's Criticism Method of Hadith in Determining Islamic Law: Analysis of Performing Hajj with Unlawfully Obtained Wealth,” *MaShdar: Jurnal Studi Al-Qur'an dan Hadis* 5, no. 2 (2023): 188, <https://doi.org/10.15548/maShdar.v5i2.7475>.

¹⁵ Fatihunnada F. & Afaf Nazrat Uyun, “Kontekstualisasi Hadis Doa Pengalihan Hujan Pendekatan Geografis Jakarta menurut Ali Mustafa Yaqub,” *Ilmu USHuluddin* 7, no. 1 (2020): 38, <https://doi.org/10.15408/iu.v7i1.14698>.

This article aims to examine how Ali Mustafa Yaqub interprets hadith concerning the Prophet's long hair through a contextual framework that parallels Fazlur Rahman's Double Movement theory. First, it examines the pattern of hadith citation employed by Ali Mustafa in addressing this issue. Second, it explores the intellectual roots of his interpretation in relation to classical scholars who authored works of hadith commentary (*Syarb al-Hadits*) and jurisprudence. Third, it analyzes the influence of social context on Ali Mustafa's understanding of these hadith. Fourth, it investigates how historical and cultural contexts are employed to distinguish between descriptive and normative dimensions of hadith, and explores the implications of such an approach for contemporary claims of sunnah in Indonesia.

To uncover the rationalization underlying Ali Mustafa's interpretation of hadith in responding to the phenomenon of long hair claimed as sunnah, this study adopts Fazlur Rahman's Double Movement theory. It falls within the category of qualitative research, employing the library research method as the primary technique of data collection, given its focus on the analysis of a particular scholar's thought. The main object of this study is Ali Mustafa Yaqub's work *Cara Benar Memahami Hadis*, specifically the sections on *Jummah*, *Wafrah*, and *Limmah*, which serve as the primary source. Secondary sources include canonical hadith collections, classical commentaries, journal articles, and conference proceedings relevant to Ali Mustafa's hadith interpretation and the socio-cultural development of the long-hair phenomenon. The theoretical framework employed in this study is Fazlur Rahman's Double Movement theory. The first movement is used to trace the socio-historical context surrounding the Prophet's practice of growing long hair, while the second movement is applied to examine how Ali Mustafa Yaqub reformulates the significance of these hadith for contemporary Muslim communities in Indonesia. This framework is further supported by historical and sociological approaches.

Discussion

Tracing Hadith to the source book

In responding to the phenomenon of long hair practiced by certain religious groups under the pretext of reviving the Prophet's sunnah, Ali Mustafa Yaqub refers to three hadith that describe the characteristics of the Prophet's hair.

First, the hadith narrated by the Companion al-Barra', which describes:

حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ، يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ عَظِيمَ الْجُمَةِ إِلَى شَحْمَةِ أُذُنَيْهِ عَلَيْهِ حُلَّةٌ حَمْرَاءُ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»¹⁶.

"The Prophet was of medium stature with broad shoulders. His hair was thick and reached his earlobes. He wore a red garment, and I have never seen anything more beautiful than him."

¹⁶ Muhammad ibn Isma'il al-Bukhari, *Shahih al-Bukhari* (Dar Tuq al-Najat, 2002), 4, 188.

Second, another narration from al-Barra' states:

عَنِ الْبَرَاءِ، قَالَ: «مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ» قَالَ أَبُو كُرَيْبٍ: لَهُ شَعْرٌ¹⁷.

"I have never seen anyone with Limmah-length hair wearing a red garment more beautiful than the Prophet. His hair touched his shoulders, which were broad, and it was neither long nor short." Abu Kuraib added: "The Prophet had hair."

Third, the hadith narrated by the Companion Anas ibn Malik describes:

حَدَّثَنَا قَتَادَةُ، قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: كَانَ شَعْرًا رَجُلًا لَيْسَ بِالْجَعْدِ وَلَا السَّبْطِ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ¹⁸.

"The Messenger of God's hair was wavy, neither curly nor straight, and it fell between his ears and his shoulders."

The first hadith is narrated by al-Bukhari in *Shahih al-Bukhari* under the chapter on *Shifat al-Nabi Shalla Allah 'Alaib wa Sallam* (the Prophet's characteristics).¹⁹ It is also narrated by Muslim in *Shahih Muslim* within the discussion titled *Shifat al-Nabi Shalla Allah 'Alaib wa Sallam wa Annahu Kan Ahsan al-Nas Wajh* (the Prophet's characteristics and that he was the most handsome among people).²⁰ Abu Dawud narrated this hadith in *Sunan Abi Dawud* under the chapter on *al-Humurah fi al-RukhShah fi Dhalik* (the permissibility of wearing red garments).²¹ Al-Tirmidzi (209-824 H.) narrated this hadith in *Sunan al-Tirmidzi* in two sections, *al-RukhShah fi al-Thawb al-Ahmar li al-Rijal* (the concession for men to wear red clothing) and *Shifat al-Nabi Shalla Allah 'Alaib wa Sallam* (the Prophet's characteristics).²² Al-Nasa'i narrated this hadith in *Sunan al-Nasa'i* under the chapter on *Ittikhad al-Jumma* (growing hair to the shoulders).²³ Ibn Majah narrated this hadith in *Sunan Ibn Majah* under the chapter on *Lubs al-Ahmar li al-Rijal* (wearing red clothing for men).²⁴ Ibn Hibban narrated this hadith in *Shahih Ibn Hibban* under the chapter on *Min Shifatih al-Nabi Shalla Allah 'Alaib wa Sallam wa Akhbarih* (among the characteristics and reports about the Prophet).²⁵ Ibn Syabbah narrated this hadith in *Tarikh al-Madinah* under the chapter on *Shifat al-Nabi Shalla Allah 'Alaib wa Sallam* (the Prophet's characteristics).²⁶ Al-

¹⁷ Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim* (Beirut: Dar Ihya' al-Turats al-'Arabi, t.t.), 4, 1818.

¹⁸ Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim*, 4, 1819.

¹⁹ Muhammad ibn Isma'il al-Bukhari, *Shahih al-Bukhari*, 4, 188, no. 3551.

²⁰ Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim*, 4, 1818, no. 2337.

²¹ Sulayman ibn 'Asy'ats Abu Dawud, *Sunan Abi Dawud* (Beirut: al-Maktabah al-'Asyriyah, t.t.), 4, 54.

²² Muhammad ibn 'Isa al-Tirmidzi, *Sunan al-Tirmidhi* (Kairo: Syirkat Maktabat wa Mathba'at Musythafa al-Babi al-Halabi, 1975), 4, 219 & 5, 598.

²³ Ahmad ibn Syu'ayb al-Nasa'i, *Sunan al-Nasa'i* (Mesir: Shirkat Maktabat wa Mathba'at Musythafa al-Babi al-Halabi, 1986), 8, 183.

²⁴ Muhammad ibn Yazid ibn Majah, *Sunan Ibn Majah* (Kairo: Dar Ihya' al-Kutub al-'Arabiyyah, t.t.), 2, 1190.

²⁵ Muhammad ibn Hibban al-Busthi, *Shahih Ibn Hibban* (Beirut: Muassasat al-Risalah, 1993), 14, 195.

²⁶ Umar ibn Syabbah al-Bashri, *Tarikh al-Madinah* (Jeddah: t.p., 1399 H.), 2, 612.

Ashfahani narrated this hadith in *al-Thibb al-Nabawi* to discuss aspects of the Prophet's life.²⁷ Ahmad transmits this hadith from the Companion al-Barra' in his *Musnad*.²⁸

The second hadith is narrated by Muslim in *Shahih Muslim* under the chapter on *Shifat al-Nabi Shalla Allah 'Alaih wa Sallam wa Annahu Kan Absan al-Nas Wajh* (the Prophet's characteristics and his exceptional beauty).²⁹ Abu Dawud narrated this hadith in *Sunan Abi Dawud* under the chapter on *Ma Ja'a fi al-Sha'r* (reports concerning hair).³⁰ Al-Tirmidzi narrated this hadith in *Sunan al-Tirmidzi* in two contexts, yaitu ketika membahas tema *al-RukhShah fi al-Tsawb al-Ahmar li al-Rijal* (the permissibility of wearing red garments for men) and *Shifat al-Nabi Shalla Allah 'Alaih wa Sallam* (the Prophet's characteristics).³¹ Al-Nasa'i narrated this hadith in *Sunan al-Nasa'i* under the chapter on *Ittikhad al-Jummah* (growing hair to shoulder length).³² Al-Bayhaqi narrated this hadith in *Shu'ab al-Iman* under the chapter on *Thatwil al-Jummah* (growing hair to shoulder length).³³ Ahmad transmits this hadith from the Companion al-Barra' in his *Musnad*.³⁴

The third hadith is narrated by Muslim in *Shahih Muslim* under the chapter on *Shifat Sha'r al-Nabi Shalla Allah 'Alaih wa Sallam* (the Prophet's hair characteristics).³⁵ Ibn Hibban narrated this hadith in *Shahih ibn Hibban* under the chapter on *Washf Sha'r Rasul Allah Shalla Allah 'Alaih wa Sallam* (the Prophet's hair characteristics).³⁶ Ibn Syabbah narrated this hadith in *Tarikh al-Madinah* under the chapter on *Shifat al-Nabi Shalla Allah 'Alaih wa Sallam* (the Prophet's characteristics).³⁷ Al-Thahawi narrated this hadith in *Sharh Ma'ani al-Athar* under the chapter on *Bayan Musykil Ma Rumiya 'an al-Nabi Shalla Allah 'Alaih wa Sallam min Tarbiyat al-Sya'r 'ala al-Ru'us min al-Jumam, wa Man Faraqahu wa Man Sadalahu* (explanation of history that contains contradictions in educating about hair care by growing it to the shoulders, and those who divide the hair on the right and left, and those who grow it in a tuft).³⁸ Ahmad transmits this hadith from the Companion Anas ibn Malik in his *Musnad*.³⁹

Al-Bukhari, Muslim, al-Tirmidzi, ibn Hibban, and ibn Syabbah place this hadith in the discussion of the Prophet's character to interpret the hadith in the description of the Prophet's character in general, both from the facial aspects as mentioned by Muslim, aspects of body posture, hair shape, and so on. This will provide a general picture of the visualization of the Prophet's figure to the readers of the hadith. On another occasion, Abu Dawud, al-Tirmidzi, ibn Majah, and al-Ashfahani also place this hadith in the discussion of red clothing for men, which shows that the meaning of this hadith is the permissibility categorized as a leniency of Islamic teachings for men to wear red clothing as did the Prophet. On another occasion, Muslim, Abu Dawud, and ibn Hibban place this hadith in the discussion of the Prophet's hair in general. Al-Nasa'i, al-Bayhaqi, and al-Thahawi, who placed this hadith in the discussion of growing hair to the shoulders, interpreted it as a specific depiction of the Prophet's hair, which reached the length of his shoulders. Ahmad cited this hadith in a group of hadith narrated by the companions al-Barra' and Anas ibn Malik.

²⁷ Ahmad ibn 'Abd Allah al-Ashfahani, *al-Thibb al-Nabawi* (Beirut: Dar ibn Hazm, 2006), 1, 314.

²⁸ Ahmad ibn Muhammad ibn Hanbal al-Syaybani, *Musnad Ahmad* (Beirut: Mu'assasat al-Risalah, 2001), 30, 422.

²⁹ Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim*, 4, 1818.

³⁰ Sulayman ibn 'Asy'ats Abu Dawud, *Sunan Abi Dawud*, 4, 81.

³¹ Muhammad ibn 'Isa al-Tirmidzi, *Sunan al-Tirmidhi*, 4, 219 & 5, 598.

³² Ahmad ibn Syu'ayb al-Nasa'i, *Sunan al-Nasa'i*, 8, 183.

³³ Ahmad ibn Hasan al-Bayhaqi, *Syn'ab al-Iman* (Riyad: Maktabat al-Rushd, 2003), 30, 529 & 30, 611.

³⁴ Ahmad ibn Muhammad ibn Hanbal al-Syaybani, *Musnad Ahmad*, 30, 422.

³⁵ Muslim ibn al-Hajjaj al-Naysaburi, *Shahih Muslim*, 4, 1819.

³⁶ Muhammad ibn Hibban al-Busthi, *Shahih Ibn Hibban*, 14, 195.

³⁷ 'Umar ibn Syabbah al-Bashri, *Tarikh al-Madinah*, 2, 612.

³⁸ Ahmad ibn Muhammad al-Thahawi, *Syarh Ma'ani al-Athar* (Kairo: 'Alam al-Kutub, 1994), 8, 433.

³⁹ Ahmad ibn Muhammad ibn Hanbal al-Syaybani, *Musnad Ahmad*, 20, 376.

In this regard, Ali Mustafa Yaqub prefers to cite the narration reported by Muslim,⁴⁰ as Sahih Muslim is regarded as one of the most authoritative hadith collections and is well-organized in terms of thematic structure. However, the theme under which Muslim presents this hadith does not specifically focus on the Prophet's hair, but rather offers a general portrayal of the Prophet's character. This includes his depiction as the most perfect and handsome individual, characterized by an ideal physical stature, appropriate choice of clothing, and well-maintained hair.

From these hadith, Ali Mustafa concludes that the attributes of the Prophet do not constitute a basis for religious injunctions. Consequently, the phenomenon of some Muslim communities growing their hair to the level of the ears or shoulders, justified as an implementation of Islamic teachings, lacks strong legitimacy within the disciplines of hadith studies and legal theory (*Ushul al-Fiqh*).⁴¹

Ali Mustafa further examines the terms "the Prophet's characteristics" (*Shifat al-Nabi*) and *Jummah*, identifying that the Prophet's shoulder-length hair is simply a human characteristic rather than a prescriptive religious norm.⁴² Nevertheless, certain Muslim groups in Indonesia interpret this feature as a religious teaching based on a textualist approach, often to legitimize ideological positions that may not align with the broader mainstream of Indonesian Muslim thought.

Moreover, within Sunan al-Tirmidzi alone, there are 397 hadith describing various aspects of the Prophet's physical appearance, including diverse hairstyles, clothing colors, types of turbans, and forms of footwear, compiled across 55 thematic chapters.⁴³ Therefore, Ali Mustafa does not consider the imitation of the Prophet's physical appearance to be an obligation for Muslims.

The Roots of Understanding Hadith from Classical Scholars

In explaining the hadith about the Prophet's long hair, Ali Mustafa cites several explanations regarding the definitions of the terms *Jummah*, *Wafrah*, and *Limmah*, as well as the opinions of scholars regarding the legality and position of long hair in Islamic teachings.

Ali al-Qari, al-'Iraqi, al-Nawawi, and al-Suyuṭi define *Jummah* as hair that reaches both shoulders.⁴⁴ Al-Syawkani cites the linguistic meaning of the word *Jummah*, which means a thick mass of hair.⁴⁵ Based on this information, Ali Mustafa chose the meaning of *Jummah* as hair that reaches both shoulders, citing the opinion expressed by al-Nawawi.

Ali al-Qari, al-'Iraqi, al-Nawawi, and al-Suyuthi define *Wafrah* as hair that reaches both earlobes.⁴⁶ Al-Syawkani provides a broader definition of *Wafrah*, citing linguistic interpretations that define *Wafrah* as thick hair growing on the head, hair that reaches both ears, or hair that extends

⁴⁰ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 99-101.

⁴¹ Mustafa ibn Husni al-Siba'i, *al-Sunnah wa Makanatuhā fī al-Tasyrī' al-Islami* (Kairo: Dar al-Salam, 2012), 49.

⁴² Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 103.

⁴³ Christiane Gruber, "Between Logos (Kalima) and Light (Nur): Representations of the Prophet Muhammad in Islamic Painting," *Muqarnas* 26 (2009), 234, <http://www.jstor.org/stable/27811142>.

⁴⁴ 'Ali ibn Muḥammad al-Harawī al-Qari, *Mirqat al-Mafatih Syarh Misykat al-Mashabih* (Beirut: Dar al-Fikr, 2002), 7, 2832; 'Abd al-Rahman ibn Abi Bakr al-Suyutī, *Qut al-Mughṭadli 'ala Jami' al-Tirmidzi* (Mekkah: Universitas Umm al-Qura, 1424 H.), 1, 443; Yahya ibn Syaraf al-Nawawī, *al-Minhaj Syarh Shabih Muslim* (Beirut: Dar Ihya' al-Turats al-'Arabi, 1392 H.), 15, 91; & 'Abd al-Rahman ibn Abi Bakr al-Suyutī, *al-Dibaj 'ala Shabih Muslim* (Kerajaan Saudi Arabia, Dar ibn 'Affan, 1996), 5, 331.

⁴⁵ Muhammad ibn 'Ali al-Syawkani, *Nayl al-Anṭhar* (Mesir: Dar al-Hadits, 1993), 1, 157.

⁴⁶ 'Ali ibn Muḥammad al-Harawī al-Qari, *Mirqat al-Mafatih Syarh Misykat al-Mashabih*, 7, 2832; 'Abd al-Rahman ibn Abi Bakr al-Suyutī, *Qut al-Mughṭadli 'ala Jami' al-Tirmidzi*, 1, 443; Yahya ibn Syaraf al-Nawawī, *al-Minhaj Syarh Shabih Muslim*, 15, 91; & 'Abd al-Rahman ibn Abi Bakr al-Suyutī, *al-Dibaj 'ala Shabih Muslim*, 5, 331.

beyond the earlobes.⁴⁷ From these explanations, Ali Mustafa chose the meaning of *Wafrah* as hair that extends to both earlobes, citing al-Nawawi's opinion.

‘Ali al-Qari, al-Nawawi, and al-Suyuthi defined *Limmah* as hair that does not reach the shoulders.⁴⁸ Al-‘Iraqi defined *Limmah* as hair that extends below the earlobes.⁴⁹ Ali Mustafa chose the meaning of hair that extends to the point before the shoulders for *Limmah*, citing al-Nawawi's opinion.

Ali Mustafa tends to avoid discussing the differences in narrations regarding the Prophet's hairstyle. He prefers to provide a general overview of the linguistic meanings of *Jummah*, *Wafrah*, and *Limmah* to understand when describing the Prophet's hairstyle, citing the opinion of al-Nawawī.⁵⁰

In addition to explaining the linguistic meaning of the terms for the Prophet's hair, Ali Mustafa also explains the opinions of scholars regarding the ruling on growing long hair. Ali Mustafa explains that no scholar obliges Muslims to follow the Prophet's hairstyle because growing long hair is not part of religious teachings, but rather part of Arab culture of the past, not even today.⁵¹ In classical Islamic literature, differing views among scholars are found regarding the permissibility or prohibition of growing long hair, as understood from the aforementioned hadith.

Some scholars view the law of growing long hair as permissible. Al-Qarafi, who was aligned with the school of thought of Imam Malik, stated that cutting hair is one of the concepts of purity of the head in Islam, but it is permissible to grow hair to the point of hair growth, or longer, as was done by the Prophet. He also stated that cutting all hair is not permissible, as this is the behavior of the Khawarij. Cutting some hair and leaving the rest is considered makrooh.⁵² Al-Sayyid Sabiq and Wahbah Mushthafa al-Zuhayli compromised the two opinions by emphasizing that the law of growing or cutting hair is a choice between two permissible options,⁵³ even allowing for shaving all hair.⁵⁴

Other scholars view the law of growing long hair as sunnah or recommended. Al-Syawkani and Ibn Daqiq al-‘Id recommended following the Prophet's hairstyle by growing it long, although not under the pressure of obligation, but also under the pressure of prohibiting it on the basis of following the Prophet's behavior. Some scholars also conclude that the hadith regarding the Prophet's hair provides a legal basis for following the Prophet's hairstyle as sunnah.⁵⁵ Ibn Rushd held the view that growing long hair is better than cutting or thinning it, based on hadiths describing the shape and length of the Prophet's hair.⁵⁶ Ibn Qudamah (541-620 AH), who was aligned with the school of thought of Imam Ahmad ibn Hanbal, also emphasized that growing long hair for men is better than shaving it. This is based on hadiths about the length of the Prophet's hair and that of 10 companions who had shoulder-length hair. Even in the records of Abu Ishaq, when Abu ‘Ubaydah was asked about growing long hair for men, he replied that it was a good sunnah.⁵⁷ Ahmad ibn Hanbal himself said that growing long hair is sunnah. If I could grow my hair long, I would, but it would be difficult and burdensome

⁴⁷ Muḥammad ibn ‘Ali al-Syawkani, *Nayl al-Anṭhar*, 1, 157.

⁴⁸ ‘Ali ibn Muḥammad al-Harawi al-Qari, *Mirqat al-Mafatih Syarḥ Misykat al-Mashabih*, 9, 3701; Yahya ibn Syaraf al-Nawawi, *al-Minhaj Syarḥ Shahih Muslim*, 15, 91; & ‘Abd al-Rahman ibn Abi Bakr al-Suyuti, *al-Dibaj ‘ala Shahih Muslim*, 5, 331.

⁴⁹ ‘Abd al-Rahman ibn Abi Bakr al-Suyuti, *Qut al-Mughṭadli ‘ala Jami‘ al-Tirmidzi*, 1, 443.

⁵⁰ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 101.

⁵¹ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 101.

⁵² Ahmad ibn Idris al-Qarafi, *al-Dakḥirah* (Beirut: Dar al-Gharb al-Islami, 1994), 13, 278.

⁵³ Sayyid Sabiq, *Fiḥ al-Sunnah* (Beirut: Dar al-Kutub al-‘Arabi, 1977), 1, 39.

⁵⁴ Wahbah al-Zuhayli, *al-Fiḥ al-Islami wa Adillatuh* (Beirut: Dar al-Fikr, 2007), 4, 2678.

⁵⁵ ‘Ali ibn Khalaf Ibn Baththal, *Syarḥ Shahih al-Bukhari li Ibn Baththal* (Riyadl: Maktabat al-Rusyd al-Sa‘udiyah, 2003), 9, 159.

⁵⁶ Muhammad ibn Ahmad ibn Rusyd, *al-Bayan wa al-Tahsil wa al-Syarḥ wa al-Tanjih wa al-Ta‘lil li Masa’il al-Mustakbrajah* (Beirut: Dar al-Gharb al-Islami, 1988), 9, 372.

⁵⁷ ‘Abd Allah ibn Ahmad ibn Qudamah al-Maqdisi, *al-Mughni* (Kairo: Maktabat al-Qahirah, 1968), 1, 66.

for me.⁵⁸ Therefore, growing long hair is considered sunnah, even to the point where it extends past the shoulders.

Some other scholars say that following the Prophet's physical appearance, such as growing hair long to shoulder length and so on, is not recommended in Islam.

Several scholars have explained the factors that led the Prophet to grow his hair long. Ibn Hajar notes that the Prophet allowed his hair to grow in circumstances where cutting it was difficult, such as during long journeys that lasted for days or even months, resulting in his hair reaching his shoulders.⁵⁹

Some classical hadith commentaries further emphasize that growing one's hair to the level of the earlobes, the shoulders, or somewhere in between constitutes a practice that should be followed by the Prophet's followers. However, such interpretations invite critical reflection, particularly toward groups who assume that imitating the Prophet's hairstyle is obligatory, to the extent that those who do not follow it are considered to be failing to adhere to the Prophet and his sunnah.

On the other hand, Ali Mustafa Yaqub does not engage with certain classical scholarly opinions such as those of al-Syawkani and Ibn Daqiq al-'Id, which interpret these hadith as recommending the imitation of the Prophet's long hair and hairstyle. Instead, he tends to align with the view that the Prophet's hairstyle represents a form of physical appearance shaped by the cultural context of his society, and therefore does not constitute a normative practice that must be emulated.

The Prophet's Hair Hadith between Historical Context and Contemporary Meaning

Ali Mustafa criticized a small religious phenomenon in Indonesia that reflects prophetic values, such as growing hair from shoulder length. He stated that this phenomenon stems from a textual understanding that has existed since the Prophet's lifetime. This style of understanding the hadith continued even after the Prophet's death. He cited the example of a companion named 'Abd Allah ibn 'Umar, who always wanted to emulate the Prophet's lifestyle. If the Prophet wore yellow sandals, he would wear yellow sandals. If the Prophet sought shelter under a shady tree, he would do the same. He believed that this trend would continue to grow and develop, leading many to seek to emulate the Prophet's habits by wearing turbans and long clothing that reached above the ankles, growing beards, growing hair, praying on the ground, and so on.⁶⁰

Ali Mustafa Yaqub's interpretation of the hadith concerning the Prophet's long hair may be analyzed through Fazlur Rahman's Double Movement theory. According to Rahman, interpretation proceeds through two interrelated movements. The first movement seeks to reconstruct the socio-historical circumstances in which a text emerged in order to identify its underlying moral significance. The second movement translates these general principles into contemporary contexts and social realities. Through this framework, the hadith on the Prophet's hair is examined not merely as a historical report but as a text whose contemporary significance must be critically reassessed in light of changing cultural conditions.⁶¹

⁵⁸ 'Abd al-Rahman ibn Muhhammad al-'As'imi, *H.ashiyat al-Rawq al-Murabba' Sharh. Zad al-Mustaqni'* (t.t: t.p., 1397 H.), 1, 162.

⁵⁹ Ahmad ibn 'Ali ibn Hajar al-'Asqalani, *Fath al-Bari Syarh Shahih al-Bukhari* (Beirut: Dar al-Ma'rifah, 1397 H.), 10, 360.

⁶⁰ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 103; & Ali Mustafa Yaqub, *Kalan Istiqamah, Nggak Bakal Takut, Nggak Bakal Sedih* (Jakarta: Noura, 2016), 160.

⁶¹ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 5–11; & Yuniarti Amalia Wahdah, "Hermeneutika Double Movement Fazlur Rahman Dalam Studi Hadits," *Al-Fawatih: Jurnal Kajian Al-Qur'an dan Hadis* 2, no. 2 (2021), 40. <https://doi.org/10.24952/alfawatih.v2i2.4841>.

Ali Mustafa also believes that those who cling to the textual aspects of the hadith are a group that makes Islamic teachings constricted and rigid by overcomplicating themselves, even though Islam is a flexible teaching.⁶²

Ali Mustafa alluded to a group of Muslims who wore turbans and black clothing that extended to above the ankles. They don't want to pray on bases such as prayer mats, mats, etc., but they want to pray on the ground so that their foreheads are in direct contact with the ground. This is in line with what is done by the Orthodox Christian religious group, which uses hair as a tool of social control and community grouping.⁶³

Ali Mustafa Yaqub's method of interpreting these hadith is contextual, employing both historical and sociological approaches. He understands these hadith by considering the historical background and cultural context surrounding the Prophet's practice of growing his hair. Consequently, it can be concluded that growing long hair does not constitute a hadith with inherent religious value, but rather reflects a cultural practice.⁶⁴

Hair is a natural aspect of the human body that can also be viewed as an indicator of humoral characteristics; however, it may likewise be understood as a social and cultural phenomenon due to its embeddedness in human interaction.⁶⁵ Among Arab society in earlier periods, growing long hair functioned as a marker of identity and pride. It was said that an individual could be considered a "complete Arab" once he had grown his hair long.⁶⁶

Ali Mustafa maintains that the Prophet's hairstyle, characterized by long hair styled either in a forelock or parted in the middle, was part of the cultural norms of Arab society at that time.⁶⁷ The practice of growing long hair, however, does not remain constant within a given community, as various social, cultural, and historical factors influence whether a society chooses to adopt or abandon such a practice.

In the United States, during the mid-1970s, long hair favored by many young people was no longer widely criticized and had come to be regarded as fashionable. However, during the preceding two decades, men's long hair had been a controversial issue that led to social polarization. The struggle over hairstyles symbolized, in many ways, the challenge posed by the 1960s generation against established authority and their assertion of individual rights. During this period, the meaning of long hair underwent a dramatic transformation. In the 1950s, it was associated with youthful cultural rebellion, particularly within music subcultures. By the late 1960s, it had evolved into a form of political and social critique in American society. Subsequently, long hair became commercialized and gradually lost its symbolic significance.⁶⁸ In contemporary times, hairstyle trends in the United States are no longer dominated by long hair.

⁶² Dede Nana, "Style Rambut Nabi Muhammad: Dari Jambul Depan Sampai Belah Tengah" *Jatimtimes* Minggu, 16 Juni 2019. <https://jatimtimes.com/baca/195349/20190616/123900/style-rambut-nabi-muhammad-dari-jambul-depan-sampai-belah-tengah>.

⁶³ Deborah Pergament, "It's Not Just Hair: Historical and Cultural Considerations for an Emerging Technology," *Chicago-Kent Law Review* 75 (1999), 47-48, <https://scholarship.kentlaw.iit.edu/cklawreview/vol75/iss1/4>.

⁶⁴ M. Bustamin Isa & A. Saman, *Metodologi Kritik Hadis* (Jakarta: PT Raja Grafindo Persada, 2004), 86 & Said Agil Husin al-Munawar, *Asbabul Wurūd: Studi Kritis Hadis Nabi, Pendekatan Sosio-Historis-Kontekstual* (Yogyakarta: Pustaka Pelajar, 2001), 24-25.

⁶⁵ Shane White & Graham J. White, "Slave Hair and African-American Culture in the Eighteenth- and Nineteenth-Centuries," *Journal of Southern History* 61. 1 (1995): 45-47, <https://doi.org/10.2307/2211360>.

⁶⁶ Angela Rosenthal, "Rising Hair," *Eighteenth Century Studies* 38, no. 1 (2004), 6.

⁶⁷ Ali Mustafa Yaqub, *Cara Benar Memahami Hadis*, 101.

⁶⁸ Andrew R. Herrick, *A hairy predicament: The problem with long hair in the 1960s and 1970s* (Morgantown: Tesis Eberly College of Arts and Sciences, 2006), 77-83.

In England, during the sixteenth and seventeenth centuries, hair considered attractive was characterized by rich texture, often curly and voluminous.⁶⁹ This standard, however, no longer applies in modern times, as hairstyle preferences in England have evolved in accordance with changing historical and cultural contexts.

Between 1990 and 2016, a wide variety of hairstyles emerged globally. As early as the 1920s, the undercut hairstyle was popularized in Germany and spread throughout Europe, initially as a symbol of uniformity within the military. This style later influenced popular figures such as film actors and sports celebrities, including David Beckham. Hairstyles such as the man bun and topknot became popular among men who chose to grow their hair long, with the topknot typically featuring longer hair tied at the crown combined with shorter sides—a style also popularized by Leonardo DiCaprio. The pompadour hairstyle likewise gained popularity during this period, resembling the undercut but differing in the relative length proportions of the hair. Both David Beckham and Leonardo DiCaprio were known to adopt this style. The slicked-back style emerged from the fashion world as another variation of the pompadour, emphasizing a higher front profile. The spiky hairstyle also became a popular trend, giving a youthful and dynamic impression, and was notably popularized by Cristiano Ronaldo. In addition to these, numerous other styles have developed, including fade, shaggy, buzz cut, quiff, caesar, curtain, fauxhawk, feathered, emo, hi-top, crew cut, mohawk, mullet, and recon.⁷⁰

In the twenty-first century, individuals can choose hairstyles not only according to their natural hair type and texture, but also through artificial hair solutions designed to restore confidence for those experiencing hair loss and to improve their overall quality of life.⁷¹

The changing meaning of long hair in American society illustrates Rahman's argument that social symbols do not possess fixed normative meanings across time and place. What once functioned as a symbol of rebellion later became a fashion trend, demonstrating the contextual nature of cultural practices. Therefore, the mere existence of a practice in a historical setting cannot automatically justify its universal religious normativity.⁷²

Hair can also be understood as an expression of collective reflection in relation to other groups, reshaping what may appear as natural racial orders and which began to be systematized during the Enlightenment period.⁷³

Based on the foregoing discussion, it can be concluded that hair is not merely a biological element or a form of physical appearance, but also a social and cultural construct that continuously evolves in accordance with spatial and temporal contexts. Ali Mustafa Yaqub approaches the hadith concerning the Prophet's long hair through historical and sociological perspectives, thereby interpreting the Prophet's hairstyle as part of the cultural practices of Arab society during his time, rather than as a normative and universal religious teaching. Within this context, growing long hair functioned as a symbol of identity, pride, and social expression among Arab society, which may change in accordance with the development of civilization and culture.

⁶⁹ Edith Snook, "Beautiful Hair, Health, and Privilege in Early Modern England," *Journal for Early Modern Cultural Studies* 15. 4 (2015), 22, <https://www.jstor.org/stable/jeamlmodcultstud.15.4.22>.

⁷⁰ Harry Hartanto Tan, Obed Bima Wicandra, & Asthararianty, "Perancangan Buku Ilustrasi Tentang Beragam Sejarah Gaya Rambut Tahun 1990 – 2016," *Jurnal Desain Komunikasi Visual Adivarna* 1, 8 (2016), 4-8.

⁷¹ Damaris Christensen, "Hair Today, Gone Tomorrow?," *Science News* 160, no. 16 (2001), 254, <https://doi.org/10.2307/4012984>.

⁷² Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 5–11; & Alma'arif, "Hermeneutika Hadis ala Fazlur Rahman," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 16, no. 2(2015), 253. <https://doi.org/10.14421/qh.2015.1602-06>.

⁷³ Angela Rosenthal, "Rising Hair," 4.

Historical developments across different societies demonstrate that the meaning of hair is consistently shaped by social conditions, political dynamics, fashion trends, and group identities. In the United States, for instance, long hair once symbolized cultural resistance and social critique, while in England standards of hair aesthetics have shifted over time. In the modern era, hairstyles have become increasingly diverse and are influenced by the fashion industry, media, and technological advancements in beauty. Accordingly, hair may be understood as a socio-cultural symbol formed by values, trends, identities, and the needs of particular communities in specific periods, and thus its meaning is neither fixed nor universal.

The phenomenon of growing long hair among youth can be seen as a reflection of a generation expressing its inner identity, serving as a claim that they possess autonomy over their lives and are ready to face the future in their own way, one they believe to be better than that of their parents and their present circumstances.⁷⁴

This contrasts with cultural practices in regions such as India and Sri Lanka, where young men or bachelors are often identified with shaved heads. In such contexts, long hair may be associated with uncontrolled sexual behavior, whereas short hair, partially shaved hair, or tied hair is identified with individuals who possess greater sexual self-control.⁷⁵

In Ancient Egypt, hairstyles functioned as indicators of social status, distinguishing between the elite and the common people. Nobility was often depicted wearing wigs or artificial hair extending to the shoulders, while noble children were portrayed as having shaved heads. In contrast, commoners or slaves were typically depicted with medium-length hair.⁷⁶

Ali Mustafa Yaqub highlights the trend of long hair among certain Muslim groups who believe that such behavior constitutes a direct prophetic injunction to be followed by all Muslims. He criticizes this mode of religious understanding, arguing that it lacks a proper scholarly genealogy grounded in the authoritative traditions of Islamic scholarship.

Ali Mustafa interprets the hadith on the Prophet's long hair by considering the reasons behind the Prophet's practice, which he views as rooted in the cultural norms of early Arab society. In addition to cultural factors, he also acknowledges practical reasons that may have contributed to the Prophet growing his hair, such as being on extended journeys. Furthermore, hadith describing the Prophet's hairstyle such as, wearing his hair in a forelock or parted in the middle, are understood in light of specific motivations, including the sociopolitical context in which the Prophet was engaged, such as during periods of tension with the Meccan polytheists.

After identifying the historical context of the Prophet's hairstyle, Ali Mustafa proceeds to what may be described as the second movement of interpretation. Instead of reproducing the historical form of the Prophet's hair, he seeks the broader principle underlying the practice. The relevant lesson is not the obligation of maintaining shoulder-length hair, but the Prophet's accommodation of prevailing social customs that did not contradict Islamic values. Thus, contemporary Muslims are encouraged to preserve the ethical substance of the sunnah rather than its historically contingent cultural form.⁷⁷ This interpretive movement corresponds closely to Fazlur Rahman's proposal that the

⁷⁴ Andrew R. Herrick, *A hairy predicament: The problem with long hair in the 1960s and 1970s*, 83.

⁷⁵ E. A. Leach, "Magical Hair," *Journal of the Royal Anthropological Institute* 88, no. 2 (1958), 147-164, <https://doi.org/10.2307/2844249>.

⁷⁶ Gay Robins, "Hair and the Construction of Identity in Ancient Egypt, c. 1480-1350 B.C.," *Journal of the American Research Center in Egypt* 36 (1999), 58, <https://doi.org/10.2307/40000202>.

⁷⁷ Alma'arif, "Hermeneutika Hadis ala Fazlur Rahman," 254.

interpreter should move from historical particulars toward general principles and then back to contemporary realities.⁷⁸

From the perspective of Double Movement, the central issue is not whether Muslims should imitate the Prophet's hairstyle, but what moral principle can be extracted from the hadith. Ali Mustafa's interpretation suggests that the Prophet's practice reflects a broader principle of cultural accommodation (*al-Murūnah al-Thaqāfiyyah*), namely the acceptance of local customs so long as they do not conflict with fundamental Islamic values.

Viewed through Fazlur Rahman's Double Movement theory, Ali Mustafa Yaqub's interpretation involves two interconnected stages. First, he reconstructs the socio-historical circumstances surrounding the Prophet's hairstyle and demonstrates its cultural character within Arabian society.⁷⁹ Second, he reformulates the significance of these hadith for contemporary Muslims by distinguishing between universal religious values and historically contingent cultural expressions. Accordingly, the sunnah embodied in these traditions lies not in the physical replication of the Prophet's hairstyle, but in understanding the moral and contextual wisdom that underlies prophetic practice.

Conclusion

Ali Mustafa Yaqub engages primarily with hadith that classical compilers such as al-Bukhari, Muslim, and al-Tirmidzi categorize under discussions of the Prophet's physical characteristics, rather than within chapters on legal rulings or religious obligations. Accordingly, he understands the Prophet's long hair as a natural human attribute, not as a religious norm or a normative basis with legal authority in the discipline of uṣūl al-fiqh.

Ali Mustafa cites several opinions from classical scholars found in works of hadith commentary (*Syarh al-Hadith*) and jurisprudence, which assert that growing long hair cannot be considered an act of following the Prophet's sunnah. However, it should also be noted that some classical scholars, authors of hadith commentaries and legal works have argued that growing long hair is recommended as part of emulating the Prophet's sunnah.

In responding to the phenomenon of certain Sufi-oriented Muslim groups who grow their hair long under the pretext of following the Prophet's sunnah, Ali Mustafa adopts a contextual method grounded in historical and sociological approaches. He argues that the hadith concerning the Prophet's long hair do not convey normative or universal religious values, but rather reflect cultural practices. In his view, long hair in Arab society during the Prophet's time functioned as a symbol of identity, personal excellence, and pride. Consequently, the Prophet's adoption of this practice should be understood as an adaptation to the cultural norms of his society, rather than as an enduring religious prescription.

Viewed through Fazlur Rahman's Double Movement theory, Ali Mustafa Yaqub's interpretation of the hadith on the Prophet's long hair proceeds through two interconnected hermeneutical movements. The first movement involves reconstructing the socio-historical context of the hadith by situating the Prophet's hairstyle within the cultural traditions of Arabian society, where long hair functioned as a marker of identity, prestige, and social convention. The second movement consists of extracting a broader principle from this historical reality and applying it to contemporary Muslim contexts.

⁷⁸ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 5–11.

⁷⁹ Zulkifli, *Menuju Teori Praktik Ulama* (Ciputat, Haja Mandiri: 2018), 67–68.

This study suggests the need for further research aimed at formulating more systematic criteria for distinguishing between culturally contingent prophetic practices and universally normative teachings within hadith literature. Future studies may further develop Fazlur Rahman's Double Movement theory in the field of hadith studies, particularly in examining other prophetic traditions that contain cultural, social, and historical elements. Such efforts may contribute to the development of a more comprehensive hermeneutics of hadith and strengthen the intellectual contribution of Indonesian Muslim scholars to contemporary hadith studies.

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