

MAHMUD YUNUS' BOOK OF 'ILMU MUSHTHALAH AL-HADITH: EXISTENCE, TYPOLOGY, AND UNIQUENESS IN INDONESIAN HADITH STUDIES



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Abstract

This paper describes the book 'Ilmu Mushthalah al Hadith written by Mahmud Yunus. This study specifically looks at three main aspects, namely the existence, systematic writing, and analysis of the contents of the book. The findings of the study reveal that at present the book of hadith science written by Mahmud Yunus is not widely used by madrasas and universities. The most basic reason is because the book is written in a simple and incomplete form. Regarding the writing systematics, it is slightly different from other books of 'Ulum al-Hadis. The book consists of 96 pages and about 73 topics. Unfortunately, this book does not contain all topics related to 'Ulum al-Hadith. This book only contains a few topics, and mostly explains terms related to 'Ulum al-Hadith. One interesting point about this book is that Mahmud Yunus has created a special chapter entitled Criticism of Sahihain and Criticism of Ibn Salah's words.

Abstrak

Tulisan ini menjelaskan tentang kitab 'Ilmu Mushthalah al Hadits yang ditulis Mahmud Yunus. Kajian ini secara khusus melihat tiga aspek pokok, yakni mengenai eksistensi, sistematika penulisan, dan analisis terhadap isi kitab tersebut. Temuan penelitian mengungkapkan bahwa pada saat ini kitab ilmu hadis yang ditulis Mahmud Yunus tidak banyak digunakan oleh kalangan madrasah maupun perguruan tinggi. Alasannya yang paling mendasar karena kitab ini ditulis dalam bentuk yang sederhana dan kurang lengkap. Terkait sistematika penulisannya sedikit berbeda dengan kitab-kitab 'Ulum al-Hadis yang lain. Kitab ini terdiri dari 96 halaman dan sekitar 73 topik. Sayangnya, kitab ini tidak memuat semua topik yang berkaitan dengan 'Ulum al-Hadits. Buku ini hanya memuat beberapa topik saja, dan lebih banyak menjelaskan istilah-istilah yang berkaitan dengan 'Ulum al-Hadits. Satu hal pokok yang menarik dari buku ini yaitu Mahmud Yunus membuat bab khusus yang berjudul Kritik Shahihain dan Kritik terhadap perkataan Ibnu Shalah.

Introduction

When Prophet Muhammad died, Muslims felt the need to collect the hadiths of Prophet Muhammad with the purpose to keep the hadiths well. Because of that, Muslims began the writing activity and the transmission activity of hadith diligently. They had begun to use certain rules in accepting a hadith, although they have not been written and systematically arranged in the hadith books (Nuruddin 'Itr, 1994). The scholars collected the discussion of the ways to keep the hadith such as the discussion about the quality of hadith, the ways of transmissions the hadith and others into 'Ulum al-Hadits. This science is very useful for transmitting of hadith, and Muslims need it to know all things related to the hadith.



Generally, '*Ulum al-Hadits* is divided into two major themes namely '*Ilmu Hadits Riwayah* and '*Ilmu Hadits Dirayah*. '*Ilmu hadits Riwayah* has existed since the time of Prophet Muhammad still alive, and it is the same time with the start of transmission of hadith. Basically, '*Ilmu Hadits Riwayah* is related to the process of transmission, maintenance and writing or collecting the hadiths. From the time of collecting the hadith to the time of its bookkeeping, appeared a new science in the study of hadith, it is '*Ilmu Hadits Dirayah* which consists of the rules and many aspects related to the condition of transmitters and the transmission of hadith from the side accepted or rejected.

At first the rules of accepting the hadith still mixed in the books of hadith collection and the book of other sciences. Then, in the second and third hijriyah centuries, the scholars of '*Ulum al-Hadits* enhanced this science. Finally, this science can be a separate science as '*Ulum al-Hadits*, and the first scholar of '*Ulum al-Hadits* who was successful in writing this science comprehensively is al-Qadhi Abu Muhammad Hasan bin Abdurrahman bin Khallad al-Ramahurmuzi, with his book *Al-Muhaddits al-Fashil bayn al-Rawi wa al-Wa'I*.

After that period, appeared some scholars of *Ulum al-Hadits* with their book in this science, such as *Ma'rifah 'Ulum al-Hadits* by Abu Abdallah Muhammad ibn Abdallah al-Hakim al-Naisaburi, *al-Mustakhraj' ala Ma'rifah 'Ulum al-Hadith* by Abu Na'im Ahmad ibn Abdallah al-Ashbahani, *al-Kifayah fil' Ilmu al-Riwayah* and *Al-Jami' li adabi al-Syaikh wa al-Sami'* written by Abu Bakr Ahmad ibn Ali ibn Khathib al-Baghdadi, and others (Nawir Yuslem, 2001).

From that time, there were many scholars of '*Ulum al-Hadits* who wrote '*Ulum al-Hadits* books, in form of *nadzam*, such as *Alfiyah al-Suyuthi* book, or in form of *natsar* (prose). From both of the books, the other scholars of *Ulum al-Hadits* made the explanation (*syarah*) of it, such as *Manhaj Dzawi Al-Nadzar* written by Al-Tirmisi as explanation from *nadzam* book by Al-Suyuthi, and *Tadrib al-Rawi* by Al-Suyuthi as explanation from *al-Taqrib* written by Imam Nawawi.

In Indonesia, in the early development of Islam in the archipelago, the study of hadith in particular was still less popular, because the tendency towards the study of Sufism outperformed the study of the *Syariat* sciences. Until the beginning of the 20th century this had not shown a significant development, it was seen that the study of hadith during the Dutch colonial period was still a part of *fiqh* study, not a separate study. Only in the 20th century in line with the emergence of modernist Islamic movements (reformers and purifiers), hadiths were positioned as independent studies, separate from other Islamic disciplines (Hendri Nadhiran, 2017).

In Howard M Federspiel's study of the hadith literature in the 1980s, he classified the literature into four types (genres). First, the hadith literature which contains an analysis of the hadith that developed at the beginning of Islam to determine authenticity and falsehood. Second, the literary translation of the hadith books compiled in the classical period (620-1250) and the middle of Islam (1250-1950). Third, the collection of hadith anthology taken from the books of the hadith. Fourth, a collection of hadiths used as legal sources and subject matter in Islamic schools.

There can be little doubt that hadith enjoyed a modest renaissance in Indonesia during the twentieth century, retaining a position of great respect among believers in that country, but also was used intellectually in some new ways that revivified the work of Muslim reformers in a Muslim society seeking to strengthen its own identity. At the same time the end of the century saw it assuming less importance among intellectuals as a source for their conceptual constructions which centered mostly on the Qur'an. Still the hadiths the material for codes of behavior and for constructing a civil society retain high value and are likely to be regarded with considerable respect for the foreseeable future (Howard M. Federspiel, 2002).

After that period, there are some scholars in Indonesia wrote book related to '*Ulum al-Hadits*' such as *Metodologi Penelitian Hadis Nabi Tekstual dan Kontekstual*, *Pengantar Ilmu Hadis*, *Kaedah Keshahihan Sanad Hadis* the all three books written by Muhammad Syuhudi Ismail, *Pokok-pokok Ilmu Dirayah Hadis I dan II*, *Sejarah Pengantar Ilmu Hadis* and *Sejarah Perkembangan Hadis* by Tengku Muhammad Hasbi ash-Shiddiqiey, *Hidayah al-Bahits fi Musthalah Hadits* by Mawardi Muhammad and *Ilmu Musthalah al Hadits* by Mahmud Yunus. There are many figures in Indonesia who have been written *Ulum al-Hadits* book. From many books of *Ulum al-Hadits* above, the writer wants to make a research in one of them, it is *Ilmu Musthalah al Hadits* book by Mahmud Yunus.

Mahmud Yunus is one of the reformer of Islamic education and the first rector of IAIN Imam Bonjol Padang, and he is a very productive writer. He was born in the village of Sungayang Batusangkar, West Sumatera on Wednesday Ramadan 30, 1316 H / February 10, 1899 M and died on January 16, 1982. He is known as a smart man, knowledgeable, strong-willed, diligent and tenacious. He was in elementary school in 1906-1909, then in 1910-1916 he studied in Boarding school. He began his career as a *madrasah* teacher in his village in 1917-1923. In 1924-1930 he continued his studies in Egypt (Cairo), 1931-1946 teaching in Indonesia, and last served as Rector I at IAIN Imam Bonjol Padang in 1957 -1971 (Juwariyah, 2015).

Mahmud Yunus is one of the most productive writer in Indonesia. It looks from many books born out of his thinking and his understanding of the study on the fields of Islamic studies (Danil Mahmud Chaniago,dkk, 2014). His books contain almost the entire field of Islamic studies such as in the field of Education, Arabic, *Fiqh* and *Ushul Fiqh*, '*Ulum al-Qur'an*' and '*Ulum al-Tafsir*', Morals, Islamic History, Comparative Religion and other fields related to the science of Islam (Zulmardi, 2009).

From the books of Mahmud Yunus, the writer wants to do a research about one of his book in the field of hadith that is '*Ilmu Musthalah al Hadits*'. This book is one of the books in the field of '*Ulum al-Hadits*' and it is the only book of Mahmud Yunus in that field. The reason of choosing this book is because of Mahmud Yunus is famous as an Islamic education figure in Indonesia, and he wasn't known as a figure of '*Ulum al-Hadits*'. So, the writer wants to know how the analysis study of '*Ilmu Musthalah al Hadits*'. There are three main objectives of this study, namely the existence of this book in Mahmud Yunus' own homeland, its writing system, and the difference in content with other books of *ululumul hadith*.

Result and Discussion

The Existence of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus

In Indonesia, Mahmud Yunus is better known as an education specialist, but on the other hand he is also reliable in the fields of hadith and *'Ulum al-Hadits*, as well as other sciences, as evidenced by several works he wrote in various fields. Therefore, it is important to examine how the contribution that given by Mahmud Yunus to the study of hadith in Indonesia and how he views the hadith and *'Ulum al-Hadits*.

Besides that, Mahmud Yunus's thought in the field of hadith is a valuable inheritance given to the advancement of Islam in Indonesia. Its existence proves that hadith has spread widely in this country. Then, studying, criticizing, and reflecting on the book becomes important, it didn't only limit to discovering the advantages and disadvantages contained in the book, but also revealing the traditions of the past that are still left and their benefits are felt today. However, this discussion has not been specifically studied by Indonesian hadith observers. Most of the existing studies highlighted the discussion about Mahmud Yunus in the field of education, some of his views related to the Qur'an (Munirah, 2017).

The contribution of Mahmud Yunus to *'Ulum al-Hadits* is incorporate *'Ulum al-Hadits* to the educational curriculum at Islamic school. At first, *'Ulum al-Hadits* just includes to other Islam religious subject. But, because of his attention to the Hadith and *'Ulum al-Hadits*, it can be incorporated into the educational curriculum as a separate subject.

Mahmud Yunus's other effort to develop *'Ulum al-Hadits* is the writing of *'Ilmu Mushthalah al Hadits* book. When the discussion about hadith and *'Ulum al-Hadits* has not been discussed deeply in Indonesia, the *'Ilmu Mushthalah al Hadits* book is as an introduction to introduce the study of hadith and *'Ulum al-Hadits*.

Mahmud Yunus has two works in the field of hadith, both of them are entitled *'Ilmu Musthalah al-Hadits*. The difference between the two is; one was self-made by Mahmud Yunus which was written in Arabic and the other was made in collaboration with Mahmud Aziz which was written in Indonesian. First, *'Ilmu Musthalah al Hadits* made by Mahmud Yunus himself is arranged in a simple and practical. It consists of 96 pages with the basic themes in *'Ulum al-Hadits*. In *muqaddimah* he mentioned that this book is a summary of some books that discuss about *'Ulum al-Hadits* before. The purpose of writing this book is to be easily understood by the students and can be used as a reference for the teachers in the school.

This book helps *madrasah* students who want to know the basic of *'Ulum al-Hadits*. As well as a reference for the teachers who teach *'Ulum al-Hadits*. With the simple explanation of other of *'Ulum al-Hadits* books, it is expected to make the readers easier

in understanding the science of hadith. After seeing this book, the reader can continue their reading into the longer book of '*Ulum al-Hadits*' for a deeper understanding.

Second, '*Ilmu Musthalah al-Hadits*' composed by Mahmud Yunus together with Mahmud Aziz is addressed to *PGA* students. The purpose of writing this book to make students of *PGA* and *Madrasah* easier in understanding '*Ulum al-Hadits*', and can be studied by the common people who want to know '*Ulum al-Hadits*'. The author also mentions that this book has been used as a textbook on *PGA-SGHA* and intermediate *madrasah*. While the purpose of this book as mentioned by Mahmud in his *muqaddimah* is that '*Ulum al-Hadits*' is important to be learned to avoid being deceived by weak or false hadiths which are sometimes spoken in speech or written in the book.

In this thesis, the writer focuses on one of them, it is '*Ilmu mushthalah al Hadits*' book which was written by Mahmud Yunus himself by using Arabic. This book was written by him on December 25, 1940 in Jakarta, and completed it in Sungayang on April 10, 1941 (Mahmud Yunus, 1941). This book was published in Jakarta by Al-Maktabah al-Sa'adiyah Putra. On the cover of the book Mahmud Yunus mentioned his position as a rector of IAIN Imam Bonjol Padang West Sumatra, Indonesia. There is no information about the edition in the book. Then at the introduction of his work Mahmud Yunus explained that his book is summary from the long Hadith books before, to make it easier for students and became a reference for lecturers at the school. According to the writer, maybe the *madrasah* didn't set a special reference book for their students in the field of hadith at that time, or it may be Mahmud Yunus saw the difficulties was experienced by the students, they were difficult in understanding the book of hadith with a longer explanation.

Therefore, Mahmud Yunus initiated to write *Ilmu Mushthalah al Hadith* book to make it easier the students in understanding the basics of *Ulum al-Hadits*, and also as a reference for the teachers who teach this science. So, if the students want to continue their reading to the longer books, the students already understood the basics of *Ulum al-Hadits* that they find in the *Ilmu Mushthalah al Hadits* book.

The writer tried to do research to know the existence of this book. This book is not too much used by the teachers or the students in the *madrasah*. There are still many people do not know the existence of this book. This probably caused of the very simple writing of the book. The book is not even equipped with footnotes. In fact, the *muqaddimah* of his book, Mahmud Yunus said that this book is a summary from the previous '*Ulum al-Hadits*' book with longer explanation. So, the book should be equipped with the information of the sources of the book by putting the footnote or the bibliographies.

As time goes by, the existence of this book is increasingly rarely found. This is because this book is considered less fit to be used as a reference in learning '*Ulum al-Hadits*'. This book does not list all of the topics related to '*Ulum al-Hadits*'. While the circulation of books of '*Ulum al-Hadits*' more complete from this book more and more found.

The less complete the topics in this book and it was looked less scientific because not equipped with footnotes maybe became the reason that this book is increasingly rarely used by the students of '*Ulum al-Hadits*', especially at this present moment. The *Madrasah* and the Universities in Indonesia, especially in west Sumatera, prefer to use the more complete book of *Ulum al-Hadits* such as *Ushul al-Hadis* book by Muhammad 'Ajjaj al-Khathib, of *Ulum al-Hadis* book by Ibnu Shalah, and other books of *Ulum al-Hadits* which were composed by using Arabic.

The characteristics of the works of '*Ulum al-Hadits*' in Indonesia and one of them is Mahmud Yunus's work, much more introductory rather than analytical discussion. It can be seen from the little new information in explaining the main points related to '*Ulum al-Hadits*'. In addition, such patterns of thought are also because of the educational background of the author of the book, many of them weren't the experts of hadith or '*Ulum al-Hadits*'. Their works in '*Ulum al-Hadits*' just as scientific work or because they are appointed to be the teachers of hadith. All of the topics of '*Ulum al-Hadits*' in their book still follow what has been suggested by the previous scholars, even his studies tend not to present the whole topics related to '*Ulum al-Hadits*' (Muhammad Dede Rudliyana, 2004), as well as Mahmud Yunus with his book.

For additional information about the existence of this book at the present time, the writer found the fact in some schools in Indonesia that the school and the teacher of *Ulum al-Hadits* prefer other book to use as reference for studying '*Ulum al-Hadits*' than '*Ilmu Mushthalah al Hadits*' book. For example, in MAN Koto Baru Padang Panjang, '*Ulum al-Hadits*' book that was used in learning *Ulum al-Hadits* is *Taysir Mushthalah al Hadits* book. The book was seen more complete than *Ilmu Musththalah al Hadits* book, so it is more precise used as a reference for '*Ulum al-Hadits*' (Mozakky Ferdinal, 2018).

Besides that, the writer also asked about the existence of '*Ilmu Mushthalah al Hadits*' book to the one of teacher in Thawalib Padang Panjang, his name is Mr. Muslim. He said that this book was ever used as a reference for '*Ulum al-Hadits*' in this school. But, as time goes by, this book was not used anymore and the teachers prefer to use *Taysir Mushthalah al Hadith* book till today (Muslim, 2018).

From Erma Agus Triyani as an alumnus of Islamic Boarding school of Luqmanul Hakim in 2011 in Kudus, the writer got information about the existence of *Ilmu Musththalah al Hadits* book. She said that she never used this book in learning '*Ulum al-*

Hadits. The teachers in the boarding school prefer to use other book in learning this science for the students (Erma Agus Triyani, 2018).

The writer asked to Reka Desrina Wati as an alumnus of Islamic Boarding school of al-Quran Harsallakum in Bengkulu about the existence of this book. She said that when she in the boarding school never studied this book, she just study about the hadith content (Reka Desrinawati, 2018). The last, the writer searched information about the existence of 'Ilmu Mushthalah al-Hadits book to a teacher of Diniyyah Putri Islamic boarding school, Mr. Hafizullah. He said that this book not used in the boarding school, the teachers prefer to use *Taysir Mushthalah al-Hadits* book by Mahmud Thahhan in learning 'Ulum al-Hadits (Hafizullah, 2018).

From some facts above, the existence of 'Ilmu Musthalah al-Hadits book is rarely used by the schools nowadays. The teacher at the schools especially in boarding school prefer to use other books than this book. Nevertheless, the work of Mahmud Yunus should be appreciated. Mahmud Yunus wrote this book with good purpose that 'Ulum al-Hadits can be easier to understand by the people who want to study 'Ulum al-Hadits. It also proved that Mahmud Yunus paid great attention to this science, and 'Ilmu Mushthalah al-Hadits book is one of his contributions to the development of 'Ulum al-Hadits in Indonesia.

Writing System of 'Ilmu Mushthalah al Hadits book by Mahmud Yunus

Mahmud Yunus wrote 'Ilmu Mushthalah al Hadits book in simple form. The book consists of 96 pages and about 73 topics. All the topics related to the science of hadith. Every topic was explained by Mahmud Yunus briefly.

The 1st to 3rd topics explain about the division of 'Ulum al-Hadis and the position of the *Sunnah* to the Qur'an. For example, the topic with the title 'ilmu hadits dirayah and 'ilmu hadits riwayah, and manzilah al-sunnah min al-kitab. Mahmud Yunus mentioned this topic as follows :

تعريف علم الحديث دراية ويسى علم مصطلح الحديث هو علم تعرف به أحوال الراوي والمروى من ناحية القبول والرد وما يتبع ذلك من جهة التحمل والضبط. وعلم الحديث رواية هو عبارة عن نقل وضبط ما أضيف إلى النبي ص.م. قولاً كان أو فعلاً أو تقريراً أو صفة. وأما منزلة السنة من الكتاب عند محمود يونس هي تبيين الكتاب واستقلال بتشريع بعض الأحكام.

The topics discuss about the definition of 'ilmu hadits dirayah and 'ilmu hadits riwayah. According to Mahmud Yunus, 'ilmu hadits dirayah is a science that discuss about the condition of transmitters and transmission from accepted or rejected side. 'ilmu hadits riwayah is a science that discuss about the transmission of prophet Muhammad's word, deeds, and others.

In the next topic, Mahmud Yunus explain about the position of *Sunnah* to the Qur'an. *Sunnah* as exegesis to the Qur'an and as the medium to create the independent law. This topic can we see in other books such as in *Ushul al-Hadits* book. M. 'Ajjaj al-Khathib also put this topic at the first discussion of the book (Muhammad Ajaj Al-Khatib, 2011).

The 4th to 9th topics explain about the history of the transmission and the bookkeeping of the *Sunnah* which includes the maintenance of the memorization, the beginning of bookkeeping, the order of the book, the famous transmitters of hadith, and the attitude of the first people in receiving the hadith. For example the topics with the title *tarikh riwayah al-hadits wa tadwinuhu*. The topic as follows:

تاریخ روایة الحديث وتدوینه: (أ) حفظه في الصدور، لم تكن السنة في بدء الاسلام مدونة في بطون الكتاب وإنما كانت مسطورة على صحفات القلوب ولم يدونوها إذ ذاك خشية أن يختلط القرآن بالحديث، حتى يصير أسلوب القرآن ملکية يميزونه عن غيره من الفاظ لحديث. (ب) مبدأ تدوین الحديث: (1) القرن الثاني الهجري، (2) القرن الثالث الهجري، (3) القرن الرابع الهجري، (4) دور التهذیب بعد القرن الرابع.

At this topic, Mahmud Yunus explained about the history of transmission and the period of bookkeeping. This topic can we see at *Ushul al-Hadits* book by the title *makanatu al-sunnah min al-tasyri'*.

The 10 topic is about *al-jarh wa ta'dil*. This topic explains about some aspects related to *al-jarh wa ta'dil*. Mahmud Yunus named this topic by the title *al-ta'dil wa al-tajrih wa alfazhuhuma*. The topic as follow:

الكلام في الرجال جرحا وتعديلأ ثابت عن رسول الله ص.م وعن كثير من الصحابة والتابعين ومن بعدهم وجاز ذلك صونا للشريعة، لاطعنا في الناس، وكما جاز الجرح في الشهود جاز في الرواية. وإذا تعارض التجرير والتعدل في راو من الرواية قدم التجرير، لأن المعدل يخبر عما ظهر من حاله والمخبرة يخبر عن باطن خفي على المعدل. فإن كان عدد المعدلين اكير فقيل التعديل مقدم، وال الصحيح الذي عليه الجمهور ان التجرير مقدم لما ذكرناه.

This topic discuss about *al-jarh wa al-ta'dil*. Mahmud Yunus also mentioned his view about the contradiction of *al-jarh wa al-ta'dil*, and explained some topics related to the words that used in *al-jarh wa al-ta'dil* science. This topic found in other books such as *taysir mushthalah al-hadits* and in *ushul al-hadits* by the title '*ilmu al-jarh wa al-ta'dil*'.

The 11th topic and the 12th topics are about the nature of transmitters who should be accepted or should be rejected of their transmissions and about the process of acceptance and delivery of the transmission. For example, Mahmud Yunus explained the topic about the way of acceptance the hadith as follow:

تنقسم طرق التحمل الحديث ونقله إلى ثمانية أقسام : (1) السماع, (2) القراءة, (3) الإجازة, (4) المذاكرة, (5) المناولة, (6) إعلام الشيخ الطالب, (7) الوصية, (8) الوجادة.

In this topic Mahmud Yunus explained about the way of transmission the hadith such as *al-sima'*, *al-qiraah*, *al-ijazah* and others. This topic also found in *Ushul al-Hadits* book by M. 'Ajjaj al-Khathib. The 13th topic is about *nasikh* and *mansukh*. Mahmud

Yunus named this topic by the title *nasikh al-hadits wa mansukhah*. This title is similar with the title of this topic by 'Ajjaj al-Khathib. It is 'ilmu *nasikh wa mansukhah*.

The 14th to 73th topics are about explanations of specific terms which is related to the judgment of hadith, from the quantity and quality, and the things related to it, from the transmitters, the line of transmission, and the nature of the transmissions. For example, there are some terms as follow:

ينقسم الحديث باعتبار طريقه إلى (1) حديث متواتر، هو خبر عن محسوس اخبر به جماعة بلغوا في الكثرة مبلغ تحيل العادة تواترهم على الكذب فيه. (2) حديث آحاد، هو الخبر الذي لم تبلغ نقله في الكثرة مبلغ الخبر المتواتر سواء كان الخبر واحداً واثنين أو ثلاثة أو أربعة أو خمسة إلى غير ذلك من الأعداد التي لا يشعر بأن الخبر دخل بها خبر متواتر.

Mahmud Yunus explained about the classification of hadith, they are *Hadits Mutawatir* and *Hadits Ahad*. This topic also found in other books such as in *Ushul al-Hadits* by M. 'Ajjaj al-Khathib, in *Taysir Mushthalah al-Hadits* by Mahmud Thahhan.

There are different statements about the number of the topics in *Ilmu Musthalah al Hadits* book. Muhammad Dede Rudliyana in his book *Perkembangan Ulum al-Hadis dari Klasik sampai Modern* said that the topic discussions in this book 69 topics. Febriyeni in his thesis by the title *Studi Pemikiran Tokoh Hadis Sumatera Barat (Prof. Dr. H. Mahmud Yunus dan H. Mawardi Muhammad)* said that the topic in this book is 70 topics. But the writer found 73 topics in this book. According to the writer it is because there is an incompatibility on the content of the book with table of content of the book. In the contents of the book there are some title that wasn't mentioned in the table of contents and it little confusing the reader. This is one of the deficiency of this book, its composing is still have many mistakes. But over all, this book still can be understood by the reader.

The writing system of '*Ilmu Mushthalah al Hadits*' is slightly different with the previous book of '*Ulum al-Hadits*'. In his book, Mahmud Yunus explained the topics briefly. He used the pointer in writing the book and it was looked systematically. But, he didn't distinguish the chapter or the part of the chapter. He just wrote the title of the topic without explaining which one are the main topic and which one are part of topic. In this book, he much more explains about the terms related to *Ulum al-Hadits*.

'*Ilmu Mushthalah al Hadits*' book does not include all the sciences of Hadith that we find in the previous book of '*Ulum al-Hadits*' such as al-Ramahurmuzy's book, Ibnu Shalah's book 'Ajjaj al Khathib book's and other. The topic of discussion which wasn't find in the book of such as the science of *Gharib al-Hadis*, the science of *Tarikh al-Ruwah*, the science of *Ilal al-Hadis*, and others.

The Analysis of the Contents of 'Ilmu Mushthalah al Hadits book by Mahmud Yunus

As Mahmud Yunus explained in *muqaddimah* of the book, this book is the result of summary of previous long books. In this book, there are discussions of the two branches of hadith, 'Ilmu Hadits Riwayah and 'Ilmu Hadits Dirayah. Both of these sciences are interconnected with each other, and this science can't be separately each other.

Generally, the content of 'Ilmu Mushthalah al Hadits book are not so much different with the previous book. The discussion contained in it ranged from the division of the hadith, the position of hadith, the history of the transmission of the hadith and its bookkeeping, the levels of the hadith books, the famous transmitter, the *jarh* and *ta'dil*, the conditions of those who accepted his Hadith, *tahammul wa al-ada'*, *nasikh mansukh*, the divisions of Hadith (*saheeh, hasan, dha'if, marfu', mauquf, maqthu'* dst). However, when viewed further, there are visible side differences.

There are several points that make the book different from the previous ones. The writer found some interesting things in this book. The interesting things came from Mahmud Yunus's thought and it related to 'Ulum al-Hadits as follows:

Criticism of *shahihain*

Shahihain is a term used to refer to two books of hadith *Shahih* belonging to Imam Bukhari and Imam Muslim. The book of hadith *Shahih* belongs to both of them is a book which was agreed its quality by the scholars of hadith as the most authentic book after the Qur'an. As Ibn Taimiyyah said that there is no book of hadith more *shahih* on this earth after the Qur'an, except this *shahihain* book.

In *Ilmu Mushthalah al Hadith* book, Mahmud Yunus made a special discussion entitled انتقاد على صحيفتين, which means that criticism of the book of *Shahihain*. This discussion is rarely found in the books of hadith which was composed by *Mutaqaddimin*. In this discussion, Mahmud Yunus presents several different scholars opinions on *Shahihain* book. The different opinions is from Ibnu Shalah, which is in one side shows the superiority of *Shahihain*, but on the other side there is criticism from al-Daruquthni about the book. The criticism of al-Daruquthni as follows:

والآحاديث التي انتقدت عليهما تنقسم إلى ستة أقسام : (1) ما تختلف الرواية فيه بالزيادة والنقص من رجال الإسناد, (2) ما تختلف الرواية فيه بتغيير رجال بعض الإسناد, (3) ما تفرد بعض الرواية بزيادة فيه عمن هو أكثر عدداً أو أضيق, (4) ما تفرد به بعض الرواية من ضعف, (5) ما حكم فيه بالوهم على بعض رجاله, (6) ما مختلف فيه بتغيير بعض الفاظ المتن.

The hadiths which are disputed from the aspect of the number of the transmitters. A hadith has several different *sanad* lines, there is a *sanad* line through more transmitters and there is a *sanad* line through less transmitters on the same hadith. The difference between the transmitters with the change in the mention of some *rijal sanad*. The hadiths that some *tsiqoh* transmitters secluded in their transmission with the

addition of information that aren't mentioned in the transmission from other *tsiqoh* transmitters, thus raising the assumption that he disregarded the transmission of the more numerous transmitters or from the higher aspects of *dhobith* quality. *Tafarrud* of hadiths from some of the transmitters who are assessed as *dho'if*. And the hadiths which are transmitted by *waham* transmitters, evidently take effect to the quality of hadith, but don't take effect to some other. The hadiths are disputed cause of a change in some of hadith text.

Mahmud Yunus just explained the differences of opinion among scholars about the validity of the book written by Bukhari and Muslim. He only revealed information that *Shahih al-Bukhari* and *Shahih al-Muslim* were not spared from the criticism of *Mutaqaddimin* scholars.

In this discussion, Mahmud Yunus only mentions differences of the scholars's opinion about the book of *Shahihain*. Mahmud Yunus did not write his own opinion about the discussion. The writer sees that the absence of Mahmud Yunus's commentary on the discussion is to show that Mahmud Yunus doesn't take side to one of the opinions and Mahmud Yunus is objective. He doesn't support one opinion, nor did he drop other opinions. Criticism of the words of Ibn Shalah:

انتقد بعضهم على قول ابن صلاح ان الأمة تلقت الصحيحين بالقبول فقالوا : لم يبين ابن صلاح ماذا اراد بالأمة فإن اراد بالأمة على ماشاءها وهو الظاهر فعلماء الأمة في هذا المقام ثلاثة أقسام : المتكلمون والفقهاء والمحذفون.

The word of Ibn Shalah is all people (*ummah*) agree to accept all the hadiths in the book of *shahihain*. The word "*ummah*" here is divided into 3 groups:

Kalam scholars, the *kalam* scholars said that not all of hadith in the book of *shahihain* are accepted. They accept only the hadith that are in accordance with their opinions, and reject the hadith that contradict their opinions. *Fiqh* scholars, also rejected the hadiths that contradict their opinions, and accept what is in their opinion. If there is a hadith that contradicts with their opinion, they use other hadith that suitable with them to oppose the contradiction hadith. Hadith scholars, hadith scholars agree that the book of *shahihain* was accepted entirely, because they believe that the book of *shahihain* is the most *shahih* book after the Qur'an.

Ibnu Shalah just mentioned the word of "*ummah*" without explanation about the specific meaning of it. Therefore, Mahmud Yunus mentioned three groups, they are *Kalam* scholars, *Fiqh* scholars, and hadith scholars. *Kalam* scholars and *Fiqh* scholars rejected the hadith which is contradict with their thought. That is some interesting discussion according to the writer which are written by Mahmud Yunus in '*Ilmu Mushthalah al Hadits* book, and discussion related to '*Ulum al-Hadits* as the focus of the writer in this thesis. The reason the writer chose the above discussion because the topics

are rarely found in books of hadith that have been composed by the previous scholars of hadith.

Conclusion

The writing system of *'Ilmu Mushthalah al Hadits* book is slightly different with other *'Ulum al-Hadits* book before. This book consists of 96 pages and about 73 topics. Unfortunately, this book didn't include all the topics that related to *'Ulum al-Hadits*. It's just included some of the topic, and much more explanation about the terms related to *'Ulum al-Hadits*. The contents of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus are related to *'Ulum al-Hadits*. But, this book didn't include all of the topics of *'Ulum al-Hadits*. In this book, there are some topics that rarely found in the previous book of *'Ulum al-Hadits*. The topics as follows: Mahmud Yunus made a special chapter entitled Criticism of the *Shahihain*. Mahmus Yunus made a special chapter entitled Criticism of Ibnu Shalah's word.

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