

Theory and Practice of 'Ulûm al-Hadîts by Mahmud Yunus (1899-1982): A Descriptive-Analytical Study

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Abstract. This article aims to reveal the theory and practice of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) through a descriptive-analytical study. This book is a significant intellectual work that has influenced the development of hadith sciences in Indonesia. The study is conducted through a literature review using qualitative research methods, and the presentation is descriptive-analytical. The research findings indicate that the book "Ilmu Mushthalah al-Hadîts" was written by Mahmud Yunus in Arabic. In contrast, the book "Ilmu Mushthalah Hadis" was co-written with H. Mahmud Aziz in Indonesian. The first book is a summary of several "Ilmu Mushthalah al-Hadîts" books, systematically compiled based on certain pointers and used as a reference for madrasahs and pesantrens. The second book was written to prevent people from being deceived by hadiths whose authenticity cannot be verified, whether delivered orally in speeches or written in books. Both books discuss topics related to hadith transmission and narrators, as well as the study of hadith chains (*sanad*). Mahmud Yunus successfully advocated for the inclusion of hadith studies in the education curriculum as a separate subject from Islamic Religious Education. In practice, Mahmud Yunus also cited hadiths in various books he authored, although generally, the citations did not include complete references to the *sanad*, *matn*, and *rawi*. This indicates that his citations did not directly refer to the original source books of the hadiths. One notable contribution of Mahmud Yunus in the field of hadith sciences is his criticism of the "*Shahîhain*" books, which he argued had omitted several hadiths that met the criteria for *sahih* hadith, based on the opinion of *ad-Daruquthnî* (306-385 H), as well as his strict stance against weak (*dha'îf*) hadiths.

Keywords: 'Ulûm al-Hadîts, ar-Ramhurmuzy, al-Muhaddits al-Fâshil, Ilmu Ruwat Hadis, Ilmu Riwayat Hadis

1. Introduction

Hadith studies in Indonesia began in the 17th century, but they only started to be documented and developed as an independent discipline in the third decade of the 20th century, at the end of the Dutch colonial period (Tasrif et al., 2004, p. 270). The enthusiasm for hadith studies during this century was marked by the inclusion of hadith

books in the curriculum of surau, madrasah, and pesantren (Tasrif, 2007, p. 20). Between 1900 and 1908, Mahmud Yunus noted that hadith books were already being taught in various surau, which later became the foundation for madrasahs in Sumatra. Among the hadith materials taught were "Hadith Arba'in" by an-Nawawi, "Shahîh al-Bukhârî," and "Shahîh Muslim." For Mushthalah al-Hadîts, the "Kitab Matn Baiqûniyah" and its commentary were used (Yunus, 1985, p. 60). Initially, hadith materials were learned through memorization, and only later were they directed towards understanding (Muhajirin, 2016, p. 73; Yatim, 2011, p. 309; Yunus, 1985, p. 71).

After 1900, hadith studies in Indonesia increased with the emergence of pesantren and madrasahs, as well as organizations that did not follow any specific madhhab. Hadiths were then incorporated into the curriculum of pesantren (1900-1960) (Wahid & Masri, 2019, p. 268). The content of hadith studies that developed in Indonesia from the Old Order to the Reform Order can be classified into four areas: Ilmu Hadis ('Ulûm al-Hadîts), understanding Hadith (Fiqh al-Hadîts), hadith materials themselves, and new approaches and readings of hadith (Yuslem, 2014, p. 17).

According to Howard M. Federspiel, during the Indonesian independence revolution, scholars' works on hadith were found, including Mahmud Yunus's "Hadith Compilation," published in the 1930s (Federspiel, 1996, p. 47). Mahmud Yunus's work, titled "Ilmu Mushthalah Hadis," was co-written with H. Mahmud Aziz and published by Djajamurni Jakarta in 1961. It was republished by Mahmud Yunus under the title "Ilmu Mushthalah al-Hadits" at Mathba'ah as-Sa'adiyah Bukittinggi in 1971. This work by Mahmud Yunus became a reference and guide in primary and secondary Islamic education in Indonesia (Yuslem, 2014, p. 2).

In this context, the issue is how the theory of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) is presented in his book "Ilmu Mushthalah al-Hadits" and how the implementation of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) is manifested in his writings. In other words, this paper aims to explain two objectives: first, to explain the theory of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) in his book "Ilmu Mushthalah al-Hadits," and second, to reveal the implementation of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) in his writings.

2. Theoretical Framework

2.1. Brief Biography of Mahmud Yunus

His full name is Prof. Dr. H. Mahmud Yunus, born to Yunus bin Incek and Hafsa binti Imam Sami'un. He was born on Saturday, 30th of Ramadan 1316 Hijri, corresponding to February 10, 1899, in the village of Sunggayang, Batusangkar, West Sumatra (Rudliyana, 2004, p. 137). Mahmud Yunus was raised in a modest and religious family. His father was an ordinary farmer from the Mandailing tribe, and his mother, known as Posa, was from the Chaniago tribe. Hafsa was a skilled weaver who created traditional Minangkabau cloth adorned with gold thread, commonly used in ceremonial events. His father, a former student at a surau, had sufficient religious knowledge to be

trusted as the Imam of the village. His mother, however, was illiterate as there were no schools in her village at that time. Despite this, Mahmud Yunus was raised in an Islamic environment. His maternal grandfather, Syekh Muhammad Ali, or Tuanku Kolok, was a well-known scholar (Ibrahim, 2011, p. 5).

When Mahmud Yunus was still a child, his parents divorced, and he stayed with his mother, with his father visiting occasionally. Consequently, Mahmud Yunus began learning the Quran at the age of seven (1906) from his grandfather, Engku Gading, who had built a surau for Quranic study (Muhammad, 2006, pp. 85–86). In addition to learning the Quran, Mahmud Yunus also studied Arabic at his grandfather's surau. After completing his Quranic studies and memorization, Mahmud Yunus served as an assistant teacher at the surau, indicating his early interest and inclination towards Islamic studies. He also had a remarkable memory, able to retell stories in their entirety after hearing them once (Iskandar, 2017, p. 30).

In 1908, a village school was opened in Sungayang, and Mahmud Yunus asked for his mother's permission to attend. He attended the village school during the day and continued teaching the Quran at night, excelling in his studies. However, he eventually grew bored with the repetitive lessons. In 1910, he heard that Syekh H. Muhammad Thaib Umar had opened a Madrasah (religious school) called Madras School at the Tanjung Pauh Sungayang surau (Ramayulis & Nizar, 2005, p. 337).

Mahmud Yunus sought his mother's permission to transfer to the Madras School, run by the Minangkabau reformer. He studied there daily from 9 AM to noon, continuing to teach the Quran at night. His diligence over four years bore fruit; he mastered several classical Islamic texts, including Mahali, Alfiyah, and Jam'ul al-Jawâmi'. When Syekh Thaib Umar fell ill and stopped teaching, Mahmud Yunus was entrusted to take over. His close relationship with Syekh Thaib Umar led him to represent him at the Minangkabau Ulama Grand Meeting in 1919 in Padang Panjang, discussing the establishment of the Islamic Teachers Association (PGAI) (Rudliyana, 2004, p. 138). In 1920, Mahmud Yunus founded the Islamic Students Association in Sungayang, named Sumatera Thawalib, and started publishing the magazine al-Basyir, serving as its editor-in-chief (Ghofur, 2008, p. 156).

After completing his studies at the Madras School, Mahmud Yunus continued his education at Al-Azhar University in Egypt in 1924, specializing in Ushul Fiqh, Tafsir, and Hanafi Fiqh. Due to his dedication, he graduated in 1925 with a Syahadah Alimiyah. He then pursued further studies at Darul Ulum 'Ulya in Egypt, where he also studied general knowledge. In 1930, he earned a Diploma in Education (Masyhudi, 2014, p. 97).

In 1930, after completing his studies in Egypt, Mahmud Yunus returned to Indonesia. He gained experience teaching and leading various educational institutions, including: Leading al-Jami'ah Islamiyah in Sungayang Batusangkar (1931-1932), Head of Mu'allimin Islamiyah Normal Islam in Padang (1932-1946), founding the Islamic Teachers Association (PGAI), becoming a member of the Minangkabau Raad (1938-1942), member of the West Sumatra National Committee (1945-1946), founding the Minangkabau High Islamic Council and member of MIT Sumatera (1946), religious

examiner at the Provincial Religious Office in Pematang Siantar (1946-1949), Secretary of the Minister of Religion PDRI (1949), Senior Staff at the Ministry of Religion in Yogyakarta (1950), Head of Religious Education Liaison at the Ministry of Religion in Jakarta (1951), Head of the Academy of Religious Sciences (ADIA) Jakarta (1957-1980), Dean and Professor at the Faculty of Tarbiyah IAIN Syarif Hidayatullah Jakarta (1960-1963), Rector of IAIN Imam Bonjol Padang (1966-1971), and received an honorary doctorate in Tarbiyah from IAIN Syarif Hidayatullah Jakarta (1982) (Husna, 2018, p. 52).

In this context, Mahmud Yunus was a pioneer of educational development in mid-20th century Indonesia, as seen from his intellectual works (Alzam Zami, 2019, p. 151; Muhajirin, 2016, p. 101). In the early 20th century, hadith books used in Indonesian education were mostly written by foreign scholars, requiring teachers proficient in hadith and Arabic, except for a few books written by Mahmud al-Tarmasi and Mahmud Yunus himself (Alzam Zami, 2019, p. 150).

This is understandable since Mahmud Yunus advocated for Arabic as the primary language in Islamic studies, emphasizing its importance for understanding the Quran, Hadith, and Fiqh texts. His focus on Arabic teaching stemmed from dissatisfaction with the halaqah teaching system, where a teacher read and explained material while students only listened and took notes as needed (Herry Mohammad, 2006: 87).

Mahmud Yunus was also known for his efforts to include religious education in the general school curriculum in Indonesia and to establish State Islamic Higher Education Institutions (PTAIN) in Indonesia (Nata, 2005, p. 57). He contributed to the development of hadith and hadith sciences studies in Indonesia, transforming hadith teaching from the halaqah system to a formal curriculum in madrasahs and universities (Harahap, 2018, p. 19).

Additionally, Mahmud Yunus aimed to align Indonesian educational materials with those of the Middle East, particularly in West Sumatra. While he did not develop specific theories about hadith or hadith sciences, he wrote simple hadith textbooks for madrasah and school curricula. In 'Ulûm al-Hadîts, he briefly explained the basics, citing earlier scholars without delving deeply, focusing more on teaching methods than the content itself (Wikipedia bahasa Indonesia, n.d.).

In the early 1970s, Mahmud Yunus's health began to decline, leading to frequent hospital visits (Ghofur, 2008, p. 200). On January 16, 1982, corresponding to 20 Rabiul Awal 1402 H, Mahmud Yunus passed away at his home in Kelurahan Kebon Kosong Kemayoran, Central Jakarta, at the age of 83. He was buried the next day at the IAIN Syarif Hidayatullah cemetery (Hasibuan, 2020, p. 7).

2.2. Getting to Know Two Books by Mahmud Yunus: Ilmu Mushthalah al-Hadits and Ilmu Mushthalah Hadis

Upon closer examination, it appears that there are two versions of this book. The first version, titled Ilmu Mushthalah al-Hadits by Mahmud Yunus, was published by Maththa'at as-Sa'adiyah Bukittinggi in 1971, in its fourth edition. This work was completed by the author on April 10, 1941, and published in the same year. This book

was a reference for teachers and students of the elementary level Madrasah Diniyah at that time. The second version, titled *Ilmu Mushthalah Hadis* by H. Mahmud Aziz and Mahmud Yunus, was published by Djajamurni Jakarta in its third edition in 1961. The first edition likely came out in 1958, as the preface is dated July 30, 1958. This book was intended for middle-level Islamic students (Yuslem, 2014, p. 5). It was structured according to the curriculum for the Religious Teacher Education (PGA), State Religious Teacher Education (PGAN), Religious Law Teacher School (SGHA), or Islamic Science High School (SMIA) as determined by the Central Office of Religious Education through letter number: 124/Ed/B/2860 dated May 22, 1954 (Andriansyah, 2006, p. 44).

Both works have nearly identical titles. However, they are actually different. The first book, *Ilmu Mushthalah al-Hadits*, is Mahmud Yunus's solo work in Arabic. In the preface, it is mentioned that this book is a summary of several books that discuss *Ilmu Mushthalah al-Hadits* in detail. The discussion in this first book is explained using pointers, making it appear systematic. In this regard, Mahmud Yunus not only summarized but also added his own thoughts on certain topics. He presented various criticisms of the opinions of previous hadith scholars, including critiques of the books ash-Shahîhain, Ibnu Shalah, and al-Shan'ani. This book was intended as a reference for teachers in schools and pesantrens, making the discussion broader and deeper (Hasibuan, 2020, p. 10) to facilitate understanding by students in pesantrens (Harahap, 2018, p. 30; Yunus, 1971, p. 37).

The second book, *Ilmu Mushthalah Hadis*, was co-authored by Mahmud Yunus and H. Mahmud Aziz in Indonesian. In the introduction to this book, Mahmud Yunus states that when investigating various conditions of hadiths, terms emerged to name these hadiths, leading to the development of a science called *Ilmu Mushthalah Hadis*. This science is applied to study the terms found in hadith studies, to identify which hadiths are *sahîh* and their conditions, which hadiths are *dha'îf* and the reasons for their weakness, which hadiths are genuine, which are fabricated, and the differences between them. The motivation for writing this book, according to Mahmud Yunus, was driven by the noble aim of spreading Islamic knowledge more widely. This book was written in Indonesian to make it easily understood by students of Religious Teacher Education, Madrasahs, and Preachers, as well as the general public interested in hadith studies (Aziz & Yunus, 1974, p. 6). The purpose of this book, as mentioned by Mahmud Yunus in the preface, is that this knowledge is important to learn to avoid being deceived by weak or fabricated hadiths, which are sometimes spoken in speeches or written in books (Aziz & Yunus, 1974, p. 6).

3. Method

This study is entirely a library research, involving a series of activities related to the collection of library data through reading, noting, and processing the research data (Zed, 2004, p. 3). The formal object of this research is the theory and practice of *Ulûm al-Hadîts* by Prof. Mahmud Yunus (1899-1982) in his book *Ilmu Mushthalah al-Hadits*. Consequently, all sources used are from the library, both primary and secondary. The

primary source is the book *Ilmu Mushthalah al-Hadits*. The secondary sources include other works by Mahmud Yunus, as well as journal articles, and other books related to Mahmud Yunus and *Ulûm al-Hadîts*.

Additionally, library research is a qualitative study that operates at the analytical level and obtains data based on conceptual and theoretical facts (Hamzah, 2002, p. 8). The descriptive method aims to describe the theoretical foundation related to the biography of Mahmud Yunus, his works, and to understand the books *Ilmu Mushthalah al-Hadits* and *Ilmu Mushthalah Hadis* by Mahmud Yunus. The analytical method is applied to discuss the theory of *Ulûm al-Hadîts* by Mahmud Yunus in his book *Ilmu Mushthalah al-Hadits* and to analyze the implementation of *Ulûm al-Hadîts* according to Prof. Mahmud Yunus in his written works.

4. Result and Discussion

4.1. Theory of Ulum al-Hadits by Prof. Mahmud Yunus (1899-1982) in His Book Ilmu Mushthalah al-Hadits

The book *Ilmu Mushthalah al-Hadits*, written by Mahmud Yunus in Arabic, covers key themes such as the transmission and narrators of Hadith (thuruq al-ruwat and ilm rijâl al-hadîts) and the study of the chains of transmission (dirâsat al-asânîd) (Yuslem, 2014, p. 5). Its structure consists of 69 discussions. The first three discussions explain the divisions of Ulum al-Hadits and the position of Sunnah in relation to the Qur'an. Discussions four to nine cover the history of transmission and codification of Sunnah, including preservation through memorization, the beginning of Hadith codification, the sequence of Hadith books, notable Hadith transmitters, and the attitude of the early Muslim generation towards accepting Hadith transmissions.

The tenth discussion addresses al-jarh wa al-ta'dîl (the critique and accreditation of narrators), the eleventh discusses the criteria for accepting or rejecting narrations, the twelfth explores the process of receiving and conveying narrations, and the thirteenth focuses on nâsikh mansûkh (abrogating and abrogated narrations). The fourteenth discussion covers general terminology in the science of Hadith, while discussions fifteen to sixty-nine delve into specific terms related to the evaluation of Hadith, considering both the quantity of the chains of transmission and the quality of the narrations, as well as related aspects, including the narrators and the paths and characteristics of their transmission (Rudliyana, 2004, pp. 138-139; Yunus, 1971).

Meanwhile, the book *Ilmu Mushthalah Hadis*, co-authored by Mahmud Yunus and H. Mahmud Aziz in Indonesian, is very practical and concise, consisting of only 11 chapters in 90 pages. These chapters cover the general understanding of Mushthalah Hadis, terms in the science of Hadith, requirements for Hadith narrators, Hadith chains, characteristics of Hadith transmission (bi al-lafzhi and bi al-ma'na), the precision of the companions in transmitting Hadith, the position of Hadith in Islam, the ranking of Hadith books, the levels of Hadith, the companions and the successors, a brief history of famous Hadith scholars, and a list of renowned Hadith scholars (Harahap, 2018, p. 31)..

4.2. Implementation of 'Ulûm al-Hadîts by Prof. Mahmud Yunus (1899-1982) in His Writings

The background of Mahmud Yunus's thoughts in Ulumul Hadis was influenced by various factors, including the local wisdom of his hometown, his educational experience in the Middle East, and his role in the Ministry of Religious Affairs (Wikipedia). In Indonesia, Mahmud Yunus is better known as an educational figure rather than a Hadith scholar. However, his status as an expert in Hadith and Hadith sciences cannot be denied, as these sciences are embodied in his two works on Hadith: *Ilmu Mushthalah al-Hadîts* and *Ilmu Mushthalah Hadis*.

In these works, Mahmud Yunus demonstrates significant attention to the study of Hadith, thus categorizing him as a Hadith scholar. Moreover, he made substantial contributions to the study of Hadith by incorporating it into the educational curriculum. He was the first to present the study of Hadith sciences in Indonesian, which was used as teaching material in madrasahs and pesantren. Before this, the study of Hadith sciences was only part of the Islamic Religious Education subject. Thanks to Mahmud Yunus's efforts, Hadith sciences were then grouped in the educational curriculum as a separate subject. Specifically, Mahmud Yunus also cited Hadith in his work titled *Akhlak Menurut Al-Qur'an dan Hadis Nabi Saw* (Hasibuan, 2020, p. 8).

However, the Hadiths cited in that work do not include the chains of transmission (*sanad*), but only mention the narrators. Nevertheless, there are two Hadiths for which he provided the final chain of transmission, originating from Abu Hurairah. Furthermore, these Hadiths are explained using Mahmud Yunus's interpretations as well as the views of other scholars. For instance, the Hadith about honesty is: *“آيَةُ الْمُنَافِقِ ثَلَاثٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ، إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتَّعَمَّنَ خَانَ”* *“The signs of a hypocrite are three: even if he fasts, prays, and claims to be Muslim, when he speaks, he lies; when he promises, he breaks it; and when he is trusted, he betrays.”* (narrated by Muslim from Abu Hurairah). Regarding this Hadith on honesty, Mahmud Yunus explains that honesty is an essential trait that every Muslim must practice. If people lie, society will fall into chaos. He further states that lying is prohibited, except in three situations as mentioned in the Hadith: *“Lying is not permissible except in three cases: a man lying to his wife to please her, a man lying in war because war is deception, and a man lying to reconcile between two Muslims.”* (narrated by Muslim). In this case, Mahmud Yunus only provides the translation of the Hadith without including the original text. However, he explains that in Abu Dawud's narration (202-275 H) there is an additional statement from Umm Kulthum, *“and a woman speaking to her husband”* (Yunus, 1978, pp. 5-6).

Upon tracing the Hadith reported by Muslim that Mahmud Yunus cited to its original source (*Shahîh Muslim*), it is found that the Hadith is actually a combination of two different narrations. The initial part, *آيَةُ الْمُنَافِقِ ثَلَاثٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ*, is a Hadith reported by Muslim (204-261 H) from Abu Hurairah (24 SH-57 H) (Muslim ibn al-Hajjaj, n.d., p. 56 Vol. 1, Hadith No. 222), while the continuation, *إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتَّعَمَّنَ خَانَ*, is another Hadith reported by Muslim (204-261 H) from Abu Hurairah (24 SH-57 H) (Muslim ibn al-Hajjaj, n.d., p. 56 Vol. 1, Hadith No. 220).

Meanwhile, regarding the continuation of the Hadith narration about permissible lying, when traced back to the original Hadith source, the full text is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضَاهَا، وَالْكَذِبُ فِي الْحَرْبِ، وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ [رواه الترمذي]

Narrated to us Muhammad bin Bashar (d. 252 H), narrated to us Abu Ahmad Az-Zubairi (d. 203 H), narrated to us Sufyan (d. 161 H), he said (in another narration), and narrated to us Mahmoud bin Ghailan (d. 239 H), narrated to us Bishr bin As-Sarri (d. 195 H) and Abu Ahmad (d. 203 H), both said: Sufyan (d. 161 H) narrated to us from Abdullah bin Uthman bin Khuthaim (d. 132 H) from Shahr bin Hausyab (d. 100 H) from Asma binti Yazid, she said: The Messenger of Allah (peace be upon him) said: "Lying is not permissible except in three cases: a man lies to his wife to please her, lying in war, and lying to reconcile between people" (HR. at-Tirmidhi) (at-Tirmidhi, 1988, p. 395 Vol. 3, Hadith No. 1939).

According to Abu Isa at-Tirmidhi (209-279 H), this Hadith is Hasan, we do not know it from the Hadith of Asma except from the Hadith of Ibn Khuthaim (d. 132 H). Dawud bin Abu Hind narrated this Hadith from Shahr bin Hausyab (d. 100 H) from the Prophet (peace be upon him) and did not mention it from Asma. Likewise, narrated to us Muhammad bin al-Ala (d. 248 H), narrated to us Ibn Abu Za'idah from Dawud (202-275 H). A similar Hadith was also narrated from Abu Bakr. (at-Tirmidhi, 1988, p. 395 Vol. 3).

In the book of Sahih Muslim, the complete narration of the related Hadith is as follows:

حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أُمَّهُ أُمَّ كَلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعْنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا». قَالَ ابْنُ شِهَابٍ وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلَّا فِي ثَلَاثٍ الْحَرْبِ وَالْإِصْلَاحُ بَيْنَ النَّاسِ وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا. [رواه مسلم]

Narrated to me Harmalah bin Yahya (d. 244 H): Narrated to us Ibn Wahb (d. 179 H): Narrated to me Yunus (d. 159 H) from Ibn Shihab (d. 124 H): Narrated to me Humaid bin 'Abdur Rahman bin 'Auf (d. 105 H) that his mother Umm Kulthum bint 'Uqbah bin Abu Mu'ait - and she was among the first women to migrate and pledge allegiance to

the Prophet (peace be upon him) - informed him that she heard the Messenger of Allah (peace be upon him) say: "The one who reconciles between people, says good, and reminds of good is not a liar." Ibn Shihab said: "I have not heard of any permissible lying that people speak of except in three cases: lying in war, lying to reconcile between people, and a man lying to his wife or a wife lying to her husband (to gain happiness or avoid harm)" (HR. Muslim) (Muslim ibn al-Hajjaj, n.d., p. 395 Vol. 3, Hadith No. 1939).

Meanwhile, Mahmud Yunus's statement that in Abu Dawud's narration (202-275 H) there is an addition from Umm Kulthum saying "and a woman speaking to her husband" when traced back to the book of Sunan Abi Dawud, the information is as follows:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ أَخْبَرَنَا سُفْيَانُ بْنُ الرَّهْرِ ح وَحَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا إِسْمَاعِيلُ ح وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ
بْنِ شَيْبَةَ الْمَرْوَزِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِ عَنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَمْ يَكْذِبْ مَنْ مَنَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ». وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُسَدَّدٌ «لَيْسَ
بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ مَنَى خَيْرًا». [رواه أبو داود]

Narrated to us Nashr bin Ali (d. 250 H) said: narrated to us Sufyan (d. 198 H) from Az-Zuhri (d. 124 H). (in another chain it is mentioned) Narrated to us Musaddad (d. 228 H) said: narrated to us Isma'il (d. 193 H) (in another chain it is mentioned) Narrated to us Ahmad bin Muhammad bin Shabbuwaih al-Marwazi (d. 230 H) said: narrated to us Abdur Razzaq (d. 211 H) said: narrated to us Ma'mar (d. 154 H) from Az-Zuhri (d. 124 H) from Humaid bin 'Abdurrahman (d. 105 H) from his mother (Umm Kulthum) that the Prophet (peace be upon him) said: "The one who lies to reconcile between two people is not a liar." Ahmad bin Muhammad (d. 230 H) and Musaddad (d. 228 H) mentioned: "The one who reconciles between people and says good or transmits good is not a liar." (Abu Dawud, n.d., p. 433 Vol. 4, Hadith No. 4922).

Thus, it is clear that the translation of the Hadith quoted by Mahmud Yunus differs in its editorial structure from the narration of the Hadith in Sahih Muslim and is in fact in line with the Hadith narration in Sunan at-Tirmidhi. Furthermore, no addition from Umm Kulthum was found in Sunan Abi Dawud as written by Mahmud Yunus. This means that in this case, the Hadith quotation is less accurate and should be suspected that Mahmud Yunus did not quote the Hadith directly from the original Hadith source books.

Furthermore, the method employed by Mahmud Yunus in compiling the book *Ilmu Mushthlah al-Hadits* is to provide brief explanations regarding *Mushthlah al-Hadits* by summarizing various previous literatures. He systematically explains each topic through specific pointers. His explanations seem to consist only of definitions and sufficient information regarding these definitions and discussions. Meanwhile, the discussion of Hadith terms is very minimal in this book, with only 41 terms found; 29 terms are related to the quantity of sanad and the quality of the Hadith narration, and

12 terms are related to general terms and titles of Hadith scholars (Rudliyana, 2004, p. 139).

One of the interesting contributions of Mahmud Yunus in the field of Hadith science is his criticism of the book *Shahîhain*. The term *Shahîhain* refers to the two Hadith books by Imam al-Bukhari (194-256 H) and Imam Muslim (204-261 H). These two books have been agreed upon by the scholars of Ahlus Sunnah as the most authentic books after the Qur'an. Imam an-Nawawi (631-676 H) stated that the scholars have agreed that the two books *al-Shahîhain* (Shahîh al-Bukhârî and Shahîh Muslim) are the most authentic books after the Qur'an, and the ummah has also agreed and accepted both. In the book *Ilmu Mushtalah al-Hadîts*, Mahmud Yunus presents a discussion rarely covered in classical Mustalah Hadith books, titled "*al-Intiqâd 'ala ash-Shahîhain*". In this regard, Mahmud Yunus quotes the opinion of Imam an-Nawawi (631-676 H) in *Sharh Shahîh Muslim* (An-Nawawi, 1392, p. 27 Vol. 1) as follows:

قد استدرك جماعة على البخارى ومسلم أحاديث أخلا بشرطهما فيها ونزلت عن درجة ما التزماء وقد
سبقت الإشارة إلى هذا وقد ألف الامام الحافظ أبو الحسن على بن عمر الدارقطنى فى بيان ذلك كتابه
المسمى بالاستدراكات والتتبع وذلك فى مائتى حديث مما فى الكتابين

Based on the above quotation, Mahmud Yunus states that Imam ad-Daruquthni (306-385 H) confirmed that Imam Bukhari (194-256 H) and Imam Muslim (204-261 H) have omitted several Hadiths that meet the criteria or conditions for authentic Hadiths in the book *Shahîhain*. Mahmud Yunus reinforces his criticism of the book *Shahîhain* by referring to several literatures with information that **al-Istidrâkât wa al-tatabu'** by ad-Daruquthni (306-385 H) contains 110 Hadiths. After reviewing and analyzing the Hadiths criticized by ad-Daruquthni, Ibn Hajar al-'Asqalani (773-852 H) opined that not all of the criticized Hadiths have qadihah defects that can weaken a Hadith. In fact, the majority of scholars claim that these can be answered with clear arguments, thus refuting the claims of defects. In this context, some of the Hadiths remain *muhtamal* (having more than one possible meaning), and only a few are difficult to explain (Febri Yeni, 2015: 96).

Furthermore, some of the Hadiths criticized by ad-Daruquthni (306-385 H) can be categorized into six categories. First, Hadiths disputed in terms of the number of narrators. Second, differences among narrators due to changes in the mention of some *rijal sanad*. Third, Hadiths where some of the narrators are trustworthy but isolated (*tafarrud*) in their narration, resulting in additions not mentioned in other trustworthy narrators' reports. Fourth, Hadiths where some narrators are isolated and deemed weak (*dha'îf*). Fifth, Hadiths whose narrators are considered to have delusions, affecting the authenticity of some Hadiths while not affecting others. Sixth, Hadiths disputed due to changes in some of their *matan* texts, either significantly or minimally. In this context, Mahmud Yunus only highlights the differences of opinion among scholars regarding the authenticity of the books written by Imam al-Bukhari (194-256 H) and Imam Muslim (204-261 H) (Hasibuan, 2020, p. 12).

In the scholars' criticisms, Mahmud Yunus does not include his own opinion but merely presents that the books *Shahîh al-Bukhari* and *Shahîh Muslim* are not free from the critiques of early scholars. As a scholar, Mahmud Yunus is considered objective when dealing with differences of opinion among scholars. He neither defends nor sides with one opinion alone, nor does he undermine the other opinions. Mahmud Yunus simply presents the differences of opinion among scholars regarding the authenticity of the books written by al-Bukhari (194-256 H) and Muslim (204-261 H).

Another thought included by Mahmud Yunus in the book *Ilmu Mushthlah al-Hadîts* is about the position of Sunnah in relation to the Qur'an, which is essentially the same as that of previous scholars, where Sunnah holds the second position after the Qur'an. Mahmud Yunus has his own opinion in arguing when explaining this issue. Additionally, there is a discussion about the ruling on practicing with weak Hadiths. In this context, Mahmud Yunus is considered a strict scholar regarding practicing with weak Hadiths (Hasibuan, 2020, p. 13).

In the book *Ilmu Mushthlah Hadis* by Mahmud Yunus and Mahmud Aziz, it is explained that scholars allow narrating weak Hadiths with the condition that the Hadiths are not used to establish a ruling, such as *haram*, *wajib*, *sunnah*, etc. As for Hadiths narrated by a liar or traitor, it is forbidden to narrate them. However, weak Hadiths may be practiced if their content and intent are encompassed within the generality of authentic Hadiths or even the Qur'an. For example, Hadiths explaining the reward of prayer, fasting, and charity may be practiced (Aziz & Yunus, 1974, pp. 31-32).

There is relatively nothing new in Mahmud Yunus's work related to Hadith or Ulumul Hadith, considering that all are quotations from previous scholars without providing original thought. Nonetheless, Mahmud Yunus pays great attention to Hadith and Ulumul Hadith, as seen in his various works. Moreover, at that time, discussions on Hadith and Ulumul Hadith were not widely popular, making his book an introduction to Hadith and Ulumul Hadith studies (Munirah, 2017, p. 292).

As a teaching material in madrasahs or schools, Mahmud Yunus wrote Hadith books in a very simple model. In the field of Ulum al-Hadith, Mahmud Yunus only briefly explains the basics by quoting from earlier scholars' books without in-depth discussions as found in *Ilmu Mushthlah al-Hadits* (Munirah, 2017, p. 292). Mahmud Yunus's contribution to Hadith studies in Indonesia cannot be underestimated. Together with his colleague Mahmud Aziz, Mahmud Yunus wrote the first book on Musthalah Hadith in Indonesian, titled *Ilmu Mushthalah Hadith*, which later became significant in the development of Hadith studies in Indonesia. Additionally, Mahmud Yunus also focused on Hadith ethics and its contribution to the development of Hadith studies in Indonesia. This shows that even though Mahmud Yunus was not a Hadith specialist, he still made a significant impact on Hadith studies, especially in the context of education and teaching in Indonesia (Al-Ayyubi, 2022, pp. 157-158).

When quoting a Hadith found in the book *Ilmu Mushthalah Hadith*, Mahmud Yunus cites the Hadith with its complete *sanad* and the quality of its narrators when

needed (Hasibuan, 2020, p. 13). *Alâ kulli hâl*, Mahmud Yunus prioritizes the teaching method over the material (Harahap, 2018, p. 18).

5. Conclusion

This study found that the book *Ilmu Mushthalah al-Hadits* by Prof. Mahmud Yunus is a straightforward and practical Arabic-language text. In contrast, the book *Ilmu Mushthalah Hadis*, written in collaboration with H. Mahmud Aziz, is in Indonesian. The first book is a summary of several *Ilmu Mushthalah al-Hadits* texts, systematically organized according to specific points and serving as a reference for madrasahs and pesantrens. The second book was written to prevent being misled by Hadiths of dubious quality, whether conveyed orally in speeches or written in texts. The discussions in both books revolve around Hadith narration, narrators, and the study of Hadith *sanad*.

Mahmud Yunus successfully advocated for the inclusion of Hadith science studies in the education curriculum as a separate subject, distinct from Islamic Religious Education. In practice, Mahmud Yunus also quotes Hadith narrations in his other works. However, generally, the Hadith texts are not fully accompanied by their *sanad*, indicating that the quotations are not directly sourced from the original Hadith books. One of Mahmud Yunus's significant contributions to Hadith science is his critique of *Shahîhain*, pointing out that some Hadiths meeting the criteria for authenticity were omitted, based on ad-Daruquthni's (306-385 H) opinion, and his strict stance on weak Hadiths.

This research elaborates on the theory and practice of *Ulûm al-Hadits* by Prof. Mahmud Yunus (1899-1982) in his book *Ilmu Mushthalah al-Hadits*. For a deeper understanding of the implementation of Prof. Mahmud Yunus's *Ulûm al-Hadits* thoughts, more specific and in-depth research is needed on various aspects found in his other works.

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