

CHAPTER I

INTRODUCTION

A. Background

Hadith is all things related to Prophet Muhammad from his words, deeds, provisions (*taqdir*), characters and histories of his life journey, either after becoming a Messenger of Allah or before.¹ Hadith is also one of the guideline for Muslims life in addition to the Qur'an, and hadith gives many teachings and explanations in various aspects of Muslim life. What we called hadith is anything related to the mission and teachings of God carried by Prophet Muhammad as the Messenger of Allah.

Muslims need a science to know the things related to the hadith, that is *'Ulum al-Hadits*. *'Ulum al-Hadits* is a science that discusses about the ways of hadith connecting to Prophet Muhammad related to the condition of transmitters of hadith (*dhabith* and *'adil*) and related to the accepted or rejected the hadith and others.²

Actually, the basic of *'Ulum al-Hadits* has been known since the time of Prophet Muhammad. Before appearing of *'Ulum al-Hadits* separately, the discussion about the quality of hadith has been appeared at that time. The Companions (*shahabat*) always confirm the truth of hadiths to Prophet Muhammad so that they knew about the quality of the hadith. But, they don't

¹ Manna' al-Qaththan, *Pengantar Studi Ilmu Hadis*, trans. Mifdhol Abdurrahman, (Jakarta: Pustaka al Kautsar, 2014), eight edition, p. 22

² Idri, *Studi Hadis*, (Jakarta: Prenada Media Group, 2013), second edition, p. 54

need the special rules of accepting the hadith yet, because the Companions can ask it directly to Prophet Muhammad.³

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.⁴

The foundation of using those rules is the verse that talk about Allah asked the Muslims to be careful in receiving a message from the wicked people (*fasiq*), such as mentioned in QS Al-Hujurat verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: ٦)

"O ye who believe! If there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become over what you have done, regretful (Q.S al-Hujurat:6)"

In addition, hadith of Prophet Muhammad encouraged companions (*shahabah*) to convey the hadith to each other. As written in the following transmission of Sunan al-Tirmidhi;

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

³ *Ibid.*, p.81-82

⁴ Nuruddin 'Itr, *Manhaj an-Naqd fii Ulum al Hadis*, trans. Mujiyo, (Bandung, Remaja Rosdakarya, 1994), p.13

وَسَلَّمَ يَقُولُ نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ
(رواه الترمذي)

"Mahmud bin Ghailan has told us that Abu Daud has told us that the Shu'bah has preached to us from Simak bin Harb he said; I heard Abdurrahman ibn Abdullah bin Mas'ud tell from his father he said; I heard the Prophet Saw said: "Allah will beautify someone who heard something from me and then he delivered as he heard it, then it could be people who convey more understand from the listener" (H.R al-Tirmidzi)⁵

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.⁶

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

⁵ Abu Ali Muhammad Abdurrahman bin Abdussalam al-Mubarakhfury, *Tuhfatul al-Ahwadzi Syarh Jami' Tirmidzi*, (Beirut:Dar el-Fikr), vol. 7, p. 417

⁶ Idri, *op.cit.*, p. 65

transmitters and the transmission of hadith from the side accepted or rejected.⁷

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*.⁸

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 Abdullah Muhammad ibn Abdullah al-Hakim al-Naisaburi, *al-Mustakhraj' ala Ma'rifah 'Ulum al-Hadith* by Abu Na'im Ahmad ibn Abdullah 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.⁹

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*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ Nawir Yuslem, *Ulumul Hadis*, (Jakarta: Mutiara Sumber Widya, 2001), p.29

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.¹⁰

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.¹¹

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

¹⁰ Idri, *op.cit.*, p. 91

¹¹ Hendhri Nadhiran, "Studi Pemikiran Hadis di Indonesia: Analisis Teori Hasby ash-Shiddiqy", *Jurnal Syariaah*, Vol IX, No.1, p.106-107

anthology taken from the books of the hadith. Fourth, a collection of hadiths used as legal sources and subject matter in Islamic schools.¹²

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 revived 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.¹³

After that period, there are some scholars in Indonesia who wrote books related to *Ulum al-Hadith* such as *Metodologi Penelitian Hadis Nabi Teksual 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-*

¹² *Ibid.*

¹³ Howard M. Federspiel, "Hadith Literature In Twentieth Century Indonesia", *Oriente Moterno*, vol.21 (82), no.1, p. 123-124

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 *madrrasah* 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 -1971.¹⁴

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.¹⁵ 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.¹⁶

¹⁴ Juwariyah, "Pemikiran Mahmud Yunus dan Muhammad 'Athiyah al-Abrasyi tentang Pendidikan Islam", *jurnal Mukaddimah*, Vol. 17, No. 1, p. 3

¹⁵ Danil Mahmud Chaniago, dkk, *Biografi Rektor IAIN Imam Bonjol Padang 1966-2015*, (Padang:Imam Bonjol Press, 2014) first edition, p.25

¹⁶ Zulmardi, "Mahmud Yunus dan Pemikirannya dalam bidang Pendidikan", *jurnal Ta'dib*, Vol. 12, No. 1, p. 15-16.

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 Mushthalah al Hadits*. For further study the writer will discusses it in the form of a thesis by the title "Analysis Study of *'Ilmu Musthalah al Hadits* Book by Mahmud Yunus".

B. Formulation and Limitation of Study

Based on the background above, formulation of the problem in this paper is how is the analysis study of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus? Then from this problem, the writer limits the thesis to:

1. How is the existence of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus?
2. How is the writing system used by Mahmud Yunus in *'Ilmu Mushthalah al Hadits* book?
3. How is the analysis of the contents of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus?

C. Purpose and Usefulness of the Study

Based on the formulation and limitations of the problems above, then the purposes of this thesis are:

1. To know the existence of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus.
2. To know the writing system that used by Mahmud Yunus in *'Ilmu Mushthalah al Hadits* book.
3. To know the analysis of the contents of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus.

Meanwhile, the usefulness of this thesis are:

1. From the academic aspect, that is to complete the requirements in obtaining the Bachelor of Religious (S.Ag) at the Ushuluddin and Religious Study Faculty of the International Class Department of *Tafsir* and Hadith.
2. From the intellectual point, that is to enrich intellectual treasures and scientific works especially in hadith and *'Ulum al-Hadits* as well as to complete the library collections of UIN Imam Bonjol Padang.
3. In terms of practical usefulness, to increase the writer's knowledge and in particular to provide information to the reader in general about the hadith and hadith sciences.

D. Definition of Key Terms

The title of this research is “Analysis Study of *Ilmu Mushthalah al Hadits Book* by Mahmud Yunus”. To avoid misunderstanding with the title, I believe that it is important to explain the meaning of it, as follows :

Analysis : Detailed examination of the elements or structure of something.¹⁷ An investigation of an event (essay, deed, etc) to know the actual circumstances. The analysis in this thesis refers to the analysis of the content of ‘*Ilmu Mushthalah al Hadits*’ book which was written by Mahmud Yunus.

Study : The devotion of time and attention to gaining knowledge of an academic subject, especially by means of books.¹⁸ Study means investigation or recitation. Originated from English language which means learning and thinking. In Indonesian language, this word means investigate critically, carefully, and full attention.

The writer means by the title is a study about the analysis of ‘*Ilmu Mushthalah al Hadits*’ book by Mahmud Yunus. It consists of the analysis of the existence, the writing system and the content of the book.

¹⁷ Oxford Living Dictionaries, <https://en.oxforddictionaries.com/definition/analysis>, accessed on Monday, August 27, 2018

¹⁸ *Ibid.*

E. Research Method

This thesis is library research, which is a type of research by collecting data and reviewing library literature related to the topic of discussion in this thesis. In collecting the data, the writer will collect the certain sources from the books, magazines, journals, articles, and websites, which are relevant with the title. Then the writer will collect the data related to the object.

Furthermore, the sources of this research can be classified into two kinds. They are primary data and secondary data. The primary data is *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus which is published in 1941, and the secondary data that writer uses are the books of Mahmud Yunus and the other books such as *Ulumul Hadits* by Ibn Shalah, *Ushul Hadits 'Ulumuhu wa Musthalahuhu* by Ajaj al-Khatib, *Mabahits fii Ulum al Hadits* by Manna' al Qathan, *Ilmu Hadis* by Munzier Suparta, *Perkembangan Pemikiran Ulum al-Hadits dari Klasik sampai Modern* by Muhammad Dede Rudliyana and other books and journals that relevant with the title.

The method used in this thesis is descriptive-analysis. The meaning of this method is searching and describing completely about the object of the study and analyse the data after the research. In this thesis, the writer will describe about *'Ilmu Musthalah al Hadits* book by Mahmud Yunus and analyze the existence and the contents of the book.

Technical writing this thesis, the writer refers to the book “*Guidelines for Scientific Writing (Thesis and Dissertation) period 2015/2016*”, IAIN Imam Bonjol Padang.

F. Relevance Studies

In the discussion of *‘Ilmu Mushthalah al-Hadits* book by Mahmud Yunus, it is necessary to bring up related literature that has discussed before. There are some journals and thesis related to this topic such as a thesis by Febriyeni in 2015 by the title *Studi Pemikiran Tokoh Hadis Sumatera Barat (Prof. Dr. H. Mahmud Yunus dan H. Mawardi Muhammad)*. This thesis is about the thought of Mahmud Yunus about *‘Ulum al-Hadits* which is contained in his *‘Ulum al-Hadits*, and one of topic is *‘Ilmu Mushthalah al-Hadits*. Her thesis is focus on Mahmud Yunus’s thought about some topics related to *‘Ulum al-Hadits*, that is *Kritikan Mahmud Yunus terhadap kitab al-shahîhain Ibn Shâlah dan al- Shan’aniy, Pemikiran Mahmud Yunus tentang posisi sunnah terhadap al-Qur’an, and Pemikiran Mahmud Yunus tentang hukum beramal dengan hadis dha’if*.¹⁹

There are some Journals related to this topic, such as *Hadits Literature In Twentieth Century Indonesia* by Howard M. Federspiel which is discuss about the growth of hadith literature in Indonesia and the result is the growth of hadith literature grew up gradually until can be separate science.²⁰ Others journals such as *Mahmud Yunus dan Pemikirannya dalam bidang Pendidikan*

¹⁹ Febriyeni, Tesis: “Studi Pemikiran Tokoh Hadis Sumatera Barat (Prof. Dr. H. Mahmud Yunus dan H. Mawardi Muhammad)”, (Padang: PPS IAIN Imam Bonjol Padang, 2015), p.11

²⁰ Howard, *op.cit.*

by Zulmardi. This journal discuss about Mahmud Yunus's biography and his thought in education field. *Minangkabau Clergies And The Writing Of Hadith* by Jannatul Husna binti Ali Nuar²¹ and *Mahmud Yunus dan Kontribusinya dalam Perkembangan Studi Hadis dan Ilmu Hadis di Indonesia* by Munirah discuss about the growth of hadith study in Indonesia and Mahmud Yunus's contribution in the science of hadith, and they also talked about '*Ilmu Mushthalah al-Hadits*'²².

Muhammad Dede Rodliyana in his book *Perkembangan Pemikiran Ulum al-Hadits, Dari Klasik Sampai Modern* explained that in the historical record of its development, the hadith experts, both from the time of their friendship when the development of the tradition of the hadith began and nowadays have produced new ideas about the science of hadith. In this book there is a discussion about Mahmud Yunus and his book '*Ilmu Mushthalah al-Hadits*'.²³

The method and the main problem of this thesis are different with the one that writer uses and discusses about. The studies before don't discuss about the existence of '*Ilmu Mushthalah al-Hadits*' book and analysis of his writing system deeply yet. So, the writer do this research to know the information about it.

²¹ Jannatul Husna bin Ali Nuar, "Minangkabau Clergies And The Writing Of Hadith", *Jurnal Ushuluddin*, vol. 24, no.1

²² Munirah, "Mahmud Yunus dan Kontribusinya dalam Perkembangan Studi Hadis dan Ilmu Hadis di Indonesia", *Jurnal Millati*, Vol.2, No.2, p.284

²³ Muhammad Dede Rudliyana, *Perkembangan Pemikiran Ulum al-Hadits dari Klasik Sampai Modern*, (Bandung: CV Pustaka Setia, 2004), p.137-139

G. Systematic of Writing

To make this thesis to be systematic, the writer writes it into five chapters as below:

Chapter I : This chapter contains of the background of the analysis study of *‘Ilmu Musthalah Hadits* book by Mahmud Yunus, detailing and limiting the problem by providing the formulation and limitation of the problem, explaining the purpose and usefulness, explaining the definition of key terms, explaining research method that writer uses and systematics writing from this thesis.

Chapter II : This chapter consists of the growth of *‘Ulum al-Hadits*, the meaning of *‘Ulum al-Hadits*, the object of *‘Ulum al-Hadits*, the usefulness of *‘Ulum al-Hadits* and the figures of *‘Ulum al-Hadits* with their book.

Chapter III : This chapter consists of biography of Mahmud Yunus which consists of the birth and death, scientific journey, activity and work, his books in various field, and teacher and students of Mahmud Yunus. And also the profile of *‘Ilmu Mushthalah al Hadits* book.

Chapter IV : This chapter consists of the existence of *‘Ilmu Mushthalah al Hadits* book by Mahmud Yunus, the systematic writing that used by Mahmud Yunus in *‘Ilmu Mushthalah al*

Hadits book and the analysis of the contents of *'Ilmu Mushthalah al Hadits* book by Mahmud Yunus.

Chapter V : This chapter consists of the conclusions and the results of research which is also the answer to the main problem and suggestions for the perfection of research in the future.

