

## CHAPTER III

### BIOGRAPHY OF MAHMUD YUNUS AND DESCRIPTION OF *'ILMU MUSHTHALAH AL HADITS BOOK*

#### A. Biography of Mahmud Yunus

##### 1. Birth and Death

He was known as a public figure of Islamic education and Arabic language as well as Qur'an exegesis interpreter. The oldest son of two brothers practiced simple live and strongly hold religious and educational values.<sup>1</sup> Mahmud Yunus was born on February 10, 1899 M, at the same time with Ramadan 30, 1316 H in Sungayang, Batusangkar, West Sumatera.<sup>2</sup> His land of birth located about 7 kilometers from Batusangkar as center of the capital of Tanah Datar, and 12 kilometers from Pagaruyung as central of Minangkabau empire formerly.<sup>3</sup>

His father's name is Yunus bin Incek from Mandailing tribe and his mother's name is Hafsa from Caniago tribe. Mahmud Yunus came from a strong religious family. His father is a farmer. His father was a former student of *surau* and he had good religious science until he could be a *Imam Nagari*. The position of *Imam Nagari* was given to the one of

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<sup>1</sup> Jannatul Husna bin Ali Nuar, "Minangkabau Clergies And The Writing Of Hadith", *Jurnal Ushuluddin*, vol. 24, no.1, p.2

<sup>2</sup> Muhammad Dede Rudliyana, *Perkembangan Pemikiran Ulum al-Hadits dari Klasik Sampai Modern*, (Bandung: CV Pustaka Setia, 2004), first edition, p. 137-139

<sup>3</sup> 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.42

people who had good religious science. Besides that, Yunus bin Incek was famous as an honest and straight person.<sup>4</sup>

Mahmud Yunus's mother was an illiterate. She has never studied at school, it's because at that time in his village there was no school. But she was grown up in Islamic environment. Hafsah's daily activities are weaving. He has the skill of weaving cloth which is decorated with gold thread, the traditional *Minangkabau* cloth which is worn on traditional ceremonies. Mahmud Yunus was great in nurture of his mother's family. Mahmud Yunus's parent divorced when he was child.<sup>5</sup>

Hafsah has a brother, his name is Ibrahim. Ibrahim is a wealthy merchant in Batusangkar. His wealth is strongly supports the continuation of education of Mahmud Yunus, especially when Mahmud Yunus studied in Egypt. Ibrahim very concerned about the talent and intelligence possessed by his nephew. He is the one who encouraged Mahmud Yunus to continue his studies abroad with the support of funds for that purpose.<sup>6</sup>

Mahmud Yunus in his childhood is known as a strong memorizer. If he listens to a story then he can repeat the whole story, from the beginning to the end. In 1906 when he was about 7 years old, he studied the Qur'an in his grandfather's *surau*. His grandfather's name is M. Thahir

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<sup>4</sup> Danil Mahmud Caniago, dkk, *Biografi Rektor IAIN Imam Bonjol Padang 1966-2015*, (Padang: Imam Bonjol Press, 2014), first edition, p. 25-26

<sup>5</sup> Tim Islamic Center, *Riwayat Hidup Ulama Sumatera Barat dan Perjuangannya*, (Padang: Angkasa Raya, 2001), p.147

<sup>6</sup> Danil Mahmud Caniago dkk, *op.cit.*, p.26

bin M. Ali Engku Gadang. Mahmud Yunus studied with his grandfather's daughter, he name is Jamah. Mahmud Yunus learned from the foundation of the letters of the Qur'an. He was very diligent to learn at night and in the afternoon he also played with friends in his age. After Mahmud Yunus finished his study of Qur'an, he was believed to be the auxiliary teacher of the *surau*, besides Mahmud Yunus also began to study the science of *sharaf*.<sup>7</sup>

During his lifetime, Mahmud Yunus spent his life by doing many useful activities. He tried to learn and develop Islamic education in various fields. He never gets tired to devote himself for education development especially in Islamic education.

In the beginning of 1970 Mahmud Yunus's health declined and he back and forth to the hospital. In 1982, he was obtained the title of Doctor Honoris Causa in the field of *Tarbiyah* science by IAIN Jakarta for his works and devotion in the development of Islamic education in Indonesia.<sup>8</sup>

Finally at the age of 83 years, exactly on January 16, 1982 Mahmud Yunus passed away at his residence *Kelurahan Kebon Kosong Kemayoran*, Central Jakarta. A day later he was buried in IAIN Syarif Hidayatullah cemetery.<sup>9</sup>

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<sup>7</sup>Edi Iskandar, "Mengenal Sosok Mahmud Yunus dan Pemikirannya Tentang Pendidikan Islam", *Jurnal Potensia*, Vol. 3, No. 1, p.30

<sup>8</sup>Febriyeni, *op.cit.*, p.70

<sup>9</sup>Munirah, "Mahmud Yunus dan Kontribusinya dalam Perkembangan Studi Hadis dan Ilmu Hadis di Indonesia", *Jurnal Millati*, Vol.2, No.2, p.284

From the short explanation above, Mahmud Yunus come from religious family. He got religious lessons from his grandfather and his father, and he also devoted himself to study and teach religious sciences till the end of his life.

## 2. Scientific Journey

Learning of the Qur'an recitation at the *surau* is Mahmud Yunus's first education path. He studied with his grandfather, Muhammad Thaher bin Muhammad Ali Angku Gadang. Mahmud Yunus studied the recitation of the Qur'an at his age 7 years old. In less than a year, Mahmud Yunus finished the recitation of the Qur'an. After Mahmud Yunus finishing his study of the Qur'an, he is believed by his grandfather to be the auxiliary teacher of the *surau*, besides Mahmud Yunus also began to study the science of *Sharaf*.<sup>10</sup>

In 1908, Sungayang community built *Sekolah Desa*. Mahmud Yunus interested to study in this school. He asked for blessing from her mother to study there. His mother approved it, and he studied there in the afternoon. But, he didn't leave his tasks to teach at *surau* in the night.<sup>11</sup> Mahmud Yunus studied in *Sekolah Desa* diligently and full of achievements. He always stayed in first position and got the high point for 3 years. At the 4<sup>th</sup> grade, Mahmud Yunus showed his dissatisfaction about the lessons. Because of the lessons was not different with the lessons at the

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<sup>10</sup> Danil Mahmud Chaniago dkk, *op.cit*, h.26

<sup>11</sup> *Ibid.*, h.27

3 grade. Therefore, Mahmud Yunus wanted to move to Madras School which is built by H.M Thaib Umar. Thaib Umar was a scholar reformer of *Minangkabau*. At this school, Mahmud Yunus studied science of *Nahwu*, science of *Sharaf*, mathematics, and Arabic language.<sup>12</sup>

In 1911, Mahmud Yunus wanted to focus on his study at Madras School and study with Thaib Umar. So he left his tasks in his grandfather's *surau* based on his grandfather's permission. He spent all his time to study with Thaib Umar at Thaib's *surau* in Tanjung Pauh. He studied diligently till he understood Islamic knowledge well. Even more, he was trusted by Thaib Umar to be a teacher to teach the heavy books for his age.<sup>13</sup>

Because of his presistent, in 4 years, Mahmud Yunus was able to teach several books, such as *al-Mahally*, *al-Fiyah* and *Jam'ul Jawami'*.<sup>14</sup> Although Mahmud Yunus was trusted by his teacher to teach some books, Mahmud Yunus still humble and did not forget of his main duty as a student, he still followed *halaqah* which is held by the teachers. In the hands of Thaib Umar, Mahmud Yunus can learn various disciplines of Islamic knowledge.

In 1917, Sheikh H.M. Thaib Umar was sick. Therefore, Mahmud Yunus was directly assigned to replace him to be a headmaster of Madras School. After having several years of learning experience, teaching,

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<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>14</sup> Herry Mohammad, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*, (Jakarta, Gema Insani, 2006), p. 86

leading of Madras School, and persistently master some religious knowledges, Mahmud Yunus wanted to continue his studies to Egypt. This desire arises when he done his Hajj to the Mecca.<sup>15</sup>

In 1924 Mahmud Yunus got a chance to continue his studies in Egypt and he studied in al-Azhar University. A year later, he succeeded in obtaining the *Syahadah Alamiyah*, then he continued his study to *Madrasah Dar al-Ulum al-Ulya* and was listed as the first Indonesian to be a student of the *madrasah*. In 1930, after taking *Takhasus Tadris*, Mahmud Yunus managed to obtain a diploma from the college.<sup>16</sup>

Mahmud Yunus has big spirit to learn and understand various kind of knowledges especially Islamic knowledge. He always thirsty for knowledge and never stop to learn and dig it up. He is clever and diligent. With his diligence and ability, he was trusted by his teacher to teach other students. Even more he studied abroad and back to Indonesia with a myriad of sciences.

### 3. Activity and Work

After finishing his study in Egypt, Mahmud Yunus back to Indonesia, and he worked in some places, as follows<sup>17</sup>:

- a. The head of *al-Jami'ah al-Islamiah* Batusangkar in Sungayang (1931-1932)

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<sup>15</sup> Danil Mahmud Caniango, *op.cit.*, p.28

<sup>16</sup> Muhammad Dede Rudliyana, *op.cit.*, p. 138

<sup>17</sup> *Ibid.*

- b. Founded *Persatuan Guru-guru Agama Islam* (PGAI) and he is member of *Minangkabau Raad* (1938-1942)
- c. The head of *Muallimin Islamiah Normal Islam Padang* (1932-1946)
- d. Founded *Majlis Islam Tinggi Minangkabau*, and member of MIT Sumatera (1946)
- e. The ministry of religion of PDRI (1949)
- f. The member of *Pemeriksa Agama pada Jawatan Agama Provinsi Sumatera* in Pamatang Siantar (1946-1949)
- g. High Employee of Ministry of Religion in Yogyakarta (1950)
- h. The head of *Penghubung Pendidikan Agama* at Ministry of Religion in Jakarta (1951)
- i. The head of Religious Education Institutions at *Jawatan Pendidikan Agama* (1952-1956)
- j. The head of *Akademi Dinas Ilmu Agama* (ADIA) Jakarta (1957-1980)
- k. Dean and Proffesor in Tarbiyah Faculty of IAIN Syarif Hidayatullah Jakarta (1960-1963)
- l. Rector of IAIN Imam Bonjol Padang (1966-1971)
- m. *Doctor Honoris Causa* in Tarbiyah science which was given by IAIN Syarif Hidayatullah Jakarta (15 Oktober 1977)

From Mahmud Yunus's activities above, we know that Mahmud Yunus has some activities in various fields. He didn't only focus in the activity in education field, but also in other fields. Even more Mahmud Yunus had worked in government institutions. This shows that Mahmud Yunus devoted himself in various activities that useful for himself and others.

#### 4. Mahmud Yunus's Masterpieces in Various Field

Mahmud Yunus wrote many books that related to various field of sciences of Islam, as follows<sup>18</sup> :

##### a. Field of Education

- 1) *Pengetahuan Umum dan Ilmu Mendidik*
- 2) *Metodik Khusus Pendidikan Agama*
- 3) *Pengembangan Pendidikan Islam di Indonesia*
- 4) *Pokok-pokok Pendidikan dan Pengajaran*
- 5) *Al-tarbiyah wat Ta'lim*
- 6) *Pendidikan di Negara-negara Islam dan Intisari Pendidikan Barat*

##### b. Field of Arabic Language :

- 1) *Pelajaran Bahasa Arab I*
- 2) *Pelajaran Bahasa Arab II*
- 3) *Pelajaran Bahasa Arab III*
- 4) *Pelajaran Bahasa Arab IV*
- 5) *Durus al-Lughah al-'Arabiyah 'ala Thariqah al-Hadistsah I*

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<sup>18</sup> Danil Mahmud Caniogo, *op.cit*, p. 38-43



- 6) *Durus al-Lughah al-'Arabiyah 'ala Thariqah al-Hadistsah II*
- 7) *Metode Khusus Bahasa Arab*
- 8) *Kamus Arab Indonesia*
- 9) *Contoh Tulisan Arab*
- 10) *Durus al-Lughah al-'Arabiyah I*
- 11) *Durus al-Lughah al-'Arabiyah II*
- 12) *Durus al-Lughah al-'Arabiyah III*
- 13) *Durus al-Lughah al-'Arabiyah IV*
- 14) *Muhadatsah al-'Arabiyah Durus al-Lughah al-'Arabiyah III*
- 15) *Al-Mukhtrat lil Muthala'ah wal Mahfuzhat*

c. *Field of Fiqh :*

- 1) *Marilah Sembayang I*
- 2) *Marilah Sembayang II*
- 3) *Marilah Sembayang III*
- 4) *Marilah Sembayang IV*
- 5) *Puasa dan Zakat*
- 6) *Haji ke Mekah*
- 7) *Hukum warisan dalam Islam*
- 8) *Hukum Perkawinan dalam Islam*
- 9) *Pelajaran Sembayang untuk Orang Dewasa*
- 10) *Manasik Haji Untuk Orang Dewasa*
- 11) *Soal Jawab Hukum Islam*
- 12) *Al-Fiqh al-Wadhih I*

- 13) *Al-Fiqh al-Wadhih II*
- 14) *Al-Fiqh al-Wadhih III*
- 15) *Mabadi' u Fiqh al-Wadhih*
- 16) *Al-Fiqh al-Wadhih an-Nawawi*
- 17) *Al-Masail al-Fiqhiyah 'ala Mazahib al-Arba'ah*

d. Field of *Tafsir* :

- 1) *Tafsir al-Qur'an al-Karim (30) Juz*
- 2) *Kamus al-Qur'an I*
- 3) *Tafsir al-Fatihah*
- 4) *Tafsir Ayat Akhlak*
- 5) *Kamus al-Qur'an II*
- 6) *Juz 'Amma dan Terjemahannya*
- 7) *Kamus al-Qur'an Juz 1-30*
- 8) *Alif, Ba, Ta wa Juz Amma*
- 9) *Muhadharat al-Israiliyyat fi at-Tafsir wa Hadits*
- 10) *Pelajaran Huruf al-Qur'an*
- 11) *Kesimpulan Isi al-Qur'an*
- 12) *Surat Yasin dan Terjemahannya*

e. Field of Moral :

- 1) *Keimanan dan Akhlak I*
- 2) *Keimanan dan Akhlak II*
- 3) *Keimanan dan Akhlak III*
- 4) *Keimanan dan Akhlak IV*

- 5) *Beriman dan Berbudi Pekerti*
  - 6) *Lagu-lagu Baru Pendidikan Agama atau Akhlak*
  - 7) *Akhlak Bahasa Indonesia*
  - 8) *Moral Pembangunan dalam Islam*
  - 9) *Akhlak*
- f. Field of History :
- 1) *Sejarah Pendidikan Islam di Indonesia*
  - 2) *Tarikh al-Fiqhu al-Islamiy*
  - 3) *Sejarah Islam di Minangkabau*
  - 4) *Tarikh Islam*
- g. Field of Comparison between Religion :
- 1) *Ilmu Perbandingan Agama*
  - 2) *Al-Adyan*
- h. Field of *Dakwah* :
- 1) *Pedoman Dakwah Islamiyah*
- i. Field of *Ushul Fiqh* :
- 1) *Mudzakarat Ushul al-Fiqh*
- j. Field of *Tauhid* :
- 1) *Durus at-Tauhid*
- k. Field of Psychology :
- 1) *Ilmu an-Nafs*
- l. Field of *Hadis* :
- 1) *Ilmu Musthalah al-Hadis*

m. Etc :

- 1) *Beberapa Kisah Nabi dan Khalifahnya*
- 2) *Doa-doa Rasulullah*
- 3) *Pemimpin Pelajaran Agama I*
- 4) *Pemimpin Pelajaran Agama II*
- 5) *Pemimpin Pelajaran Agama III*
- 6) *Kumpulan Doa*
- 7) *Marilah ke al-Qur'an*
- 8) *Asy- Syuhuru al-Arabiyah fi Biladi al-Islamiyah*
- 9) *Riwayat Hidup Prof. Dr. H. Mahmud Yunus*

During his lifetime, Mahmud Yunus has written a lot of books in various fields. It shows us that Mahmud Yunus is a productive figure. He mastered many fields of sciences, so he could be a great writer who wrote a lot of books. His book consists of science of Arabic language, science of *Fiqh*, history, science of *tafsir*, *akhlak*, etc. The breadth of his knowledge and his productivity should be appreciated and imitated. His figure be the inspiration of many people. And his masterpieces were very useful for the next generation.

##### **5. The Teachers and the Students of Mahmud Yunus**

Among the persons who had been included as his teacher were his father, Yunus bin Incek, his grandfather Thaher bin Muhammad Ali Angku Gadang and scholars who reformed in *Minangkabau* such

as Muhammad Thaib Umar, Sheikh Ibrahim Musa, Sheikh Jamil Jambek, Sheikh Abdul Karim Amrullah and others.<sup>19</sup>

Related to his students, they are not mentioned exactly who they are, but from many schools and colleges that Mahmud had taught, it indicates that Mahmud Yunus's students were very numerous. One of his students mentioned was Zarkasi Imam, the founder of Darussalam Boarding School in Gontor Ponogoro, East Java.<sup>20</sup>

Mahmud Yunus had studied at many schools in Indonesia and abroad. He was taught by many teachers in every school that he taught. He also had taught some students in his young age, and it he still taught till his old age. It indicated that Mahmud Yunus's teachers and students were very numerous.

## **B. The Description of *Ilmu Musthalah Al Hadits* Book**

### **1. General Description of the Book**

Mahmud Yunus's work in the field of '*Ulum al-Hadits*' is '*Ilmu Mushthalah al Hadits*' book which is written in Arabic language by him. '*Ilmu Mushthalah al Hadits*' book was written by Mahmud Yunus on December 25, 1940 in Padang, and completed in Sungayang on April 10, 1941.<sup>21</sup> 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

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<sup>19</sup> Febriyeni, *op.cit.*, p. 148

<sup>20</sup> *Ibid.*

<sup>21</sup> Jannatul Husna binti Ali Nuar, *op.cit.*, p.3

a rector of IAIN Imam Bonjol Padang West Sumatra, Indonesia. 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.<sup>22</sup>

This book consists of 96 pages and about 69 topics.<sup>23</sup> The topics is related to *'Ulum al-Hadits*. Mahmud Yunus gave the short explanations for every topic in this book. It was different with other *'Ulum al-Hadits* book which was written with Arabic language such as *Ushul al- Hadits* book written by M. 'Ajjaj al Khathib and others. But it back again to the Mahmud Yunus's purpose of writing this book. He just wanted to make the student easier in understanding *'Ulum al-Hadits*.

This book is an evidence that Mahmud Yunus has a big attention to *'Ulum al-Hadits*. He didn't only focus on education field, but also gave attention to other science. He wanted to share to all the people about *'Ulum al-Hadits* and make people easier in understanding it. Because he knows that knowing of *'Ulum al-Hadits* is very important. As a one of source of Muslim life, people have to know *'Ulum al-Hadits* well. So that people can receive the true hadith and don't be fooled by the fake hadith.

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<sup>22</sup> Mahmud Yunus, *Ilmu Mushthalah al-Hadis*, (Jakarta: Al-Maktabah al-Su'udiyah Putra, 1941), p.2

<sup>23</sup> *Ibid.*

## 2. Writing Background of the Book

Mahmud Yunus wrote many books in various fields. As a reformer of education, he always tried to write books with the purpose to make the teachers in their fields are easier to explain the object of study. So that, the students are easier to understand the object of the study. As well as this book, Mahmud Yunus wrote this book with summarize the subject matters from the other books. He just collected the important points from the other books and wrote it in this book. His purpose is to make students easier in understanding the study materials and also easier for the teachers to explain the study materials to their students.<sup>24</sup>

The background of the preparation of this book was driven by a desire to avail for students of religious schools. As stated in the book's preamble:

فهذه رسالة صغيرة في علم مصطلح الحديث، لخصتها من الكتب المطولة ليستفيد منها الطلبة، ويراجعها المدرسون في المعاهد الدينية، وأرجوا أن تقع موقع القبول،  
والله المسؤل

This is a small treatise on the science of *mushthalah al-hadits* formulated from thick books to be beneficial for students and be used as a reference by educators in various religious schools. I hope this book could be well received and only God nevertheless to crave for prayer (the best).

In *'Ilmu Mushthalah al Hadits* book was not written by Mahmud Yunus writing background of this book clearly. From the purpose of writing this book, the writer can analyse that the writing background of

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<sup>24</sup> *Ibid.*

this book is Mahmud Yunus looked at the students or teachers at his time difficult in understanding *'Ulum al-Hadits* from other books which is long and thick. So, Mahmud Yunus initiated to write a shorter book than other books so that can be reference by the teachers and the students.

### 3. Writing Method of the Book

Muhammad Dede Rudliyana in his book "*Perkembangan Pemikiran Ulum al-Hadits dari Klasik Sampai Modern*" mentioned that the systematic discussion of *Ilmu Musthalah al Hadith* book by Mahmud Yunus there are 69 topics. The 1<sup>st</sup> to 3<sup>rd</sup> topics explain about the division of *ulum al-hadis* and the position of the Sunnah to the Koran, the 4<sup>th</sup> to 9<sup>th</sup> topics explains about of 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.<sup>25</sup>

The 10<sup>th</sup> topic is about *al-jarh wa ta'dil*, the 11<sup>th</sup> topic is about the nature of transmitters who should be accepted or rejected of their transmissions, the 12<sup>th</sup> topic is about the process of acceptance and delivery of the transmission, the 13<sup>th</sup> topic is about *nasikh* and *mansukh*, and the 14<sup>th</sup> to 69<sup>th</sup> topics are about explanations of specific terms which is related to the judgment of hadith, from the quantity and quality, and the

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<sup>25</sup> Muhammad Dede Rudliyana, *op.cit.*, p. 138-139



things related to it, from the transmitters, the line of transmission, and the nature of the transmissions.<sup>26</sup>

Dede Rudliyana mentioned that *manhaj* was used by Mahmud Yunus in writing his book is giving the brief explanation about *musthalah* by summarizing from various literatures of previous scholars. He explained each topic by using pointers so as to be systematic. In short, the explanation is very brief because it only covers the definition and description as necessary to the definition that is in the book.<sup>27</sup>

In other reference, Febriyeni in her Thesis entitled *Studi Pemikiran Tokoh Hadis Sumatera Barat* (Prof. Dr. H. Mahmud Yunus and H. Mawardi Muhammad), concluded that there are 70 subjects in the book of *Musthalah al-Hadis* by Mahmud Yunus.<sup>28</sup>

The writer tried to confirm the results of the research above to the original book. The writer found that apparently there are about 73 topics in it as we can see from the table of content of the book. The topics as follows<sup>29</sup>:

No	Topics	Pages
1	<i>Ilmu al-Hadits</i>	3
2	<i>Manzilah al-Sunnah min al-Kitab</i>	4

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> Febriyeni, *op. cit.*, h. 64

<sup>29</sup> Mahmud Yunus, *Ilmu Mushthalah al-Hadits*, (Jakarta: al-Maktabah al-Sa'adiyah, 1941), p.1-96

3	<i>Tarikh Riwayat al-Hadits wa Tadwinuhu</i>	5
4	<i>Kaifa Na'Khudzu al-Hadits al-Aan</i>	9
5	<i>Thabaqat Kutub al-Hadits</i>	9
6	<i>Masyhur al-Muhaditsin</i>	10
7	<i>Tatsbitu al-Salaf fi Qabul al-Hadits</i>	10
8	<i>Al-Ta'dil wa al-Tajrih wa alfazhuhuma</i>	14
9	<i>Syuruth min Taqabbal Riwayatih</i>	17
10	<i>Thuruquhu Tahmilu al-Hadits wa Naqalahu</i>	17
11	<i>Nasikh al-Hadits wa Mansukhihi</i>	20
12	<i>Al-Nasikh</i>	20
13	<i>Mushthalahaat al-Muhadistin</i>	21
14	<i>Aqsam al-Hadits</i>	23
15	<i>Za'm al-tawatur fiima laysa bi mutawattir</i>	24
16	<i>Al-Ahad</i>	28
17	<i>Al-Masyhur</i>	28
18	<i>Al-'Aziz</i>	29
19	<i>Al-Shahih</i>	30
20	<i>Ma Makna al-'Adalah</i>	32
21	<i>Ma Makna al-Dhabith</i>	33
22	<i>Maratib al-Hadis Shahih</i>	34
23	<i>Darajat Ahadits al-Shahihaini fi al-Shihah</i>	34
24	<i>Intiqad 'ala al-Shahihaini</i>	37
25	<i>Hal Akhbar al-Shahihaini Tufidu al-Yaqin</i>	38
26	<i>Intiqad 'ala Qaulu Ibnu Shalah</i>	40
27	<i>Kutub al-Hadits al-shahihah</i>	42
28	<i>Al-Hasan</i>	43
29	<i>Shahih li ghairhi</i>	43
30	<i>Al-Hasan Lighairihi</i>	43
31	<i>Taqsimul Hadis Ila Maqbuli wa Mardudi</i>	45
32	<i>Shahih al-Sanad wa Hasan al-Sanad</i>	46

33	<i>Maa ma'na qaul al-tirmidzi hadza hadits hasan shahih</i>	47
34	<i>Maa ma'na qaulihi hadzaa hadits hasan gharib</i>	48
35	<i>Hal ziyadah al-tsiqqah maqbulah</i>	48
36	<i>Al-Kitabullati Yahtadii biha Ma'rifah al-Hadits al-Hasan</i>	49
37	<i>Al-Dha'if</i>	52
38	<i>Hukmul Hadis al-Dhaif</i>	53
39	<i>Al-idhrar al-'Azhimah min Riwayat al-Ahadits al-Dha'ifiyah</i>	55
40	<i>Al-Mursal</i>	61
41	<i>Mursal al-Shahabi</i>	62
42	<i>Al-Munqathi'</i>	64
43	<i>Al-Mu'dhal</i>	65
44	<i>Al-Mu'alaq</i>	65
45	<i>Al-Marfu'</i>	66
46	<i>Al-Mauquf</i>	66
47	<i>Ma Taraddadu baina al-Marfu' wa al-Mauquf</i>	67
48	<i>Al-Maqthu'</i>	68
49	<i>Al-Mudhtharib</i>	69
50	<i>Al-Gharib</i>	69
51	<i>Al-Fard</i>	70
52	<i>Al-Musnad</i>	71
53	<i>Al-Mutashil</i>	72
54	<i>Al-Syadz wa al-Mahfuzh</i>	73
55	<i>Al-Munkar wa al-Ma'ruf</i>	74
56	<i>Al-Mudraj</i>	74
57	<i>Ma'rifah al-Idraj</i>	76
58	<i>Al-Mu'alal au al-Mu'mal</i>	77
59	<i>Al-Mudalas</i>	80

60	<i>Al-Mu'an'an wa al-Muanan</i>	81
61	<i>Al-Musalsal</i>	82
62	<i>Al-Mubham</i>	83
63	<i>Ta'dil al-Mubham</i>	83
64	<i>Al-Majhul au al-Mastur</i>	83
65	<i>'Ulwu al-Sanad wa Nuzulahu</i>	84
66	<i>Riwayah al-Aqran</i>	85
67	<i>Al-Muttafaq wa al-Muftaragu</i>	86
68	<i>Al-Muktalifu wa al-Mukhtalif</i>	87
69	<i>Al-Matruk</i>	88
70	<i>Al-Maqlub</i>	88
71	<i>Al-Maudhu'</i>	90
72	<i>Ma'rifat al-Maudhu'</i>	90
73	<i>Khatimah fi al-Hadits al-Qudsi</i>	94

Table 3.1 : the topics of *'Ilmu Mushthalah al-Hadits* book

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 is 69 topics, and the writer got 73 topics in this book. According to the writer it is probably because there is an incompatibility on the content of the book with table of content of the book, and in the content of the book there is some title that wasn't mentioned in the table of contents, or maybe there they used different edition of the book. Unfortunately, there is no information about the edition in the book.