

## Mahmud Yunus in the Book of *Ilmu Mustholah Hadis*: An Analysis of His Thought and Influence from the Treasury of Middle Eastern Scholars

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### ABSTRACT

#### KEYWORDS

Mahmud Yunus, *Ilmu Mustholah Hadith*, Middle Eastern scholars, Indonesian *Hadith* studies, qualitative methods

This study examines *Ilmu Mustholah Hadis* by Mahmud Yunus as one of the important works that played a role in forming the initial framework of *Hadith* studies in Indonesia. The focus of the research includes: (1) the characteristics of the book *Ilmu Mustholah Hadis*, (2) the thought of Mahmud Yunus in formulating the concepts of *ulum al-Hadith*, and (3) the relationship of this thought with the scientific tradition of Middle Eastern scholars. This study uses a qualitative-descriptive method with a content analysis approach. Data were collected through literature studies, mainly by examining the works of Mahmud Yunus and comparing them with classic *mustaalah al-Hadith* books as well as references to modern Middle Eastern scholars. The results of the study show that Mahmud Yunus's work is compiled systematically and concisely in a didactic style, making it suitable for beginner students. His thinking was heavily influenced by the works of Middle Eastern scholars such as Ibn al-Salah, al-Nawawi, and al-Suyuti, but he rearranged the material to be simpler and in accordance with the Indonesian educational context of his time. Thus, this book serves as an intellectual bridge between the Middle Eastern scientific tradition and the needs of *Hadith* learning in Indonesia.

### INTRODUCTION

*Hadith*, as the second source of Islamic teachings after the Qur'an, plays a very important role in maintaining the authenticity and sustainability of religious teachings. Therefore, scholars since the early days of Islam have developed various scientific disciplines to ensure the validity of *Hadith*, both in terms of *Sanad* and *Matan* (Falih & Prasetya, 2024; Muhyidin & Nashihin, 2025; Rohman, 2025). This effort ensures that the *Hadith* used as references can truly be accounted for scientifically and theologically, so that the benefits of religion can continue to be maintained throughout the ages (Aziz & Qasim, 2025; Hammond, 2022).

The development of *Hadith* study methodology can be traced through the works of great scholars who have become references across generations (Abdullah, 2017; Amir et al., 2023; Faris, 2023; Permana & Miftakhussurur, n.d.). Among them are Imam Ibn Hajar al-Asqalani through *Fath al-Bari*, Imam Abu Zakaria Yahya bin Syarafuddin an-Nawawi with *al-Minhaj Syarh Shahih Muslim*, as well as works by Nusantara scholars such as Shaykh Nuruddin ar-Raniri in *Hidayah al-Habib fi al-Targhib wa al-Tarhib*, Shaykh Abd al-Ra'uf as-Singkili through *Syarah al-Latif'ala Arba'in Hadith*, and Shaykh Mahfudz al-Tarmasi with *Manhaj Zawi al-Nazar*. These works demonstrate the continuity of the *Hadith* scientific tradition from the Middle East to Southeast Asia (King, 2021; Malik et al., 2018; McCloud, 2018).

In the Indonesian context, the study of *Mustholah Hadith* has a long history that cannot be separated from the dynamics of Islamic education in the 20th century (Afifah & Amdar, 2025; Isbah, 2020; Malik et al., 2018; McCloud, 2018). This period was marked by the emergence of reformers who sought to adapt the Islamic education system to the needs of

modern society without abandoning the roots of classical scientific traditions. The science of *Hadith*, including *Mustholah Hadith*, received serious attention in this reform process.

One of the central figures in the development of *Mustholah Hadith* studies in Indonesia is Mahmud Yunus (Afifah & Amdar, 2025; Efendi et al., 2024; Masrur et al., 2019; Zarif, 2018). He is widely known as a reformist of Islamic education, a pioneer of madrasah curriculum modernization, and a prolific writer in various fields of Islamic science. His contributions extend beyond pedagogy to include introducing the basic scientific framework of *Hadith* to students in Indonesia (Sugiarto, 2025; Wajdi et al., 2025).

Mahmud Yunus's work entitled *Ilmu Mustholah Hadis* became one of the early texts widely used in Islamic madrasas and universities (Ilham et al., 2023). This book serves as an introduction to the basic principles of *Sanad* and *Matan* criticism, as well as a bridge between the classical *Hadith* scientific tradition and modern learning contexts. The popularity of this work highlights Mahmud Yunus's great influence on the formation of *Hadith* understanding among Indonesian Muslim academics. However, this popularity has not been matched by in-depth academic studies of Mahmud Yunus's thoughts in *Mustholah Hadith*. Most research still treats his work as a textbook without examining its epistemological foundations, methodological structure, or distinctive characteristics in understanding *Hadith* science.

In fact, analyzing Mahmud Yunus's thought is crucial to understanding how he formulated the basic concepts of *Mustholah Hadith*, the methods he used in its presentation, and the extent to which his ideas were rooted in Middle Eastern scholarly traditions or showed contextual adaptations to Indonesian Islamic education. Such a study can also clarify Mahmud Yunus's position in the development of contemporary *Hadith* science in the archipelago.

Based on this background, this study aims to systematically examine Mahmud Yunus's thoughts in *Mustholah Hadith*, particularly through his work *Ilmu Mustholah Hadis*. Using a historical and analytical approach, this research seeks to contribute academically by enriching *Hadith* studies in Indonesia and clarifying the role of local scholars in the national and global development of *Hadith* science.

## METHOD

This research uses a qualitative approach with the type of library research. All data is analyzed through an in-depth study of the works of Mahmud Yunus, especially the Science of *Mustholah al-Hadith*. This approach is used to examine his methodological construction in understanding the *Hadith*, as well as assess the degree of its conformity with the thinking of Middle Eastern scholars. The focus of the research includes: (1) the characteristics of the book of *Mustholah Hadith*, (2) the thought of Mahmud Yunus in formulating the concepts of *Hadith* science, and (3) the relationship of this thought with the scientific tradition of Middle Eastern scholars.

## RESULT AND DISCUSSION

### Brief Biography of Mahmud Yunus

Prof. Dr. H. Mahmud Yunus was born on Saturday, 30 Ramadan 1316 H or coinciding with February 10, 1899, in Sungayang Village, Batusangkar, Tanah Datar Regency, in Minangkabau, which is now the province of West Sumatra. He came from a simple but religious family. His father was named Yunus bin Incek, a farmer from the Mandailing tribe

who had studied at the *Surau* and had good religious knowledge, so he was respected as a community leader in his country. His mother, Hafsah bint Imam Sami'un, was from the Chaniago tribe. Although she did not receive formal education because at that time schools were not available in her village, Hafsah was known as an educated woman in an Islamic environment. She is the daughter of Engku Gading, the founder and pioneer of the *Surau* in Sungayang.

This religious and disciplined family environment shaped Mahmud Yunus' character from childhood and became a strong basis for his intellectual and spiritual development in later life. When he was a child, Mahmud Yunus' parents divorced. He then lived with his mother, while his father only came to visit occasionally. At the age of seven, Mahmud Yunus began to learn to read the Qur'an from his grandfather, Engku Gading, who had established a special *Surau* for the teaching of the Qur'an. In addition to learning the Qur'an, he also studied Arabic at the *Surau*.

After completing the memorization and learning of the Qur'an, Mahmud Yunus was trusted to be an assistant teacher at his grandfather's *Surau*. This shows his great interest in Islamic sciences from an early age. He is also known to have an extraordinary memory, being able to repeat long stories after hearing them only once.

In 1908, a village school was opened in Sungayang. Mahmud Yunus asked his mother for permission to go to school there. He studied in a village school during the day and continued to teach the Qur'an at night. His achievements stand out, but he later feels bored because of the repeated lessons. Two years later, he heard that Sheikh H. Muhammad Thaib Umar, an Islamic reformer in Minangkabau, had established the Madras School in *Surau* Tanjung Pauh Sungayang. Mahmud Yunus then moved to the madrasah. He studied every day from morning to noon and continued to teach the Qur'an at night.

During four years of diligent study, Mahmud Yunus managed to master a number of important classical books such as *Mahalli*, *Alfiyah*, and *Jam'ul Jawami'*. When Shaykh Thaib Umar fell ill and stopped teaching, Mahmud Yunus was trusted to replace him. His close relationship with the teacher led him to be sent to represent his teacher in the Minangkabau Ulema Meeting in Padang Panjang in 1919 which discussed the establishment of the Islamic Religious Teachers Association (PGAI).

In 1920, Mahmud Yunus founded the Sumatran Islamic Student Association Thawalib in Sungayang and published the magazine *al-Basyir*, where he became editor-in-chief. After completing his education at the Madras School, Mahmud Yunus continued his studies at Al-Azhar University in Egypt in 1924. There he studied *Ushul Fiqh*, *Tafsir*, and *Fiqh* of the Hanafi School. Thanks to his perseverance, he succeeded in achieving the Shahadah Alimiyah in 1925. He then continued his education at Darul Ulum 'Ulya in Egypt to deepen his general knowledge, and in 1930 obtained a Diploma in Education.

Upon his return to Indonesia in 1930, Mahmud Yunus was active in the world of education and da'wah. He led various educational institutions, including Al-Jami'ah Islamiyah in Sungayang Batusangkar, Mu'allimin Islamiyah Normal Islam in Padang, and co-founded the Islamic Religious Teachers Association (PGAI). In addition, he was also a member of the Minangkabau Raad, the West Sumatra National Committee, and founded the Minangkabau High Islamic Council.

Mahmud Yunus is better known to the public as a reformer of Islamic education in Indonesia than as a *Hadith* expert, because the focus of his studies is indeed in the field of education. His educational ideas have proven to have an influence that has endured to this day. One of the proofs is the education system at the Gontor Islamic Boarding School, Ponorogo, East Java. Many people only know K.H. Imam Zarkasyi as its founder, without knowing that he was a student of Mahmud Yunus. At the age of 83, on January 16, 1983, to be precise, Mahmud Yunus died at his home in Kebon Kosong, Kemayoran, Central Jakarta, and was buried the next day at the IAIN Syarif Hidayatullah cemetery complex.

In the course of his career, Yunus has experience teaching and leading in various institutions, including: a) Al-Jami'ah al-Islamiyah Batusangkar (1931–1932). 2) Lecture of Muallimin Islamiyah Normal Islam Padang (1932–1946). 3) Bukittinggi Pamong Praja Academy (1948–1949). 4) Academy of Religious Sciences Office/ADIA Jakarta (1975–1980). 5) Dean and professor of the Faculty of Tarbiyah IAIN Syarif Hidayatullah Jakarta (1960–1963). 6) Rector of IAIN Imam Bonjol Padang (1960–1971)

His important works include the Arabic-Indonesian Dictionary, two versions of the Science of *Musthalah al-Hadith* (in Arabic and co-written with Mahmud Aziz), Morals According to the Qur'an and the *Hadith* of the Prophet, Special Methods of Religious Education, History of Islamic Education in Indonesia, and Translation of the Qur'an.

The spirit of renewal brought by Mahmud Yunus is inseparable from the influence of several great figures in his time. Among the most influential was Thaib Umar, especially through his works such as al-Munir who emphasized the importance of mastery of common knowledge and European languages. Therefore, students at the *Surau* or Islamic boarding school of Thaib Umar are required to study religion as well as general knowledge and foreign languages so that they will be able to advance the welfare of the people and the development of Islam.

In 1918, Mahmud revived the Madras School that had been established earlier. His efforts are in line with the flow of education reform in Minangkabau brought by Middle Eastern alumni, such as Sheikh Thahir Jalaluddin, Abdullah Ahmad, Abdul Karim Amrullah, and Zainuddin Labay el-Yunusi. At that time, the traditional Islamic teaching pattern—based on houses, langgars, *Suraus*, and mosques—began to change towards a more modern education system in terms of institutions, curriculum, methods, and organizational structure.

Mahmud's involvement in the reform movement became more evident when he attended a large meeting of Minangkabau scholars in Padang Panjang in 1919 which discussed the establishment of the PGAI. He was present as a representative of his teacher and was able to sit and discuss with senior scholars and reforming intellectuals. This meeting had a strong influence on the direction of his thought, especially through the ideas of figures such as Abdullah Ahmad.

### **Getting to Know the Book of *Mustholah Hadith***

Mahmud has two works in the field of *Hadith* science, and both are entitled *Musthalah al-Hadith* Science. The difference between the two lies in the language and the author. The first work was written by Mahmud himself in Arabic. This book is concise and practical, totaling 105 pages, and contains the basic themes of *Hadith* science. In his muqaddimah, he explained that the book is the essence of various mushthalah books that are thicker, with the

aim that it is easy to understand by students and can be used as a handle by teachers at Islamic boarding schools.

In this Arabic work, he divides the discussion into 71 *Fashl*. It begins with an introduction to the science of *Hadith*, and ends with the discussion of the *Hadith* of Quds.

The second work was compiled with Mahmud Aziz in Indonesian. This book is intended for PGA students and is presented in easy language so that it can be understood by PGA students, madrasas, and the general public who want to learn *Hadith*. The author also mentioned that this book has been used as a textbook at PGA, SGHA, and various mid-level madrasas. In his muqaddimah, Mahmud emphasized that the preparation of this book aims to enable students to recognize weak or false *Hadiths*, because these *Hadiths* are sometimes conveyed in lectures or written in several books.

This book has been printed seven times between 1959-1974, consists of 89 pages and contains 11 chapters, including about the general meaning of musthalah *Hadith*, terms in *Hadith* science, narrator requirements, *Hadith Sanad*, narration methods (*Bil Lafzh* and *Bil Ma'na*), the accuracy of companions in narrating *Hadith*, the position of *Hadith* in Islam, the level of *Hadith* books, the level of *Hadith*, Sahabat and Tabi'in, a brief biography of famous *Hadith* experts, as well as a list of names of famous scholars.

In terms of reference sources, both works make use of authoritative *Musthalah al-Hadith* literature. However, the reference titles are not explicitly listed and are not accompanied by a list of references. On closer examination, it appears that the Arabic edition relies heavily on the work of Shaykh Tahir al-Jaza'iri (d. 1919) entitled *Tawjih al-Nazar ila Usul al-Athar*. The two-volume work, completed in 1910 and printed in Egypt, is an important reference that tries to present a new approach to *Musthalah al-Hadith* through its integration with *Fiqh* proposals. The book also reviews various fundamental issues related to *Hadith* and law, which at that time were part of the religious reformist discourse in Egypt. Therefore, it is not surprising that Mahmud adopted many ideas from this work, and it is even likely that he learned it directly while studying in Egypt.

As for the Indonesian edition, the main source cannot be confirmed definitively. It is likely that the work was compiled based on the Arabic edition which was later simplified and enriched with some additional references. Among the sources mentioned are *Mizan al-I'tidal* by al-Dzahabi (d. 1348), *Lisan al-Mizan* and *Tahdhib al-Tahdhib* by Ibn Hajar al-Asqalani (d. 1449), *Tadrib al-Rawi* by Jalal al-Din al-Suyuti (d. 1505), and a number of other references.

In terms of content structure, the Arabic edition contains 67 discussion themes that can be grouped into four major parts: (a) an introductory section that includes the definition of terms, the position of *Hadith* in religion, the history of *Hadith* writing, the classification of *Hadith* books, and famous *Hadith* expert figures; (b) the discussion of the science of al-jarh wa al-ta'dil which includes the methods of salaf scholars in receiving *Hadith*, the requirements for the narrator to receive his history, the way of narration, and the issue of nasikh-mansukh; (c) an explanation of the various *Hadiths*, which include 44 terms according to their form and conditions; and (d) the concluding part which focuses on the discussion of the *Hadith* of Qudsi.

## **The Points of Mahmud Yunus' Thoughts in His Book**

### **a. Conditions for receiving Sunday *Hadith***

Mahmud Yunus quoted the opinion of Ibrahim bin Ismail that the narration of the *Hadith* is like testimony in a testimony in court, so the minimum number of narrators narrating must be two people. Also quoting Abu Ali Al-Jubbaiy, a Muktazilah figure, who requires the presence of two narrators before a *Hadith* can be accepted. Mahmud added that this criterion is in line with the practice of 'Umar ibn al-Khattab in receiving *Hadith*, because it is said that Umar when receiving a *Hadith*, would ask other companions before receiving the *Hadith*.

Mahmud Yunus said: "And it has been narrated from Ibrahim ibn Ismail Ibn Ulayyah that he equates narration with testimony; therefore he did not accept a narration that was only narrated singularly by a narrator who was fair and strong in his memorization. According to him, the condition for receiving the *Hadith* is that the *Hadith* must be narrated by two people out of two people."

He also said: "And it was narrated from Abu Ali al-Jubbaiy from among the *Mu'tazilah* that he said: Do not accept a message narrated by a righteous narrator, unless it is joined by a narrator from another righteous narrator, or there is a corroboration in accordance with the *zahir* of the Qur'an, or another *zahir* khabar, or the message has been widely spread among the Companions, or some of the Companions practice it. This is what Abu al-Hasan al-Bashri mentioned in the book *Al-Mu'tamid*. This opinion is in line with the sunnah of Umar bin al-Khattab."

Interestingly, Muktazilah's view that he quotes about the need for two narrators before the *Hadith* is accepted has received harsh criticism from scholars, including al-Ghazali and Fakhr al-Din al-Razi. And in fact, Mahmud Yunus admitted that this opinion was not recognized by many *Muhaddits* and *Fuqaha* because of the tendency to muktazilah. This is because the majority of scholars accept the Sunday *Hadith* by assessing two aspects, *Sanad* and *Matan*, without stipulating the condition for the presence of two narrators as stipulated in the case of legal testimony.

Al-Ghazali said that the narration of a single narrator was accepted even if his testimony was not accepted, in contrast to al-Jubbai and a group of scholars who required a number (more than one narrator) and did not accept except the words of two men. Thus, not every history brought by one person is lost.

Fakhrudin al-Razi said that the narration of a just narrator is acceptable, in contrast to al-Jubbai who argues that the narration of two just people can only be accepted. As for the news from a just narrator, it is not acceptable unless it is supported by outward indications, or practiced by some of his companions, or by the results of *Ijtihad*, or if the news is spread among them.

#### b. Criticism of *Matan Hadith* Sunday

In the Science of Mushthalah al-*Hadith*, Mahmud Yunus also discusses the assessment of the content (*Matan*) of the *āhād Hadith*, which is a *Hadith* narrated by one or several narrators only. Referring to the opinion of al-Shirazi in his work *Al-Luma'*, he stipulates that the *Matan Hadith* *āhād* must meet four main criteria: it must not contradict common sense, *Ijma'* ulama, verses of the Qur'an, or *Mutawatir Hadiths*. If a *Hadith* *āhād* violates any of these provisions, then it must be rejected. The method of assessing *Matan* developed by Mahmud Yunus shows his attention not only to the validity of *Sanad* but also to the validity of the content of *Matan*. *Al-Luma'* from Imam Ash-Shirazy is one of the references in the *Ushul Fiqh* of

*Mazhab shafii*, so this shows the influence of *Mazhab Shafi'i* in the *Hadith* thought of Mahmud Yunus.

c. Narrating the *Hadith* of *Dhaif*

One of Mahmud Yunus' views that is quite interesting and deserves attention is his opinion in the book *Musthalah al-Hadith*, both the Arabic and Indonesian editions. In this work, Mahmud Yunus appears much more assertive than many classical scholars in the matter of the use of *Dhaif Hadith*. In fact, he provides a special subchapter entitled *al-Adhraar al-Azhimah min Riwayat al-AHadith al-Dhaifah* (the great danger of narrating the *Hadith* of *Dhaif*).

According to Mahmud Yunus, there is a great damage if the *Hadith* of *Dhaif* is narrated without an explanation of its weaknesses. From this it is clear that Mahmud Yunus expressly prohibits the delivery or narration of *Dhaif Hadith* without explaining the status of his *Dhaif*. Moreover, making *Dhaif Hadith* as an argument or the basis for establishing the law is certainly more unacceptable, because if someone postulates with *Dhaif Hadith* without revealing his weaknesses, it can mislead others in understanding and practicing it, so that it has the potential to drag them into sinful acts. He is also consistent with this opinion in his book *Q and Answer of Islamic Law* and the book *al-Masail al-Fiqiyah*.

Based on this opinion, it can be understood that according to Mahmud Yunus, the purpose of spreading the *Hadith* of *Dhaif* is only to show its weaknesses, not to make it a legal postulate or practice guideline. In this case, Mahmud Yunus can be classified as a strict scholar (mutasyaddid) in responding to the *Hadith* of *Dhaif*, both in terms of narration and its application.

Al-Jazairy emphasized in his book, The scholars agree that it is not permissible to mention the *Hadith* of *maudhu'* except by explaining what type it belongs to. As for the *Hadith* of *maudhu'* from the category of *Hadith Dhaif*, scholars disagree about it:

1. Some scholars are of the opinion that it is permissible to take the *Hadith* of *Dhaif* and be loose in its *Sanad* and narrate it without explaining its weaknesses, as long as the *Hadith* is not related to matters of law and faith, such as *fadha'il al-a'mal* and stories.

Among those who were quoted as allowing the relaxation were Abdurrahman bin Mahdi and Ahmad bin Hanbal. Imam An-Nawawi in his book also seems to have a tendency to this opinion, he said: If you want to narrate a weak *Hadith* without mentioning the *Sanad*, then do not say, "The Messenger of Allah said this," or such strong expressions. However, use editorial forms such as: "Narrated," "Has come to us," "Mentioned," "Come history," "Narrated," or similar expressions. The same is true for *Hadiths* whose truth is doubtful. According to *Hadith* scholars and others, it is permissible to be loose in *Sanad* and narrate weak *Hadiths*, other than false ones, and practice them without explaining their weaknesses as long as the *Hadith* is not related to the attributes of Allah or laws such as *Halal* and *Haram*. This applies to stories, virtues of charity, advice, and other things that are not related to creed or sharia law.

2. Some other scholars are of the opinion that it is not permissible to take *Dhaif Hadith* in any form. This has been alluded to by al-'Allamah Abu Syamah in the book *al-Ba'its 'ala Inkar al-Bida' wa al-Hawadits*.

3. Third opinion: *Dhaif Hadith* can be practiced in the law as well, if no other *Hadith* is found in the chapter. This opinion is also attributed to Ahmad bin Hanbal and is very famous from him.

It seems that Mahmud Yunus is inclined to the second opinion, which firmly refuses to argue with the *Dhaif Hadith*, and allows the narration of *Dhaif Hadith* only to explain its weaknesses.

d. Criticism of *Shahih* Bukhari and Muslims and Ibn Shalah's Opinion

One of Mahmud Yunus's interesting contributions in the field of *Hadith* is his criticism of the book of *Shahihain*. The term *Shahihain* refers to the two books of *Hadith* by Imam al-Bukhari and Imam Muslim. These two books have been agreed upon by the scholars of Ahlus Sunnah as the most valid book after the Qur'an. It is stated that the scholars agreed that *Saheeh al-Bukhari* and *Saheeh Muslim* are the most authentic books after the Qur'an, and the ummah accepted both.

Mahmud Yunus criticized the opinion of Ibn Shalah and Abu Ishaq al-Ishuling saying that it has become *Ijma'* that the *Hadiths* in *Shahih* Bukhari and Muslim are entirely valid and accepted in *maqthu'* (absolute). He quotes many of the opinions of Imam-An-Nawawi and Ibn Hajar in this chapter.

In the book *Mushtalah al-Hadith*, Mahmud Yunus discusses a theme that is rarely found in the classic *Mustalah Hadith* books, namely the discussion entitled *Intiqad 'ala Shahihain*, *Al-Intiqad 'ala Qouli Ibn Shalah*, and *Hal Akhbaru Shahihain Tufidu Al-Yaqin*. In this passage he quotes a statement from Imam An-Nawawi in the mukaddimah syarh *Shahih Muslim*. that a group of scholars had committed *istidrak* against al-Bukhari and Muslim, that is, corrected some *Hadiths* that were considered not to fully meet the conditions set by both, and showed that some *Hadiths* were below the standards they had committed to. This has been discussed in the work of Imam ad-Daruquthni al-Istdirakat wa al-Tatabu', which contains two hundred *Hadiths* in both books. Also found in *Taqyiidu Al-Muhmal* by Abdul Ghany Al-Jubany.

Based on this information, Mahmud Yunus concluded that Imam ad-Daruquthni confirmed that there were several *Hadiths* that actually met the requirements for validity according to al-Bukhari and Muslim, but were not included in the *Shahihain*. Mahmud Yunus also corroborates this criticism by referring to a number of literature that states that al-Istdirakat wa al-Tatabu' contains more than a hundred *Hadiths*. After being examined by subsequent scholars, not all of the criticisms submitted by ad-Daruquthni are considered to contain defects that can weaken the *Hadith*. Most of these criticisms can be answered with clear arguments, so the claimed weaknesses do not apply. Some *Hadiths* are muhtamal, that is, they have a variety of possible meanings, and only a small part is really difficult to explain.

The *Hadiths* criticized by ad-Daruquthni can be divided into six categories. First, the *Hadith* that is disputed in terms of the number of narrators. Second, the differences between narrators related to the mention of some names in the *Sanad*. Third, the *Hadith* narrated by a trusted narrator but is singular (*Tafarrud*), thus giving rise to additional redactions that are not found in other reliable narrators. Fourth, *Hadith* narrated by a single narrator who is considered weak. Fifth, *Hadith* narrated by the narrator is considered to have *wahm* or error, so that some of the narrations are considered problematic but not all. Sixth, the *Hadith* is disputed because there are changes in some of the text of the *Matan*, both significantly and minimally.

He is inclined to the opinion of Imam An-Nawawy, Al-Izz ibn Abdissalam and Ibn Hajar that the authentic but Sunday *Hadiths* are still *Zhanny*, even though the rest of the truth predominates. Mahmud Yunus said in summing up this issue: "And it is not necessary from the *Ijma'* of the ummah for the practice of the *Hadith* in the two *Shahih* books (*Shahih Bukhari* and *Muslim*) that they agree that the *Hadith* is definitely the words of the Prophet. Al-Izz ibn Abdussalam has denied the statement of Ibn Shalah, and he said: Indeed, the *Mu'tazilah* are of the opinion that if the ummah practices a *Hadith*, then it ensures the certainty of its authenticity. He said: And this is a rejected sect."

In this context, Mahmud Yunus only highlights the difference of opinion among scholars regarding the validity of al-Bukhari's and Muslim's works. In explaining the criticism of the scholars, he did not include his personal opinion. He only shows that the books of *Saheeh al-Bukhari* and *Saheeh Muslim* are not completely exempt from the critical study of previous scholars. Especially he quoted the words of Imam An-Nawawi, and Ibn Hajar in this regard. With this attitude, Mahmud Yunus is considered to be objective in responding to differences of opinion. He does not defend one group of scholars nor denigrates the opinions of others. It simply displays the diversity of scholars' views on the two books.

Based on Mahmud Yunus' thoughts above with his comparison of scholars from the Middle East, we can make the following table:

**Table 1. Middle East**

Discussion Points	Mahmud Yunus	Middle Eastern Scholars (Classical & Authoritative)
<b>1. Conditions for Receiving Sunday Hadith</b>	<ul style="list-style-type: none"> <li>Quoting the opinion of Abu Ali al-Jubbai (<i>Mu'tazilah</i>) that the <i>Hadith</i> must be narrated by two narrators in order to be acceptable.</li> <li>Considering that view is in line with the practice of Umar bin al-Khattab who seeks additional witnesses before accepting the <i>Hadith</i>.</li> <li>Tends to be stricter in terms of the number of narrators.</li> </ul>	<ul style="list-style-type: none"> <li>The majority of scholars (<i>Jumhur</i>) such as al-Ghazali and Fakhr al-Din al-Razi reject the requirement of such a number.</li> <li>According to al-Ghazali, the history of one narrator is still admissible if he is just, even if his testimony is not accepted in the law of testimony.</li> <li>Al-Razi: Sunday <i>Hadith</i> is accepted if the narrator is just, and can be corroborated by other indications (charity of companions, <i>Ijtihad</i>, dissemination of narration).</li> <li>General conclusion: there is no obligation of at least two narrators.</li> </ul>
<b>2. Criticism of the Sunday Hadith</b>	<ul style="list-style-type: none"> <li>Following the formulation of al-Shirazi in <i>Al-Luma'</i>: <i>Matan Hadith</i> of Sunday must meet four criteria: it does not contradict common sense, <i>Ijma'</i>, the Qur'an, or <i>Mutawatir Hadith</i>.</li> <li>If it is contradictory, the <i>Hadith</i> is rejected.</li> <li>It shows the approach of <i>Ushul Fiqh Shafi'i</i> in the criticism of <i>Matan</i>.</li> </ul>	<ul style="list-style-type: none"> <li>The approach of al-Shirazi (the <i>Shafi'i</i> school) is indeed used as the main reference in the <i>Ushul</i> of classical jurisprudence.</li> <li>Shafi'iyah scholars recognize the existence of <i>Matan</i> criticism, especially when it is contrary to <i>nash qath'i</i>, definite reason, or <i>Ijma'</i>.</li> <li>However, many scholars (e.g. Ibn Salah, al-Nawawi) emphasize that <i>Matan</i> criticism should be done with great care and should not precede <i>Sanad</i> criticism.</li> <li>General conclusion: the formulation followed by Mahmud Yunus is in line with the classical Shafi'iyah method.</li> </ul>
<b>3. Narrating and Using <i>Dhaif Hadith</i></b>	<ul style="list-style-type: none"> <li>Very strict (mutasyaddid).</li> <li><i>Dhaif Hadith</i> should only be narrated if its weaknesses are explained.</li> <li>It should not be used as a legal evidence.</li> <li>It is stated that narrating <i>Dhaif Hadith</i> without explaining its weaknesses can mislead the ummah.</li> <li>This</li> </ul>	<p><b>Three groups of views of Middle Eastern scholars:</b></p> <p><b>(1) Loosely permissible (majority opinion):</b></p> <ul style="list-style-type: none"> <li>Abdurrahman bin Mahdi, Ahmad bin Hanbal, and al-Nawawi allow the use of <i>Dhaif</i></li> </ul>

Discussion Points	Mahmud Yunus	Middle Eastern Scholars (Classical & Authoritative)
	opinion is consistent in the works "Questions and Answers of Islamic Law" and <i>al-Masail al-Fiqhiyah</i> .	<i>Hadith</i> in <i>Fadha'il A'mal</i> , stories, and motivations — without having to explain its weaknesses. • The condition: not to be used for <i>Halal-Haram</i> or creed law.
4. Criticism of <i>Shahih Bukhari</i> and <i>Muslim</i> ( <i>Shahihain</i> )	<ul style="list-style-type: none"> <li>Quotes the discussion of <i>al-Intiqad 'ala ash-Shahihain</i> and the opinion of ad-Daruquthni.</li> <li>Stating that there are some <i>Hadiths</i> in the <i>Shahihain</i> that are criticized for <i>Sanad</i> or <i>Matan</i> by classical scholars.</li> <li>Not giving personal judgments; only presenting the diversity of opinions of scholars.</li> <li>The attitude is objective and descriptive.</li> </ul>	<p><b>(2) Totally prohibit:</b></p> <ul style="list-style-type: none"> <li>Scholars such as Abu Syamah reject the use of <i>Dhaif Hadith</i> in any form.</li> </ul> <p><b>(3) It is permissible to use it as a legal postulate if there is no other <i>Hadith</i>:</b></p> <ul style="list-style-type: none"> <li>Some scholars attribute this opinion to Imam Ahmad.</li> </ul> <p><b>Comparison:</b> Mahmud Yunus is in the strictest position, even more assertive than <i>Jumhur</i>.</p> <ul style="list-style-type: none"> <li>Criticism of <i>Shahihain</i> has been made since the time of ad-Daruquthni, Ibn Hazm, al-Nasa'i, and others.</li> <li>However, the majority of scholars such as Ibn Hajar al-Asqalani maintain the validity of these <i>Hadiths</i> and explain their answers to the criticism of ad-Daruquthni.</li> <li>The general view of Middle Eastern scholars: <i>Shahihain</i> remains the most authentic book after the Qur'an, and criticism is only partial and scientific, not rejects it in its entirety.</li> <li>Mahmud Yunus follows the pattern of classical scholarly discussion without adding criticism new.</li> </ul>

## CONCLUSION

Research on Mahmud Yunus's *Ilmu Mustholah Hadis* reveals its pivotal role as a foundational text in Malay-Indonesian *hadith* studies, written in Arabic and Indonesian to introduce *musthalah al-hadith* while tackling underexplored local themes like *matan* criticism, criteria for accepting *ahad hadith*, and a rigorous rejection of *dhaif hadith*—even in *fadha'il al-a'mal*, where they are mentioned only to highlight weaknesses—reflecting his push for reform in Indonesian *hadith* scholarship. Yunus employs a strict, rational, and critical methodology, demanding *matan* alignment with reason, *ijma'*, the Qur'an, and *mutawatir hadith*, with consistent application across his legal and theological works. Compared to Middle Eastern scholars, he adopts a selective stance: aligning with minority views on *ahad hadith* transmission, upholding *muhaddithun* emphasis on *sanad* and *matan* verification, following Shafi'i principles in *matan* critique, and exceeding many classical figures in stringency toward *dhaif hadith*. For future research, scholars could conduct comparative analyses of Yunus's textual editions across printings to trace potential evolutions in his thought amid Indonesia's modernizing Islamic education landscape.

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