

Sheek Harun Rasyidi At-Tobohi's Hadith Thinking on Musthalahul Hadis

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Abstract: Sheikh Harun Rasyid Toboh is one of the great scholars in Minangkabau who contributed to the science of hadith in the 19th century. The purpose of writing this article is to look at the style of the mustalahul hadith book of Sheikh Harun Toboh's Hadith. The research methodology is (library research) which is not field research, but reads, analyzes and processes materials and references related to Sheikh Harun Toboh through journals, books, and other related articles, then conclusions are drawn. The conclusion is that the hadith of Sheikh Toboh has not been classified but is still random, while contemporary scholars have compiled the mustalahul hadith books with a systematic classification. Furthermore, the writing of the Mustalahul Hadith book of Sheikh Harun Toboh was motivated by the needs of his students at that time.

Keywords: Sheikh Harun Toboh, Mustalahul Hadith, Distinction

I. Introduction

Thoughts on the science of hadith from the previous century to the present are still developing. Hadith scholars continue to develop hadith studies both in terms of theoretical hadith and hadith that are applicable. Especially in Indonesia in the archipelago, scholars have produced many books in the study of Islam, be it the science of fiqh or the science of hadith itself. According to Michael Feener, in the Middle Ages scholars participated in creating reforms. Likewise in the field of hadith studies [1].

The hadith scholars who have contributed to the study of hadith are Yasiin al-Fadani, 'Ajaj al-Khatib, at-Tarmasi, al-Baihaqi with the title of the book of hadith Syu'ab al-Imam, Sheikh Jalaluddin Cangkiang who holds the title of hadith expert, Sheikh Tuanku Mudiak Looks in Rao (Pasaman), and so on. Especially in the Minangkabau area, the scholars have played an important role in the development of hadith studies or Islamic works. However, it is rarely known to many people in the contemporary era that there is a hadith scholar who wrote the Mustalahul Hadith book, namely Sheikh Harun Rasyidi at-Tobohi. [2]

This paper will examine the composition of the hadith of Sheikh Harun at-Tobohi. As for what will be sought for answers, how are the terms of hadith described by Sheikh

Harun at-Tobohi, how is the distinction of the Mustalahul hadith book of Sheikh Harun at-Tobohi with previous scholars and scholars after him.

In particular, there are no journals or scientific works that specifically write about the mustalahul hadith of Sheikh Harun at-Tobohi. The purpose of writing this paper is to explore the description of the mustalahul hadith of Sheikh Harun Toboh, with the benefit of being able to see the various patterns of thought in the traditions of the archipelago. The approach used in this research is descriptive qualitative. With the content analysis method, which examines the thoughts of Sheikh Harun Rasyidi at-Tobohi al-Fariamany, and the description of the Mustalahul Hadith Book.

2. Discussion

Biography of Sheikh Harun Rasyidi at-Tobohi

Syekh Harun Toboh was born in Toboh Gadang village, Lubuk Aluang district, Padang Pariaman district, West Sumatra province in 1885. He was left behind by his mother when he was young. His father's name was Abdul Ghani, a prominent figure in his hometown with the title Buya Tuanku Sidi Buluah Apo. Therefore he is also often called by the name of Sheikh Harun Bin 'Abdul al-Ghani at-Tobohi al-Pariamani. [3]

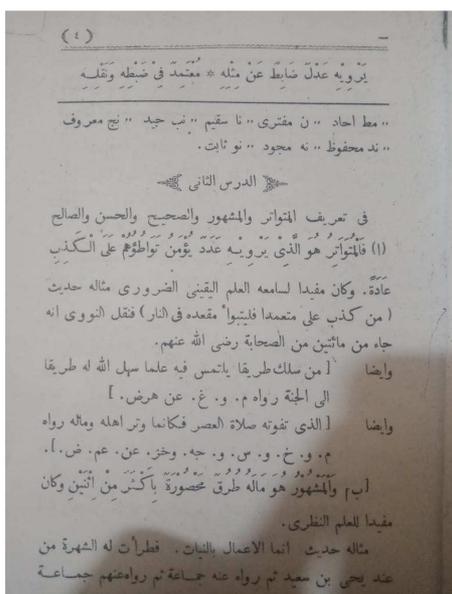


Figure 2. Naskah asli Karangan Syekh Rasyidi.

On the last page, Sheikh Harun Toboh in his book explains and introduces the classical hadith scholars, such as Imam Shafi'i, Ahmad bin Hanbal, Imam Malik, Imam Bukhari, Imam Muslim, Imam an-Nasa'i, Imam Ibn Majjah, and Imam at-Tirmidhi. [13]

Furthermore, Sheikh Harun Toboh in his book divides the terms of hadith as many as 56 pieces of which are as follows;

Mutawatir Hadith is a hadith narrated by many reliable narrators and it is impossible to lie. Masyhur Hadith is a hadith that is narrated in more than three ways and has not reached the level of mutawatir. Sahih Hadith is a series of chained, narrators 'fair and dhabit not syaz and 'illat. Hasan Hadith is a known way of transmission, but its transmission is not like the authentic hadith. Salih, is the hadith under hasan but there is no doubt to practice it, if there is another hadith that confirms it. The Hadith Dha'if is that there are weaknesses in the narrators, namely bad memorization and unfairness. The Musnad Hadith is the chain of events that is continued until it reaches the Messenger of Allah, both marfu' and mauquf. Hadith Marfu 'is a hadith that is based on the Prophet either disconnected or connected. Muttasil Hadith is a hadith that was heard by the narrators and continued in the chain until it reached the Prophet Muhammad. Mauquf Hadith is a hadith that is based on friends both in deeds, words and decisions and is also called atsar. Musalsal Hadith is a hadith that contains certain characteristics, circumstances and narration. Mausul is a hadith that is continued in a marfu' or mauquf chain by listening to every narrator from his teacher until the end to the Prophet. [14]

Mursal is a hadith that is directly supported by the tabi'in or the great tabi'in directly to the Apostle. Maqtu 'is a hadith that comes from the tabi'in from the words of deeds of determination and is directly submitted to him. Munqathi 'is cut off the chain of one narrator before the level of companions. Mu'dhal is disconnected from the chain before

the level of companions of two or more people in a row. Mu'an'an is the narration carried out by the narrators with lafazh'an. Muannan is the narration carried out by the narrator with the lafaz anna Mu'allaq; hadith d omit prawi at the beginning of the sanad. Mudallas is a narrator who does not mention who conveyed the hadith to him. Mudraj is a word that is recited in succession in which it is doubtful that the word is two matan with two sanad and narrates it. 'Aliy is a hadith of a few narrators. Nazil is a hadith narrator many. Musalsal is a narration which states the circumstances in which it is narrated. Mu'allal is a hadith that looks safe, but actually has a flaw. Syadz is a tsiqah narrator who is opposite to other tsiqah people, both adding and subtracting words. Munkar is a hadith that is not clear without explanation from the narrator. Mudhtarib is a hadith that is narrated in different forms and has the same strength in differences. Maudhu 'is a lie to the name of the Messenger of Allah. Murakkab is arranging a sanad for another matan or arranging a matan for another sanad. Munqali; exchanging a word by the narrator and changing its meaning. Maqlub is the reversal of what is already known. Mushahhaf is a change in the point of a letter or its value or sukun. Nasikh is what the apostle said at the end of his one life. Mukhtalaf is a hadith that is found 2 pieces that contradict each other in meaning. Muttafiq muftariq is agreed that lafazh and khat have different meanings. Matruk is at odds with another narration. Mubham is a hadith that is not mentioned by someone's name by the narrators in the matan or sanad. Majhul is a hadith narrated by a person who is not known as a seeker of knowledge, nor is it recognized by the scholars and there is no narration by him.

Hadith qudsi is a hadith whose meaning is from Allah, while lafazh is from the prophet, which Allah preached through inspiration or dreams. Muhkam is a hadith that does not need ta'wil. Mutasyabah is a hadith that requires ta'wil. 'am: Hadith that is not directed at one individual. Muftara is what is conveyed by musailamah alkadzab and the like. Aljiydu is a hadith revealed by authentic and shihahny hadith experts. Ma'ruf is a hadith that does not violate any of the original hadith. Mahfuzh is a hadith narrated by a tsiqah who does not disagree with other tsiqah. Muajawwad thabit is a hadith that includes both authentic and hasan. Saqim is not in accordance with the great book (Qur'an). Gharib is a hadith narrated by one person at each level. Aziz is narrated by two people each level. [15]

Distinction with Hadith scholars before and after.

Previous scholars such as Ibn Salah (577-643 H), the popular Muqaddimah Fi Ulum hadith essays. In his preamble, he divides the terms of hadith as many as 65 kinds. [16] The book must have the same composition as Sheikh Harun Fariaman, still random and not classified. This happened because the term Ibn was put forward by him based on questions from his students. However, Ibn Salah in composing a definition of the term hadith, he first explained the opinions of previous scholars. [17]

Likewise al-Baiquni in the book Mazmumah Baquniyyah, in which there are terms and divisions as well as definitions. The style of the book of Baquniyah ad-Dimasyqi is almost

the same as that of Ibn Salah, in his book there is no classification, but the term hadith is displayed according to need. Baquniyah ad-Dimasyqi divides the term hadith into 32 terms. Likewise with Sheikh Harun Toboh who divides the terms of hadith as many as 56 terms. [18]

So the 19th century hadith scholars until the early 20th century. Not so finished in dividing or classifying hadith terms. They are just according to the needs of their students so that hadith learning is easier to understand. However, as for these differences, they basically have the same meaning. For example, in the book of Sheikh Harun Toboh the term shalih hadith is included, but in terms of Ibn Salah's hadith it is listed in the Hasan lighairihi language. Furthermore, Syekh Harun Toboh's essay also includes hadiths with mutasyabihat nuances.

Furthermore, scholars after that musthalah hadith began to be classified and systematic in their distribution. Like the musthalah hadith written by Dr. Nawer Yuslem, MA. He classified the hadith as follows; The distribution of hadith based on the number of sources consists of mutawatir and ahad. Based on the quality of the sanad and his eyes consist of shaih, hasan, daif. Based on the place of leaning, it consists of hadith Qudsi, hadith marfu', hadith mauquf, hadith maqthu'. After that he explained the hadith maudhu'. [18]

Furthermore, the classification of musthalah hadith according to Abdul Hakim in the distribution of hadith is divided into Mutawatir ahad and Masyhur. Masyhur Hadith is divided into aziz, Gharib Sahih. Sahih is divided into Lizatihi and Lighairihi. The hasan hadith is divided into two, namely Hasan lizatihi and Lighairihi. etc. [19]

3. Conclusion

Mustalah Hadith, written by Sheikh Harun Rasyidi Fariamany, is stimulated by the needs of his students. The distinctive feature of Sheikh Harun Tobohi's Musthalah hadith is that he gives a separate alphabet as a marker of the hadith term, so that it is easy for his students to remember. In addition, the book is not classified as the musthalah temporary hadith should be. In the 19th and early 20th centuries, the study of musthalah hadith has not been very interesting to be discussed by hadith scholars, both from the archipelago and the Minangkabau. After that, contemporary scholars make a systematic classification in studies of musthalah hadith. This is also to facilitate the study of musthalah hadith.

Furthermore, this paper is far from perfect and there is still a lot that needs to be studied so sharply and deeply regarding the musthalah hadith books of Sheikh Harun Rasyid Fariamany at-Tobohi, such as the distinction to 'is an narrator' and so on. It would be better if other researchers studied it more deeply.

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