

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 mustalah 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 mustalah hadith books with a systematic classification. Furthermore, the writing of the Mustalah Hadith book of Sheikh Harun Toboh was motivated by the needs of his students at that time.

Keywords: Sheikh Harun Toboh, Muthalah 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, 'Aja 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 mustalah hadith of Sheikh Harun at-Tobohi. The purpose of writing this paper is to explore the description of the mustalah 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 Mustalaha 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]

Her daily activities are teaching at Diniyah School Nagari Sunur. According to sources from his family, among religious students wherever he teaches, he is usually called Tuanku Langik, but in general he is usually called Engku Mudo. Diniyah School where Sheikh Harun Toboh taught and founded Jami'yah Tarbiyah al-Khairiyyah al-Islamiyah, (1926-1936), located behind Pariaman beach in the mid 19th century which gave birth to the writer Sheikh Daud Sunur. [4] In addition, he has also taught in Batipuah in the interior of Minangkabau in Surau Lubuak Bauk. As for Surau Lubuak Bauak, he taught religious education until he died in 1959 and was eaten in Batipuah.

Furthermore, regarding the personality of Sheikh Harun Toboh, Buya Hamka had met him during the Dutch colonial period, at that time in 1925 Buya Hamka had given a lecture at Lubuak Bauak Batipuah Baruah, at this time Buya Hamka always called him Engku Haji Toboh Fariamany. Furthermore, according to Dr. Schieke, Syekh Harun was a great scholar who struggled with his writings and had a big hand in the debate between modernists and traditionalists. [5]

Famous ancient scholars, Sheikh Harun Rasyid is not only famous for his religious knowledge and religious education. However, he is also active in creating or writing works in the field of religious studies. The works that he has written are as follows;

First, the book of Falahan Muftadi (This book contains rebuttals to modernist scholars). [6] According to Latief, young people are young scholars who often criticize the elderly. While the elderly are those who maintain the culture and traditions of the previous scholars. Furthermore, Latief said that the ideals of the elderly are, Adhering to the understanding of Ahlusunnah wal Jama'ah which is ascribed to 'Asy'ariyah and Matuduriyah, Practicing the Shafi'iyah school in furu' Shari'ah, practicing Tariqat mu'tabarah and maintaining previous religious traditions.

Meanwhile, young people oppose this habit, because it is classified as heresy and superstition which is not in line with Islamic teachings. The young scholars are Haji Rasuli (Syekh Abdul Karim Amrullah), Zainuddin Labay el-Yunusi, Haji Abdullah Ahmad, Muhammad Djambil Jambek, and Sheikh Thahir Jalaluddin. While the representation of the elderly are Sheikh Muhammad Sa'ad, Sheikh Muhammad Khatib Ali, and Sheikh Sulaiman Canduang.

Second, the History of Syekh Burhanuddin Ulakan, in which this book became a reference for Buya Hamka. A book entitled the history of Sheikh Burhanuddin written by Sheikh Harun Toboh in (1930). [7] Which contains the personal details of Sheikh Burhanuddin (1646-1704), his family history, the time to know Islam in Medina and then his journey to sail to Aceh to study Abdurrauf al-Singkali [9]. Third, Mafatiyah al-Fikriyyah fi al-'ilm al-Manthiqiyyah [10] (Keys of thinking and knowledge of mantiq) and the Fourth Book of Mafatih al-Mahabits fi Hadith terms. [8]

According to information from his family, Sheikh Harun Toboh is a cleric who thinks reformist, even he is quite firm in criticizing the practice of "Body Studies" which is usually practiced by religious followers in Ulakan (the Syatariyah). The

teacher of Sheikh Harun Toboh is Sheikh Ahmad Khatib al-Minangkabawi. In 1913, Sheikh Harun went to Mecca to study Beliu for 3 years, then returned to his homeland in 1916. [9]

Speaking of education, Sheikh Harun studied from his own father (Tuanku Sidi Buluah Apo) for 3 years at Surau Toboh Gadang. Subsequently, he took his first secondary education at Surau Koto Tangah, Padang Luar City for approximately three years, from 1900-1903. Then he took secondary education for 5 years with Sheikh Abbas Abdullah in Padang Japan, Luhak Limo Puluah Kota. Then he went to study with Sheikh Ahmd Khatib for 3 years. In addition, Sheikh Toboh had joined the organization of the Islamic Teachers Association (PGAI) led by Dr. H. Karim Amrullah (1933) and the High Islamic Council during the Japanese occupation. He also briefly founded the Khannah Pole Library, which is located in Sunur, Batipuah Baruah, and Gadurm Koto Tinggi. The sciences of Syekh Harun were inherited by his own son who also became a great scholar named Zainal Abidin Harun (1922-1989). [10]

Mustalah Hadith of Sheikh Harun Rasyidi at-Tobohi al-Fariamany

Sheikh Harun Toboh wrote the Mustalahul Hadith book, based on the needs of his students, who found it difficult to understand the terms of the hadith where he taught. It was Sheikh Harun Toboh in his village, as a teaching staff at Tarbiyah Islamiyah in Fariaman. Everything Shaykh does Harun Toboh, in order to make it easier for students to study and understand the terms of the hadith of the Prophet Muhammad. [11]

Selanjutnya, *Mustalah hadith* yang di karang oleh Syekh Harun Toboh pada dasarnya tidak jauh beda dengan. There are other hadiths, however, Shaykh Harun Toboh in his book does not classify the hadiths as in today's musthalah hadith books. The distinctive feature of Sheikh Harun Toboh's Musthalah hadith book is that he uses the letters of the alphabet itself in determining the marker of a hadith term, so that it is finished. In addition, in his book, he defines the terms hadith and describes examples of these hadith terms. [12]

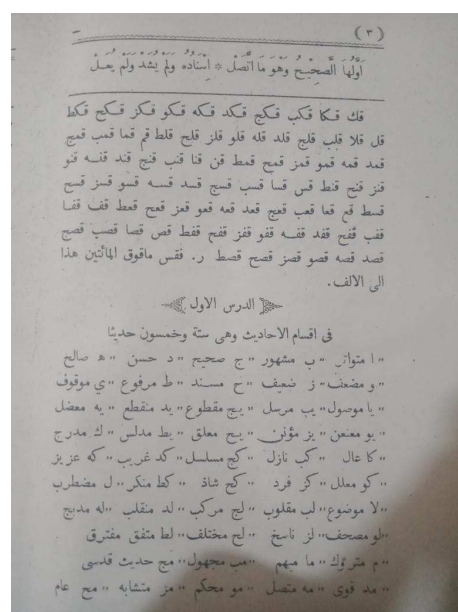


Figure 1. Naskah asli karangan Syekh Harun Toboh.

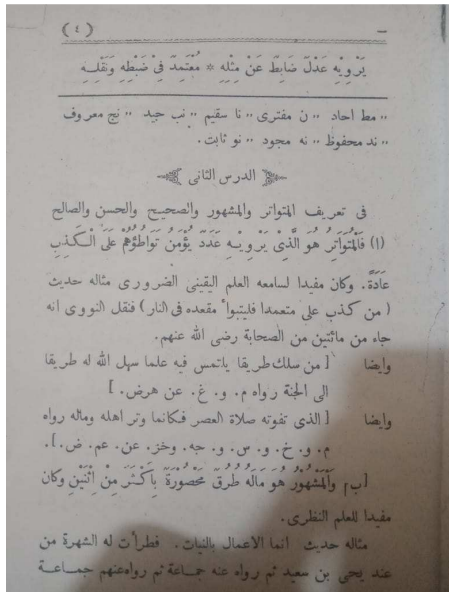


Figure 2. Naskah asli Karangan Syekh Rasyidi.

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. Muttafi 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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