

THE MAWARDI MUHAMMAD'S HADITH THOUGHT IN *HIDAYAH AL-BAHITS FI MUSHTHALAH AL-HADITS*

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Abstract

The hadith thought of Mawardi Muhammad in his book Hidayah al-Bahits fi Mushthalah al-Hadits is interesting to study. This is because the book written in arabic received a positive response from students of hadith studies and ulumul hadith in the Nusantara. Even though Mawardi Muhammad is a non-Arab scholar and has never studied in the Middle East which is actually the center of hadith and ulumul hadith studies. This study aims to find out the hadith thought of Mawardi Muhammad in his masterpiece, the book Hidayah al-Bahits fi Mushthalah al-Hadits. The research method used in this paper is a qualitative research method with the type of library research research. The results of this study show that among the thoughts of Mawardi Muhammad's hadith in the book Hidayah al-Bahits fi Mushthalah al-Hadits are his thoughts regarding the classification of hadith, the minimum limit on the number of narrators of hadith mutawatir, and the definition of hadith dha'if and the law of practicing it. Regarding the classification of hadith, Mawardi Muhammad put the types of hadith masyhur, 'aziz, shahih, hasan, and dha'if in one classification. Regarding the minimum limit on the number of hadith mutawatir narrators, Mawardi Muhammad argued that there was no clear limit in this regard while criticizing the opinion that mentioned certain numbers for the minimum limit on the number of mutawatir hadith narrators. Then in the case of hadith dha'if, Mawardi Muhammad is a scholar who has manhaj mutawasith, which is open to the practice of hadith dha'if with certain conditions.

Keywords: Mawardi Muhammad; Hadith Thought; Hidayah al-Bahits fi Mushthalah al-Hadits

Abstrak

Pemikiran hadis Mawardi Muhammad dalam kitabnya *Hidayah al-Bahits fi Mushthalah al-Hadits* menarik untuk dikaji. Hal itu karena kitab yang ditulis dalam bahasa Arab tersebut mendapat sambutan positif dari peminat kajian hadis dan ulumul hadis di Nusantara. Padahal Mawardi Muhammad sendiri adalah ulama non Arab dan tidak pernah studi di

Timur Tengah yang notabene pusat kajian hadis dan ulumul hadis. Penelitian ini bertujuan untuk mengetahui pemikiran hadis Mawardi Muhammad dalam *masterpiece*-nya, kitab *Hidayah al-Bahits fi Mushthalah al-Hadits*. Adapun metode penelitian yang digunakan dalam tulisan ini adalah metode penelitian kualitatif dengan jenis penelitian *library research*. Hasil penelitian ini menunjukkan bahwa di antara pemikiran hadis Mawardi Muhammad dalam kitab *Hidayah al-Bahits fi Mushthalah al-Hadits* adalah pemikirannya perihal klasifikasi hadis, batasan minimal jumlah perawi hadis *mutawatir*, dan definisi hadis *dha'if* serta hukum mengamalkannya. Perihal klasifikasi hadis, Mawardi Muhammad meletakkan jenis hadis *masyhur*, *'aziz*, *shahih*, *hasan*, dan *dha'if* dalam satu pengklasifikasian. Perihal batasan minimal jumlah perawi hadis *mutawatir*, Mawardi Muhammad berpendapat tidak ada batasan yang jelas dalam hal tersebut sembari mengkritik pendapat yang menyebut angka-angka tertentu untuk batasan minimal jumlah perawi hadis *mutawatir* tersebut. Kemudian dalam hal hadis *dha'if*, Mawardi Muhammad termasuk ulama yang ber-*manhaj mutawasith*, yakni terbuka bagi pengamalan hadis *dha'if* dengan syarat-syarat tertentu.

Kata kunci: Mawardi Muhammad; Pemikiran Hadis; *Hidayah al-Bahits fi Mushthalah al-Hadits*

INTRODUCTION

Together with the Qur'an, hadith occupies a central position in Islamic repertoire. These two guidelines became the source of teachings and the source of Islamic law. All Islamic scientific discourses, ranging from aqidah (faith studies), morals, fiqh (Islamic law), even to the history of Islamic civilization are based on the Qur'an and hadith. Therefore, a muslim in his life certainly cannot part with the Qur'an and hadith (Kustiadi, 2023).

In playing its role as the axis of Islamic teachings, law, and scholarship, hadith serves to repeat (*takrir*) the information of the Qur'an and clarify (*tafshil*) the content of the Qur'an (Nur Azizah, Siti Khalijah Simanjuntak, 2023), considering that Qur'anic verses are mostly in general and global editorials (Bahrudin, 2023). Even further than that, some scholars argue that the hadith is also authorized to establish new legal provisions that are not yet contained in the Qur'an (Ritonga, 2023). The position and function of this hadith

underscores the urgency of hadith in Islam.

It is also important to note that the hadith differs from the Qur'an in terms of its status of existence (Amelia Damayanti, 2023). The verses of the Qur'an, all of them are *mutawatir* so that its existence as a kalam Allah need not be doubted and questioned. While hadith, almost all of them are not *mutawatir* so that their existence as something derived from the Rasulullah saw. can be tested and validated (Diana Fatimatu Zahro, 2023). Therefore, in turn developed the discourse of hadith criticism, both internal criticism or *matan* criticism and external criticism or *sanad* criticism.

Given the importance of the position, role, and function of the hadith and the importance of the validation test on the existence of the hadith, it is appropriate that the study of hadith and its sciences get serious attention and a large portion. However, in reality, in the Indonesian context the study of hadith and *ulumul hadith* (hadith sciences) is

arguably late (Ummah, 2019). Unlike the disciplines of *sufism*, *fiqh*, and *tafsir* which have been discussed independently since the early days of the entry of Islam into Indonesia, hadith discourse actually began to be studied independently in the 17th century AD which was marked by the writing of the hadith book *Hidayat al-Habib fi al-Tarhib* by a cleric from Aceh, Nuruddin al-Raniri (Al-Ayyubi, 2022).

After al-Raniri, other Nusantara scholars also compiled works in the field of hadith. Among them is Nawawi al-Bantani who wrote the book *Tanqih al-Qaul fi Syarh Lubab al-Hadits* (Solahudin, 2014) and Abdur Rauf al-Sinkili who compiled a collection of *qudsi* hadith entitled *al-Mawa'id al-Badi'ah* (Daud, 2016).

In subsequent developments, the study of hadith increasingly stretched in the Nusantara. In fact, not only the study of hadith, but also the study of sciences related to hadith or popularly known as *ulumul hadith*. Shaykh Mahfuzh Termas is called the

pioneer of the study of ulumul hadith in the Nusantara with his book in the field of ulumul hadith entitled *Manhaj Dzawi al-Nazhar bi Syarh Manzhumah 'Ilm al-Atsar* (Daud, 2016).

After Mahfuzh Termas, the study of hadith and ulumul hadith in the Nusantara increasingly showed progress marked by the many works of Nusantara scholars in the field of hadith and ulumul hadith. Hadith and ulumul hadith have even begun to become separate subjects in pesantren (Juhri, 2019). Unlike the previous period where studies on hadith appeared on the sidelines of learning sufism, fiqh, and tafsir.

This significant progress in the study of hadith and ulumul hadith in the Nusantara is inseparable from the intense interaction between Nusantara scholars and Middle Eastern scholars who are in fact the central point of Islamic scholarship (Abdillah, 2016). Not a few Nusantara scholars who studied with Middle Eastern scholars then inherited the scholarship and tradition of writing

books in various Islamic disciplines, including the discipline of hadith and ulumul hadith. This tradition was even inherited by Nusantara scholars who never studied in the Middle East, but read the books of Middle Eastern scholars and studied with Nusantara scholars who studied directly in the Middle East.

One of the Nusantara scholars who never studied in the Middle East but produced many books in Arabic in the field of hadith and ulumul hadith is Mawardi Muhammad. Among the books of ulumul hadith written by Mawardi Muhammad is the book *Hidayah al-Bahits fi Mushthalah al-Hadits*. The book that contains Mawardi Muhammad's thoughts in the field of ulumul hadith was originally intended as a study material for his students at the Thawalib College of Padang Panjang. But in its development, the book *Hidayah al-Bahits fi Mushthalah al-Hadits* also became a reference for ulumul hadith for other students outside the Thawalib Padang Panjang College, even for Muslims in general who pay

attention to the study of ulumul hadith. This shows the high interest of the Muslim community towards the book. As if to emphasize this, the book *Hidayah al-Bahits fi Mushthalah al-Hadits* by Mawardi Muhammad was even printed three times in three different cities, namely Bukittinggi, Padang Panjang, and Jakarta (Nuar, 2016).

The high interest of the people of the Nusantara towards the book *Hidayah al-Bahits fi Mushthalah al-Hadits*, while it was written in Arabic by non-Arab scholars who had never studied in Arabia, makes the book interesting to be examined in more depth. This paper will explore and analyze the thoughts of Mawardi Muhammad in the field of ulumul hadith contained in his work, the book *Hidayah al-Bahits fi Mushthalah al-Hadits*.

LITERATURE REVIEW

Based on the author's search, there have not been many writings that explore the thought of Mawardi Muhammad, including his hadith thoughts in his book *Hidayah al-*

Bahits fi Mushthalah al-Hadits. The existing writings only expose the character of Mawardi Muhammad as a scholar and educator and provide a general description of Mawardi Muhammad's intersection with hadith scholarship.

Jannatul Husna bin Ali Nuar with his writing entitled *Minangkabau Clergies and The Writing of Hadith*, for example, only describes in general the work of Mawardi Muhammad in the field of hadith and ulumul hadith. The discussion related to the book *Hidayah al-Bahits fi Mushthalah al-Hadits* in the article also only revolves around the history of its writing. Jannatul Husna has not explained in detail Mawardi Muhammad's ideas regarding ulumul hadith as stated in his book (Nuar, 2016). This is reasonable because Mawardi Muhammad in the article was written at the same time as other hadith scholars from Minangkabau (such as Mahmud Yunus, Zainuddin Hamidy, and Fachruddin Husain Datuk Majo Indo), (Nuar, 2016) so that there is no wider space to present the thoughts

of the hadith of Mawardi Muhammad. Moreover, the purpose of writing the article, as written by Jannatul Husna, is indeed more to inspire the latest scholars to produce similar works by Minangkabau hadith scholars (Nuar, 2016).

Muhammad Ilham, Dairina Yusri, and Itrayuni in their article *Tracking The Network of Hadith Ulama in The Archipelago: Contribution of Minangkabau Ulama in 20th Century Hadith Science Education*, also only describes the character of Mawardi Muhammad in the field of hadith in general. The writing has not explored the idea of the ulumul hadith of Mawardi Muhammad contained in his book, *Hidayah al-Bahits fi Mushthalah al-Hadits*. The article also only mentions the book of *Hidayah al-Bahits* in terms of its writing and publication history (Muhammad Ilham, Dairina Yusri, 2023).

Muhammad Alan Juhri in his article *Studi Kitab Hadis Nusantara: Kitab Jawahir al-Ahadits Karya Buya Mawardi Muhammad* also has not

explained the thoughts of Mawardi Muhammad in the field of ulumul hadith. As the title suggests, the writing further exposes the book *Jawahir al-Ahadits*, another book of Mawardi Muhammad which is a collection of selected hadiths (Juhri, 2019). In the book, Mawardi Muhammad presents the text of hadiths in several themes as subject matter for students, muballigh, teachers, and muslims in general (Muhammad, 1937). So, the book of *Jawahir al-Ahadits* is indeed not a place for Mawardi Muhammad to express his ulumul hadith thoughts.

Unlike the three articles above, the writing that the author raises in this article will focus on highlighting the thoughts of Mawardi Muhammad in the field of ulumul hadith as contained in the book he wrote, namely the book *Hidayah al-Bahits fi Mushthalah al-Hadits*. Not only described, Mawardi Muhammad's thoughts were also analyzed so that it was seen the *manhaj* and position of Mawardi Muhammad in the world of hadith science.

RESEARCH METHODS

This article uses qualitative research methods with the type of library research. The data collection technique that the author uses is to trace directly to the primary source in this study, namely the book *Hidayah al-Bahits fi Mushthalah al-Hadits* which incidentally is the work of Mawardi Muhammad in the field of ulumul hadith. To complete the data from these primary sources, other writings related to the historicity of Mawardi Muhammad and his hadith thoughts became secondary sources in this study.

The analytical descriptive method is used as a data analysis method in this study with the type of analysis used, namely content analysis. While critical analysis the author uses to produce valid conclusions regarding the hadith thought of Mawardi Muhammad as stated in his work, the book *Hidayah al-Bahits fi Mushthalah al-Hadits*.

RESULTS AND DISCUSSION

Biography of Mawardi Muhammad

Mawardi Muhammad is a scholar from Minangkabau who was born on Friday, October 10, 1913 AD or coincided with 9 Dhulqaidah 1331 H in a village called Bulaan Kamba, Kubang Putih, in Agam Regency, not far from Bukittinggi City, West Sumatra. His father is Muhammad, a cloth merchant in Bukittinggi who came from the Salayan Caniago tribe. His mother is Khuzaimah, who belonged to the Simabur tribe and was a housewife. Mawardi's parents are also from Bulaan Kamba village, Kubang Putih (Nuar, 2012).

Indra Gamal and Irwan Natsir, as quoted by Jannatul Husna, said that Mawardi Muhammad had gone through primary and secondary education at Sekolah Rakyat Agam I Bukittinggi and Vrobel School (1919), Sekolah Rakyat in Pakan Ahad Kubang Putih (1920-1921), Gouvernement School (1922-1925), Madrasah Diniyah Bulaan Kamba (1922-1924), Class III Thawalib School and Diniyah School Padang Panjang (1925-1926), Madrasah Diniyyah Bulaan Kamba (1926), Class

IV Sumatra Thawalib Parabek (1927), Class V-VI Thawalib School and Diniyyah School Padang Panjang (1928-1930). In addition to the formal education above, Mawardi Muhammad also attended several courses, including Dutch courses in 1936 and English in 1938 (Nuar, 2012). Mawardi Muhammad's educational history, both formal and non-formal, shows that Mawardi Muhammad was a diligent and thirsty for knowledge.

The teachers of Mawardi Muhammad were great Minangkabau scholars, including Shaykh Dr. Abdul Karim Amrullah, Shaykh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid Hakim, Prof. KH. Zainal Abidin Ahmad, Buya Ahmad Syukur Sulaiman, Buya Duski Samad, and Buya Labai Khatib (Nuar, 2012). Based on the data about Mawardi Muhammad's teachers, it can be seen that although Mawardi did not study directly to the Middle East, his scientific *sanad* remained *muttashil* with Haramain scholars. Mawardi Muhammad's scholarly network with

Middle Eastern scholars was connected through his teachers Shaykh Dr. Abdul Karim Amrullah (father of Buya Hamka) and Shaykh Ibrahim Musa.

Mawardi Muhammad was also a prolific scholar in writing. His writing is cross-disciplinary so it is not an exaggeration if Mawardi is called a generalist who masters various fields of religious science. Among the writings of Mawardi Muhammad, as follows: *al-Ushul al-Nahwiyah* in the field of nahwu, *Sabil al-Zharf fi 'Ilmi al-Sharf* in the field of sharaf, *'Ilm al-Tafsir* in the field of tafsir of the Qur'an, *Ilmu Faraidh* (in Indonesian) in the field of faraidh or the science of inheritance, *al-'Arudh al-Wadhihah* in the field of science 'arudh (Nuar, 2012), *Hidayah al-Bahits fi Mushthalah al-Hadits*, *al-Ahadits al-Mukhtarah*, *Jawahir al-Ahadits al-Nabawiyah*, *al-Ahadits al-Mukhtarah wa Sharhuha*, and *Ma'ani al-Hadits* in the field of hadith and hadith science (Nuar, 2016). Looking at the data of Mawardi Muhammad's writing, it can be seen that his written books in the

field of hadith and ulumul hadith are more than his writings in other fields of science. This shows that although Mawardi Muhammad was a generalist, his scientific interest was still more inclined to the world of hadith and scholarship.

In addition to actively writing, Mawardi Muhammad also took part as a lecturer at several universities. Although he had served as a civil servant (1950-1957), he never left the Thawalib Padang Panjang College, since becoming a teacher in 1931 at his alma mater, especially after being appointed as the head of the college in 1959 until the end of his life (Nuar, 2012).

Mawardi Muhammad's work in advancing IAIN Imam Bonjol, since the PTAI was established should not be underestimated. Almost every faculty in the Islamic higher education institution he had visited to give lectures. That is the Faculty of Da'wah, Tarbiyah, Sharia, and Ushuluddin. Even Mawardi Muhammad had served as Vice Dean of Tarbiyah (1965-1966) during the

transition period of the Indonesian government from the old order to the new order (Nuar, 2012).

As an educator, it is not surprising that Mawardi Muhammad then had many students. Mention among them the famous Prof. Dr. Ali Hasjmi, Prof. Dr. Mansur Malik, Prof. Dr. Amir Syarifuddin, Prof. Dr. Duski Samad, Prof. Dr. Tamrin Kamal, Prof. Dr. Edi Safri, Prof. Dr. Sirajuddin Zar, Prof. Dr. Kurnia Ilahi, Prof. Dr. Rifyal Kaaba, Prof. Dr. Syaifullah SA, Dr. Syafruddin, Dr. Buchari Mukhtar, Dr. Sabiruddin Juli, Dr. Syar'i bin Sumin, Ustadz H. Oemar Bakry (Author of Tafsir Rahmat), and KH. Imam Zarkasyi (founder of Pondok Pesantren Modern Gontor). In fact, writes Jannatul Husna, maybe almost half, if not all, professors in the IAIN Imam Bonjol environment are his former students (Nuar, 2012).

Mawardi Muhammad died on Friday, December 30, 1994 AD or coincided with 27 Rajab 1415 H at Yarsi Islamic Hospital Bukittinggi. His body was then buried to the left of the mihrab of Masjid Perguruan Thawalib

Padang Panjang, the college where he served for many years (Nuar, 2016).

Hadith Thoughts of Mawardi Muhammad in The Book *Hidayah Al-Bahits fi Mushthalah Al-Hadits*

One of Mawardi Muhammad's books that talks about the science of hadith is *Hidayah al-Bahits fi Mushthalah al-Hadits*. The book is an arabic book that contains a brief description of the science of *mushthalah al-hadits*.

In the preamble of the book, Mawardi Muhammad *mentioned* that the book *Hidayah al-Bahits* was intended as a study material for hadith claimants, especially his students at the Padang Panjang Thawalib College. Still in the preamble of the book, Mawardi also expressed the urgency of hadith. According to Mawardi, the science of hadith is one of the most important sharia sciences and is the best branch of religious science. The science of hadith is the axis of the majority of the law and with this science can be known as halal and haram. In

addition, by mastering the science of hadith, one can know the hadiths that are *maqbul* and *mardud* (Muhammad, 1971). Presumably, Mawardi Muhammad's statement implies that hadith and the science of hadith have a special place in his heart and mind. In addition, it can also be understood that the urgency of the science of hadith revealed by Mawardi Muhammad also motivated him to write the book *Hidayah al-Bahits fi Mushthalah al-Hadits*.

In writing the book *Hidayah al-Bahits*, Mawardi Muhammad refers a lot to the books of previous scholars. Among the *books* to which Mawardi Muhammad refers are *Syarh Tuhbah al-Fikr li al-Hafizh Ibn Hajar al-'Asqalani*, *Taujih al-Nazhr ila Ushul al-Atsar li Thahir ibn Salih ibn Ahmad al-Jazatsiri*, *Nail al-Amani fi Taudhih Muqaddimah al-Qasthalani li Said Abd al-Hadi*, *Minhah al-Mughits li Hafizh Hasan al-Mas'udi*, *al-Taqrirat al-Sunniyah li Hasan ibn Muhammad*, and *Alfiyah al-Suyuthi* (Muhammad, 1971). The reference data of the book *Hidayah al-Bahits fi Mushthalah al-*

Hadits shows that the book by Mawardi Muhammad is densely referenced. It also indicates that Mawardi Muhammad remains connected to the hadith thoughts of past hadith scholars originating from the Middle East.

It is also important to note that there are several *terms* used by Mawardi Muhammad to provide additional information to a discussion in his *Hidayah al-Bahits fi Mushthalah al-Hadits*, namely the terms *tatimmah*, *tanbih*, and *fawaid*. *Tatimmah* means consummation or closing. It is used to present additional information from scholars as reinforcement to a discussion. While *tanbih* means warning. It is used to provide additional information from Mawardi Muhammad as an emphasis on an explanation. The term *fawaid* which means benefit or benefit is used to display the results of Mawardi Muhammad's analysis in expressing the benefits or benefits of a discussion (Muhammad, 1971). The *tanbih* and *fawaid* passages in *Hidayah al-Bahits* also show that the

book not only contains quotations from the books of previous scholars, but also contains the thoughts and analysis of Mawardi Muhammad himself. Kitab *Hidayah al-Bahits fi Mushthalah al-Hadits* was completed by Mawardi Muhammad on April 20, 1936 at Thawalib College Padang Panjang (Muhammad, 1971).

The main points of thought of the hadith of Mawardi Muhammad contained in the book of *Hidayah al-Bahits*, among others:

1. Hadith Classification

The classification of hadith from Mawardi Muhammad's perspective looks simpler than the formulation of scholars in general. Mawardi Muhammad, broadly speaking, only divides hadith into hadith *mutawatir* and hadith *ahad* without giving a classification title first (Muhammad, 1971). Mawardi Muhammad's statement is different from hadith scholars in general who begin the division of hadith into *mutawatir* and *ahad* by mentioning the title "classification or division of hadith

based on the quantity or number of narrators."

Likewise, when formulating the classification of the hadith *ahad*, Mawardi Muhammad also did not give a detailed explanation in its classification, but categorized it in general that the hadith *ahad* consists of the hadith *masyhur*, *'aziz*, *shahih*, *hasan*, and *dha'if* (Muhammad, 1971). According to the author, the classification of the hadith *ahad* version of Mawardi Muhammad will cause confusion, considering that the review of the classification of the hadith *ahad* becomes *masyhur* and *'aziz* is different from the review of the classification of the hadith *ahad* into *shahih*, *hasan*, and *dha'if*. The classification of hadith *ahad* became *masyhur* and *'aziz* in terms of the quantity of narrators. While the classification of hadith *ahad* into *shahih*, *hasan*, and *dha'if* in terms of hadith quality. Combining the two classifications without explaining the differences in the classification review will cause confusion,

especially for beginner hadith students.

2. Minimum Limit on the Number of Hadith *Mutawatir* Narrators

Mawardi Muhammad explained that there is no clear limit on the number of so-called *mutawatir* who traditionally cannot agree to lie. This, writes Mawardi Muhammad, can be determined by the science of *dharuri* (definite and irresistible science).

Mawardi Muhammad also quoted several opinions that he considered weak regarding the minimum limit on the number of narrators called *mutawatir*, as follows (Muhammad, 1971):

- a. Shafi'iyah opinion that the number of narrators who are *mutawatir* is at least 5 people, by analogy to the number of Rasul *ulul azmi*.
- b. The opinion that says at least 7 people by analogy to the number of *ashhab al-kahf*.

c. The opinion that says at least 12 people is analogous to the faithful followers of the Prophet Musa as.

d. The opinion that says at least 20 people with the proposition in Surah al-Anfal: 65.

e. The opinion that says a minimum of 40 people with the proposition of the number of worshippers Friday Prayers.

f. Opinion that says at least 70 people with the proposition of Surah al-A'raf: 154.

According to Mawardi Muhammad, these opinions are weak because there is no relevance between the propositions put forward and the problem of the number of narrators of hadith *mutawatir* (Muhammad, 1971).

3. Hadith *Dha'if* and the Law of Practicing It

The definition of hadith *dha'if* according to Mawardi Muhammad is a hadith that is missing one or more requirements of hadith *shahih* and *hasan* (Muhammad, 1971). This

definition looks no different from the definition put forward by scholars in general.

Mawardi Muhammad then stated that it is permissible to argue with the hadith *dha'if* in terms of *fadhail al-a'mal*. Mawardi Muhammad also quoted Ibn Hajar who said that he could argue and practice the hadith *dha'if* in the case of *fadhail al-a'mal* provided that the *dha'if* of the hadith does not include heavy *dha'if*, knows the basis of charity with the *hadith*, and is not intended when doing charity with it as something certain, but only as a form of *ihtiyath* or prudence (Muhammad, 1971).

Mawardi Muhammad also mentioned several *tanbih* related to hadith *dha'if*, namely: first, hadith *dha'if* mutually reinforces one another. Secondly, if there is a narration of the hadith *dha'if* without *sanad*, then it should not say "The Rasulullah said this, did this, commanded this," but said "it is narrated from the Rasulullah that he said so, or was represented, or mentioned like this." Thirdly, it is

permissible for hadith scholars and other than them to narrate hadith *dha'if*, except *mawdu'*, without explaining its *dha'if*, apart from those related to law and creed (Muhammad, 1971).

Mawardi Muhammad's thoughts and attitudes regarding the law of arguing and practicing the hadith *dha'if* as expressed in the book *Hidayah al-Bahits fi Mushthalah al-Hadits* show that he chose *manhaj mutawasith* in hadith scholarship. On the one hand, Mawardi Muhammad was critical and cautious. On the other hand, he remained tolerant of the practice of hadith *dha'if* under certain conditions.

CONCLUSIONS

Mawardi Muhammad has left behind a valuable work in the field of ulumul hadith, namely the book *Hidayah al-Bahits fi Mushthalah al-Hadits*. The book, which was originally intended as a study material for his students at the Thawalib Padang Panjang College, later became phenomenal and was referred to by

The *mutawasith* attitude chosen by Mawardi Muhammad becomes interesting when it is associated with the social environment that surrounds it (namely Thawalib Padang Panjang College) which is actually modernist. It is commonly known that modernist scholars prefer a strict attitude (*mutasyaddid*) when interacting with hadith *dha'if*. They refuse to argue and practice the hadith *dha'if* at all. In contrast to Mawardi Muhammad who actually prefers a *mutawasith* attitude or a middle attitude. Besides being interesting, this also emphasizes the independence of Mawardi Muhammad in the thoughts and attitudes he took.

other students in the Nusantara and the muslim community in general. In the book of *Hidayah al-Bahits*, contained the thoughts of Mawardi Muhammad in the field of ulumul hadith, including the classification of hadith, the minimum limit on the number of narrators of hadith *mutawatir*, and the definition of hadith *dha'if* and the law of practicing

it. When explaining the classification of hadith, Mawardi Muhammad stands out from his predecessors. Mawardi Muhammad combined the hadith *masyhur*, *'aziz*, *shahih*, *hasan*, and *dha'if* in one classification, namely the classification of hadith *ahad*. In contrast to most hadith scholars who put the hadith *masyhur* and *'aziz* on a different classification from the hadith *shahih*, *hasan*, and *dha'if*. The first group is placed under the heading of the classification of hadith *ahad* in terms of the quantity of narrators. The latter group is included in the classification of hadith *ahad* based on its quality. Then when discussing the minimum limit on the number of hadith *mutawatir* narrators, Mawardi Muhammad criticized the hadith scholars who mentioned a certain number when mentioning the minimum limit on the number of hadith *mutawatir* narrators. According to him, the opinions of these scholars do not have strong arguments. Furthermore, in his explanation of the definition of hadith *dha'if* and the law of practicing it, it can be seen that Mawardi

Muhammad took *manhaj mutawasith*, which is an attitude that still opens the door to the practice of hadith *dha'if* with certain conditions.

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