

AL-SAYYID MUHAMMAD IBN AL-'ALAWI AL-MALIKI AND ITS CONTRIBUTIONS IN SUMMARY OF THE MUSTALAH HADITH

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Abstrak

This paper reviews a muḥaddis who has works related to mukhtaṣar muṣṭalah al-ḥadīṣ, namely Muḥammad ibn 'Alawī with his book entitled Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalah Al-Ḥadīṣ. The purpose of this paper is to find out the rules of muṣṭalah al-ḥadīṣ contained in the book and the contribution of the author in summarizing muṣṭalah al-ḥadīṣ. In finding out his contribution, this paper presents four similar books in terms of discussion so that similarities and differences in content and number of rules are sought. So that the author uses a library research method with a comparative approach. This paper produces differences and similarities between the books studied and the 4 comparison books. Such as the rules of riwāyah and dirāyah are only found in the books studied and are not found in the 4 comparison books except al-Manhaj al-Ḥadīṣ, but in it only mentions dirāyah without riwāyah. Then in the laṭā'if al-isnād section, the book studied only mentions the rules of al-isnād al-ālī wa al-nāzil, al-musalsal, and al-mudabbaj, the same exactly with the book al-baiqūniyyah.

Keyword: *muṣṭalah al-ḥadīṣ, muḥammad ibn 'alawī, mukhtaṣar, comparative*

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AL-SAYYID MUHAMMAD IBN AL-‘ALAWI AL-MALIKI DAN KONTRIBUSINYA DALAM PERINGKASAN MUSTALAH HADIS

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Abstrak

Tulisan ini mengulas seorang muḥaddīṣ yang memiliki karya terkait mukhtaṣar muṣṭalah al-ḥadīṣ, yaitu Muḥammad ibn ‘Alawī dengan kitabnya yang bertajuk *Al-Qawā’id Al-Asāsiyyah Fī Al-‘Ilmi Al-Muṣṭalah Al-Ḥadīṣ*. Tujuan tulisan ini adalah untuk mengetahui kaidah muṣṭalah al-ḥadīṣ yang ada di dalam kitab tersebut dan kontribusi pengarangnya dalam peringkasan muṣṭalah al-ḥadīṣ. Dalam mencari tahu kontribusinya, tulisan ini menghadirkan empat kitab serupa dalam segi pembahasan agar dicarikan persamaan maupun perbedaan isi dan jumlah kaidahnya. Sehingga penulis menggunakan metode penelitian kepustakaan dengan pendekatan komparatif. Tulisan ini menghasilkan perbedaan dan persamaan antara kitab yang dikaji dengan 4 kitab pembandingnya. Seperti kaidah riwāyah dan dirāyah hanya terdapat pada kitab yang dikaji dan tidak ditemukan pada 4 kitab pembanding kecuali *al-Manhaj al-Ḥadīṣ*, tetapi di dalamnya hanya menyebutkan dirāyah tanpa riwāyah. Kemudian pada bagian *laṭā’if al-isnād*, kitab yang dikaji hanya menyebutkan kaidah *al-isnād al-‘ālī wa al-nāzil, al-musalsal, dan al-mudabbaj, sama persis dengan kitab al-baiqūniyyah*.

Kata Kunci: muṣṭalah al-ḥadīṣ, muḥammad ibn ‘alawī, mukhtaṣar, komparatif

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INTRODUCTION

The science of muṣṭalah al-ḥadīṣ has an important role in al-istinbāṭ al-aḥkām al-syar'ah (the adoption of sharia law) which originates from the hadith of the Prophet, because it explains the defective hadith and al-salīm, al -ḍa'if and al-ṣahīh, al-mauqūf and al-marfū', as well as the hadiths of al-maqbūl and al-mardūd.¹ So it can also be said that the existence of the muṣṭalah summary book of al-ḥadīṣ is important and is expected to be a basic guide for beginners in studying hadith. However, the number of rules contained in each book is different. It is feared that this will cause confusion for beginners in finding the basic book they want to study. For example, the book *Al-Taqrīb Wa Al-Taisīr Lī Ma'rifati Sunan Al-Basyīr Al-Naẓīr* written by Imam Nawawi (676 H), in which there are sixty-five (65) rules.² Very different from *Al-Manzūmah Al-Baiqūniyyah* written by Imam Al-Baiqūnī (1080 H), which has thirty-two (32) rules in it as said by Muhammad Amīn ibn 'Abdullāh.³ Then in the 21st century, there was a muḥaddiṣ born in Mecca Al-Mukarramah named Muḥammad ibn 'Alawī who also had an essay related to a summary of muṣṭalah al-ḥadīṣ, namely *Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalah Al-Ḥadīṣ*.

Closely related to this paper, there are many articles discussing Muḥammad ibn 'Alawī, especially in terms of education and morals. Like M. Mahendra's writing entitled "Family Moral Education Values: A Study of the Thoughts of Sayyid Muhammad bin 'Alawī Al-Mālikī in the Book of *Ādāb Al-Islām Fī Niẓām Al-Ussrah*".⁴ While articles about him from the side of hadith, there are at least two works. First, an article entitled "Al-'Allāmah Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī Al-Hasanī Wa Juhūduhu Fī Al-Sunnah Al-Nabawiyah" by Dr.

¹ Muhammad 'Alī Ḥarīkah, *Ilmu Muṣṭalah Al-Ḥadīṣ*, Sudan: Fahrasah Al-Maktabah Al-Waṭaniyyah Aṣnā' Al-Nasyr, Ṭa.

² See Muḥyiddīn ibn Syaraf Al-Nawawī, *Al-Taqrīb Wa Al-Taisīr Lī Ma'rifati Sunan Al-Basyīr Al-Naẓīr*, Al-Taḥqīq dan Al-Ta'liq: Muhammad 'Uṣmān Al-Khasyt, Bairut: Daar Al-Kitāb Al-'Arabī.

³ Muhammad Amīn ibn 'Abdullāh, *Al-Bā kūrāh Al-Janiyyah*.

⁴ See M. Mahendra, "Nilai-Nilai Pendidikan Akhlak Keluarga: Studi Pemikiran Sayyid Muhammad bin 'Alawī Al-Mālikī dalam Kitab *Ādāb Al-Islām Fī Niẓām Al-Ussrah*", Universitas Negeri Maulana Malik Ibrahim, 2019.

Žū Al-Fikr Radafī. In his writings, he reveals the contributions and methods of Muhammad ibn 'Alawī in serving the sunnah of the Prophet as well as his influence on the ummah and the influence of previous or contemporary scholars on him. So that the end goal is sunnah to be good and appropriate in every era, especially today.⁵ Second, an article entitled "Contribution of Sayyid Alawī Al-Maliki in the Development of Ulumul Hadith (Study of Analysis of the Book of Qowaidu Asasiyah Fi Ilmi Muṣṭalaḥ Hadith) by Muhammad, Agusman Damanik, and Risna Azahari Pohan. The writings of these three authors have errors in the writing of the title. They include the name of Al-Sayyid 'Alawī Al-Mālikī in the title of their writing while the focus of discussion on the writing is the son of Al-Sayyid 'Alawī Al-Mālikī, namely Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī. In this article, the researcher did not find a detailed analysis of the book Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ and only mentions it globally, such as the words "*Kitāb Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ describes the virtues of the science of hadith and its experts and explains the hadiths both from their names and their distribution*".⁶ The two studies above both discuss the contribution of Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī. It's just that, in the opinion of the writer, the contributions presented seem broad because they are seen from various aspects, such as the essays, the sayings of the clergy towards them, and the methods used in serving the sunna. The latest study does talk about his contribution and is proven by his essay entitled Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ, but the analysis presented is still general and not detailed.

There are three aims of this paper. First, knowing the basic principles of the science of hadith muṣṭalaḥ according to Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī which refers to the book Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ. Second, knowing the

⁵ Dr. Žū Al-Fikr Radafī, "Al-'Allāmah Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī Al-Hasanī Wa Juhūduhu Fī Al-Sunnah Al-Nabawīyyah", Vicratina: Jurnal Pendidikan Islam 2, no. 2 (2017): 26-32.

⁶ Muhammad, Agusman Damanik, Risna Azahari Pohan, "Kontribusi Sayyid Alawī Al-Maliki Dalam Perkembangan Ulumul Hadis (Studi Analisis Kitab Qowaidu Asasiyah Fi Ilmi Musthalah Hadis)", Shahih: Jurnal Ilmu Kewahyuan 4, no. 2 (2022): 1-17.

similarities and differences in the basic rules contained in the five books of Mukhtaṣar Ilmu Mustalah Hadith. The five books in question are Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ itself, Mā Lā Yasa'u Al-Muḥaddiṣ Jahluhu written by Al-Mayānājī (580 H), Al-Taqrīb Wa Al-Taisīr Lī Ma'rifati Sunan Al-Basyīr Al-Naẓīr by Imam Nawawī (676 H), Al-Manzūmah Al-Baiqūniyyah by Imam Al-Baiqūnī (1080 H), and Al-Manhaj Al-Ḥ adīs Fī Muṣṭalaḥ Al-Ḥadīṣ by Maḥmūd Al-Ṭahhān. Third, knowing the contribution of Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī in summarizing the science of mustalah hadith. It is hoped that the author, besides being able to find out his contribution in summarizing the muṣṭalaḥ al-ḥadīṣ, can also provide a contribution and solution to the confusion of beginners in determining the book of hadith science that will be studied for the first time.

In examining the book under study, namely the book Al-Qawā'id Al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ, the author found the features that exist in the book. Among other things, the contents of the book focus on discussing the basic principles in the science of muṣṭalaḥ al-ḥadīṣ which are intended for beginners in the field of hadith. That is, the author tries to avoid discussions that are difficult for beginners to understand. Then the method compiled in mentioning the rules is relatively easy to understand. The reason is, in almost every kind of maqbūl and mardūd hadith, the author always includes examples and laws of these hadiths. The primary data that will be used as some of the main references for this research is the book "Al-Qawā'id Al-Asasiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ". This research uses the library research method with a comparative approach, so the writer needs to present other hadith mukhtaṣar mukhtaṣa science books as a comparison for the primary data or book being studied. As for explaining the basic principles of the hadith muṣṭalaḥ in each book, the researcher follows the systematics of writing the book Al-Manhaj Al-Ḥadīṣ Fī Muṣṭalaḥ Al-Ḥadīṣ written by Maḥmūd Al-Ṭahhān.

RESULT AND DISCUSSION

The Biography of Al-Sayyid Muhammad ibn ‘Alawī Al-Mālikī

He is Al-Shaykh Al-Imām Al-'Allāmah, Muḥaddiṣ Al-Hijāz, Salīl Al-Bait Al-Nubuwwah, Al-Sayyid Muhammad ibn 'Alawī ibn 'Abbās ibn 'Abd Al-'Azīz Al-Mālikī Al- Makkī Al-Ḥasanī, the lineage is continued to Sayyiduna Idrīs Al-Azharī ibn Idrīs Al-Akbār ibn 'Abdullāh Al-Kāmil ibn Al-Ḥasan Al-Muṣannā ibn Al-Ḥasan Al-Sabṭ ibn Al-Imām 'Alī , husband of Al-Sayyidah Fāṭimah Al-Zahrā' bint Rasūlullāh.⁷ Born in Mecca in 1367 H/1948 AD, more precisely the village of Al-Qarrārah is close to Bāb Al-Salām Al-Ṣaḡīr.⁸ Since childhood, he studied the Qur'an under the guidance of his father. After his father died in 1972 AD, Sayid Muhammad continued his father's missionary struggle. He became a teacher at the al-Haram mosque as his father and a lecturer at two universities, namely King Abdul Aziz University Jeddah and Ummul Qura University Makkah, subjects of Hadith and Usuluddin Sciences. He was long enough to carry out his duties as a lecturer at the two universities, until he decided to resign and chose to teach at the Grand Mosque while opening the Majlis Ta'lim at his residence in the Utaibiyah area of Makkah. Not long after, his residence moved to the Rushoifah area of Mecca.⁹

With the guidance of his father, Sayid Muhammad studied and studied Islamic law, including aqidah, interpretation, hadith, fiqh, ushul, muṣṭalah, nahwu, sharaf and others to the great scholars in Mecca and Medina. They all gave Sayid Muhammad a perfect diploma to teach these knowledge to others. When he was fifteen years old, he established a study of hadith and fiqh books at the Grand Mosque for students according to the instructions of his teachers. After he studied various sciences in his country, namely Mecca, his father sent him to

⁷ Ṣāliḥ ibn Aḥmad ibn Sālīm Al-'Aidrūs, *Gayah Al-Amānī Fī Ba'di Manāqib Al-Ḥabīb Al-Imām Al-Sayyid Muhammad ibn 'Alawī Al-Mālikī Al-Ḥasanī*, (Malang: Majlis Al-Ta'lim wa Al-Da'wah Lī Al-Ustāz Al-Ḥabīb Ṣāliḥ Al-'Aidrūs): 2.

⁸ Ahmad ibn Manṣūr Qurṭām, *Tarjamah Faḍīlah al-Sayyid al-'Allāmah Muḥammad ibn 'Alawī al-Mālikī al-Ḥasanī*, (Palestina: Wāḥah Āl al-Bait li Iḥyā' al-Turās wa al-'Ulūm): 4.

⁹ Katib Hai'ah Ash-Shofwah Al-Malikiyyah, *Biografi Singkat Imam Ahlussunnah Waljama'ah Abad 21 Abuya Sayid Muhammad bin 'Alawī Al-Maliki Al-Hasani*, (Aplikasi Biografi Abuya Al Maliki: Hai'ah Ash-Shofwah Al-Malikiyyah): 1.

study at Al-Azhar Asy-Sharif University in Cairo. There he received his Doctoral (Dr) degree at the age of 25 and made him the first and youngest Arab resident to receive a Doctorate (Dr) degree at Al-Azhar Asy-Syarif University in Cairo. His dissertation on hadith was so skilled that he received high praise from the scholars of Al-Azhar Ash-Syarif University in Cairo at that time, such as Al-Imām Abū Zahrah.¹⁰ Sayid Muhammad died on Friday, the 15th of Ramadan 1425 Hijri and died while fasting at his residence, Makkah Al Mukarramah. He was buried beside the tomb of Sayidah Khadijah bint Khuwailid. Funeral prayers are held in all corners of the world. The first funeral prayer was performed by his brother, Sayid Abbas, at the Grand Mosque together with Imam Subail. Hundreds of thousands of people took part in his funeral process, including scholars, officials, and students who had come from various parts of the country, both from within the city of Mecca and outside the city of Mecca. For three days and three nights, his residence was open to thousands of people who wanted to pay their respects.¹¹ On the last day of takziah, the representatives of the Saudi King, Amir Abdullah bin Abdul Aziz and Amir Sultan came to his residence to give condolences.

Sayid Muḥammad ibn 'Alawī left many scientific works specifically for students, such as the science of muṣṭalaḥ hadith, 'ulūmul qur'ān, proposals of fiqh, manasik and al-tasyrī' al-islāmī. He also left a book that discusses the orientalist and their bad influence on society, Islamic family rules and others.¹² In the field of aqidah, he has a monumental book, namely Mafāhīm Tajibu an Tuṣaḥḥaḥ. Field of interpretation, al-Qawā'id l-Asāsiyyah fī 'Ulūm al-Qur'ān. Field of hadith, al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ. The area of sirah is Muhammad al-insān al-kāmil. The field of proposals is al-qawā'id al-asāsiyyah fī uṣūl al-fiqh, while the field of jurisprudence is mukhtaṣar syawāriq al-anwār. These books are a small part of his works and those that have been printed and distributed.

¹⁰ Ḥamad 'Abd al-Karīm al-Ḥusainī, *Imām Dār al-Bi'sah: al-Sayyid Muḥammad ibn 'Alawī al-Mālikī al-Ḥasanī wa Asāruhū fī al-Fikr al-Islāmī*, (Beirut: Dār al-Kutub al-'Ilmiyyah), 2010: 37.

¹¹ Ṣāliḥ ibn Aḥmad ibn Sālim Al-'Aidrūs, *Gayah Al-Amanī Fī Ba'di Manaqib Al-Ḥabīb Al-Imām Al-Sayyid Muḥammad ibn 'Alawī Al-Mālikī Al-Ḥasanī*, 29-30.

¹² *Ibid.*, 17.

A Glance About His Book "Al-Qawā'id Al-Asāsiyyah Fī 'Ilm Muṣṭalaḥ Al-Ḥadīṣ"

One of his essays in the field of hadith science is al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ. The book is a concise book and is very suitable for beginners in the field of hadith science. In it there are mabādi 'awwaliyyah (basic principles) and the basic rules of muṣṭalaḥ hadith science. This is as the author says in the introduction to the book.¹³

The author assumes that the book is a summary of the book Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf with the same author. The basis is that the contents of the book Al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ also found in Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf. However, with a longer discussion and explanation than the first book. While the difference between the two is that the author does not find a discussion about al-ta'rīf bi al-sunnah wa ba'yn ḥujjiyyatihā (the meaning of the sunnah and an explanation of its authority), the history of its codification, the attention of the people towards the sunnah and their efforts to protect it, and the levels of hadith books and their types in the book Al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ. And at the end of the book Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf, the author discusses the attitude of the orientalist towards the sunnah. And this discussion is also not found in the first book. While Al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ includes only four discussions. First, important understandings related to the science of hadith. Second, the various sciences of hadith. Third, the discussion about friends and tabi'in. Fourth, the discussion regarding the imams of hadith and their books.

The Beginning of Summarizing the Science of Muṣṭalaḥ Hadith

The second Hijri century was the beginning of the compilation of the science of muṣṭalaḥ hadith. This is marked by the presence of Imam Syafī'i as the author of the books al-umm and al-risālah in which both books contain discussions on the science of hadith. For example, in the book al-risālah there is a discussion of the blasphemy of the hadith al-āhād, the conditions for validity of a hadith such as fair and dābiṭ, the narration of hadith with meaning, al-tadlīs, the continuity

¹³ Muḥammad bin 'Alawī, *Al-Qawā'id Al-Asāsiyyah Fī 'Ilm Muṣṭalaḥ Al-Ḥadīṣ*, (Surabaya: Haiah Al-Ṣafwah Al-Mālikiyyah): 1.

of the isnad , the difference between al-khabar and al-syahādah, the rejection of the history of a narrator who has many mistakes, narration from a narrator whose nickname is lam yakun lahū aṣlu kitāb, al-munqaṭi and al-mursāl.¹⁴ The discussion contained in the two books is not concise or mukhtaṣar due to the lengthy discussion. Likewise, what is contained in the muqaddimah of Imam Muslim's valid book, in which he provides discussions on the science of hadith such as al-matn, al-isnād, al-rijāl, principles in hadith science, and methods of hadith criticism. The discussion on the science of hadith contained in the muqaddimah of the valid book of Imam Muslim is concise but limited and somewhat difficult for beginners to learn and memorize because the discussion is mixed with the others.

The author provides an understanding regarding the meaning of a summary book or mukhtaṣar, which is a book in which there are sentence disposals.¹⁵ Or the meaning of al-ijāz, which is a few words but many meanings with the aim of making it easier to learn and memorize for beginners. To be sure, the author has not found a reference that says about the first person who compiled a summary book of muṣṭalaḥ hadith. But if you refer to the understanding of the summary book above, the author can find a summary book of muṣṭalaḥ hadith. Beginning with the book *Mā Lā Yasa'u al-Muḥaddīs Jahluhū* by Al-Mayānājī (d. 580 h), this book is fairly concise because of its small form but not so great in meaning. Imam Al-Ẓahabī said: "Verily Al-Mayānājī has a pocket book on the science of hadith".¹⁶ Then came Imam Nawawī (d. 676 h) with his books "Al-Irsyād" and "Al-Taqrīb Wa Al-Taisīr Li Ma'rifati Sunan Al-Basyīr Al-Nazīr" . Long after the time of Imam Nawawī, precisely in the ninth century, Ibn Ḥajar Al-'Asqalānī composed the book "Nukhbah Al-Fikr Fī Muṣṭalaḥ Expert Al-Āsar", then came "Al -Manzūmah Li Al-Baiqūnī" (d. 1080 h) which contains no more than thirty-four stanzas. The conclusion is that the first person who compiled a summary book of muṣṭalaḥ hadith science was Al-Mayānājī (d. 580 h) with his book *Mā Lā Yasa'u al-Muḥaddīs Jahluhū*.

¹⁴ Muhammad Ṭāhir Al-Jawwābī, *Juhūd Al-Muḥaddīsīn Fī Naqdi Matn Al-Ḥadīṣ Al-Nabawī Al-Syarīf*, (Tunisia: Muassasāt ‘Abd Al-Karīm ibn ‘Abdullāh), 73.

¹⁵ See Makna *Al-Ikhtisār*: Muhammad ibn Muhammad Al-Khaṭīb Al-Syarbīnī, *Al-Iqnā’ Fī Ḥilli Alfāz Abī Syujā’*, (Beirut: Dār Al-Kutub Al-‘Ilmiyyah), 1: 75.

¹⁶ Al-Mayānājī, *Mā Lā Yasa'u Al-Muḥaddīs Jahluhū*, Tahqīq: Al-Ṣubḥī Al-Sāmarāī, (Baghdad): Ṭa.

Basic Rules of Muṣṭalah Hadith According to Sayid Muḥammad ibn 'Alawī Al-Mālīkī

Sayid Muḥammad ibn 'Alawī has a book in which it contains the basic rules of muṣṭalah hadith. The book he named "al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalah al-Ḥadīṣ". In the muqaddimah of the book, he said: "This book includes the initial principles and basic rules of the science of muṣṭalah hadith. A book that must be owned by every novice fan of hadith science because the discussion is easy to understand. I wrote this book for my brothers, namely beginners who are seeking noble knowledge."¹⁷ According to the author's calculations referring to the systematic writing of the book *Al-Manhaj Al-Ḥad Fī Muṣṭalah Al-Ḥad* by Maḥmūd Al-Ṭahhān, the book *Al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalah al-Ḥadīṣ* have at least fifty (50) rules with ten (10) parts. In this case the rules of al-'ālī and al-nāzil are counted as one rule, because the two rules are included in one discussion and can be known by looking at the table of contents of the book. While the details of the fifty rules will be presented in the form of a table as follows.

Basic Principles in the Book of al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalah al-Ḥadīṣ¹⁸

Author	al-Sayyid Muḥammad ibn 'Alawī al-Mālīkī
Title	<i>al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalah al-Ḥadīṣ</i>
Number of Rules and their Parts	Has fifty (50) rules with ten (10) parts, the rules of al-'ālī and al-Nāzil count for one rule

¹⁷ Muḥammad bin'Alawī, *Al-Qawā'id Al-Asāsiyyah Fī 'Ilm Muṣṭalah Al-Ḥadīṣ*, 1.

¹⁸ See Muḥammad bin'Alawī, *Al-Qawā'id Al-Asāsiyyah Fī 'Ilm Muṣṭalah Al-Ḥadīṣ*.

<p>Distribution of Rules and Miscellaneous</p>	<ol style="list-style-type: none"> 1. <i>‘Ilm al-Hādīs: Riwāyah and Dirāyah.</i> 2. <i>Faḍl ‘Ilm al-Hadīs wa Syarafu Ahlihi</i> (The Virtue of Hadith Science and the Glory of Hadith Experts): There is one rule, namely the author wrote three hadiths related to the above. 3. <i>Ta’arīf Awwaliyyah</i> (Initial Definition): <i>al-Ḥadīs, al-Sunnah, al-Khabar, al-Asar.</i> 4. <i>Al-Ḥadīs al-Musytarik baina al-Maqbūl wa al-Mardūd: al-Ḥadīs al-Qudsī, al-Marfū’, al-Mauqūf, al-Maqtū’, al-Musnad, al-Muttaṣil.</i> 5. <i>Al-Ḥadīs Bi’tibār Wuṣūlihi Ilainā: al-Mutawātir, al-Gharīb, al-‘Azīz, al-Masyhūr.</i> 6. <i>Al-Ḥadīs al-Maqbūl: al-Ṣaḥīḥ, al-Ḥasan.</i> 7. <i>Al-Ḥadīs al-Mardūd: al-Ḍa’if, al-Munqaṭī’, al-Mu’dal, al-Mursal, al-Mu’allaq, al-Mu’an’an, al-Mudallas, al-Shāz wa al-Maḥfūz, al-Munkar wa al-Ma’rūf, al-Mudraj, al-Maqlūb, al-Muḍṭarīb, al-Mu’allal, al-Matrūk, al-Mauḍū’.</i> 8. <i>Laṭāif al-Isnād: al-Musalsal, al-‘Āfī wa al-Nāzil, al-Mudabbaj.</i> 9. <i>Ma’rifah al-ruwwāh: al-Mubham, al-Muttafiq wa al-Muftariq, al-Mu’talif</i>
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	<p><i>wa al-Mukhtalif, Ma'rifah al-Şahābah, Ma'rifah al -Tābi'in.</i></p> <p>10. <i>Imams of Hadith and Their Books:</i> <i>Imam bin Malik, Ahmad bin Hambal, Bukhari, Muslim bin Hajaj, Abu Dawud, Tirmidhi, Nasa'i, Ibn Majah.</i></p>
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Differences in the Basic Rules of Muşţalah Hadith in the Five Books Under Study

After knowing the basic rules of muşţalah hadith according to Sayid Muhammad bin 'Alawi with reference to the book “al-Qawā'id al-Asāsiyyah fī 'Ilm Muşţalah al-Ḥadīṣ ", a comparison book is needed to find out the difference between one and the other. So that the position of Sayid Muhammad bin 'Alawi in the summary of muşţalah hadiths can be known. In this case, the author presents four comparative books. Here are the four comparative books in question.

1. Book *Mā Lā Yasa'u al-Muḥaddis Jahluhū*

The author is Abu Hafş 'Umar ibn 'Abdul Majīd al-Mayānasyī (d. 580 H). This book is in the form of a summary suitable for beginners and can be a reminder for advanced students and is able to invite a love to explore the science of hadith. Al-Mayānasyī sets out twenty rules which are divided into seven parts. Here are the details in tabular form.

Basic Rules in the Book of *Mā Lā Yasa'u al-Muḥaddis Jahluhū*⁹

Author	Abu Hafş 'Umar ibn 'Abdulmajīd al-Mayānasyī
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¹⁹ See 'Umar ibn 'Abdulmajīd al-Mayānasyī, *Mā Lā Yasa'u al-Muḥaddis Jahluhū*, (Baghdād: Syirkah al-Ṭab'i wa al-Nasyr al-Ahliyyah).

Title	<i>Mā Lā Yasa'u al-Muḥaddīṣ Jahluhu</i>
Number of Rules and their Parts	Has twenty (20) rules with seven (7) parts
Distribution of Rules and Miscellaneous	<ol style="list-style-type: none"> 1. Kinds of Transferring Hadith, Conveying and Receiving Hadith: <i>al-Munāwalah, al-Ijāzah, Riwāyah al-Ḥadīṣ bi al-Ma'nā, al-Laḥn.</i> 2. <i>Man Yarwī 'Anhu wa Man Lā Yarwī 'Anhu:</i> There is one rule, namely the narrator whose history is accepted and which is rejected. 3. <i>Al-ḥadīṣ al-maqbūl:</i> <i>al-ṣaḥīḥ, al-ḥasan.</i> 4. <i>Al-ḥadīṣ al-mardūd:</i> <i>al-syāz, al-mursal, al-munqaṭi', al-mu'ḍal.</i> 5. <i>Al-ḥadīṣ bi'tibāri wuṣūlihi ilainā:</i> <i>al-masyhūr, al-mufrad, al-gharīb.</i> 6. <i>Al-ḥadīṣ al-musytarik baina al-maqbūl wa al-mardūd:</i> <i>al-musnad, al-mauqūf, al-maqtū'.</i> 7. The number of hadiths in the books: Sahih Bukhari, Sahih Muslim, Al-Muwatha'.

2. Book *al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr*

One of the many scholars who summarized the muqaddimah ibn al-ṣalaḥ was Muḥyiddin Yahya bin Syaraf al-Nawawi or known as Imam Nawawi (d. 676 hijri) with his book entitled al-Irsyād, which later also summarized into the book al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr. Even though the book is a summary, the intent of the book does not deviate from the original book and Imam Nawawi also maintains the clarity of the pilgrimage in the book. In it there are 65 rules with eight parts and include the rules of al-'ālī and al-nāzil in one rule. Here are the details in tabular form.

Basic Principles in the Book of al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr²⁰

Author	Muḥyiddīn ibn Syaraf al-Nawawī
Title	<i>al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr</i>
Number of Rules and their Parts	Has 65 rules with eight sections
Distribution of Rules and Miscellaneous	<ol style="list-style-type: none"> 1. <i>Al-ḥadīs bi'tibāri wuṣūlihi ilainā:</i> <i>ma'rifah al-ifrād, al-masyhūr min al-ḥadīs, gharīb al-ḥadīs, al-gharīb wa al-'azīz</i> (categorized one rule by the author). 2. <i>Al-ḥadīs al-maqbūl:</i> <i>al-ṣaḥīḥ, al-ḥasan, nasikh al-ḥadīs wa mansūkhuhu, ma'rifah mukhtalaf al-ḥadīs wa hukmuhu.</i>

²⁰ See Muḥyiddīn ibn Syaraf al-Nawawī, *al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr*, (Bairūt: Dār al-Kitāb al-'Arabī).

	<p>3. <i>Al-ḥadīṣ al-mardūd:</i> <i>al-daʿīf, al-mursal, al-munqaṭiʿ, al-muḍdal, al-tadlīs, al-syāz, maʿrifah al-munkar, al-muʿallal, al-muḍtarib, al-mudraj, al-mauḍūʿ, al-maqlūb, maʿrifah al-muṣaḥḥaf, al-marāsīl al-khafī irsāluhā, maʿrifah al-mazīd fī mutṭaṣil al-asānīd.</i></p> <p>4. <i>Al-ḥadīṣ al-musytarik baina al-maqbūl wa al-mardūd:</i> <i>al-musnad, al-muttaṣil, al-marfūʿ, al-mauqūf, al-maqṭūʿ, maʿrifah al-iʿtibār wa al-mutābiʿāt wa al-syawāhid, maʿrifah al-ziyādāt al-siqāt wa ḥukmuhā.</i></p> <p>5. Characteristics of the narrators whose narrations are received and what is related to them: <i>fīhi qāʿidah man tuqbal riwāyatuhu wa man lā tuqbal.</i></p> <p>6. <i>Al-riwāyah wa ādābuhā wa kaifiyah ḍabṭuhā:</i> <i>kaifiyah simāʿ al-ḥadīṣ wa taḥammuluhu wa ṣifah ḍabṭihi, kitābah al-ḥadīṣ wa ḍabṭuhu, ṣifah riwāyah al-ḥadīṣ, maʿrifah ādāb al-muḥaddis, maʿrifah ādāb ṭālib al-ḥadīṣ.</i></p> <p>7. <i>Laṭāʿif al-isnād:</i> <i>maʿrifah al-isnād al-ʿālī wa al-nāzil, al-musalsal, riwāyah al-akābir ʿan al-aṣāghīr, al-mudabbaj wa riwāyah al-qarīn, riwāyah al-ābā ʿan al-abnāʿ, riwāyah al-abnāʿ ʿan al-ābāʿihim, al-sābiq wa al-lāḥiq.</i></p>
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	<p>8. Ma'rifah al-ruwwāh: <i>ma'rifah al-ṣaḥābah, ma'rifah al-tābi'in, ma'rifah al-ikhwah, ma'rifah al-wuḥdān, ma'rifah man zūkira bi asmā' au ṣifāt mukhtalifah, ma'rifah al-mufradāt, fī al-asmā' wa al-kunā, ma'rifah kunā al-ma'rūfīn bi al-asmā', al-alqāb, al-mu'talif wa al-mukhtalif, al-muttafiq wa al-muftariq, al-mutasyābih, al-mutasyābihūn fī al-ism wa al-nasab al-mutamāyizūn bi al-qaḍīm wa al-ta'khīr, ma'rifah al-mansūbīn ilā ghair ābāihim, al-nasab allatī 'alā khilāf zāhiriḥā, al-mubhamāt, al-tawārīkh wa al-wafayāt, ma'rifah al-siqāt wa al-ḍu'afā', man khalāṭa min al-siqāt, ṭabaqāt al-'ulamā' wa al-ruwwāh, ma'rifah al-mawālī, ma'rifah auṭān al-ruwwāh wa buldānihim.</i></p>
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3. Book *al-Manzūmah al-Baiqūniyyah*

Its author is Umar bin Muhammad al-Baiquni (d. 1080 Hijri). Contains short stanzas with a total of less than 34 stanzas. It contains 32 rules, as stated in the sharh, namely the book *al-bākūrah al-janiyyah min qiṭāf matn al-baiqūniyyah* by Muhammad Amin bin Abdullah,²¹ with six parts.

Basic Rules in the Book *al-Manzūmah al-Baiqūniyyah*²²

²¹ See Muḥammad Amīn ibn 'Abdullāh, *al-Bākūrah al-Janiyyah min Qiṭāf Matn al-Baiqūniyyah*.

²² See 'Umar ibn Muḥammad al-Baiqūnī, *al-Manzūmah al-Baiqūniyyah*.

Author	‘Umar ibn Muḥammad al-Baiqūni
Title	<i>al-Manzūmah al-Baiqūniyyah</i>
Number of Rules and their Parts	It has 32 rules with six sections. The rules of al-‘ālī and al-nāzil are not categorized into one rule
Distribution of Rules and Miscellaneous	<ol style="list-style-type: none"> 1. <i>Al-ḥadīṣ al-musytarik baina al-maqbūl wa al-mardūd:</i> <i>al-marfū’, al-mauqūf, al-maqtū’, al-musnad, al-muttaṣil.</i> 2. <i>Al-ḥadīṣ bi’tibāri wuṣūlihi ilainā:</i> <i>al-gharīb, al-‘azīz, al-masyhūr, al-fard.</i> 3. <i>Al-ḥadīṣ al-maqbūl:</i> <i>al-ṣahīḥ, al-ḥasan.</i> 4. <i>Al-ḥadīṣ al-mardūd:</i> <i>al-ḍa’īf, al-mu’an’an, al-mursal, al-munqaṭi’, al-mu’ḍal, al-mudallas, al-syāz, al-maqlūb, al-mu’allal, al-muḍṭarib, al-mudraj, al-munkar, al-matrūk, al-mauḍū’.</i> 5. <i>Laṭā’if al-isnād:</i> <i>al-musalsal, al-‘ālī, al-nāzil, al-mudabbaj.</i> 6. <i>Ma’rifah al-ruwwāh:</i> <i>al-mubham, al-muttafiq wa al-muftariq, al-mu’talif wa al-mukhtalif.</i>

4. Book *al-Manhaj al-Ḥadīṣ fī Muṣṭalah al-Ḥadīṣ*

This book is a summary of the book *taiṣīr muṣṭalah al-ḥadīṣ* with the same author's name, namely Abū Ḥafṣ Maḥmūd ibn Aḥmad al-Ṭaḥḥān. The contents of the book are, the author describes 81 rules which are divided into ten sections. Here are the details in tabular form.

Basic Rules in the Book *al-Manhaj al-Ḥadīṣ fī Muṣṭalah al-Ḥadīṣ*²³

Pengarang	Abū Ḥafṣ Maḥmūd ibn Aḥmad al-Ṭaḥḥān
Kitab	<i>al-Manhaj al-Ḥadīṣ fī Muṣṭalah al-Ḥadīṣ</i>
Jumlah Kaidah beserta Bagiannya	Has 81 rules with ten parts
Pembagian Kaidah dan Macam-Macamnya	<ol style="list-style-type: none"> 1. Famous books on science musthalah hadith: the author mentions ten books. 2. Basic definition: mustalah science hadith, hadith, khabar, atsar, sanad, matan. 3. <i>Al-ḥadīṣ bi'tibāri wuṣūlihi ilainā:</i> mutawatir, masyhur, 'aziz, gharib.

²³ See Abū Ḥafṣ Maḥmūd ibn Aḥmad al-Ṭaḥḥān, *al-Manhaj al-Ḥadīṣ fī Muṣṭalah al-Ḥadīṣ*.

	<p>4. Accepted Hadith: sahih, hasan, muhkam dan mukhtalah hadis, nasikh and mansukh hadis.</p> <p>5. The rejected hadith: <i>dlo'if, mu'allaq, mursal, mu'dlol, munqathi', anwā' al-saqṭ al-khafī, mudallas, mursal khafī, hadis mu'an'an and muannan, maudlu', matruk, munkar, ma'ruf, hadis syadz dan mahfudz, mu'allal, mukhalaf lil tsiqat, mudraj, maqlub, al-mazīd fī mutṭaṣil al-asānīd, mudltharib, mushahhaf, al-juhḥālah bi al-rāwī, bid'ah, sū' al-ḥifz.</i></p> <p>6. Al-ḥadīs al-musytarik baina al-maqbūl wa al-mardūd: <i>hadis qudsi, marfu', mauquf, maqthu', musnad, muttashil, ziyādāt al-siqāt, al-i'tibār wa al-mutābi' wa al-syāhid.</i></p> <p>7. The character of the narrator whose history is accepted and everything related to it: <i>fīhi qā'idah man tuqbal riwāyatuhu wa man lā tuqbal.</i></p> <p>8. Al-riwāyah wa ādābuhā wa kaifiyah ḍabṭuhā: <i>kaifiyah simā' al-ḥadīs wa taḥammuluhu wa ṣifah ḍabṭihi, ṭuruq al-taḥammul wa ṣiyagh al-adā', kitābah al-ḥadīs wa ḍabṭuhu wa al-taṣnīf fīhi, ādāb al-muḥaddis, ādāb ṭālib al-ḥadīs.</i></p> <p>9. Laṭā'if al-isnād: <i>al-isnād al-'ālī wa al-nāzil, al-musalsal, riwāyah al-</i></p>
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	<p><i>akābir ‘an al-aṣāghir, riwāyah al-ābā’ ‘an al-abnā’, riwāyah al-abnā’ ‘an al-ābā’, al-mudabbaj wa al-riwāyah al-aqrān, al-sābiq wa al-lāhiq.</i></p> <p>10. Ma’rifah al-ruwwāh: <i>ma’rifah al-ṣahābah, tabi’in, ikhwah dan akhawat, muttāfiq dan muftariq, mu’talif dan mukhtalif, mutasyabih, muhmal, muḥamat, wuḥdan, ma’rifah man zukira bi asmā’ au ṣifah mukhtalifah, ma’rifah al-mufradāt min al-asmā’ wa al-kunā wa al-alqāb, asmā’ man isytaharū bi kunāhum, al-alqāb, ma’rifah al-mansūbīn ilā ghair ābā’ihim, ma’rifah al-nasab allatī ‘alā khilāf zāhiriḥā, ma’rifah al-tawārīkh al-ruwwāh, ma’rifah man ukhtuliṭa min al-siqāt, ma’rifah ṭabaqāt al-ruwwāh wa al-‘ulamā’, ma’rifah al-mawālī min al-ruwwāh wa al-‘ulamā’, ma’rifah al-siqāt wa al-ḍu’afā’ min al-ruwwāh, ma’rifah auṭān al-ruwwāh wa buldānihim.</i></p>
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After knowing the basic rules in the five books above, the author tries to find the difference as well as similarities between one book and another. So to facilitate the search, all the rules are written in the table as follows:.

Table of Similarities and Differences in Basic Rules in the Five Books

No.	Part	Basic Rules	Kitab				
			<i>Al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ</i>	<i>Mā Lā Yasa'u al-Muḥaddiṣ Jahluhu</i>	<i>Al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Nazīr</i>	<i>Al-Manzūmah al-Baiqūniyyah</i>	<i>Al-manhaj al-ḥadīṣ fī muṣṭalaḥ al-ḥadīṣ</i>
1	Ilmu hadis	Riwāyah	✓				
		Dirāyah	✓				✓

2	Keutamaan ilmu hadis	the argument for the virtue of hadith	✓				
3	The Accepted Hadith	<i>Al-ṣaḥīḥ</i>	✓	✓	✓	✓	✓
		<i>Al-ḥasan</i>	✓	✓	✓	✓	✓
		<i>Al-muḥkam wa al-mukhtalif</i>			✓		✓
		<i>Nāsikh wa mansūkh al-ḥadīs</i>			✓		✓

4	The Rejected Hadith	<i>Al-ḍaʿīf</i>	✓		✓	✓	✓
		<i>Al-muʿallaq</i>	✓				✓
		<i>Al-mursal</i>	✓	✓	✓	✓	✓
		<i>Al-muʿḍal</i>	✓	✓	✓	✓	✓
		<i>Al-munqaṭiʿ</i>	✓	✓	✓	✓	✓
		<i>Al-mudallas</i>	✓		✓	✓	✓

		<i>Al-mursal al-khafī</i>			✓		✓
		<i>Al-mu'an'an</i>	✓			✓	✓
		<i>Al-muannan</i>					✓
		<i>Al-mauḍū'</i>	✓		✓	✓	✓
		<i>Al-matrūk</i>	✓			✓	✓
		<i>Al-munkar</i>	✓		✓	✓	✓

		<i>Al-ma'rūf</i>	✓				✓
		<i>Anwā' al-saqṭ al-khafī</i>					✓
		<i>Al-syāz'</i>	✓	✓	✓	✓	✓
		<i>Al-maḥfūz</i>	✓				✓
		<i>Al-mu'allal</i>	✓		✓	✓	✓
		<i>Mukhālafah li al-siqāt</i>					✓

		<i>Al-mudraj</i>	✓		✓	✓	✓
		<i>Al-maqlūb</i>	✓		✓	✓	✓
		<i>Al-mazīd fī muttaṣil al- asānīd</i>			✓		✓
		<i>Al-muḍṭarib</i>	✓		✓	✓	✓
		<i>Al-muṣaḥḥaf</i>			✓		✓
		<i>Al-juhālah bi al-rāwī</i>					✓

		<i>Al-bid'ah</i>					✓
		<i>Sū' al-ḥifz</i>					✓
5	<i>Al-ḥadīṣ al-musytarik baina al-maqbūl wa al-mardūd</i>	<i>Al-qudsī</i>	✓				✓
		<i>Al-marfū'</i>	✓		✓	✓	✓
		<i>Al-mauqūf</i>	✓	✓	✓	✓	✓
		<i>Al-maqtū'</i>	✓	✓	✓	✓	✓

		<i>Al-musnad</i>	✓	✓	✓	✓	✓
		<i>Al-muttaṣil</i>	✓		✓	✓	✓
		<i>Ziyādāt al-siqāt</i>			✓		✓
		<i>Al-I'tibār wa al-mutābi' wa al-syāhid</i>			✓		✓
6	<i>Ṣifātuman tuqbal riwāyatuhu wa mā yata'allaqu bihi</i>	<i>Man tuqbal riwāyatuhu wa man lā tuqbal</i>		✓	✓		✓

7	<i>Al-riwāyah wa ādābuhā wa kaifiyah ḍabtuḥā</i>	<i>Kaifiyah simā' al-ḥadīṣ wa taḥammulihi wa ṣifah ḍabṭihi</i>		✓	✓		✓
		<i>Ṭuruq al-taḥammul wa ṣiyag al-adā'</i>		✓			✓
		<i>Kitābah al-ḥadīṣ wa ḍabṭuhu wa al-taṣnīf fihi</i>			✓		✓
		<i>Adāb al-muḥaddiṣ</i>			✓		✓

		<i>Adāb ṭālib al-ḥadīṣ</i>			✓		✓
		<i>Ṣifāh riwāyah al-ḥadīṣ</i>			✓		
8	<i>Laṭā'if al-isnād</i>	<i>Al-isnād al-'ālī wa al-nāzil</i>	✓		✓	✓	✓
		<i>Al-musalsal</i>			✓		✓
		<i>Riwāyah al-akābir 'an al-aṣāgīr</i>			✓		✓

		<i>Riwāyah al-ābā’ ‘an al-abnā’</i>			✓		✓
		<i>Riwāyah al-abnā’ ‘an al-ābā’</i>			✓		✓
		<i>Al-mudabbaj</i>	✓		✓	✓	✓
		<i>Al-sābiq wa al-lāhiq</i>			✓		✓
9		<i>Al-ṣaḥabah</i>	✓		✓		✓

	<i>Ma`rifah al-ruwwāh</i>	<i>Al-tābi`īn</i>	✓		✓		✓
		<i>Al-ikhwah wa al-akhawāt</i>			✓		✓
		<i>Al-muttafiq wa al-muftariq</i>	✓		✓		✓
		<i>Al-mu`talif wa al-mukhtalif</i>	✓		✓		✓
		<i>Al-mutasyābih</i>			✓		✓
		<i>Al-muhmal</i>					✓

		<i>Al-mubhamāt</i>	✓		✓		✓
		<i>Al-wuḥdān</i>			✓		✓
		<i>Man ḡukira bi asmā' au ṡifāt mukhtalifah</i>			✓		✓
		<i>Al-mufradāt min al-asmā' wa al-kunā wa al-alqāb</i>			✓		✓
		<i>Asmā' man isytaḡarū bi kunāḡum</i>			✓		✓

		<i>Al-alqāb</i>			✓		✓
		<i>Al-mansūbīn ilā gair ābāihim</i>			✓		✓
		<i>Al-nasab allatī 'alā khilāf zāhiriḥā</i>			✓		✓
		<i>Tawārīkh al- ruwwāh</i>			✓		✓
		<i>Man ikḥṭulīṭa min al-siqāt</i>			✓		✓

		<i>Ṭabaqāt al-ruwwāh wa al-‘ulamā’</i>			✓		✓
		<i>Al-mawālī min al-ruwwāh wa al-‘ulamā’</i>			✓		✓
		<i>Al-ṣiqāt wa al-ḍu’afā’ min al-ruwwāh</i>			✓		✓
		<i>Auṭān al-ruwwāh wa buldānuhum</i>			✓		✓

10	<i>Asyhar al-kutub fī ‘ilm muṣṭalaḥ</i>	<i>Ẓikr asyhar al-kutub fīhi</i>					✓
11	<i>A’immah al-ḥadīṣ wa kutubuhum</i>	<i>Mālik ibn anas</i>	✓				
		<i>Aḥmad ibn ḥambal</i>	✓				
		<i>Al-bukhārī</i>	✓				
		<i>Muslim ibn al-ḥajjāj</i>	✓				
		<i>Abū dāwud</i>	✓				

		<i>Al-tirmizi</i>	✓				
		<i>Al-nasā'ī</i>	✓				
		<i>Ibn mājah</i>	✓				
12	<i>'adad al-aḥadīs fī kutub</i>	<i>Ṣaḥīḥ al-bukhārī</i>		✓			
		<i>Ṣaḥīḥ muslim</i>		✓			
		<i>Al-muwaṭṭa'</i>		✓			

Contribution of al-Sayyid Muḥammad ibn 'Alawī al-Mālīkī towards Summary of Muṣṭalaḥ Hadīth

After revealing the contents of the five books, the similarities and differences regarding the content and number of rules become clear. Then it is necessary to hold a comparison between the book *al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīs* with the other four books so that it is expected to know the contribution of sayid Muhammad bin Alawi in summarizing muṣṭalaḥ al-ḥadīs. Following are the conclusions drawn from the table above.

1. Science of Hadith: Books *al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīs* has the rules of riwāyah and dirāyah while in other books it is not found except the book *al-Manhaj al-Ḥadīs*. However, it only mentions dirāyah without mentioning riwāyah.
2. The primacy of hadith: only this book mentions the virtue of studying hadith.
3. Accepted Hadith: There are valid and hasan rules like the book *mā lā yasa'u* and *al-manzūmah*. As for the other two books, there are additional rules of muhkam mukhtalif and nāsikh mansūkh hadith.
4. Rejected Hadith: No rules found for *al-mursal al-khafī*, *al-muannan*, *anwā' saqf al-khafī*, *mukhālafah li al-ṣiqāt*, *al-mazīd fī muttaṣil al-asānīd*, *al-juhālah bi al-rāwī*, *al-bid'ah*, dan *sū' al-ḥifẓ*. Very different from the book of al-Manhaj which mentions all that.
5. *Al-ḥadīs al-musytarik baina al-maqbūl wa al-mardūd*: Like *al-Manzūmah al-Baiqūniyyah*, but *al-manzūmah* does not mention *al-qudsī*.
6. The nature of the narrators received by his narration and something related to it: This book and *al-manzūmah* did not mention it, while others mention.
7. *Al-riwāyah wa ādābuhā wa kaifiyah ḍabṭuhā*: This book and *al-manzūmah* did not mention it, while others mentioned.
8. *Laṭā'if al-isnād*: The researcher found the rule of *al-isnād al-'ālī wa al-nāzil*, *al-musalsal*, and *al-mudabbaj* in this book, exactly the same as what researchers found inside *al-manzūmah*.
9. *Ma'rifah al-ruwwāh*: The author of this book mentions saḥabat, tabi'in, *al-muttafiq wa al-muftariq*, *al-mu'talif wa al-mukhtalif*,

dan *al-mubhamāt* saja. Different from the book *al-taqrīb* and *al-manhaj*, both of which are more complete than this book.

10. Famous books of hadith science: There is not a single book that mentions except the book *al-Manhaj al-Ḥadīṣ*.
11. Imams of Hadith and their books: Only this book mentions.
12. *‘Adad al-aḥādīs fī kutub*: Only found in books *Mā Lā Yasa’u al-Muḥaddīs Jahluhu*.

When compared with the other four books. *Kitab al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ* is in the middle in terms of the number of rules. That is, the discussion or rules contained in this book are no less than the book *Mā Lā Yasa'u al-Muḥaddīs Jahluhu* which amounts to twenty rules and no more than the book *al-Manhaj al-Ḥadīṣ fī Muṣṭalaḥ al-Ḥadīṣ* which totals 81 rules. Existence of *al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ* itself has become a real contribution of al-Sayyid Muḥammad ibn 'Alawī al-Māliki in summarizing *muṣṭalaḥ al-ḥadīṣ*. However, the contents presented in the book need further study, both in terms of discussion and the method of compiling the book. So that it can be a special privilege compared to other books. In terms of discussion, this book focuses on discussing the basic principles in the science of *muṣṭalaḥ al-ḥadīṣ* which are intended for beginners in the field of hadith. That is, the author tries to avoid discussions that are difficult for beginners to understand. The method compiled in mentioning the rules is relatively easy to understand. This is because in almost every kind of *maqbul* and *mardūd* hadith, the author always includes clear examples and laws of these hadiths. For example, in explaining *mu'allaq* hadith, the author begins with the definition of *mu'allaq* hadith, then examples of hadith and closes with the law of hadith..

In his book, al-Sayyid Muḥammad ibn 'Alawī al-Māliki provides an explanation of justice or the nature of *al-'adl* the companions of the Prophet. He said:²⁴ "All friends are 'fair, old or young, who are carried away by slander or not (ie, were present in the battle between Sayyidina Ali and Sayyidina Mu'awiyah or were not present). This criterion is in agreement with the *Ahlussunnah*, because they are kind to them (companions), and look at the greatness of behavior that is formed in them in the form of obedience to the orders of the Prophet after his death, conquest of areas, transmission of the

²⁴ Muḥammad bin 'Alawī, *Al-Qawā'id Al-Asāsiyyah Fī 'Ilm Muṣṭalaḥ Al-Ḥadīṣ*, 48.

Al-Qur'an hadith by them, enlightenment of guidance to humanity, the discipline of prayer and zakat as well as various other types of worship, courage, intelligence, generosity, prioritizing others, and other commendable morals that were not possessed by the earlier people. Not only did he say that all friends are 'just, Imam Nawawi in his book "Al-Taqrīb Wa Al-Taisīr Lī Ma'rifati Sunan Al-Basyīr Al-Naẓīr, and Maḥmūd Al-Ṭaḥḥān in his book "Al-Manhaj Al-Ḥadīṣ Fī Muṣṭalaḥ Al-Ḥadīṣ" also says so. What is different is that al-Sayyid Muḥammad ibn 'Alawi strengthens the statement that all friends are 'ādil by bringing arguments about the justice of friends both from the Qur'an and hadith. Overall, he mentioned eight propositions. Three arguments come from the Al-Qur'an and five arguments come from the hadith.

Kitab al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ and the four comparison books have a number of rules that differ from one another, although they are both in the form of a summary and their essence is shown to novice students in the field of hadith science. This tends to be caused by the desire of each author in determining the basic rules of muṣṭalaḥ al-ḥadīṣ. Like the book al-Manhaj al-Ḥadīṣ fī Muṣṭalaḥ al-Ḥadīṣ by Abū Ḥafṣ Maḥmūd ibn Aḥmad al-Ṭaḥḥān which is a summary form of the previous book. The author of the book al-Manhaj only summarizes what is already in the previous book and seems to throw away terms that are not really needed for students of hadith science, so that the 'ibarah or expressions presented are easier to understand, even for beginners. Kitab al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ Likewise, the author finds that the book written in 1423 Hijri is a small or concise form of the previous book, namely the book Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf which was written in 1421 Hijri with the same author. So it is very possible to say that the book al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ is a representation of the book Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf in summary form. Because there are many similarities in 'ibarah or expressions in the two books'.

CONCLUSION

From the explanation of the contribution of al-Sayyid Muḥammad ibn 'Alawī al-Mālikī in summarizing muṣṭalaḥ al-ḥadīṣ, the author can conclude three things. First, the basic rules of muṣṭalaḥ

al-ḥadīṣ science according to al-Sayyid Muḥammad ibn 'Alawī al-Mālikī at least amount to fifty rules which are divided into ten parts. This can be found in one of his essays, namely al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ. Second, the difference between the basic rules in the books studied and the four comparison books in terms of the number of rules is that the book Mā Lā Yasa'u al-Muḥaddīṣ Jahluhu has twenty rules with seven parts, Kitab al-Taqrīb wa al-Taisīr li Ma'rifah Sunan al-Basyīr al-Naẓīr has 65 rules with eight parts, al-Manzūmah al-Baiqniyyah which contains 34 stanzas has 32 rules with six parts in it, while the book of al-Manhaj al-Ḥadīṣ fī Muṣṭalaḥ al-Ḥadīṣ has 81 rules with ten parts. The differences in terms of the types or types of rules are as in the hadith science section, the book al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ has the rules of riwāyah and dirāyah while in other books it is not found except the book of al-Manhaj al-Ḥadīṣ. However, it only mentions dirāyah without mentioning riwāyah. Then in discussing the nature of al-'adl the companions, the book studied says that all companions are 'just. The same is the case in the books of al-Manhaj and al-Taqrīb. However, the book being studied confirms the statement of the nature of al-'adl companions with eight arguments from the Qur'an and hadith, and this is not contained in the two books. Third, the contribution of al-sayyid Muḥammad ibn 'Alawī al-Mālikī al-Ḥasanī in summarizing muṣṭalaḥ al-ḥadīṣ is to write a book that contains the basic rules in the science of muṣṭalaḥ al-ḥadīṣ, namely the book of al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ. This book is a concise book that is presented to beginners in the field of hadith science, and at least this book has two features. First, this book only focuses on discussing the basic rules in the science of muṣṭalaḥ al-ḥadīṣ which is intended for beginners in the field of hadith science. That is, the author tries to avoid discussions that are difficult for beginners to understand. Second, the method compiled in mentioning the rules is quite easy to understand. The reason is, in almost every kind of maqbūl and mardūd hadith, the author always includes examples and the laws of the hadith clearly.

Saving the author, the book al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ is a representation of the book Al-Manhal Al-Laṭīf Fī Ushūl Al-Ḥadīṣ Al-Sharīf in summary form. The reason is, there are many similarities in 'ibarah or expressions in the two books. If connected with the two previous studies, this study only discusses al-

Sayyid Muḥammad ibn 'Alawī al-Mālīki and his contribution in summarizing muṣṭalaḥ al-ḥadīṣ using the library research method with a comparative approach, so it is necessary to bring in four comparative books. In reviewing his contribution, the author finds the specialty of the book al-Qawā'id al-Asāsiyyah fī 'Ilm Muṣṭalaḥ al-Ḥadīṣ and the reasons behind determining the rules in it. As for the first study, namely the study conducted by Dr. Zū Al-Fikr Radafī with the title “Al-‘Allāmah Al-Sayyid Muhammad ibn ‘Alawī Al-Mālīkī Al-Hasanī Wa Juhūduhu Fī Al-Sunnah Al-Nabawiyyah”. There he revealed the contributions and methods of Muhammad ibn 'Alawī in serving the sunnah of the Prophet as well as his influence on the ummah and the influence of previous or contemporary scholars on him. So that the end goal is sunnah to be good and appropriate in every era, especially today. One of his findings in his study is that if the authentic, hasan and dlo'if hadiths are found in one of the books of the salaf scholars of hadith experts such as Bukhari-Muslim, Tirmidhi, Baihaqi, Mundziri, Hait sami and others then there is no need for discussion, research and checking in the books al-Jarḥ wa al-Ta'dīl and Asmā' al-Rijāl. While the study entitled "The Contribution of Sayyid Alawi Al-Maliki in the Development of Ulumul Hadith (Study of Analysis of the Book of Qowaidu Asasiyah Fi Ilmi Muṣṭalaḥ Hadith) by Muhammad, Agusman Damanik, and Risna Azahari Pohan, found no analysis of the book Al-Qawā'id al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ in detail and only mentions it globally, such as the words “Kitab Al-Qawā'id al-Asāsiyyah Fī Al-'Ilmi Al-Muṣṭalaḥ Al-Ḥadīṣ describes the virtues of hadith science and its experts and explains the hadiths both from their names and divisions” without mentioning any rules in the book.

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