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PROF. ILYAS MUHAMMAD ALI (1908-1991): AN INTELLECTUAL HISTORY AND HIS CONTRIBUTION TO HADITH STUDIES IN THE MALAY WORLD

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ABSTRACT

This article examines the intellectual history and contributions of Ilyas Muhammad Ali to the field of hadith scholarship in the Malay-Indonesian archipelago. As an educator, mufti, and lecturer, he played pivotal roles in Islamic education, notably establishing and developing IAIN Pekanbaru and IAIN of Padang. However, scholarly inquiry into his biography and academic legacy remains markedly limited among local and international researchers. Employing a qualitative methodology, this research utilizes documentary analysis and structured interviews. Primary data sources include his work, *Durus al-Ahadith al-Nabawiyah* (1939), alongside testimonies from family members and former students. Findings indicate that Ilyas made significant contributions to Islamic education in West Sumatra, Aceh, and Riau, particularly through his compilation of a forty-hadith work designed as instructional material for Islamic secondary schools and the general public. The systematization of his compilation encompasses the hadith number, thematic title, textual transmission (*matn*), exegetical commentary, and pedagogical values. His *Arba'in* primarily addresses core Islamic ethical principles, spanning individual moral development to societal and civic life. Consequently, this study affirms that Ilyas's scholarly output and intellectual contributions were instrumental in fostering ethical consciousness and moral character within Muslim society, guiding adherents toward virtuous conduct across diverse spheres of life.

Keywords: Ilyas, hadith, Islamic education, intellectual history, ethics.

ABSTRAK

Artikel ini mengkaji sejarah intelektual dan kontribusi Ilyas Muhammad Ali dalam penyusunan karya hadis di Nusantara. Sebagai guru, mufti, dan dosen, beliau memiliki peran penting dalam pendidikan Islam, termasuk pendirian dan pengembangan IAIN Sultan Syarif Qasim Pekanbaru serta IAIN Imam Bonjol Padang. Namun, kajian mengenai biografi, perjuangan dan legasi keilmuan beliau masih sangat terbatas, baik di kalangan peneliti lokal maupun mancanegara. Penelitian ini menggunakan metode kualitatif dengan teknik dokumentasi dan wawancara. Data utama bersumber dari karya beliau sendiri, *Durus al-Ahadith al-Nabawiyah* (1939), serta kesaksian keluarga dan murid-muridnya. Hasil penelitian menunjukkan bahwa Ilyas telah memberikan kontribusi signifikan dalam pendidikan Islam di Sumatera Barat, Aceh, dan Riau, khususnya dalam penyusunan karya hadis 40 sebagai bahan ajar bagi sekolah menengah Islam dan masyarakat umum. Sistematika karya beliau mencakup nomor hadis, judul, teks hadis, penjelasan, dan nilai pendidikan. Kitab *Hadis Arba'in* yang beliau susun membahas nilai utama dalam akhlak Islam, mencakup pembentukan karakter individu hingga

kehidupan bermasyarakat dan bernegara. Dengan demikian, penelitian ini menegaskan bahwa karya dan pemikiran Ilyas berkontribusi dalam membangun kesadaran dan karakter masyarakat Muslim agar berakhlak mulia dalam berbagai aspek kehidupan.

Kata Kunci: Ilyas, hadis, pendidikan Islam, sejarah intelektual, akhlak.

INTRODUCTION

The writing of hadith literature in the Indonesian archipelago began to receive serious scholarly attention starting in the 17th century CE,¹ coinciding with the period when local scholars began developing their works in this field. Two central figures who played pivotal roles in this early developmental stages were Syaikh Nur al-Din al-Raniri (d. 1658) and Syaikh ‘Abd al-Ra’uf al-Singkili (d. 1693), who emerged as the pioneers in compiling hadith works in Nusantara.²

The scholarly tradition of hadith continued and further developed

throughout the 19th and 20th centuries,³ extending into the 21st century with faster dynamics and increasingly widespread innovation, particularly in the digital and social media era.⁴ The works produced in this field exhibit diverse characteristics, reflecting the depth of scholarship and the evolution of hadith studies in Nusantara. Initially, hadith literature took the form of anthologies accompanied by translations and brief commentaries in the Arabic-Malay language.⁵

Over time, its scope has expanded significantly to encompass the study of *mustalah al-hadith*,⁶ collections of *sanad*

¹ Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Bandung: Mizan, 1995); Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia* (Medan: IAIN Press, 2010); Fauzi Deraman and Faisal Ahmad Shah, *Pengkajian Hadith Di Nusantara: Indonesia, Selatan Thailand, Singapura* (Kuala Lumpur: Jabatan al-Quran dan al-Hadith Universiti Malaya, 2011).

² Oman Fathurahman, “The Roots of the Writing Tradition of Hadith Works in Nusantara: Hidāyah Al-Ḥabīb by Nūr Al-Dīn Al-Rānirī,” *Jurnal Studia Islamika: Indonesian Journal for Islamic Studies* 19, no. 1 (2012): 47–76; Mohd Muhiden bin Abd Rahman, *Kitab Al-Fawā'id Al-Bahiyah Fī Al-Aḥādīth Al-Nabawiyah Syaikh Nuruddin Al-Raniri* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2009); Ahmad Baha' Mokhtar, “Sharh Laṭīf ‘alā Arba‘īn Ḥadīthan Li Al-Imām Al-Nawawī Karangan Shaikh ‘Abd Rauf Al-Fansuri: Satu Kajian Teks” (Universiti Malaya, 2008).

³ Ramli Abdul Wahid, “Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Organisasi Masyarakat Islam,” *Jurnal al-Bayan* 4, no. Mei/Rabiulawal (2006); Wahid, *Sejarah Pengkajian Hadis Di Indonesia*.

⁴ Miski Mudin, *Islam Virtual: Diskursus Hadis, Otoritas Dan Dinamika Keislaman Di Media Sosial* (Yogyakarta: Bildung, 2019); Muhammad Alfatih Suryadilaga, “Kajian Hadis Di Era Global,” *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (2014): 199–212, <https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/152-4>; Sabilar Rosyad and Muhammad Alif, “Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis,” *Jurnal Ilmu Agama* 24, no. 2 (2023): 185–197, <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/18979>.

⁵ Latifah Abdul Majid, “The Hidayat Al-Habib Fi Al-Tarhib Wa Al-Tarhib: A Pioneer Work of Hadith in Malay Archipelago by Al-Raniri,” *Jurnal al-Turath* 2, no. 1 (2017): 74–79, <http://spaj.ukm.my/jalturath>; Abd Rauf Al-Fansuri, *Syarh Laṭīf ‘alā Al-Arba‘īn Al-Nawawiyah*, ed. Ahmad Baha' bin Mokhtar (Gadong: UNISSA Press, 2015); Khadher Ahmad, *Hadis Tasawuf Dalam Kitab Hidayah Al-Salikin* (Kuala Lumpur: Penerbit Universiti Malaya, 2013).

⁶ Hayati binti Hussin et al., “Al-Tarmasiy Tokoh Prolifik Dalam Bidang Hadith,” *HADIS: Jurnal*

(*thabat*), and commentary works that evolved from thin pamphlets to multi-volume treatises.⁷ Furthermore, conceptual and theoretical explorations in hadith studies underwent continuous deepening, followed by research in *ma'ani al-hadith*, which elucidates the meanings and contexts of Prophetic traditions.⁸ Entering the modern era, the corpus of hadith literature also underwent computerization,⁹ thus enabling broader accessibility and enhanced comprehension of this discipline.

Amidst the development of the digital era,¹⁰ hadith anthologies remain relevant as a form of literature presenting curated collections of Prophetic hadith with specific organizational structures and purposes. This writing model has long been developed by Malay-Indonesian scholars spanning diverse

backgrounds—from alums of the Haramain (Mecca and Medina) and Egypt, graduates of *surau* (traditional prayer houses) and universities, to charismatic clerics in *pesantren* (Islamic boarding schools) and intellectuals active in the academia—reflecting the continuation of a scholarly tradition.¹¹

In the history of Islamic scholarship in this archipelago, the *Arba'in* (forty hadith) collections have exerted significant influence, particularly through al-Nawawī's *Arba'in*, which remains the foundational reference in this genre. Numerous Nusantara scholars have composed works within this tradition, including 'Abd al-Ra'uf al-Singkili (d. 1693), Mahfuz al-Tarmasi (1868-1920), Mawardi Muhammad (1913-1994), and Yasin al-Fadani (1917-1990). However, one figure whose

Ilmiah Berimpak 8, no. Desember (2014): 51–64; Jannatul Husna Ali Nuar, “Buya Haji Mawardi: Khidmatnya Terhadap Sunnah Nabi,” in *Transformasi Penyelidikan Dalam Bidang Pengajian Islam*, ed. Khadher Ahmad et al (Kuala Lumpur: Universiti Malaya, 2012); Munirah, “Mahmud Yunus Dan Kontribusinya Dalam Perkembangan Studi Hadis Dan Ilmu Hadis Di Indonesia,” *Millatī, Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 275–294.

⁷ Muhammad Yasin Al-Fadani, *Al-'Iqd Al-Farid Min Jawahir Al-Asanid* (Beirut: Dar al-Salam, 1990); Khadher Ahmad et al., “Ketokohan Mahmud Yunus Dalam Bidang Tafsir Al-Quran: Kajian Terhadap Kitab Tafsir Qur'an Karim,” in *The 2nd Annual International Quranic Conference* (Kuala Lumpur: Centre of Quranic Research, 2012), 195–211; Abdul Malik Ghozali, “Transmisi Hadits Syaikh Mahfuz Dalam Kitab Kifayat Al-Mustafid,” *Islamia* X, no. 2 (2016): 49–63.

⁸ Muhammad Syuhudi Ismail, *Hadis Nabi Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadits Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal* (Jakarta: Bulan Bintang, 1994); Ali Mustafa Yaqub, *Cara Benar Memahami Hadis* (Jakarta Selatan: Pustaka

Firdaus, 2015); Abdul Mustaqim, *Ilmu Ma'anil Hadis: Paradigma Interkoneksi Berbagai Teori Dan Metode Memahami Hadis Nabi* (Yogyakarta: Idea Press, 2016).

⁹ Muhammad Syuhudi Ismail, *Pengantar Ilmu Hadits*, 10th ed. (Bandung: Angkasa, 1992); Rahmatullah, “Ahmad Lutfi Fathullah Dan Digitalisasi Hadith Di Nusantara,” *Islamica: Jurnal Studi Keislaman* 14, no. 2 (2020), <https://islamica.uinsa.ac.id/index.php/islamica/article/view/570>; Ar Rasyid Fajar Nasrullah, “Peran Ahmad Lutfi Fathullah Dalam Perkembangan Kajian Digitalisasi Hadist Di Indonesia,” *Ducare: Journal of Education and Learning* 1, no. 1 (2024): 31–38.

¹⁰ Muhammad Fatkhul Hajri, “Pendidikan Islam Di Era Digital: Tantangan Dan Peluang Pada Abad 21,” *AL-MIKRAJ: Jurnal Studi Islam dan Humaniora* 4, no. 1 (2023): 33–41; Aqdi Rofiq Asnawi, “Pendekatan Studi Islam Di Era Digital,” in *Perkembangan Studi Islam*, ed. Andi Asari (Malang: Penerbit Litnus, 2023).

¹¹ Fauzi Deraman and Mohd Asmawi Muhammad, “Karya-Karya 'Ulum Al-Hadith Di Nusantara: Satu Sorotan,” *Jurnal al-Bayan* 8 (2010); Wahid, *Sejarah Pengkajian Hadis Di Indonesia*.

contributions to *Arba'in* literature remain rarely acknowledged is Ilyas Muhammad Ali. This study aims to address this lacuna by reconstructing his intellectual history, identifying the hadith literature he produced, and analyzing his scholarly thoughts in this field, particularly concerning moral formation in society through a hadith perspective.

In this study, it is essential to delineate the rationale (*why*) and methodology (*how*) underlying his compilation, including innovations implemented in the work. As an intellectual with a robust background in Arabic language,¹² he demonstrated linguistic expertise and made substantial contributions to hadith scholarship. His approach to commentary and hadith analysis reflects systematic and contextually relevant thinking, applicable both in the academic environment and for broader societal engagement. Moreover, his contribution to establishing a prophetic character framework for society constitutes a critical dimension in understanding the figure's intellectual legacy.

Although renowned as an Arabic linguist and educator at various Sumatran educational institutions,¹³ Ilyas also

served as a lecturer at two primary State Islamic Institutes (IAIN) in West Sumatra and Riau,¹⁴ Grand Mufti of the Siak Sultanate,¹⁵ and inaugural Rector of IAIN Susqa Pekanbaru—now UIN Suska Riau.¹⁶ Nevertheless, scholarly attention to his biography—particularly his contributions to hadith studies—remains scarce, if not virtually absent. Among the limited research specifically examining his life is Professor Sanusi Latief's (2001) work in *Riwayat Hidup Ulama Sumatera Barat dan Perjuangannya*. However, this study does not comprehensively address Ilyas' engagement with or conceptual contributions to hadith. Other literature mentions this figure without substantially exploring his scholarly thoughts or disciplinary impact.

The previous scholarship has largely relegated him to marginal references within academic, da'wah, and political contexts without holistically illuminating his intellectual identity or scholarly contributions. In the educational domain, he is documented as a teacher at Madrasah Taufiqiah al-Hasjimiah, which was founded by Sultan

¹² Muhammad Sanusi Latief, "Prof. H. Ilyas Muhammad Ali (1908)," in *Riwayat Hidup Ulama Sumatera Barat Dan Perjuangannya*, ed. Mestika Zed (Padang: Islamic Centre Sumbar dan Penerbit Angkasa Raya, 2001); Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8* (Payakumbuh, 2025); Syafrinal, *Interview with Prof. Ilyas' Student, February 11* (Padang, 2025).

¹³ Latief, "Prof. H. Ilyas Muhammad Ali (1908)"; Busyra Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10* (Padang, 2025).

¹⁴ Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*; Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8*; Fithriati Armin, *Interview with the Grandchild of Prof. Ilyas, February 11* (Padang, 2025); Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

¹⁵ Ilyas Muhammad Ali, *Durus Al-Ahadith Al-Nabawiyah* (Fort de Kock (Soematra): al-Matba'ah al-Islamiyah, 1939).

¹⁶ UIN Suska Riau, *Panduan Dan Informasi Akademik UIN Suska Riau T.A 2018/2019* (Pekanbaru: UIN Suska Riau, 2018).

Syarif Kasim II.¹⁷ Furthermore, as an alumnus of al-Azhar University, he actively advanced Islamic educational modernization in Minangkabau.¹⁸ He co-founded the Normal School (teachers' training college) in Padang alongside Mahmud Yunus, Ibrahim Musa Parabek, and fellow members of the PGAI: *Islamic Teachers' Association*.¹⁹

In the domain of religious outreach (*da'wah*), Ilyas was recognized as an influential preacher (*muballigh*) in Riau and West Sumatra²⁰ and served as Grand Mufti of the Sultanate of Siak. Additionally, he contributed to the compilation of *Tafsir Quran Karim*, spearheading the drafting of its fourth volume under the supervision of Mahmud Yunus.²¹ In academic and institutional leadership, he was documented as a Ministry of Religious Affairs official in Tanjung Pinang, inaugural Rector of IAIN Susqa Pekanbaru—now UIN Suska Riau,²² and a lecturer noted for shaping student political discourse during the 1957 PRRI

(Revolutionary Government of the Republic of Indonesia) period at the university.²³

Although their accounts of Ilyas remain concise, these sources hold significant value as they originate from prominent scholars and public intellectuals, including Ahmad Husen (1925-1998)—independence revolutionary and PRRI ideologue; Burhanuddin Daya (1938-2014)—comparative religion scholar at UIN Yogyakarta; Bustanuddin Agus (1948-2018)—Islamic sociologist from Andalas University; Gusti Asnan (b. 1962)—historian at Andalas University; and Islah Gusmian (b. 1973)—Quranic exegesis specialist at UIN Surakarta. Despite this documentation of his multidisciplinary engagements, rigorous scholarly examination of his intellectual history, literary contributions, and conceptual work in hadith studies remains critically limited—indeed, virtually non-existent.

This study employs a qualitative research design utilizing documentary

¹⁷ National History Documentation Project, *Seminar Sejarah Lokal: Pendidikan Sebagai Faktor Dinamisasi Sosial* (Jakarta: Departemen Pendidikan dan Kebudayaan, Direktorat Sejarah dan Nilai Tradisional, 1983); Suwardi Mohammad Samin, *Sultan Syarif Kasim II: Pahlawan Nasional Dari Riau* (Pekanbaru: Yayasan Pustaka Riau, 2002); Siti Khairiah, *Pendidikan Agama Islam Di Kesultanan Siak Sri Indrapura (1917-1945)* (Pekalongan: Penerbit NEM, 2024).

¹⁸ Ahmad Husen, *Sejarah Perjuangan Kemerdekaan R.I Di Minangkabau-Riau 1945-1950* (Jakarta: Badan Pemurnian Sejarah Indonesia-Minangkabau, 1991).

¹⁹ Bustanuddin Agus, *Islam Dan Pembangunan* (Yogyakarta: Raja Grafindo Persada, 2007).

²⁰ Burhanuddin Daya, *Gerakan Pembaharuan Pemikiran Islam* (Yogyakarta: Tiara Wacana, 1990).

²¹ Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LkiS, 2013); Halimatussa'diyah, *Karakteristik Tafsir Di Indonesia: Analisis Terhadap Tafsir Juz 'Amma Risalat Al-Qawl Al-Bayan Dan Kitab Al-Burhan*, ed. Yosi Nofa (Jakarta: Sakata Cendekia, 2020); Irsyad Al Fikri, "Kekhasan Dan Keanekaragaman Bahasa Dalam Tafsir Lokal Di Indonesia," *Jurnal Iman dan Spritualitas* 1, no. 2 (2021).

²² Daya, *Gerakan Pembaharuan Pemikiran Islam*; Lalu Muhammad Nurul Wathoni, *Integrasi Pendidikan Islam Dan Sains: Rekonstruksi Paradigma Pendidikan Islam* (Ponorogo: CV. Uwais Inspirasi Indonesia, 2018).

²³ Gusti Asnan, *Memikir Ulang Regionalisme Sumatera Barat Tahun 1950-An* (Jakarta: Yayasan Obor Indonesia, 2007).

analysis and structured interviews with Ilyas' family members and students. The primary source is his seminal work, *Durus al-Ahadith al-Nabawiyah* (first edition, Fort de Kock: al-Matba'ah al-Islamiyah, 1939), which serves as the foundational text for tracing his scholarly contributions to hadith studies. Data analysis integrates a dual methodological approach: historical analysis and content analysis. The historical approach facilitates the reconstruction of Ilyas' intellectual biography within its broader socio-academic context, enabling a more profound understanding of relevant historical circumstances. Concurrently, content analysis permits systematic examination of his hadith literature to explore methodological frameworks, thematic emphases, and the relevance of his thought to prophetic character formation in society. Through this integrated approach, the research aims to produce a comprehensive scholarly contribution aligned with contemporary developments in Islamic studies.

DISCUSSION

Prof. Ilyas' Intellectual Trajectory

Ilyas Muhammad Ali, recognized as an Islamic educational reformer,²⁴ was born in Pangkalan Koto Baru on December 31, 1908 CE,²⁵ corresponding to Thursday, 8 Dzu al-Hijjah 1326 AH. His father, Muhammad Ali (d. 1942), was a prominent community figure in Pangkalan Koto Baru, while his mother,

Ato (d. 1979), dedicated herself to domestic life.²⁶ His birthplace, Pangkalan Koto Baru, is geographically located within Lima Puluh Kota Regency, bordering Kampar Regency (Riau Province). The settlement is approximately 44 km from Sarilamak (the regency's administrative centre), 54 km from Payakumbuh City's urban core, and 170 km from Padang—West Sumatra's provincial capital.

Ilyas commenced his primary education at *Sekolah Desa* in Pangkalan Koto Baru before advancing his studies at *Surau* of Padang Japang in Payakumbuh under Syaikh Abbas Abdullah (d. 1957) and subsequently at *Surau* of Parabek in Bukittinggi directed by Syaikh Ibrahim Musa (d. 1963). These two scholars profoundly shaped the foundations of his Islamic intellectual formation. In 1925, at age 17, Ilyas undertook the bold initiative to pursue advanced Islamic studies at al-Azhar University, a preeminent global institution of Islamic learning. In this land of prophets, he attained the *Syahadah 'Alimiyyah*,²⁷ the highest credential in al-Azhar's traditional system, conferring the titles *'Alim* and *Syaikh*.²⁸ Within modern educational equivalencies, this degree corresponds to a Master's level qualification, superseding the *Syahadah 'Aliyah*

²⁴ Husen, *Sejarah Perjuangan Kemerdekaan R.I Di Minangkabau-Riau 1945-1950*.

²⁵ Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*; Armin, *Interview with the Grandchild of Prof. Ilyas, February 11*.

²⁶ Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

²⁷ Ibid.; Syafrinal, *Interview with Prof. Ilyas' Student, February 11*.

²⁸ Mahmud Yunus, *Riwayat Hidup Prof. Dr. H. Mahmud Yunus* (Jakarta: Hidakarya Agung, 1982).

(equivalent to a Bachelor's degree).²⁹ The *'Alimiyah* was awarded to candidates demonstrating exceptional academic achievement across specified Islamic sciences. This accomplishment established Ilyas among the pioneering Minangkabau intellectuals to penetrate al-Azhar's academic barriers.

After completing his studies in Egypt, Ilyas returned to the Dutch East Indies in 1933. Responding to communal demand and collaborating with fellow al-Azhar alumnus Husein Yahya, he founded and directed al-Ma'had al-'Ilmi al-Islami in Pangkalan Koto Baru, Lima Puluh Kota. This institution was conceived as a centre for modern Islamic education, featuring a curriculum encompassing Arabic language, theology (*aqidah*), Islamic law (*syariah*), ethics (*akhlak*), and diverse Islamic sciences.³⁰ However, as of this writing, documentation regarding the institution's contemporary existence and development remains unavailable in accessible sources. It is plausible that the madrasah's nomenclature drew inspiration from his associate Zainuddin Hamidy (1907-1957), who had previously established an Islamic school named al-Ma'had al-Islami in 1932 at Koto Nan Ampek, Payakumbuh.³¹

As an educator, Ilyas dedicated himself to teaching across multiple institutions of his era. He served as an

instructor at the Payakumbuh Training College under the stewardship of Nashruddin Thaha (d. 1979); the Islamic College Padang established by PERMI (*Persatuan Muslimin Indonesia*); the Bukittinggi Islamic College founded by H.M.S Sulaiman (d. 1972); the Padang Normal School directed by Mahmud Yunus (d. 1982). His contributions expanded through teaching appointments at Kulliyatul Muallimat al-Diniyah Putri Padang Panjang, supervised by Rahmah El-Yunusiah (d. 1969); Ma'had Iskandar Muda (Aceh), established in 1935 by Teungku Haji Ibrahim Lamnga.³² In 1940, he assumed leadership of Ma'had Imanil Mukhlis (M.I.M) in Lampaku, Aceh Besar—an educational institution initiated by Teuku Muhammad Daud Panglima Polem (d. 1940). Contemporary sources note: "*The madrasah's leadership was specifically recruited from West Sumatra (Minangkabau), namely Ustaz Haji Ilyas Muhammad Ali al-Azhari, an Egyptian graduate*".³³ This appointment reflected broad recognition of his cross-cultural educational authority

Beyond his reputation as an academic and educator, Ilyas served as Grand Mufti of the Siak Sultanate³⁴ under Yang Dipertuan Besar Sultan Syarif Kasim II Abdul Jalil Saifuddin (r. 1915–

²⁹ Saripuddin Daulay, *Biografi Dan Jejak Malim Kampung Di Asahan* (Medan: UMSU Press, 2024).

³⁰ Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

³¹ Hikmat Israr, *Angku Mudo Zainuddin Hamidy: Pejuang Agama Dan Pendiri Ma'had Islami Payakumbuh* (Bandung: Budaya Media, 2010).

³² Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

³³ Regional Cultural Documentation Project, *Sejarah Pendidikan Daerah Istimewa Aceh* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1984); Ibrahim Alfian, *Wajah Aceh Dalam Lintasan Sejarah* (Banda Aceh: Pusat Dokumentasi dan Informasi Aceh, 1999).

³⁴ Ali, *Durus Al-Ahadith Al-Nabawiyah*.

1945).³⁵ Subsequently, he assumed leadership as Head of Religious Education at the Central Sumatra Religious Affairs Office (*Jawatan Agama Sumatera Tengah*) in post-independence Indonesia (1946–1957) before transitioning to academia as a lecturer at IAIN Ciputat Jakarta (1960–1965). According to Sanusi Latief, his academic career advanced significantly upon appointment as Dean of the Faculty of Tarbiyah at IAIN Pekanbaru (then a branch campus of IAIN Ciputat) from 1965 to 1970. Concurrently, he was inaugurated as Professor of Arabic linguistics.³⁶ The apex of his administrative service came with his appointment as inaugural Rector of IAIN Sultan Syarif Qasim Pekanbaru (1970–1975)—a strategic position cementing his influence in Indonesian Islamic higher education. Following his rectorship, his academic engagement continued through teaching appointments at IAIN Pekanbaru and IAIN Imam Bonjol Padang,³⁷ alongside professorial duties at the Institute of Qur'anic Studies (IIQ) Padang—presently known as STAIPIQ Sumatera Barat.³⁸

As one of the pioneering Minangkabau intellectuals to pursue

advanced studies in Egypt during the early 20th century, Ilyas emerged as a prominent figure in Islamic education, standing alongside contemporaries like Mahmud Yunus.³⁹ Among his most significant contributions was authoring Arabic-language textbooks and persistently advocating for students of his era to master the language of the Qur'an.⁴⁰ According to Sanusi Latief, his scholarly output spanned history, ethics (*akhlaq*), and Arabic language.⁴¹ Subsequent research confirms his authorship of hadith literature. He contributed substantially to advancing Islamic scholarship and education in Indonesia.

Among his identified works, corroborated across multiple sources are *Sejarah Islam* (1935); *Pelajaran Akhlak* (1935); *Ta'lim al-Lughah al-'Arabiyah* (4 volumes, 1936); *al-Tarbiyah wa al-Ta'lim* (1936); and *Mamadzij Mu'tadilah li al-Insya' wa al-Mutala'ah* (1940). He co-authored *Pelajaran Bahasa Arab 1-3* (1958). Advanced pedagogical works include *al-Qira'ah al-Rasyidah al-Hadithah* (1968, 1969, 1976); *Textbook Bahasa Arab: untuk Perguruan Tinggi*

³⁵ Marhalim Zaini, *Pelajaran Penting Dari Sultan Syarif Kasim II (Pahlawan Nasional Dari Riau)*, ed. Muhammad Jaruki (Jakarta Timur: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan, 2018).

³⁶ Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

³⁷ Ibid.; Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8*; Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*.

³⁸ Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8*; Abdel

Haq, *Interview with Prof. Ilyas' Student, February 22* (Dharmasraya, 2025).

³⁹ Yunus, *Riwayat Hidup Prof. Dr. H. Mahmud Yunus*; Nezli Harmaini and Suraya Saleh, *Riwayat Hidup Prof. Dr. H. Mahmud Yunus Dan Keluarga Serta Karirnya*, ed. Kasyunnil Kamal and Subhilhar (Jakarta: PT. Mahmud Yunus Wadzurriyyah, 2015).

⁴⁰ Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8*; Irhash Amran Samad, *Interview with Prof. Ilyas' Student, February 24* (Padang, 2025); Syafrinal, *Interview with Prof. Ilyas' Student, February 11*.

⁴¹ Latief, "Prof. H. Ilyas Muhammad Ali (1908)."

8 *Agama* (1974, co-authored).⁴² Notably, his hadith scholarship culminated in *Durus al-Ahadith al-Nabawiyah* (1939) — a forty-hadith compilation constituting the primary subject of this research.

After decades of service to academia, religious outreach (*da'wah*), and scholarship, Ilyas Muhammad Ali passed away in Pekanbaru on December 2 1991 CE,⁴³ corresponding to Monday, 26 Jumadi al-Awwal 1412 AH. He was 83 years old by the Gregorian calendar (85 according to Hijri reckoning). His remains were interred at the Senapelan Public Cemetery (TPU) in Pekanbaru.⁴⁴ In recognition of his contributions to Islamic education, his name was memorialized through the designation of “Ilyas Muhammad Ali Street” at the UIN Sultan Syarif Kasim campus complex in Panam, Riau—a permanent institutional tribute to his intellectual legacy.

11 Affectionately known as 'Babak' (Minangkabau honorific for grandfather) among his descendants, Prof. Ilyas fathered a lineage of professionally accomplished children and grandchildren. They attained university degrees and established careers across diverse fields, including medicine, academia, entrepreneurship, education, and civil service.⁴⁵ Notably, his daughter from his marriage to Maimunah Majid (d. 1987), Farida Ilyas (1938–2024), held

successive leadership positions as a Chair of the Physics Department, Faculty of Mathematics and Natural Sciences, Andalas University; Director of the Governing Board of 'Aisyiyah Hospital Padang; and Advisory Council Member for the 'Aisyiyah West Sumatra Regional Leadership. Additionally, his youngest daughter, Busyra Ilyas, dedicated her career to education, serving until mandatory retirement at State Senior High School 7 Padang.⁴⁶

Prof. Ilyas' Contribution to Hadith Studies

Durus al-Ahadith al-Nabawiyah is a hadith compilation authored by Prof. Ilyas. This work centres on societal moral and character formation (*tarbiyah al-akhlaq wa al-shakhsiyyah*) through a curated selection of forty hadith addressing ethical and social dimensions. Its full Arabic title—*Durus al-Ahadith al-Nabawiyah fi al-Ahwal al-Akhlaqiyah wa al-Ijtima'iyah (Hadithan Arba'inan)*—translates as ‘Studies of Prophetic Traditions Concerning Moral and Social Conditions (Forty Hadith)’. The treatise employs formal Arabic (*fusha*) rendered in a systematically structured yet accessible rhetorical style.

This treatise was composed within a socio-intellectual milieu emphasizing Islamic moral education, formalized by the 1936 Congress of

⁴² Ibid.; Syafrinal, *Interview with Prof. Ilyas' Student, February 11*; Nurwahdi, *Interview with Prof. Ilyas' Student and His Teaching Assistant, February 8*; Armin, *Interview with the Grandchild of Prof. Ilyas, February 11*.

⁴³ Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*; Armin, *Interview with the Grandchild of Prof. Ilyas, February 11*.

⁴⁴ Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*.

⁴⁵ Ibid.; Latief, “Prof. H. Ilyas Muhammad Ali (1908).”

⁴⁶ Armin, *Interview with the Grandchild of Prof. Ilyas, February 11*; Ilyas, *Interview with the Youngest Daughter of Prof. Ilyas, March 10*.

Sumatran Ulama in Padang Panjang.⁴⁷ Its conception responded to societal challenges confronting contemporary Muslim communities, with its methodology shaped by four critical factors: (1) Critique of outdated pedagogical approaches (*al-turuq al-ma'lūfah*) deemed incongruent with modern exigencies; (2) The theory-practice dichotomy (*al-fasl baina al-ilm wa al-hayah*) in religious knowledge; (3) Deficient character formation (*qillat al-mura'at li al-adab wa al-akhlaq*) in educational institutions; dan (4) Corrosive social environments (*al-bi'ah al-mufsidah*). As a corrective, Ilyas championed systematic hadith pedagogy, urging educators to utilize primary sources—particularly positioning this work as a core reference for moral instruction.⁴⁸

This treatise was composed with the explicit objective of inculcating virtuous behavioural habits (*tahdzib al-akhlaq*) from early childhood, ensuring these values become ingrained throughout one's lifespan. This philosophy resonates profoundly with the Minangkabau-Malay maxim: “*Kecil teraja-raja, besar terbawa-bawa, tua berubah tidak*⁴⁹—Habits formed young endure through age; what is learned in youth becomes life's heritage; the elderly seldom change their ways”, signifying the permanence of early moral conditioning. This pedagogical philosophy likely constituted the

foundational ethos for Prof. Ilyas, as evidenced in his declaration:

إذا تعودت المدرسة على غرس أخلاق
الإجتماعية الحسنة في التلاميذ من أول دور
تعليمهم تقيت هذه العادة في نفوسهم فيشبون
كارهين عن العادة السيئة في هذا المجتمع
وتشمر أنفوسهم عن الأخلاق التي لا ترضي
بها. هذا هو غرضنا في إخراج هذا الكتاب
ولعل المعلمين يفتون أنظارهم إلى هذه الناحية
ليكون عملهم أكبر نفعاً وأحسن تأثيراً،
فيدرسون الدين والأخلاق على حسب ما أتى به
هذا المنهج في هذا الكتاب

Should educational institutions systematically inculcate sound social ethics (*akhlaq ijtima'iyyah*) from students' formative years, such values will become indelibly etched upon their psyches. These individuals will mature with an innate repugnance toward societal vices and a principled distance from behaviours contravening moral norms. This constitutes our paramount objective in compiling this work—urging educators to prioritize this dimension of formation, thereby rendering their pedagogy more beneficent (*naʿan*) and positively influential (*taʿsirān*). Thus, may they instruct in matters of religion (*dīn*) and ethics (*akhlaq*) by *manhaj* explicated herein.⁵⁰

The precise chronology and location of this work's composition remain undetermined. However, the author certifies its completion on Wednesday night, 25 Rabi' al-Akhir 1358 AH (June 14 1939 CE) in the manuscript's colophon.⁵¹ That same year, it was first published by al-Matba'ah al-Islamiyyah in Fort de Kock (colonial toponym for Bukittinggi, West Sumatra)—a premier publishing house established by H.M.S Sulaiman (d. 1972). This press served as a vital

⁴⁷ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 1; Department of Information, *Propinsi Sumatera Tengah* (Jakarta: Kementerian Penerangan, 1953), 878.

⁴⁸ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 2–4.

⁴⁹ Idrus Hakimy Dt Rajo Penghulu, *1000 Pepatah, Petitih, Mamang, Bidal, Pantun, Gurindam Minangkabau* (Bandung: Remaja Rosdakarya, 1991).

⁵⁰ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 4–5.

⁵¹ *Ibid.*, 90.

infrastructure for Islamic knowledge production: specialized printing services for *madrasas*, scholarly publication platforms for *ulama* authors, and curated religious texts for students.⁵² Regarding the treatise's culmination, the author attests:

تم بحمد الله وعونه هذا الكتاب ليلة الأربعاء الخامس والعشرون من شهر الربيع الثاني سنة ثمانية وخمسين وثلاثمائة بعد الألف من السنين الهجرية وذلك موافق للربيع الرابع عشر من شهر يونيه سنة 1939 ميلادية

This book was completed—through divine grace (*'inayah*)—on Wednesday night, 25 Rabi' al-Thani 1358 AH (corresponding to June 14 1939 CE).⁵³

As an academic reference, *Durus al-Ahadith al-Nabawiyah* contributed significantly to hadith pedagogy, particularly within *madrasa* and *pesantren* educational contexts. The text served as a core instructional resource in Islamic institutions across multiple regions, including al-Ma'had al-'Ilmi al-Islami at Pangkalan Koto Baru, *madrasas* across the Siak Seri Indrapura Sultanate (during his tenure as a Grand Mufti), and Islamic educational institutions in Melaka, Sumatra, and the broader Indonesian archipelago.

وقد قررنا تدريس هذا الكتاب في معهدنا المعهد العلمي الإسلامي بفغكالن كوتا بارو كمفر سومطرة وكذلك في المعاهد والمدارس الابتدائية الأخرى في الديار الإندونيسية وفي شبه جزيرة ملقا (سيمننوج تانه ملايو) كما أنه تقرر تدريس هذا الكتاب في المدارس

⁵² Halimatus Sakdiah, "Mathba'ah Islamiah Di Minangkabau: Sejarah Sebuah Penerbit Islam Melintasi Tiga Zaman (1924-1972)," *Islam*

الدينية التابعة لسلطنة سيك سري إندرا فورا وملحقاتها

We have incorporated this text into the curriculum of our institute, al-Ma'had al-'Ilmi al-Islami, at Pangkalan Koto Baru, Sumatra, and across *pesantren* and Islamic schools in the Indonesian archipelago and Melaka (Malay Peninsula). Furthermore, this work has been mandated for instruction in religious schools under the religious administration of the Siak Sri Indrapura Sultanate and its affiliated institutions.⁵⁴

Moreover, this 90-page treatise is a normative framework for cultivating Islamic values within society. Its pedagogical structure opens with the hadith on "*filial piety toward parents*" and culminates with "social solidarity and brotherhood". Beyond expounding fundamental Islamic ethics, it systematically examines self-cultivation, familial ethics, interpersonal conduct (toward friends, kin, and neighbours), and socio-political morality. Two seminal conceptual frameworks enrich the discourse: the unbroken succession of faith's defenders and the primacy of knowledge and scholarly authority, establishing epistemological hierarchies. These frameworks substantively deepen the work's engagement with civilizational ethics.

In formulating chapter headings, Prof. Ilyas consistently employed the Arabic particle "fi" (في) as a distinctive prefix (e.g., *fi al-syafaqah wa al-ukhuwah*, etc.), establishing a unique structural pattern unprecedented in prior hadith anthologies. However, two exceptions warrant notice: hadith 18 utilizes the direct phrase "*al-bahth 'ala*

Transformatif: Journal of Islamic Studies 4, no. 2 (2020): 176–188.

⁵³ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 90.

⁵⁴ *Ibid.*, 5.

tark ma la yufid” without the “fi” prefix, while hadith 22 lacks any thematic title. The etiology of these anomalies—authorial oversight or editorial error—remains undetermined. Hadith 22 contains an eschatological warning concerning three groups denying divine intercession (*syafa‘ah*) on Judgment Day: water-withholders, pledging allegiance for worldly gain, and merchants swearing false oaths. Based on the author’s consistent titling methodology, the philologically appropriate reconstruction for hadith 22’s heading would be (في منع ابن السبيل) (الماء) (on the prohibition of denying water to wayfarers).

The treatise’s composition adheres to a systematic five-part schema for each ḥadiths: (1) sequential enumeration [e.g., *al-hadith al-awwal*, etc.]; (2) thematic heading: e.g., *fi al-birr ‘ala al-umm wa al-ab*; (3) matn presentation; exegetical commentary (*al-īdāh*): (4) moral injunctions (*al-ahkam al-mustanbatah*). Where applicable, these injunctions are categorized as actionable directives (*al-awamir al-mustanbatah*) and prohibitive mandates (*al-nawahi al-mustanbatah*).

The presentation of hadith within this *Arba’in* collection exhibits considerable variation in methodology,

Collectively termed *al-umur al-mustafadah min al-hadith* (الأمر المستفادة من الحديث) — beneficial derivations from the hadith.

The composition of narrators (*ruwat*) and hadith references cited by Prof. Ilyas demonstrates diverse sourcing. Hadiths attributed to al-Bukhari constitute the most significant proportion at 40% (16 hadiths), followed by Muslim at 10% (4 hadiths) and al-Tirmidhi at 5% (2 hadiths). Single narrations are cited from al-Bazzar (2.5%) and Ibn Mas‘ud (2.5%). Notably, 16 hadiths (40%) lack explicit isnad attribution. A significant methodological observation is that Prof. Ilyas deliberately avoids conventional citation formulas such as “*rawahu al-Bukhari wa Muslim*” (رواه البخاري ومسلم) or “*Muttafaq ‘alaih*”, despite several cited traditions being universally authenticated (*sahihain*)—for example:

Hadith no. 2 concerning “Abusing Parents”—authenticated in both *Sahih al-Bukhari* (No. 5628) and *Sahih Muslim* (No. 90) via the transmission chain of Companion ‘Abdullah ibn ‘Amr ibn al-‘As—constitutes a *Muttafaq ‘alaih* tradition. Conventionally, this dual authentication would warrant citation as ‘arrated by al-Bukhari and Muslim’ or *Muttafaq ‘alaih*. However, Prof. Ilyas attributes it to al-Bukhari.⁵⁵

as demonstrated by the following observations:

Category of Hadith Citation	Number of Hadith	Percentage	Hadith Numbers
Companion – Prophet – Text (<i>Matn</i>) – Narrator (<i>Mukharrij</i>)	3	7.5%	23, 25, 26
Companion – Prophet – Text (<i>Matn</i>)	11	27.5%	22, 24, 27, 28, 29, 33, 35, 36, 38, 39, 40
Prophet – Text (<i>Matn</i>) – Narrator (<i>Mukharrij</i>)	19	47.5%	2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 19, 20, 21

⁵⁵ Ibid., 9.

Prophet – Text (<i>Matn</i>) – Narrator (<i>Mukharrij</i>) – Companion	1	2.5%	18
Prophet – Text (<i>Matn</i>)	5	12.5%	30, 31, 32, 34, 37
Text (<i>Matn</i>) – Narrator (<i>Mukharrij</i>)	1	2.5%	1
Total	40	100%	

Table 1: Hadith Citation Categories

As indicated in the table above, the most dominant method of hadith presentation is the sequence the Prophet – the text (*Matn*) – and the narrator (*Mukharrij*) accounting for 47.5% of instance, as illustrated in the following example:

قال النبي صلى الله عليه وسلم: الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ (رواه البخاري) (الحديث السادس: في منع الإيذاء عن الناس)

Furthermore, the citation method Companion – Prophet – *Matn* is also frequently employed, accounting for 27.5% of cases, as exemplified below:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: لَيْسَ الْمَسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلَا اللَّقْمَةُ وَلَا اللَّقْمَتَانِ إِنَّمَا الْمَسْكِينُ الَّذِي يَتَعَفَّفُ (الحديث الرابع والعشرون: في الأمر على الإحسان في محله)

Additionally, he also mentions the method of citing hadith by including the Prophet – the text (*Matn*) – the narrator (*Mukharrij*) – and the Companion, as exemplified in hadith number 18 below:

قال رسول الله صلى الله عليه وسلم: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ – رواه الترمذي عن أبي هريرة

The Prophet said, Among the goodness of a person's Islam is that he leaves what does not benefit him – narrated by al-Tirmidzī from Abu Hurairah.⁵⁶

⁵⁶ Ibid., 41.

An unusual example occurs when he mentions the *mukharrij* in an uncommon manner, wherein the Companion Ibn Mas'ud is referred to as the *mukharrij*. This is found in hadith number 19, as illustrated in the following example:

قال رسول الله صلى الله عليه وسلم: لَا تَخْتَلَفُوا فَإِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا – رواه ابن مسعود

The Prophet said, Do not be divided, for indeed those before you were divided and thus perished – narrated by Ibn Mas'ud.⁵⁷

When traced back to the primary hadith sources, this hadith is found to be narrated by al-Bukhari in his *Sahih* (No. 2279) and Ahmad in his *Musnad* (No. 3898). Both narrators transmitted the message of the "prohibition of division" from the Companion Abdullah bin Mas'ud. Ideally, the correct attribution of the *mukharrij* should be to HR. Bukhari and/or Ahmad. Nevertheless, the uniqueness of the title systematics, narration patterns, and narrator attributions has enriched hadith studies in the Nusantara region. This book remains valuable to Islamic scholarship despite weaknesses in specific attribution and transmission sources.

Prof. Ilyas' Perspectives on Social Pathologies

As its title suggests, this book highlights the importance of ethics and social interaction in building a harmonious and just society. In an

⁵⁷ Ibid., 42.

increasingly complex modern life, these principles become even more relevant given the social challenges, such as rising intolerance and horizontal conflicts, unhealthy competition, and socio-economic disparities that can trigger crises.

First, Ethics and Social Interaction

In contemporary society, the impact of hate speech, discrimination, and actions that demean an individual's dignity have become dominant issues in the public sphere. The hadith cited by Prof. Ilyas emphasizes that proper Muslims guard their speech and actions so as not to harm others (*man 'al-idza' 'an al-nas*) and to avoid belittling others (*man 'ihtiqar al-ghair*):

المُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ
مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

A genuine Muslim is characterized by ensuring the security of others from both verbal and physical harm emanating from themselves, while the true *Muhājir* (emigrant) is defined by the forsaking of all that Allah has proscribed.⁵⁸

In his commentary, Prof. Ilyas does not explicitly elaborate on the meaning of "Muslim" in the context of the tongue's influence and hand in social interactions. The term "Muslim" in this

hadith refers to an individual who embodies the essence of Islam (*kamal al-Islam*) without negating the foundation of faith. Ideally, a Muslim does not harm others through speech or action.⁵⁹ The tongue symbolizes psychological harm due to its impact on a person's mental state, whereas the hand represents harm that has a direct physical effect.

In the digital era, freedom of speech is often misused to spread provocation and hoaxes, leading to social fragmentation. Attitudes of mutual respect and careful speech become increasingly important to prevent prolonged conflicts and to strengthen the sense of brotherhood.⁶⁰

The ability of a Muslim to control their tongue so as not to hurt the feelings of others and to restrain their hand from causing harm to fellow human beings constitutes a fundamental principle in maintaining social harmony. Failure to uphold these two aspects can produce widespread consequences, including prolonged conflicts and enduring suffering. When an individual feels hurt, they will not remain passive but seek to retaliate against the perceived offence. Consequently, this triggers escalating hostility, fuels hatred and envy, and ultimately leads to a loss of peace in life.⁶¹

⁵⁸ Ali, *Durus Al-Ahadith Al-Nabawiyah*; Muhammad bin Isma'il Al-Bukhari, *Sahih Al-Bukhari*, ed. Muhammad Fu'ad 'Abd Al-Baqi, 15th ed. (Beirut: Dar al-Salam, 2010).

⁵⁹ Yahyā bin Sharaf Al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 2nd ed. (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1972), vol. 2/10.

⁶⁰ Miskha Rahma Juwita et al., "Hoaxes in the Digital Era: An Analysis of Social Media Users' Perceptions and Attitudes," *Jurnal Lemhannas RI* 12, no. 4 (2024), <https://jurnal.lemhannas.go.id/index.php/jkl/arti>

cle/view/944; Wahidah Suryani, Andries Kango, and Andi Akifah, "Constructing Trust in Media Through Islamic Values: Countering Hoaxes and Disinformation Membangun Kepercayaan Terhadap Media Melalui Nilai-Nilai Islam: Melawan Hoaks Dan Disinformasi," *al-Ulum* 23, no. 1 (2023): 21–39; Shugofa Dastgeer and Daxton Stewart, "Freedom of Speech and Press in Muslim-Majority Countries," *International Journal of Communication* 15 (2021): 5004–5028.

⁶¹ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 19–20; Per-Erik Milam, Oliver Hallich, and Brandon

Prof. Ilyas emphasizes not only the prohibition against causing harm but also the importance of preserving the dignity of others, ensuring that no one is belittled. He cites the following hadith:

لَا تَحْتَقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ
بِوَجْهِ طَلْقٍ

Do not ever underestimate a small act of kindness, even if it is just greeting your brother with a cheerful face.⁶²

Prof. Ilyas emphasizes that goodness need not always take material form but can manifest in simple acts such as friendliness and smiling.⁶³ In the context of contemporary life, where individualism is on the rise and empathy is often neglected, the encouragement to present a cheerful face (*thallaqah al-wajh*) and a friendly attitude (*insyirah al-qalb*) carries significant social impact. Although inexpensive and straightforward, these behaviours reflect goodwill and generosity in fostering social relationships. Therefore, small acts of kindness should not be underestimated (*nanzhur bi al-ihtiqar*), as every good deed positively influences life.⁶⁴

In hadith number 12, Prof. Ilyas cites the narration of al-Hakim (No. 435-6), which is claimed to be a hadith of Bukhari.⁶⁵ This hadith teaches that

assistance is not limited to wealth or physical strength (*al-mal wa al-ma'unah bi al-quwwah al-badaniyah*), but also includes sound thoughts and advice (*al-afkar al-sahihah*). If a person cannot provide material, physical, or intellectual help, a friendly attitude, a smiling face (*wajh munbasit*), and good character (*khuluqan hasanan*) still hold great value in alleviating others' difficulties. A friendly demeanour and a cheerful face can evoke happiness and comfort and ease the hearts of grieving people.⁶⁶ In today's context, a lack of social concern can trigger crimes such as theft and corruption (*intisyyar al-sariqah wa al-fasad*). Therefore, Islam emphasizes solidarity that transcends kinship (*qarabah*), marriage (*musaharah*), residence (*maskan*), profession (*'amal*), race (*jins*), and even homeland (*watan*).⁶⁷

Second, Fanaticism and Social Fragmentation

In the modern era, characterized by intense ideological competition and conflicts of interest, fanaticism—whether at the individual or group level—and the inability to accept differences often trigger social conflicts.⁶⁸ In hadith number 17, Prof.

Warmke, "Blame, Resentment, and Interpersonal Forgiveness," in *Conflict and Resolution: The Ethics of Forgiveness, Revenge, and Punishment*, ed. Paula Satne and Krisana M. Scheiter (Switzerland: Springer, 2022), 121–188.

⁶² Ali, *Durus Al-Ahadith Al-Nabawiyah*; Muslim bin al-Hajjaj Al-Naisaburi, *Shahih Muslim* (Beirut: Dar Ihyā' al-Turats al-'Arabi, 2010); Abū 'Isā Al-Tirmidzi, *Sunan Al-Tirmidzi*, ed. Ahmad Muhammad Shākir and Muhammad Fu'ad 'Abd Al-Baqi, 2nd ed. (Kaherah: Maktabah Mustafā al-Bābī al-Ḥalbi, 1975).

⁶³ Ali, *Durus Al-Ahadith Al-Nabawiyah*, vol. 36.

⁶⁴ Salsabya Azki Qur'ani et al., "Islamic Religiosity and Friendship Quality as a Determinant Factors of Forgiveness of Islamic Boarding School Student," *International Journal of Social Science Humanity & Management Research* 03, no. 05 (2024): 498–506.

⁶⁵ Ali, *Durus Al-Ahadith Al-Nabawiyah*.

⁶⁶ Ibid., 31.

⁶⁷ Ibid., 78–9.

⁶⁸ Ericka Kesya Kurniawan et al., "Sikap Fanatisme Beragama Terhadap Intoleransi Di Indonesia," *Nusantara: Jurnal Pendidikan, Seni, Sains dan Sosial Humaniora* 1, no. 1 (2022): 78–97.

1 Ilyas cites a hadith reported to be from a Muslim's collection:

أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ

The person most disliked by Allah is the one who is stubborn in argumentation and fond of quarrelling.⁶⁹

Prof. Ilyas emphasizes that differences of opinion should not cause enmity (*al-khusumah bainahum*). One must remain open to alternative viewpoints, especially when those opinions are correct. However, when someone clings rigidly to their own opinion (blind fanaticism) to the extent of harming others, such behaviour is prohibited. Allah SWT disapproves of disputes that exceed limits and incite hatred (*ya'tadi ila al-'idza*). Conversely, debates conducted to defend the rights of the oppressed and to oppose injustice through proper means are sanctioned by Islamic law. Differences of opinion in the justice context are acceptable if they remain within legitimate boundaries and do not cause harm.⁷⁰

According to him, conflicts and divisions arising from differences of opinion and choices are not justified, especially when they result in a refusal to greet one another for more than three days and turning away when encountering each other. To elucidate this matter, he cites a hadith reported to be from Bukhari's collection, as follows:

1 لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ فَيَعْرِضُ هَذَا وَيَعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ

⁶⁹ Al-Bukhari, *Sahih Al-Bukhari*; Al-Naisābūrī, *Ṣaḥīḥ Muslim*; Ali, *Durus Al-Ahadith Al-Nabawiyah*.

⁷⁰ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 40–41.

It is not permissible for a Muslim to isolate his brother for more than three days. When they meet, one turns away, and the other also turns away. The best among them is the one who initiates the greeting.⁷¹

In his commentary, Prof. Ilyas mentions that previous communities faced destruction due to their inability to maintain good relationships (*ikhtalafu fa halaku*). In contrast, Allah SWT created humans to know one another and build brotherhood (Qur'an, al-Hujurat: 13). When harmonious relationships are established among people, significant benefits can be realized, such as strengthened unity (*al-ittihad yuqawwi*), preservation of religious teachings (*ahkam al-din taqum*), and the eradication of hatred and enmity (*al-'adawah wa al-baghda' tan'adim*). Consequently, welfare improves (*nasir aghniya' ba'd al-fuqara'*), ignorance decreases (*'ulama' ba'd al-jahl*), and human dignity is elevated (*a'izza' ba'd al-dzull*). All these factors encourage cooperation across various fields that bring benefits in both this world and the hereafter.⁷² He adds that intentionally severing ties for more than three days is prohibited (*haram*), whereas doing so for a shorter period is permissible (*ja'iz*), as anger typically subsides after the first day.

In contemporary society, divisions often culminate in multidimensional crises. Inter-group conflicts weaken development foundations, trigger political instability, and hinder socio-economic and religious

⁷¹ Ali, *Durus Al-Ahadith Al-Nabawiyah*; Al-Bukhari, *Sahih Al-Bukhari*.

⁷² Ali, *Durus Al-Ahadith Al-Nabawiyah*, 14.

growth.⁷³ Prof. Ilyas asserts that if individuals prioritize only their egos and refuse to cooperate, it is a sign of misery (*'alamah al-syaqa'*). To build a cohesive society, openness, respect for others' rights, and avoiding fanaticism are essential. When people are divided, achieving positive outcomes or completing tasks is impossible. Is it conceivable for people to succeed while they continue to dispute? Certainly not! Many nations before us have faced destruction due to similar divisions.⁷⁴ Prof. Ilyas underscores the significance of brotherhood, tolerance, and harmony in life.

Third, Islamic Universal Brotherhood

In the concept of universal brotherhood, Prof. Ilyas emphasizes that Islam teaches the importance of communication in social interaction. When explaining hadith number 33 regarding the “ethics of spreading greetings”,⁷⁵ he stated that Muslims should not follow the custom of some people who utter unclear words upon meeting (*yanthiqun bi kalimah ghair mafhumah*) or merely give meaningless gestures and signs (*yusyirun bi ru'usihim isyarah la ma'na lahu*). Such behaviour is not part of Islamic teachings. Conversely, Islam instructs that the greeting (*salam*) should be pronounced clearly and correctly:

“Assalamu’alaikum” when meeting others.

Islam regulates how young people should behave toward their elders, pedestrians toward those who are seated, smaller groups toward larger ones, and the appropriate, respectful greetings to non-Muslims mereka.⁷⁶ In the modern social context, this message can be interpreted to mean that *salam* is not merely a formality or routine salutation but a manifestation of prayer and respect, which can be applied in communication on social media.⁷⁷ Furthermore, Islamic teachings on behaving toward others of different ages, social statuses, and beliefs demonstrate a universal social ethic that can strengthen human solidarity.

For the explanation regarding “compassion and brotherhood” in hadith number 40 as a sign of the best Islam, he stated:

The Prophet Muhammad taught two primary forms of goodness in Islam. *First*, providing food to those in need, as humans are not equal in wealth and poverty (*ghair mutasawin fi al-ghina wa al-faqr*). If the wealthy do not assist the poor, they will face hardship, and social conditions will deteriorate. Feeding the hungry not only brings reward but also strengthens relationships (*yasykuruk wa yuhibbuk*) and protects society from the evils of “empty stomachs” (*ya'tadi 'alaik idtiraran*).

⁷³ Baso R et al., “Ekonomi Dan Agama: Harmoni Atau Konflik Dalam Dilema Pembangunan Masyarakat Indonesia?,” *Al-Mada: Jurnal Agama, Sosial, dan Budaya* 7, no. 2 (2024): 345–361.

⁷⁴ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 42–43.

⁷⁵ *Ibid.*, 72.

⁷⁶ *Ibid.*, 73–74.

⁷⁷ SM Fahmi Azhar and Lukman Hakim, “Fleksibilitas Ungkapan Salam Dalam Q 24: 27 Dan Relevansinya Terhadap Konteks Keindonesiaan,” *Contemporary Quran* 1, no. 2 (2021): 62–74; Rusmala Dewi, “Universalisme Islam Dan Kosmopolitanisme Peradaban,” *Nurani* 13, no. 1 (2013): 49–67.

Second, greeting others with *salam*, whether known or unknown. *Salam* is the key to building good social relations and opening the door to communication (*miftahan li bab dzalik al-ta'aruf*) and binding relationships among people. Initiating greetings helps to remove awkwardness (*yazul 'anhum al-haya'*) in social interactions, thereby facilitating the formation of trust and harmony within the community.⁷⁸

CONCLUSION

Ilyas was a prominent Islamic education reformer from Minangkabau, shaped by an intellectual environment that ranged from influential *surau* in Minangkabau to Al-Azhar University. His career was primarily devoted to education, founding al-Ma'had al-'Ilmi al-Islami and teaching at various institutions, as well as serving as Mufti of the Siak Sultanate. His academic pinnacle was as the first Rector of IAIN, Sultan Syarif Qasim, and as a professor of the Arabic language, underscoring his contribution as one of the architects of Islamic higher education in Indonesia.

Durus al-Ahadith al-Nabawiyah (1939) contributed to the corpus of hadith literature in the Nusantara region. This book presents 40 selected hadith aimed at fostering social ethics as a response to the shortcomings of the traditional educational methods, which tended to separate religious knowledge from practical life. Its coherent structure and simple language facilitate readers in implementing the values conveyed. Although some parts have weaknesses,

the book was once a reference in several madrasahs in Sumatra, Melaka, and the Siak Sultanate during its time. The contextual approach—linking hadith with local issues such as fanaticism, poverty, and social cohesion—makes it relevant and accessible to a broad audience throughout the Malay world.

Through his *Arba'in*, Prof. Ilyas aimed to build a hadith-based social ethic with three main pillars: (1) *interpersonal ethics*, emphasizing the prohibition of causing physical and psychological harm and belittling others, along with reinforcing friendliness and sympathy as the foundation of society; (2) *conflict resolution*, criticizing blind fanaticism and division as triggers of social destruction, while offering reconciliation through *salam* and inclusive dialogue; and (3) *universal brotherhood*, affirming brotherhood across boundaries through the practice of sharing and spreading *salam* as unifying instruments. His thinking reflects a progressive response to the moral degradation of colonial society while offering educational solutions that remain relevant to this era.

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⁷⁸ Ali, *Durus Al-Ahadith Al-Nabawiyah*, 89–90.

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