THE EPISTEMOLOGY OF SHARḤ HADITH IN AL-ANDALUS IN THE SECOND TO THE THIRD CENTURY AH: A BOOK STUDY OF TAFSÎR GHARÎB AL-MUWAṬṬA BY 'ABD AL-MALIK BIN ḤABÎB

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Abstract

The fuqahâ' (Legal Scholars) and muḥadditsûn (Hadith experts) have constructed the epistemology of Sharḥ Hadith in al-Andalus by its use and application. Interpreting Hadith by understanding the reality and context in al-Andalus provides a comparative understanding for society to better get the messages of the Hadith, rather than focus on its transmission and validity rules. Such approach is taken considering the situation and condition in al-Andalus demand the dissemination of practical knowledge, not theoretical knowledge as in Masyriq (the East) where the people have achieved deeper knowledge. The epistemology developed by 'Abd al-Malik bin Ḥabîb (d. 238/852) in the second to the third century AH gives an illustration that Sharḥ Hadith is developed in its epistemic corridor. Basically, the study of Sharḥ Hadith in Al-Andalus does not only have a passive role in the domination of Islamic centrist in the Masyriq, but also play an active role in interpreting various situations and conditions in the region. The relation of power between the Mâlik School and local knowledge in the epistemology of Sharḥ Hadith hadith are productive, producing practical and principle-based knowledge for the people in al-Andalus.

Keywords: *Epistemology, Syarḥ Hadith, al-Andalus, Mâlik School*

Abstrak

Epistemologi syarḥ hadis di al-Andalus dibangun oleh para fuqahâ' dan muḥadditsûn berdasarkan asas guna dan aplikasinya. Pemaknaan hadis dengan melihat realitas dan lokalitas di al-Andalus memberikan pemahaman yang komparatif sehingga masyarakat lebih memahami pesan-pesan hadis, daripada transmisi dan kaidah kesahihannya. Hal ini dilakukan karena situasi dan kondisi di al-Andalus yang menuntut penyebaran ilmu praktis, bukan teoretis seperti di Masyriq yang masyarakatnya sudah mencapai pengetahuan yang tinggi. Epistemologi yang dikembangkan oleh 'Abd al-Malik bin Ḥabîb (w. 238/852) pada abad II – III H memberikan gambaran bahwa syarḥ hadis dikembangkan dalam ruang epistemiknya. Kajian syarḥ hadis di al-Andalus tidak hanya mempunyai peran yang pasif atas dominasi Islam sentris di Masyriq, tetapi juga mempunyai peran aktif dalam menerjemahkan berbagai situasi dan kondisi di al-

Andalus. Relasi kuasa mazhab Mâlik dan pengetahuan lokal dalam epistemologi syarḥ hadis sifatnya produktif, yaitu memproduksi pengetahuan yang praktis dan berdasarkan asas guna bagi masyarakat di al-Andalus.

Kata Kunci: *Epistemologi, Syarḥ Hadis, al-Andalus, Mahzab Mâlik*

Introduction

Al-Andalus is an area which is far from scientific civilization and has multiple ethnicities. It is sociologically the outermost area of Islam. Unlike some conquests in the *Masyriq* areas, Muslim conquerors did not demand the people in the area to convert to Islam or kill them. With multiple ethnicities, both from the indigenous people or Muslim conquerors, a multicultural interaction happened in al-Andalus.[1] In addition, a series of wars between Muslims themselves due to the large number of ethnic groups in al-Andalus in the second to the third century AH also took place.[2] For this reason, this century is considered as a period of conquest and Islamic era in al-Andalus where the Islamic base in Masyriq experienced significant scientific progress. ʿÂjil Ḥusain shows the greatest time span of scientific codification in the regions around the Arabian Peninsula and al-Andalus is about 118 years, while the closest span is around 36 years.[3]

The development of a somewhat recent scientific study from other regions has not dampened the enthusiasm of the society and the Ulama of al-Andalus to develop science and civilization. There are six factors that has led to the development of science and civilization in al-Andalus, namely: 1) the migration of several companions as well as *tabi'in* (followers) and the conquerors to al-Andalus by transforming science and knowledge; 2) the coming of the ulama from *Masyriq* (the east) to al-Andalus; 3) the journey of al-Andalus people to *Masyriq* to study and then return to the region to disseminate their knowledge; 4) the collection of books and establishment of scientific and cultural centers such as mosques and libraries; 5) the love of the Umayyad rulers for knowledge in al-Andalus; and 6) the conflict of the Umayyad rulers against the Abbasids and Fathimiyyah in *Masyriq*.[4]

The dissemination of Islam in al-Andalus does not only result in a network of narration, but also studies, interpretation and scientific epistemology. The Muḥadditsûn (Hadith experts) of al-Andalus, for example, allow almost all types of *taḥammul wa adâ'* (Hadith acquisition and delivery). This is different from the ulama in Masyriq who are very strict in this case, even with the Hadith pronunciation and use.[5] The dominance of the Malik School colouring the scientific studies in al-Andalus causes the study of Hadith to use as a tool to strengthen the school.[6] They have only studied

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[1]Ṣâ'îd bin Aḥmad al-Andalusî, *Kitâb Ṭabaqât al-Umam* (Beirut: al-Maktabah al-Kâtsûlîkiyyah li al-Abâ' al-Yasû'iyyîn, 1912); Karîm 'Ajîl Husain, "al-Tamhîd li al-Tadwîn al-Târikhî fî al-Andalus ḥattâ Nihâyah al-Qarn al-Tsânî al-Hijrî," *Majallah Jâmi'ah Tikrît li al-'Ulûm al-Insâniyyah* 14, no. 11 (2007): 185–226.

[2]Roberto Marín-Guzmán, "La Rebelión Muladí En al-Andalus y Los Inicios de La Sublevación de 'Umar Ibn Hafsun En Las Épocas de Muhammad I y al-Mundhir (880-888)," *Estudios de Asia y Africa* 33, no. 2 (106) (1998): 233–284; Roberto Marín-Guzmán, "Social and Ethnic Tensions in al-Andalus: Cases of Ishbîliyah (Sevilla) 276/889—302/914 and Ilbîrah (Elvira) 276/889—284/897— The Role of 'Umar Ibn Ḥafṣûn," *Islamic Studies* 32, no. 3 (1993): 279–318; Roberto Marín-Guzmán, "The End of the Revolt of 'Umar Ibn Ḥafṣûn in al-Andalus: The Period of 'Abd al-Raḥmân III (912-28)," *Islamic Studies* 34, no. 2 (1995): 153–205; Roberto Marín-Guzmán, "The revolt of 'Umar Ibn Hafsun in al-Andalus: A challenge to the structure of the state (880-928)" (Ph.D., 1994).\\uc0\\u8221{} {\\i{}Estudios de Asia y Africa} 33, no. 2 (106

[3]Husain, "al-Tamhîd li al-Tadwîn al-Târikhî fî al-Andalus ḥattâ Nihâyah al-Qarn al-Tsânî al-Hijrî." 192-194.

[4]Ḥusain Yûsuf Dwedâr, *al-Mujtama' al-Andalusî fî al-'Aṣr al-Umawî* (Kairo: Maṭba'ah al-Ḥusain al-Islâmiyyah, 1994), 383-385.

[5]Muhammad Akmaluddin, "Developments of Ḥadîth Riwâya in al-Andalus (2nd - 3rd Centuries of Hijriyya)," *Ulumuna* 21, no. 2 (2017): 228–252.

[6]Aḥmad Amîn, *Ẓuhr al-Islâm,* III (Kairo: Mu'assasah Hindâwî li al-Ta'lîm wa al-Tsaqâfah, 2012), 491.

al-Qur'an and Muwaṭṭa 'Mâlik (*lâ na'rif illâ kitâb Allâh wa Muwaṭṭa' Mâlik*/we don't know anything except the Holy Quran and *muwatta' Malik*).[7] In addition, the legal scholars (*fuqahâ*) of the Mâlik School have played a significant role in determining knowledge in al-Andalus. Here, they manipulate the opinions of the predecessors to build examples that better support the desired rules, primarily to support the legitimacy of the rulers. This is related to changes in the legal and political environment in al-Andalus so that the fatwa in this region is performed by the fuqahâ'.[8]

In the meantime, the *sharḥ Hadith* in al-Andalus is strongly influenced by the formality of *isnâd* (chains of narration) and Islamic law schools which distinguishes the classifications of the *sharḥ Hadith* in Masyriq.[9] One of which is mentioned by Ibn 'Abd al-Barr (d. 463/1070) in his book, *al-Tamhîd*.[10] The steps taken by Ibn Abd al-Barr have in turn found the chains of narration in the Hadiths consisting in *Muwaṭṭa 'Mâlik,* which were initially disconnected. Four hadiths in this book in which Ibn' Abd al-Barr fails to find are then passed on by al-Ṣalâḥ (d. 643/1245).[11] This means the hadiths in Muwaṭṭa 'Mâlik are all connected and have valid qualities as Ṣaḥîḥ al-Bukhârî and Ṣaḥîḥ Muslims. Therefore, it is not surprising that the scholars of al-Andalus have glorified the book and made it the only hadith book in al-Andalus at that time.

On the other hand, 'Abd al-Malik bin Ḥabîb (d. 238/852) applies a rather loose standard in *taḥammul wa adâ'* to allow *al-ijâzah* and *al-wijâdah*.[12] Al-Qâḍî 'Iyâḍ (d. 544/1149) has even identified a number of standard differences in the narration of the al-Andalus and Masyriq people in his book, *al-Ilmâ'*.[13] Identification of the hadith books in al-Andalus was carried out by Muhammad bin Jaefar al-Kattânî (d. 1345/1926). In his book entitled *al-Risâlah al-Mustaṭrafah*, he shows the study of the Hadith in al-Andalus focuses more on *isnâd* (chains of narration) which contradicts to the concept of the study of *hadith* in Masyriq.[14]

It is interesting to further learn the phenomenon of the study of hadith in al-Andalus. The study of regional hadith, especially in al-Andalus, is rarely performed in conferences or other academic scientific forums. 'Abd al-Razzâq Aswad, for example, mentions out of 60 hadith studies in the 1986-2004 period, there are only five regional studies or 8.3%. The regional study also does not examine al-Andalus, but only a few regions such as Jordan, Morocco, Saudi Arabia, Tunisia and Algeria.[15] In al-Andalus itself, the study of hadith was limited at the beginning of the second to the third century AH as it was a time to disseminate Islamic teachings and strengthen the conquered territories. Further, in the third century AH, the study entered a new phase of the narration of hadith and continued with gradual periodization until the fifth century AH. Meanwhile, the

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[7]Muḥammad bin Aḥmad al-Maqdisî, *Aḥsan al-Taqâsîm fî Ma'rifah al-Aqâlîm* (Kairo: Maṭba'ah al-Madbûlî, 1991), 236.

[8]Jocelyn Hendrickson, "Is al-Andalus Different? Continuity as Contested, Constructed, and Performed across Three Mâlikî Fatwâs," *Islamic Law and Society* 20, no. 4 (2013): 371–424.

[9]The commentators in al-Andalus call the Sharh Hadith as the interpretation of the hadith affected by their limited knowledge of the Holy Quran and *Muwaṭṭa' Mâlik*. In the *Tafsir al-Muwaṭṭa'* by Yaḥyâ bin Ibrâhîm ibn Mazîn al-Qurṭubî (d. 259 AH), for example, and *Tafsîr Gharîb al-Muwaṭṭa'* by 'Abd al-Malik ibn Ḥabîb al-Sulamî al-Ilbirî (d. 238 H). See Muhammad Akmaluddin, "Muhammad Akmaluddin, "Silsilah Riwâyah al-Aḥâdîts Fî al-Andalus: Dirâsah Jîniyâlûjiyyah li Taṭawwur Riwâyah al-Aḥâdîts fî al-Qarn al-Tsânî wa al-Tsâlits al-Hijrî " (M.A., UIN Walisongo, 2015).

[10]Yûsuf bin 'Abd Allâh Ibn 'Abd al-Barr, *al-Tamhîd li Mâ fî al-Muwaṭṭa' min al-Ma'ânî wa al-Asânîd* (Maroko: Wizârah 'Umûm al-Auqâf wa al-Syu'ûn al-Islâmiyyah, 1387).

[11]'Utsmân bin 'Abd al-Raḥmân Ibn Ṣalâḥ al-Syahrazûrî, *Waṣl Balâghât al-Muwaṭṭa'*, ed. 'Abd al-Fattâḥ Abû Ghuddah (Aleppo: al-Maṭba'ah al-'Ilmiyyah, n.d.).

[12]Aḥmad bin Muḥammad al-Maqqarî, *Nafḥ al-Ṭîb min Ghusn al-Andalus al-Raṭîb wa Dzikr Wazîrihâ Lisân al-Dîn bin al-Khaṭîb*, II, ed. Iḥsân 'Abbâs (Beirut: Dâr Ṣâdir, 1997), 8.

[13]Iyâḍ bin Mûsâ al-Yaḥṣubî, *Al-Ilmâ' ilâ Ma'rifah Uṣûl al-Riwâyah wa Taqyîd al-Samâ'*, ed. Al-Sayyid A. Ṣaqar (Kairo: Dâr al-Turâts, 1970).

[14]Muḥammad bin Ja'far al-Kattânî, *al-Risâlah al-Mustaṭrafah li Bayân Masyhûr Kutub al-Sunnah al-Musyarrafah* (Beirut: Dâr al-Kutub al-'Ilmiyyah, 2011); Akmaluddin, "Silsilah Riwâyah Al-Aḥâdîts fî al-Andalus: Dirâsah Jîniyâlûjiyyah li Taṭawwur Riwâyah al-Aḥâdîts fî al-Qarn al-Tsânî wa al-Tsâlits al-Hijrî," 112-114.

[15]Muḥammad 'Abd al-Razzâq Aswad, *al-Ittijâhât al-Mu'âṣirah fî Dirâsah al-Sunnah al-Nabawiyyah fî Miṣr wa Bilâd Syâm* (Damaskus: Dâr al-Kalim al-Ṭayyib, 2000), 150-156.

narration period of the study of hadith and its variants happened in the fourth century AH.[16]

The study, interpretation and epistemology of hadith which is different from *Masyriq* and the lack of studying and understanding hadiths in al-Andalus are the factors behind the writer to propose an epistemological study of *sharh hadith* in al-Andalus in the second to the third century AH. Such study refers to the two backgrounds; *first*, the epistemological study of Islam and the comparison between Maghrib (the West) and Masyriq (the East) has been carried out by al-Qâḍî 'Iyâḍ; and *secondly*, the *sharh hadith* in al-Andalus has appeared earlier than other regions. The systematic *sharh hadith,* for example, was discovered in the fifth century in *al-Mu'lim bi Fawâ'id Muslim* by Muḥammad bin 'Alî bin' Umar al-Tamîmî al-Māzirî al-Mālikî (d. 536/1141).[17] This article aims at illustrating the biography of 'Abd al-Malik bin Ḥabîb al-Qurṭubî (174/790-238/852) and the epistemology of *sharḥ hadith* in Tafsir Gharîb al-Muwaṭṭa' and analyzing it by the power and knowledge relation concept existing in al-Andalus.

Biography 'Abd al-Malik bin Ḥabîb al-Qurṭubî (174 / 790-238 / 852)

'Abd al-Malik ibn Ḥabîb bin Sulaimān al-Sulamî al-Ilbirî al-Qurṭubî is the author of the early *sharh hadith* in al-Andalus. There was formerly a similar *sharḥ* to the *Sharḥ Muwaṭṭa 'Mâlik* written by Îsâ bin Dînār al-Ghâfiqî al-Qurṭubî (d. 212/827). However, this work is *mafqûd* (physically undetected manuscripts, but its name is still in some books of *tarâjim/* translated books or biographies of scholars). For

this reason, it cannot be used as an initial study in the epistemology of *sharh hadith* in al-Andalus.[18]

He narrated from 'ṣa'ṣa'ah bin Sallām, al-Ghâzî bin Qais and Ziyād bin 'Abd al-Raḥmân Syabṭûn when he was in al-Andalus. Further, he has made an intellectual journey (*riḥlah' ilmiyyah*) to Masyriq and narrated from 'Abd al-Mâlik bin al-Mâjisyûn, Muṭarif ibn' Abd Allâh, Ibrâhîm bin al-Munẓir al-Ḥizâmî, Aṣbagh bin al- Farj, Asad bin Mûsâ and others. In al-Andalus, he became a scholar and held a discussion with Yaḥyâ bin Yaḥyâ al-Laitsi, Sa'îd bin Ḥassân and other Mâlikî School scholars. His students includes Muṭarrif bin Qais, Baqî bin Makhlad, Muḍḍammad bin Waḍḍah, Yûsuf bin Yaḥyâ al-Maghâmî and others.[19]

He is considered a controversial figure in the narration of his hadith. Ibn al-Faraḍî (d. 403/1012) says that he did not have the knowledge of hadith, could not distinguish what was valid and not, and was too loose in narrating and using an *ijazah* (certification) in most of his narrations.[20] Al-Dhahabî (d. 748/1347) in his Tarîkh even mentions that he was accused of lying because he often related hadith without *isnâd* (chains of narration) and *rawi* (narrator) criticism.[21]

However, al-Maqqarî defends 'Abd al-Malik bin Ḥabîb that such negative criticism could not be taken for granted. Many professional *muhadditsûn* (*jahâbidzah*) have narrated from him. In fact, there are many hadiths in which the source is not familiar for the most Masyriq such as *al-Shifâ* written by al-Qâḍî 'Iyâḍ (d. 544/1149) and *Musnad* by Baqî bin Makhlad (d. 276/889) which are considered to consist of *gharîb* (unique)

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[16]Maribel Fierro, "The Introduction of Ḥadîth in al-Andalus (2nd/8th–3rd/9th Centuries)," *Der Islam* 66 (1989): 68–93; Maribel Fierro, "Local and Global in Ḥadîth Literature: The Case of a l-Andalus," in *The Transmission and Dynamics of the Textual Sources of Islam: Essays in Honour of Harald Motzki*, ed. Nicolet Boekhoff-van der Voort, Kees Versteegh, and Joas Wagemakers (London: Brill, 2011), 63–88.

[17]Muḥammad bin 'Alî bin 'Umar al-Tamîmî al-Mâzirî al-Mâlikî, *al-Mu'lim bi Fawâ'id Muslim*, ed. M. al-Syâdzâlî al-Nîfar (Tunis: al-Dâr al-Tûnisiyyah li an-Nasyr, 1988).

[18]Abû Ya'lâ al-Baidâwî, *al-Ta'lîqât al-Mustaẓrifah 'alâ al-Risâlah al-Mustaṭrafah* (Beirut: Dâr al-Kutub al-'Ilmiyyah, 2011); Akmaluddin, "Silsilah Riwâyah al-Aḥâdîts fî al-Andalus: Dirâsah Jîniyâlûjiyyah li Taṭawwur Riwâyah al-Aḥâdîts fî al-Qarn al-Tsânî wa al-Tsâlits al-Hijrî," 185.

[19]'Abd Allâh bin Muḥammad Ibn al-Faraḍî, *Târîkh 'Ulamâ' al-Andalus*, I, ed. Basysyâr 'Awwâd Ma'rûf (Tunis: Dâr al-Gharb al-Islâmî, 2008), 360.

[20]Ibid., 359-362.

[21]Muḥammad bin Aḥmad al-Dzahabî, *Târîkh al-Islâm wa Wafayât al-Masyâhîr wa al-A'lâm*, V, ed. Basysyâr 'Awwâd Ma'rûf (Tunis: Dâr al-Gharb al-Islâmî, 2003), 876.

hadiths. The transmission of the *ijâzah* narration model is permission for those who allow it.[22]

From some descriptions regarding the scientific capacity of 'Abd al-Malik bin Ḥabîb, there are two aspects addressed to him; *First*, the assessment and negative criticism of his knowledge. Such assessment is based on the ideological and political conflict between him and Yaḥyâ bin Yaḥyâ al-Laitsî (w. 234/848) and other *fuqaha* during the reign of Amir 'Abd al-Raḥmān al-Ḥakam (206/821-238/852).[23] This political and ideological interests have eventually eliminated and have made him alienated from the *fuqahâ'* community.

Second, his looseness in narrating with the *ijazah* (certification) model. This model, according to 'Abd al-Malik bin Ḥabîb, happens for several reasons. At the beginning of the second to the third century HA, al-Andalus was an area that had not known much about Islamic studies, especially hadith. In addition, the population also did not really understand the importance of the written sources of hadith so that some early hadith books such as the one written by Mu'wiyah bin Ṣâlih al-Ḥimṣî (d. 158/774) have disappeared.[24] This kind of narration is *tadrîj* (gradual) in narrating and giving an understanding of the hadith to people who do not know it at all. The narration of book by *ijâzah* as assessed by

Ibn al-Faraḍî only exists in the book written by Asad ibn Mûsâ or also knowns as 'Abd al-Malik bin Ḥabîb.[25]

Tafsir Gharîb al-Muwaṭṭa'

Tafsir Gharîb al-Muwaṭṭa' is one of the books written by 'Abd al-Malik bin Ḥabîb. His other writings include a*l-Wâḍiḥah, al-Jāmi', Faḍâ'il al-ḥaḥâbah, Ḥurûb al-Islām, Faḍâ'il al-Masjidain, Sîrah al-Imām fî Man Alḥada, Ṭabaqât al-Fuqahâ', Raghâ'ib al-Qur'ân* and *Maṣâbîḥ al-Huda*.[26] He lived where the al-Andalus people did many things forbidden by the religion such as interfaith marriage, the beliefs of local people and various prohibited heresies. Muslim identity was also eroded by Christians and Jews. Therefore, he also writes books containing threats, torture and punishment on the final day as written in his book, *al-Ta'rîkh and al-Ghâyah wa al-Nihâyah*.[27]

This book which comments on on *Muwaṭṭa' Mâlik* is based on question and answer (dicta-response) between 'Abd al-Malik bin Ḥabîb and his student. Such comment is seen from the following sentence; "*sa'anâ 'Abd al-Malik bin Ḥabîb* (we asked 'Abd al-Malik bin Ḥabîb) and answer "*qâla 'Abd al-Malik bin Ḥabîb* ('Abd al-Malik bin Ḥabîb said)". This book refers to *kitâb waqût al-ṣalâh, asmâ' al-nabiyy ṣallâ Allâh 'alaihi wa sallam* and *jâmi' al-jâmi'*.

This book uses the history of Muwaṭṭa' Mâlik narrated by Yaḥyâ bin Yaḥyâ al-Laitsî, 'Abd al-Malik bin Ḥabîb's contemporary scholar. The unfavorable relationship between Yaḥyâ bin Yaḥyâ al-Laitsî and 'Abd al-Malik bin Habîb causes the book to design in the form of a question and answer system.[28] In this

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[22]al-Maqqarî, *Nafḥ al-Ṭîb min Ghusn al-Andalus al-Raṭîb wa Dzikr Wazîrihâ Lisân al-Dîn Bin al-Khaṭîb*; Akmaluddin, "Developments of Ḥadîth Riwâya in al-Andalus (2nd - 3rd Centuries of Hijriyya)," 242-244.

[23]Jamâl 'Ilâl al-Bukhtî, "al-Madrasah al-'Aqdiyyah al-Ûlâ bi al-Andalus baina Ahl al-Fiqh wa Ahl al-Ḥadîts" (presented at the Buḥûts al-Nadwah al-'Ilmiyyah al-Ûlâ al-Madrasah al-Ḥadîtsiyyah bi al-Maghrib wa al-Andalus: al-Imâm Ibn al-Qaṭṭân Namûdzajan, Markaz Ibn al-Qaṭṭân li al-Dirâsât wa al-Abḥâts fi al-Ḥadîts al-Syarîf wa al-Sîrah al-'Iṭrah, Maroko: al-Râbiṭah al-Muḥammadiyyah li al-'Ulamâ,' 2011), 161–205.

[24]Taufîq al-Ghalbazûrî, "Taṭawwur 'Ilm al-Ḥadîts bi al-Maghrib wa al-Andalus ilâ al-'Aṣr al-Ḥâḍir wa Juhûd al-'Allâmah al-Muḥaddits al-Duktûr Ibrâhîm Bin Ṣiddîq al-Ghumârî fî Khidmatihî" (presented at the Buḥûts al-Nadwah al-'ilmiyyah al-Ûlâ al-Madrasah al-Ḥadîtsiyyah bi al-Maghrib wa al-Andalus: al-Imâm Ibn al-Qaṭṭân Namûdzajan, Markaz Ibn al-Qaṭṭân li al-Dirâsât wa al-Abḥâts fi al-Ḥadîts al-Syarîf wa al-Sîrah al-'Iṭrah, Maroko: al-Râbiṭah al-Muḥammadiyyah li al-'Ulamâ,' 2011), 381–415

[25]Ibn al-Faraḍî, *Târîkh 'Ulamâ' al-Andalus*. I: 360-361.

[26]Muḥammad bin Aḥmad al-Dzahabî, *Siyar A'lâm al-Nubalâ'*, XII, ed. Syu'aib al-Arnâ'ûṭ (Beirut: Mu'assasah al-Risâlah, 1985), 103-104; Muṣṭafâ bin 'Abd Allâh Ḥâjjî Khalîfah, *Kasyf al-Ẓunûn 'an Asâmî al-Kutub wa al-Funûn,* I (Baghdad: Maktabah al-Mutsannâ, 1941), 909.

[27]Janina M. Safran, "Identity and Differentiation in Ninth-Century al-Andalus," *Speculum* 76, no. 3 (2001): 573–598.

[28]See, for example, a number of different *zindiq* cases resolved between the *fuqahâ'* and *muḥadditsûn* in Maribel Fierro, "Accusations of 'Zandaqa' in al-Andalus," *Quaderni di Studi Arabi* 5/6 (1987): 251–258.

book, 'Abd al-Malik does not comment on all the words written in Muwaṭṭa' Mâlik, but only sentences that are considered difficult (musykil) or foreign (gharîb) both in pronunciation and meaning.[29]

This specialty of *Tafsîr Gharîb al-Muwaṭṭa'* is the first book to illustrate foreign sentences and commentaries on hadiths written in al-Andalus.[30] In addition, it also describes almost all the books or chapters in *Muwaṭṭa 'Mâlik*. By using easy-to-understand sentences and various narrations, it presents how contradictory texts are resolved and interpreted. Some hadiths by al-Qâḍî 'Iyâd which are classified as popular foreign (gharib) hadiths, for example, also appear in al-Andalus and are unknown to the Masyriq scholars.[31]

Al-Faṭḥ bin Muḥammad al-Qaisî mentions the book written by 'Abd al-Malik bin Ḥabîb consists of various fields of disciplines such as *hadith, fiqh*, linguistics and syntax and poetry.[32]

In the meantime, al-Maqqarî states that Tafsir Gharîb al-Muwaṭṭa is a book compiled based on hadith and obtained from Mâlik's senior students, even 'Abd al-Malik bin Ḥabîb himself had learned to Mâlik.[33]

The shortcomings of the book include failing to explain the validity status of the hadiths and presenting too many comments. Some of the hadiths used in the commentary by 'Abd al-Malik bin Ḥabîb are considered to disregard the criteria for the validity of the hadiths. Ibn al-Faraḍî, for example, says the quality of the hadiths by 'Abd al-Malik bin Ḥabîb is in the flexible category and receives many models of *ijazah* (certification).[34]

The absence of a complete *sanad* (chains of narration) of hadith and *rawi* (narrator) criticism in the book causes 'Abd al-Malik bin Ḥabîb to be considered as a disseminator of false hadith by al-Dhahabî.[35] However, such criticism is too generic so it needs to be further proven to what extent the accusation is.

In addition to the shortcomings, some of the contents in the book tend to be biased against some ideological, political and theological issues. Thus, the reader must be careful of the comments of such hadits.[36]

The Epistemology of Sharh Hadith in Tafsir Gharîb al-Muwaṭṭa'

Epistemology or the theory of knowledge has material objects in the form of knowledge and formal objects in term of the essence of knowledge.[37] According to al-Jābirî, epistemology derives from the thinking of an area has different features and characteristics compared to other regions. In this case, such thinking is the thinking of al-Andalus (al-fikr al-Andalusî) which is a set of opinions and thoughts used by the al-Andalus scholars on various issues and concerns regarding certain ideologies such as morals, beliefs, schools, politics, socio and also views of humans and nature.[38] This thinking is not merely a content (al-fikr al-muḥtawâ), but also as an instrument (al-fikr al-muḥtah) which produces reasons, both ideologically and scientifically.[39] Here, instruments are defined as a set of principles,

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[29]'Abd al-Malik bin Ḥabîb bin Sulaimân al-Sulamî, "al-Muqaddimah," in *Tafsîr Gharîb al-Muwaṭṭa'*, ed. 'Abd al-Raḥmân bin Sulaimân al-'Utsaimîn (Riyadh: Maktabah al-'Abîkân, 2001), 9–167.

[30]Akmaluddin, "Silsilah Riwâyah al-Aḥâdîts Fî al-Andalus: Dirâsah Jîniyâlūjiyyah Li Taṭawwur Riwâyah al-Aḥâdîts Fî al-Qarn al-Tsânî Wa al-Tsâlits al-Hijrî," 185.

[31]al-Maqqarî, *Nafḥ Al-Ṭîb Min Ghusn al-Andalus al-Raṭîb Wa Dzikr Wazîrihâ Lisân al-Dîn Bin al-Khaṭîb*, II: 8.

[32]al-Faṭḥ bin Muḥammad al-Qaisî al-Isybîlî, *Maṭmaḥ al-Anfus Wa Masraḥ al-Ta'annus Fi Milḥ Ahl al-Andalus*, ed. Muḥammad 'Alî Syawâbikah (Dâr 'Ammâr: Mu'assasah al-Risâlah, 1983), 235.

[33]al-Maqqarî, *Nafḥ al-Ṭîb Min Ghusn al-Andalus al-Raṭîb Wa Dzikr Wazîrihâ Lisân al-Dîn Bin al-Khaṭîb*, II: 6-7.

[34]Ibn al-Faraḍî, *Târîkh 'Ulamâ' al-Andalus*, I: 360.

[35]al-Dzahabî, *Târîkh al-Islâm Wa Wafayât al-Masyâhîr Wa al-A'Lâm*, V: 876.

[36]A discussion concerning this case will be further studied in the next analysis.

[37]Rizal Mustansyir and Misnal Munir, *Filsafat Ilmu* (Yogyakarta: Pustaka Pelajar, 2015), 16-17.

[38]Thinking in this sense excludes knowledge that is not related to any ideology, including scientific knowledge, both theoretical and applicable knowledge. See Muḥammad 'Âbid al-Jâbirî, *Isykâliyyât al-Fikr al-'Arabî al-Mu'âṣir* (Beirut: Markaz Dirâsât al-Waḥdah al-'Arabiyyah, 1990), 51.

[39]As for thinking as content (al-fikr al-maḍmûn), it is defined as imagination formation, both in the form of views, thoughts and theories. According to al-Jâbirî, Arabic thought is defined as content and instruments, or ideological and logical formations (bunyah îdiyûlûjiyâ wa bunyah 'aqliyyah), Ibid., 53.

concepts and mechanisms that govern and take root in a person from childhood. This set of principles, concepts and mechanisms is not natural, but obtained by humans as an influence of interacting with their environment; natural, social and cultural environments.[40]

The thinking of al-Andalus is a description, opinion or theory that reflects the reality of al-Andalus, and is even considered as an influence of reasoning methods or styles that contribute to the formation of some information on the reality of al-Andalus.[41] This thinking and environmental relation will, according to al-Jābirî, form a system of knowledge in a society. The absence or existence of innovation (ibdâ') is determined by the relation, in terms of art, philosophy and scientific knowledge. In epistemic areas such as art, philosophy and science, ibdâ' is defined as the creation of a new thing coming from certain types in interactions with other or old types. Such interaction may be the term of developing, rearranging or denying and passing the thing.[42]

The innovation of knowledge is related to two things, al-jaddah (novelty) and al-aṣâlah (originality). What differs innovation in the field of scientific knowledge (ḥaql al-ma'rifah al-'ilmiyyah) is discovery (iktisyâf) and verifiable (qābil li al-taḥaqquq) in which both become the basis of an innovation. According to al-Jābirî, al-jaddah in art and philosophy is the same as iktisyâf, while al-asâlah is similar to qābil li al-taḥaqquq, empirically, logically and experimentally.[43] In the study of sharh hadiths carried out by 'Abd al-Malik bin Ḥabîb, there are several innovations of knowledge which are not found in the comments of other hadith books in term of the factors of language, locality, history and others.

In the *Tafsīr Gharīb al-Muwaṭṭa'*, 'Abd al-Malik bin Ḥabîb does not give all commentaries

(sharḥ) to all the hadiths or sentences in *al-Muwatta'*. He emphasizes the gharîb (foreign) sentence according to the al-Andalus people in an interactive-dialogical way with the questioners. The following hadith is the example:[44]

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»

Meaning: *Yaḥyâ has narrated to me, from Mâlik, from Nâfi, from 'Abd Allâh ibn 'Umar stating that the Messenger of Allâh (Prophet Muhammad) said: "Someone who misses performing Asr prayer is like a person who sacrifices his family and property."*

'Abd al-Malik bin Ḥabîb in the Tafsīr Gharîb al-Muwaṭṭa' is asked by several people regarding the above hadith as explained in the following:[45]

وسألنا عبد الملك بن حبيب عن شرح (كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ) في حديث مالك الذي رواه عن نافع، عن عبد الله بن عمر أن رسول الله صلى الله عليه وسلم قال «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ». قال عبد الملك: يعني كأنما انتقص أهله وماله، كأنما أصيب بهم في عظيم المصيبة بما فاته من وقتها المرغوب في الصلاة فيه...

Meaning: *We asked 'Abd al-Malik bin Ḥabîb about the commentary of hadith ka'annamâ wutira ahlahû wa mâlahû (like a person who sacrifices his family and property) in the hadith narrated from Nâfi' from 'Abd Allâh bin 'Umar that the Messenger of Allah said: Someone who misses performing Asr prayer is like a person who 'sacrifices' his family and property. 'Abd al-Malik argued: The meaning of the sacrifice in the hadith is that as if one's*

[40]Ibid., 53.
[41]Ibid., 52.
[42]Ibid., 53.
[43]Ibid.. 54.

[44]Mâlik bin Anas al-Aṣbâhî, *Muwaṭṭâ' al-Imâm Mâlik*, ed. Muḥammad Fu'âd 'Abd al-Bâqî (Beirut: Dâr Iḥyâ' al-Turâts al-'Arabî, 1985), 11-12.
[45]'Abd al-Malik bin Ḥabîb bin Sulaimân al-Sulamî, *Tafsīr Gharîb al-Muwaṭṭa'*, I, ed. 'Abd al-Raḥmân bin Sulaimân al-'Utsaimîn (Riyadh: Maktabah al-'Abîkân, 2001), 182-183.

family and property is away. His family seems to be hit by a great disaster because the person has left the prayer... ".

The study of *sharh hadith* in al-Andalus has several methods which are somewhat different from the one in Masyriq. *Muwaṭṭa',* for example, is the main and mandatory reference in the study of hadith in al-Andalus. In addition, it is a book which is systematically codified based on the chapter of *fiqh* and becomes the only hadith book used in the second to the third century AH. Therefore, sharh hadith is only intended for Muwaṭṭa' Mâlik. There are about eight sets of sharḥ Muwaḥa' Mâlik in al-Andalus in the third century AH.[46]

Basically, 'Abd al-Malik bin Ḥabîb has quoted many comments from his teacher like Aṣbagh bin al-Farj in commenting the hadith and Asad bin Mûsâ. This quote is seen in the etymological aspects of sentences in the hadiths and other ulama followers of Mâlik bin Anas (d. 179/795) when he was in Medina. He has also allegedly taken a lot of *Gharîb al-Ḥadîts* by al-Qasim ibn Sallam al-Harawî al-Baghdadi (d. 224/838).[47]

In dealing with contradictory hadiths (*ta'ârud*), 'Abd al-Malik bin Ḥabîb applies several methods. The *first* is *ta'wîl,* which is an explanation of several hadiths that contradict to the existing context. Here is the example:[48]

وسألنا عبد الملك بن حبيب عن شرح اختلاف رواية مالك في المذي روي عن أبي النضر عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ، أنه سأل رَسُولَ اللَّهِ

The footnotes:

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[46]Akmaluddin, "Silsilah Riwâyah al-Aḥâdîts fî al-Andalus: Dirâsah Jîniyâlûjiyyah li Taṭawwur Riwâyah al-Aḥâdîts fî al-Qarn al-Tsânî wa al-Tsâlits al-Hijrî," 185-186.

[47]'Abd al-Malik bin Ḥabîb has taken a lot from al-Qasim bin Sallam without clearly mentioning the source, even though both lived in the same era. 'Abd al-Raḥmân bin Sulaimân al-'Utsaimîn, the editor of this book, suspects that there is no direct meeting (*liqâ'*) and the absence of narration by Abd al-Malik bin Ḥabîb from Qâsim bin Sallâm has forced him to miss explaining the references. This is because *liqâ* and narration were not possible at the time. See the footnotes in al-Sulamî, *Tafsir Gharîb al-Muwaṭṭa'*, I: 174-176. However, this equation does not mean 'Abd al-Malik bin Ḥabîb has taken directly from al-Qasim bin Sallam, but only with a critical note.

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صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ، إِذَا دَنَا مِنْ أَهْلِهِ، فَخَرَجَ مِنْهُ الْمَذْيُ، مَاذَا عَلَيْهِ؟ «إِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَنْضَحْ فَرْجَهُ بِالْمَاءِ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ». وروى عن عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، أَنَّهُ سَمِعَهُ، وَرَجُلٌ يَسْأَلُهُ فَقَالَ: إِنِّي لَأَجِدُ الْبَلَلَ وَأَنَا أُصَلِّي أَفَأَنْصَرِفُ؟ فَقَالَ لَهُ: سَعِيدٌ: «لَوْ سَالَ عَلَى فَخِذِي مَا انْصَرَفْتُ حَتَّى أَقْضِيَ صَلَاتِي». وروى عَنْ الصَّلْتِ بْنِ زُبَيْدٍ، أَنَّهُ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الْبَلَلِ أَجِدُهُ، فَقَالَ: «انْضَحْ مَا تَحْتَ ثَوْبِكَ بِالْمَاءِ وَالْهَ عَنْهُ»

قال عبد الملك: ليس هذا باختلاف من الرواية ولكنه على تأويل ومعنى. فتأويل حديث المقداد أنه في غير المستنكح الذي إنما يصيبه عند دنوه إلى أهله وما أشبه ذلك من مقاربة الشهوة فذلك الذي يوجب الوضوء. وتأويل حديث سعيد بن المسيب وسليمان بن يسار أنه في المستنكح الذي يسلس ذلك منه على غير مقاربة شهوة ولا تعرض لذة فذلك الذي ينقض وضوء ولا يقطع صلاة إن عرض له ذلك فيها لأنه كمرض من الأمراض. إلا أن مالكا كان يستحب له أن يجدد وضوءه لكل صلاة كما يستحب ذلك للذي يسلس منه البول وللمستحاضة وذلك فيهم ثلاثتهم استحباب وليس إيجابا.

Meaning: *We asked 'Abd al-Malik bin Ḥabîb about Malik's comment on the difference between his narration in terms of madzî (precum) narrated from Abû al-Naḍr, from Sulaiman bin Yasr, from al-Miqdad ibn al-Aswad that he actually asked the Messenger of Allah about someone who approaches his wife and gets precum, what should the person do then? The Messenger said. "If one of you encounters this, then wash the genitals with water and perform ablution (wudhu') for praying purpose." Another narration from Yaḥyâ bin Sa'îd, from Sa'îd bin al-Musayyab that someone asked the Messenger of Allah: "I found my genital wet while I was in a state of performing a prayer. Do I have to turn away?" Sa'îd answered: "If a wet thing is flowing in my thigh, then I will not turn away until I finish the prayer." The narration from al-Ṣalt bin Zubaid mentions: "I asked*

Sulaiman bin Yasar about the wet thing I encountered, he replied: "Clean what is under your shirt with water and get rid of it".

'Abd al-Malik bin Ḥabîb said: "This (problem) does not contradict to the narration, but must be interpreted according to the takwil and meaning. Takwil hadith al-Miqdâd, for example, is intended for those who are not married and get precum (madzi) when approaching the family or others due to the impulse of lust. Therefore, he is obligated to perform ablution (wudu'). Regarding the takwil of hadith by Sa'îd bin al-Musayyab and Sulaimān bin Yasâr, it is addressed to married people who experience some kind of enuresis (inability to control madzî/ precum) without lust and pleasure. This nullifies ablution (wudhu'), but does not nullify prayer as it is considered like other illnesses. However, Mâlik recommends redoing the ablution if they are willing to perform prayer as recommended to those who suffer from urinary and mustaḥâḥah enuresis. The redoing of ablution for these three people (madzî enuresis, urination and mustaḥâḍah) is sunnah, not obligatory."

Second, referring to the status of the hadith, whether it is specifically addressed to Prophet Muhammad or not. The specificity of an act by the Prophet does not apply to people afterwards. Similarly, you must see the hadith which is *khâṣṣ* (special) or *âmm* (general) and *nâsikh* (the abrogator) or *mansûkh* (the abrogated). See the following example:[49]

وسألنا عبد الملك بن حبيب عن شرح حديث مالك الذي رواه عَنْ إِسْمَاعِيلَ بْنِ أبِي حَكِيمٍ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «كَبَّرَ في صَلَاةٍ مِنَ الصَّلَوَاتِ، ثُمَّ أَشَارَ إِلَيْهِمْ بِيَدِهِ أَن امْكُثُوا، فَذَهَبَ، ثُمَّ رَجَعَ وَعَلَى جِلْدِهِ أَثَرُ الْمَاءِ فَأَتَمَّ الصلاة بالناس». قال عبد الملك: كان هـذا خاصا لرسول

[49]Ibid., I: 203.

الله صلى الله عليه وسلم وليس بجائز لغيره وهذا من خاص حديثه فإن من حديثه صلوات الله عليه خاصا وعاما وناسخا ومنسوخا. ومن أصابه مثل هذا من الأئمة قدم من يتم بهم. وقد أخطأ من حكى عن ابن نافع أن لك جائز لمن بعده. ومن الدليل على خطئه أن الإمام الذي يذكر وقد أحرم وأحرم الناس خلفه أن عليه غسلا أو وضوء فرجع فاغتسل أو توضأ قد انتقض عليه إحرامه الأول وصار أن ررجع إلى إمامة القوم محرما بعدهم فكيف يجوز لقوم أن يكون إحرامهم قبل إحرام إمامهم إذن تكون صلاتهم فاسدة منتقضة. إنما كان خاصا لرسول الله صلى الله عليه وسلم ولعله قد أمرهم بنقض إحرامهم الأول وابتدأ الإحرام بعد إحرامه الثاني. وهكذا فسر لي مطرف وابن الماجشون وغيرهما من قول مالك أيضا.

Meaning: *We asked 'Abd al-Malik bin Ḥabîb about Mâlik's comment on the hadith narrated from Ismâ'îl bin Abî Ḥakîm, from 'Aṭâ 'ibn Yasâr stating that the Messenger of Allāh (Prophet Muhammad) performed takbir in one of the prayers and then signaled with his hand so that all worshipers remained in place. He went out and when he returned, there was a trace of water on his skin and then completed his prayer. 'Abd al-Malik replied: "This act is specifically addressed to the Prophet and others are not allowed to follow him, and this hadith is one of his specialties. The hadith from the Prophet are classified to khâṣṣ, 'âmm, nâsikh and mansukh. If an imam does something as done by the Prophet, then there must be someone who replaces him to complete the prayer. The person who has narrated from Nâfi saying that it is permissible to follow the Prophet's act is wrong. This means if an imam remembers, but he has already performed takbiratul ihram with followers (makmum) behind him, that he forgets taking a shower or performing ablution then he turn around to take a shower or ablution, the first takbiratul ihram is then nullified. He must be replaced by the one behind him. Therefore, it is not permissible for a Muslim to do takbiratul ihram before*

the imam. If so, his prayer is then nullified. The aforementioned Hadith is devoted to the Prophet and he may have told his followers to cancel the first takbiratul ihram and start doing takbiratul ihram after the second takbir. This is as interpreted to me by Muṭarrif, Ibn al-Mâjisyûn and others from Mâlik's opinion as well."

The *third* applies *nâsikh-mansûkh*,[50] and the fourth uses *tarjîh* on the opinion of Mâlikiyyah scholars based on the tradition of the Madinah society.[51] The step is taken considering that Medina was the place where companions who followed the Prophet and the followers of Mâlik lived, so that any religious deeds and practices continued from the time of the Prophet until their time.[52] In addition, Medina was a place of migration for Muslims and their faith as mentioned in several hadiths.[53]

The method of *sharḥ hadith* carried out by 'Abd al-Malik bin Ḥabîb is as follows:

a) Explaining The Hadith Sentences With The Qur'an

'Abd al-Malik bin Ḥabîb uses the verses of the Qur'an to interpret and explain the meaning of the hadith sentences. The following is the example:[54]

قال عبد الملك: وكل شيء قد علا شيئا فقد ظهره ومنه قوله عز وجل في ردم يأجوج ومأجوج (فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ) يعني أن يعلوه (وَمَا اسْتَطَاعُوا لَهُ نَقْبًا)

Meaning: *"'Abd al-Malik bin Ḥabîb said: "Everything which is higher than something else will reveal itself. The word of Allah concerning the detention of Ya'jûj and Ma'jûj is the example; Then they cannot climb it,*

which is to reach it and they cannot (also) perforate it."

b) Explaining The Hadith Sentences With Other Hadiths

As interpreting the Holy Qur'an, 'Abd al-Malik bin Ḥabîb applies many other hadiths to interpret and explain the meaning of a hadith sentence. He also carries out this approach when contradictions or understandings that require *sabab wurûd* from other hadits happen. See the following example:[55]

قال عبد الملك» والغلس والغبس والغبش واحد، كل ذلك من بقايا ظلمة الليل. وقد روي حديث مالك عن أبي هريرة حين قال لعبد الله بن رافع —وصلى الصبح بغبس— بالسين والشين.

Meaning: *'Abd al-Malik bin Ḥabîb said, "Al-ghalas, al-ghabas and al-ghabasy have similar menaing, which means the rest of the darkness of night. Mâlik has narrated from Abû Hurairah when he said to 'Abd Allâh ibn Nâfi': "And the Messenger of Allah performed the Prayer during the Ghabas (the rest of the darkness of night)."*

c) Explaining The Hadith Sentences With Sharḥ Hadith of Other Books

In this case, 'Abd al-Malik bin Ḥabîb has quoted many explanations from *Gharîb al-Ḥadîts* by al-Qāsim bin Sallām (*syârîh al-Syâmiyyîn*) with a critical note. This quote is not intended for primary reference, but as a comparison in analyzing the meaning of sentences. The following hadith is the example:[56]

قال: والمتلفع الذي يلقي الثوب على رأسه ثم يلتف به. لا يكون الالتفاع إلا بتغطية الرأس. وقد قال شارح العراقيين: الالتفاع مثل الاشتمال، أما سمع قول عبيد بن الأبرص:
كيف يرجون سقوطي بعدما *

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[50]Ibid., I: 236.
[51]Ibid., I: 243 and 260.
[52]Ibid., II: 20.
[53]Ibid., II: 221-22.
[54]Ibid., I: 173.

[55]Ibid., I: 176.
[56]Ibid., I: 174-176.

لفع الرأس بياض وصلع

Meaning: *'Abd al-Malik bin Ḥabîb said, "Al-mutalaffi' is a person who wears his clothes on his head and then covers it. Therefore, al-iltifâ' cannot be accepted unless by covering the head. Shâriḥ al-'Irâqiyyîn (a.k.a 'Ubaid bin Sallām) says that iltifâ' is like isytimâl (universal) as said by Ubaid bin al-Abraṣ: "How do they expect for my fall after my hair is covered with gray and I have become bald."*

d) Explaining The Hadith Sentences With Arabic Jahiliyah

The poem written by 'Ubaid bin al-Abraṣ, Imru 'al-Qais and others is the example for this method. See the following poem (*Syi'ir*) by 'Ubaid bin al-Abraṣ:[57]

أما سمع قول عبيد بن الأبرص:
كيف يرجون سقوطي بعدما *
لفع الرأس بياض وصلع
يقول: غطى الرأس، فاللفاع: ما التفع واللحاف
فيما التحف

Meaning: *As 'Ubaid bin al-Abraṣ said: "How do they expect for my fall after my hair is covered with gray and I have become bald." He said, "Cover the head". This means lifâ' is something which can cover by encircling, while liḥâf is a thing which is covered."*

e) Explaining The Hadith Sentences With The Definitions of Sentences Used by The Arabs

Explaining the Hadith sentences with the Arabic Jahiliyah syiir (poem) or the definition of the sentences used by the Arabs is considered the most representative method as it represents the habit of using Arabic in the community. See the following:[58]

قال عبد الملك: وأصل الكلمة في كلام العرب أن الرجل إذا استغنى قالوا: أترب فلان بالألف ومنه قولهم: غني مترب معناه كثير الغنى وإذا افتقر قالوا: ترب فلان بغير الألف.

Meaning: *'Abd al-Malik bin Ḥabîb said, "The origin of sentence in Arabic is that someone does not need to say 'Atraba fulan' with the letter alif or their words 'Ghinâ mutrib' which means a lot of wealth. If someone needs, they will say, 'Tariba Fulan' without the letter Alif."*

In verifying sharḥ hadith, 'Abd al-Malik bin Ḥabîb determines several factors as follow:

a) Factual and Historical Factors

The the word *hujrah,* for example, is interpreted as *al-dâr*, not *min wasaṭ buyut al-dâr* as done by people in al-Andalus.[59] In another hadith, *khâtimah al-balaṭ* is marked by a white house in the al-Zaurâ' market in Medina.[60]

b) Tradition Factor

The word *ṭanfasah* (carpet), for instance, is not used to know time, but it is used to sit. The carpet is then forgotton.[61] This traditional factor is also widely used in seeing the practices carried out by experts in Medina, such as delivering animals for sacrifice (*qurban*).[62] 'Abd al-Malik bin Ḥabîb criticizes the tradition of *Irâqiyyûn* (the Iraq people) which is often different from the tradition in Medina, where the hadith comes from.[63]

c) Rationality and Empirical Factors

The word *safar* is not interpreted as the month of *safar*, but as a stomach disease (*dawâbb al-baṭn*). 'Abd al-Malik bin Ḥabîb has examined several hadiths related to *safar* and all of them do

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[57]Ibid., I: 175-176.
[58]Ibid., I: 204.

[59]Ibid., I: 171.
[60]Ibid., I: 184.
[61]Ibid., I: 179.
[62]Ibid., I: 336-337.
[63]Ibid., II: 195; 221-222.

not show the month of *safar*.[64] In his empirical factor the number of stars in the galaxy and four seasons in Arab is the example.[65]

d) Locality Factor

The locality refers to here is the locality of the al-Andalus region, in which geographically the flora, fauna and goods used are much different from the Arab community, such as the *sindiyyah* slippers[66], the *sarḥah* tree which is not available in al-Andalus,[67] the *jazar* (carrot) which is referred to as *iṣṭaflîn* in Shâm and *isfinâriyyah* (zanahoria, Spanish) in al-Andalus[68], and the *quf'ah* which is called as *quffah mustaṭlah* by the al-Andalus people.[69]

e) Theological Factors

Such factor is influenced by the theological sects that develop in Medina and its surroundings, especially the Mu'tazilah sect which is made the official state school of law by 'Abbâsiyyah government. As one of the followers of Mâlik, 'Abd al-Malik bin Ḥabîb rejects the Qadariyyah ideology supported by Mu'tazilah, Abû Ḥanîfah (d. 150/767) and his followers are considered Murji'ah and Khawârij.[70]

f) Political Factor

This factor is used in understanding the status and position of the Umayyad government in the Islamic state and the infidels in al-Andalus. Al-Andalus, for example, is considered as an area where *kâfir dzimmî* does not have to pay taxes if selling from one area to another while in al-Andalus.[71]

Another example is that Sham is an area with many illnesses,[72] the interpretation and reading of the ulama 'Irâq which contradicts to *al-jidd*,[73] Irâq which is full of misleading jinn and diseases such as Abu Hanifa and the appearance of defamation,[74] the justification for the Mu'âwiyah Caliphate supported by A'ishah,[75] and the expert of the Irâq who is despotic to al-Ḥajjâj.[76] Some of the stigmas that appear in 'Abd al-Malik bin Ḥabîb's comments are political. The reason is that the Syam region is the place where imam al-Auzâ'î who is considered to receive reconciliation from the 'Abbâsiyyah dynasty rulers, the main rival of the Umayyad dynasty lived.[77] In addition, Irâq is also the base of Hanafi School as the official school in the Abbâsiyyah dynasty.[78]

Legitimacy or justification over the Mu'âwiyah Caliphate is also considered political support for the existence of the Umayyad dynasty in al-Andalus. In addition, 'Abd al-Malik bin Ḥabîb has called for the obligation to unite Muslims for all religions,[79] and Muslims who are not punishable by qiṣâṣ when they kill *kâfir dzimmî*.[80] This is related to the consolidation of power and government reinforcement in al-Andalus.

The Power Relation of Knowledge in Tafsir Gharîb al-Muwaṭṭa'

Referring to some of the above descriptions, the epistemology of sharḥ hadith in the book written by 'Abd al-Malik bin Ḥabîb is more directed to the theological, political and social problems that existed in his time. This is due to several things; *first,* the practical interest in understanding the hadith for the al-Andalus

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[64]Ibid., II: 149.
[65]Ibid., I: 255-256.
[66]Ibid., I: 320.
[67]Ibid., I: 342-343.
[68]Ibid., I: 372.
[69]Ibid., II: 140.
[70]Ibid., II: 74; 170-172.
[71]Ibid., I: 280.
[72]Ibid., II: 111-112.

[73]Ibid., II: 113.
[74]Ibid., II: 160-161.
[75]Ibid., II: 205-206.
[76]Ibid., II: 208.
[77]Muhammad Akmaluddin, "The Origin of Fiqh Schools in al-Andalus: From Qairawan to Medina," *International E-Journal of Advances in Social Sciences* 3, no. 9 (2017): 880–887; W. Montgomery Watt and Pierre Cachia, *A History of Islamic Spain* (Edinburgh: Edinburgh University Press, 1977), 64.
[78]al-Maqdisî, *Aḥsan al-Taqâsîm fî Ma'rifah al-Aqâlîm,* 236-237; 'Alî bin Aḥmad Ibn Ḥazm al-Andalusî, *Rasâ'il Ibn Ḥazm*, II, ed. Iḥsân 'Abbâs (Beirut: Al-Mu'assasah al-'Arabiyyah li al-Dirâsât wa al-Nasyr, 1987), 229.
[79]al-Sulamî, *Tafsîr Gharîb al-Muwaṭṭa'*, II: 216-217.
[80]Ibid., II: 221.

people. Hadith is something which is not so popular, let alone understanding the sentences that are unfamiliar and rarely heard by them. To this end, he has done a lot of descriptive analysis to define a sentence, flora, fauna and places and goods used by the Arab society; *second*, political interests for power and Islam reinforcement in al-Andalus. This is because al-Andalus is a multi-ethnic region including the Arabs, Barbarians, Norman (Vikings), patrons (*mawâlî*), Spanish-Islamic descendants (*muwalladûn*), Jews, Aryan descendants and others.[81] The fore, the unity of all schools and a clear ideological foundation is needed to establish a conducive and stable government and religion in al-Andalus.

The *muhadditsûn* (hadith experts) focus on the study of *matn* (wording) hadith more than the one of *isnâd* considering it is more necessary to deliver and accept hadith to or from the al-Andalus people. The study of *isnâd* has not actually got more attention compared to what has happened Masyriq since the first time, which was undertaken by Yaḥyâ bin Ma'în, al-Bukhârî, Ibn Hanbal and others. The style and model of the hadith narrated by muhadditsûn is not far from the Mâlik School. This happens due to the Mâlik's power and hegemony in al-Andalus. In this method, they receive and narrate hadiths containing and reinforcing Mâlik's opinion (*ra'y*).[82] In the second to the third century AH particularly, the Mâlikî School itself was in the stage of introduction and formation to the society.[83]

The influencing factor is the Islam reinforcement on one school and a strong line in al-Andalus, fighting against defamation and ignorance in the society, and reinforcing the basis of religion and the state. Therefore, this episteme follows what has been built by the *fuqaha'* (legal scholars) and the previous *quḍâh* (judges) in order to achieve the objectives of Islam and state reinforcement. The authority or power of *quḍâh* developed at the time. Thus, each person might not narrate, study, eat, or do anything except under the provisions of *quḍâh* in al-Andalus.[84] This is in line with what Aṣbagh bin Khalîl did, forbidding Qâsim ibn Aṣbagh to narrate from Baqî bin Makhlad and follow the Shâfi'î School practices, in which many have contradicted even though the two were once neighbors. This is because Baqî did not embrace any books other than the Mâlik, while Aṣbagh was a member of *quḍâh* who was devoted to the Mâlik School.

The power and knowledge relation, such as the epistemology of the *sharḥ hadith* above, is based on Michel Foucault's thesis confirming that the study of subject cannot be separated from power. Power is a prerequisite to process the knowledge production and an important aspect of all patterns of social relations.[85] According to him, power is the dominance between subjects and objects in which the power is mechanical, not property. The concept of power presented by Foucault is different from the traditional view which says that power is repressive. The power according to him is actually positive and productive. Such power comes to different layers of society, so that it is rooted in various social relationships by any individual in the existing knowledge relations and institutions.[86] This is certainly different from the concept of traditional power by Freud, Hegel and Marxist who consider it as property and its authoritative nature.[87]

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[81]Dwedâr, *al-Mujtama' al-Andalusî fî al-'Aṣr al-Umawî*, 14-66.

[82]Christopher Melchert, *The Formation of the Sunni Schools of Law, 9th-10th Centuries C.E*, Studies in Islamic law and Society v. 4 (Leiden: New York: Brill, 1997), 159.

[83]Muhammad Khalid Masud, "A History of Islamic Law in Spain: An Overview," *Islamic Studies* 30, no. 1/2 (1991): 7–35.

[84]See, for example, the influence of hadith study on politics in L.A. Majid and N. Kurt, "Bahr Al-Madhi: Significant Hadith Text Sciences for Malay Muslims as a Tool for Political Teaching during Twentieh Century," *Mediterranean Journal of Social Sciences* 5, no. 20 (2014): 2249–2254.

[85]Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed. Colin Gordon, trans. Colin Gordon et. al. (Pantheon Books, 1980), 134-145; Michel Foucault, "Intellectuals and Power," in *Language, Counter-Memory, Practice: Selected Essays and Interviews*, ed. D. F. Bouchard (Ithaca, N.Y.: Cornell University Press, 1972), 205–217; Madan Sarup, *Posstrukturalisme Dan Posmodernisme: Sebuah Pengantar Kritis*, trans. M.A. Hidayat (Yogyakarta: Penerbit Jendela, 2003), 149.

[86]Michel Foucault, *The Archaeology of Knowledge*, 2nd ed., Routledge Classics (Routledge, 2002), 136.

[87]Michel Foucault, *The History of Sexuality, Vol. 1: An Introduction* (Random House, 1978), 94-95; Michel Foucault, *Ingin Tahu Sejarah Seksualitas*, trans. R.S. Hidayat (Jakarta:

Thus, the power and knowledge relation in the epistemology of *sharh hadith* is productive, producing practical and principle-based knowledge for the people in al-Andalus. In terms of practicality, the epistemology of sharh hadith in al-Andalus emphasizes social or socio-epistemological epistemology, which is knowledge of character or social character attempting to restore the realm of thinking and knowledge for the open-minded and dynamic human interests. Here, the socio-epistemology introduces social rationality or communication, which is not transcendent and keeps away from human struggles.[88]

This socio-epistemology is used for practical interest for society as the *sharh hadith* sees the reality and locality in al-Andalus. Similarly, the figure before 'Abd al-Malik bin Ḥabîb such as Yaḥyâ bin Yaḥyâ al-Laitsî has issued a fatwa demanding 'Abd al-Raḥmân bin al-Ḥakam to fast for two months in a row when doing *wiqâ'* based on his social facts.[89] The knowledge of sharh hadith is not only addressed to the *fuqaha'*, but for the public in general.

Conclusion

The study of hadith in classical and modern literature examines the quality of hadith, both in terms of *isnad* (chains of narrators) and *matn* (wording). It actually contains many study repetition. In addition, it also takes place in the area of the Arabian Peninsula or the Masyriq region only. In turn, it has finally become a centric study of hadith in the Middle East, which does not learn the knowledge of hadith in peripheral regions. In fact, there are also many studies of hadith that need to be examined in many peripheral areas and certainly will provide a more varied colour of study, as in the study of hadith in al-Andalus, India, and even the Archipelago.

The knowledge of *sharh hadith* in al-Andalus in the second to the third century AH was dominated and hegemonized by the Mâlikî School. Such dominance and hegemony was a form of the power-knowledge relation of hadith in al-Andalus at that time. Such relation then caused the sentiments of the Umayyad dynasty, regional fanaticism and the attack of knowledge in Masyriq. The Umayyad rulers along with the fuqaha even censored and prohibited various books and knowledge besides Muwaṭṭa' Mâlik and the Mâlik School. With the existence of these factors, muḥadditsûn in al-Andalus then tried to become independent from various studies of *sharh hadith* in Masyriq. They eventually established a new 'school' to understand the hadith which was in accordance with the situation and conditions in al-Andalus.

Under the new school, they attempted various efforts to translate the hadith into the locality of culture, language and level of knowledge. Despite the hegemony and dominance of al-Andalus, the Mâlik School has basically laid down a systematic foundation of knowledge with the written *sharh hadith*. Hegemony, domination and power-knowledge relation in al-Andalus are not repressive, but provide new products for the knowledge of hadith in the Islamic world.

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[88]Aholiab Watloly, *Sosio-Epistemologi: Membangun Pengetahuan Berwatak Sosial* (Yogyakarta: Kanisius, 2016), 3.

[89]al-Maqqarî, *Nafḥ al-Ṭîb min Ghusn al-Andalus al-Raṭîb wa Dzikr Wazîrihâ Lisân al-Dîn Bin al-Khaṭîb*, II: 10-11.

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