



DOI: 10.24014/Jush.v31i1.21966

p-ISSN: 1412-0909

e-ISSN: 2407-8247

**The Dynamics of Hadith Studies in Southeast Asia: Study of *Tanqîhul Qawl*
by Imam Nawawi and Jawhar al-Mawhûb by Syekh Wan Ali**

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**Article
Information**

Received: February 22, 2023

Revised: May 01, 2023

Accepted: June 20, 2023

Keywords

Sharh Hadith, The understanding method, Social Contribution, Tanqîhul Qawl, Jawhar al Mawhûb

Abstract

The study of Sharh Hadith develops along with the increasingly complex problems of society, especially related to the distortion of the hadith meaning. This research uses a comparative method by analyzing literature data in the form of hadith sharh works of the two figures with supporting data sourced from primary and secondary books in the form of journals and manuscripts. Through Fazlur Rahman's book study and Hermeneutics-History approach, this study aims to explain how the model of hadith sharh and its contribution to the dynamics of hadith studies on the one hand and the writing of hadith sharh books in Southeast Asia. The results of the study: Kitab Tanqîhul Qawl is superior in linguistics, narration, and quality of hadith, while Kitab Jawhar al-Mawhûb superior in substance aspects with richer courses. Then, the characteristics of the book of Tanqîhul Qawl are patterned fiqh Imam Shafi'i because it is related to heterogeneous community traditions, so fiqh is not only interpreted as a religious command but also builds the brotherhood relations of the local community, while the book of Jawhar al-Mawhûb is in the style of Sufism of Imam Ghazali because the focus of Syekh Wan Ali's goal is the salvation of the world and the hereafter, it is explained in detail involving other scientific studies. Finally, the Book of Tanqîhul Qawl and Jawhar al-Mawhûb contributed to providing reforms in the study of sharh related to social problems such as moral reconstruction, influencing the legal basis of marriage in Indonesia, and fostering moderate understanding to prevent religious fanaticism

Syarah hadits, kontribusi sosial, *Tanqīḥul Qawl*, *Jawhar al Mawḥūb*

Kajian syarah hadis berkembang seiring dengan problem masyarakat yang semakin kompleks, khususnya berkaitan dengan adanya distorsi makna hadis. Penelitian ini menggunakan metode komparatif dengan menganalisis data kepustakaan berupa karya syarah hadis kedua tokoh dengan data dukung yang bersumber dari kitab primer maupun sekunder berupa jurnal dan manuskrip. Melalui pendekatan studi kitab dan Hermeneutik-History Fazlur Rahman, penelitian ini bertujuan untuk menjelaskan bagaimana model syarah hadis serta kontribusinya bagi dinamika studi hadis di satu sisi dan penulisan kitab syarah hadis di Asia-Tenggara. Hasil penelitian menunjukkan bahwa Kitab *Tanqīḥul Qawl* lebih unggul pada aspek kebahasaan, jalur periwayatan, dan kualitas hadis, sementara kitab *Jawhar al-Mawḥūb* unggul pada aspek substansi dengan dirkursus yang lebih kaya. Sedangkan karakteristik kitab *Tanqīḥul Qawl* bercorak fiqh Imam Syafi'i karena berkaitan dengan tradisi masyarakat yang heterogen, sehingga fiqh bukan hanya diartikan sebagai perintah agama, melainkan juga membangun relasi persaudaraan masyarakat setempat. Sedangkan kitab *Jawhar al-Mawḥūb* bercorak tasawuf Imam Ghazali karena fokus tujuan Syekh Wan Ali adalah keselamatan dunia dan akhirat dijelaskan secara detail melibatkan kajian keilmuan lain. Terakhir Kitab *Tanqīḥul Qawl* dan *Jawhar al-Mawḥūb* berkontribusi memberikan pembaharuan dalam kajian syarah terkait problem sosial seperti: rekonstruksi akhlak, mempengaruhi dasar hukum pernikahan di Indonesia, dan menumbuhkan pemahaman moderat untuk mencegah adanya fanatisme agama

Introduction

Hadith literature called to be the richest source for the investigation of early Islamic history which provides intellectual understanding in both cultural and religious aspects.¹ As a second law in Islam, it is widely studied by insiders and outsiders. So that there are various studies around hadith, one of which is about the hadith *sharh*. The study of *sharh* develops continuously starting during the tabi'in period around the 18th century AD and beyond.² It was at that time the *sharh* of hadith began to find a systematic format.

¹Muhammad Musthofa Azami, *Studies in Early Hadith Literature* (Burr Ridge: American Trust Publications, 1978); Salamah Noorhidayati, *Kritik Teks Hadis* (Yogyakarta: Dialektika, 2017).

²Sandi Santosa, "Melacak Jejak Pensyarah Kitab Hadis," *Diroyah: Jurnal Ilmu Hadis* 1, no. 2 (2016): 80.

It was explained by various methodological and *sharh* hadith approaches contained in several *mu'tabar* books which are used as the examples in some studies.³ The activity of understanding the hadith of the Prophet is often a contradiction. This can be seen from his position in various dimensions, which is not only shown by the response of his expression and behavior.

The problem in the modern era which is dominated by understanding the meaning of hadith. *Ikhtilaf* can occur due to several aspects, one of which is the difference in meaning caused by the transfer of different knowledge to generations of community in a

³Moh. Muhtador, "Sejarah Perkembangan Metode dan Pendekatan Syarah Hadis," *Riwayah: Jurnal Studi Hadis* 2 (2016): 261.

certain area.⁴ Although it develops at this time, the percentage of hadith development itself is slower than other Islamic studies. Departing from this, many scholars of the archipelago or *Nusantara* are dedicated to develop the hadith study, especially in the study of *sharh* hadith by writing several *sharh* books from hadith books scattered in Indonesia. One of the Nusantara scholars who contributed to the study of hadith is Nawawi al-Bantani entitled *Tanqīḥul Qawl*.

This book is the only *sharh* book in *Nusantara*. Meanwhile, after being traced, another *sharh* was found, namely the book of *Jawhar al-Mawḥūb* by Ali Ibn Abdurrahman al-Kalantani which was written in Malay. The study of the *sharh* book has been written by scholars and researchers in the field of hadith, including: the Book of *Fatḥ Bārī* written by Abu Hajar al-Asqalani (852-773 H). This book is a book of *sharh Ṣaḥīḥ Bukhārī* which is considered the most perfect among others. This is in accordance with stated in the *muqaddimah*.⁵ The book was written in detail by paying attention to various aspects, such as language, meaning, and the path of transmission. He also paid attention on the typology of writing, such as when there are several very long hadiths, they will be separated into several paragraphs to facilitate the handling and consideration of these hadiths while increasing the focus of the readers' understanding of the hadith. He also included symbols as signs for easy understanding. In addition, there is also a *sharh* book, *Bulūghul Marām*, namely *Tawḍīḥul Ḥikām min Bulūghul Marām* by Abdullah ibn Abdurrahman al-Basami (1423-2003 AD) volume 5, the explanation in this book written in full and in detail to provide a clear understanding for beginners and have several

⁴Badri Khaeruman, "Perkembangan Hadis di Indonesia Pada Abad XX," *Diroyah: Jurnal Ilmu Hadis* 2, no. 105 (2017): 190.

⁵Ibnu Hajar al-Asqalani, *Fathul Bari Bi Syarhi Shahih al-Bukhari*, n.d.: 1.

types of interpretation. Mapping is also carried out in it by distinguishing written text based on letters, colors, and sizes.⁶

Based on the results of previous research, the research related to Nawawi al-Bantani has three tendencies. *First*, the aspect of fiqh. One of them was carried out by Ahmad Sanusi who argued that Nawawi al-Bantani's thoughts related to *munakahât*, especially in the discussion of gender, placed women in a subordinate position.⁷ This opinion is supported by Widiyarti's research which stated that Nawawi al-Bantani's thoughts regarding gender in marriage limit women's movement and these are not in accordance with *mubâdalah* relations and the present context.⁸ This opinion is then constructed by looking at the genealogical aspect when the book was written, as conveyed by Suwarjin.⁹ *Second*, the educational aspect. Asep Nuhdi argued in his research that Nawawi al-Bantani's thoughts related to morals can be used as a basis for parenting for early childhood, this is in line with M. Afiqu Adib and Khaeroni who stated that there is nothing better than the character factor of educators who have good morals in educating and invent a quality inheritor of the nation and religion.¹⁰ *Third*, the Sufism aspect. Aris Priyanto stated that Nawawi al-Bantani's thoughts in the field of Sufism invented the three *Maqâmât* which cannot be found in the *Maqâmât* concept of other Sufis.¹¹ Then

⁶Ibid., 5.

⁷Ahmad Sanusi, "The Contributions of Nawawi al-Bantani In the Development of National Law of Indonesia," *Al-Adalah*, no. 30 (1974): 424-425.

⁸Widiyarti, "Argumentasi Syekh Nawawi Bin Umar al-Bantani Tentang Kedudukan Perempuan dalam Keluarga Kajian Fiqh Kesetaraan," *Ijous: Indonesia Journal of Gender Studies* 2, no. 1 (2021): 59-81.

⁹Suwarjin, "Transformasi Pemikiran Hukum Keluarga Islam Syekh Nawawi al-Bantani Kedalam Kompilasi Hukum Islam," *Qiyas* 5, no. 2 (2020): 140-147.

¹⁰Asep Nuhdi, "Pendidikan Anak Usia Dini dalam Perspektif Syekh Nawawi al-Bantani Kajian Kitab Uqud al-Lujain, Tanqih al-Qawl, dan Maraḳi al-Ubudiyyah," *Waladuna* 2, no. 1 (2015): 25-41.

¹¹Aris Priyanto, "Konsep Maqamat Menurut Syekh Nawawi al-

there was the research that discussed the relevance of economics and Sufism according to Nawawi al-Bantani's view by Asyari Hasan and Dede Sahudin who argued that economics and Sufism had the same principle; they both prioritized needs and it were oriented to God.¹²

Meanwhile, the research related to Ali Abdurrahman al-Kalantani only had two tendencies. *First*, a study related to the method of understanding the hadith of Ali Abdurrahman al-Kalantani (or called as Sheikh Wan Ali al-Kalantani) by Mahfudz bin Suhaimi who argued that the method used by Sheikh Wan Ali on understanding and writing hadith used the *Tahlili* method.¹³ *Second*, the Sufism aspect which explained that Sheikh Wan Ali al-Kalantani's Sufism thoughts tend to be influenced by Imam al-Ghazali's thoughts as mentioned in the research conducted by Muhammad Mustaqim Mohd Zarif and Wahyu Hidayat Abdullah which is as same as to Syamruddin Nasution's research.¹⁴ The literature review above can explain that this research has several sides that are not discussed and are certainly different from previous research. This study discusses the analysis of the two figures in interpreting a hadith that focuses on the methods and characteristics of the *Lubâbul Ḥadīts sharh* book as well as its influence on the society. This article aims to find out the results of the comparative methodology of the two figures in interpreting hadith. Although the studies

related to these figures have been carried out by some researchers, such as Mahdy, Hafidhuddin and Wudsi, and Suhaimi et al. However, no one has studied the comparison of the methods and characteristics of the book preparation carried out by the two figures in detail. So the urgency of the research is to try to explain in a narrative and formulative form that can be used as a reference in writing a more ideal book of hadith *sharh*.

Historiography of The Intellectualism of Imam Nawawi al-Bantani and Sheikh Ali Ibn Abdurrahman al-Kalantani

One of the scholars who are dedicated to develop scientific traditions in *Nusantara* is Nawawi al-Bantani. He has the full name Abu 'Abd al-Mu'thi Muhammad Nawawi bin 'Umar bin Arabi. He was born in 1230 H./1813 AD in a small area which was strategic place, namely Tinara, Banten, West Java. Imam Nawawi grew up in a religious family. His father's name was Umar who worked as a headman (penghulu). Umar and his wife, Zubaedah, still have a lineage connection with the Banten Sultanate which known having high tendency of the religious and intellectual.¹⁵ Imam Nawawi became a figure who loved knowledge, he started studying for the first time on the 5th years old with his own father. For 3 years he was still learning about the basic knowledge of Islam and Arabic.

His scientific traces have been recorded in the Middle East for almost half of his life. Starting from the awareness of fulfilling the obligations of Hajj in the Holy Land or Mecca, he migrated to various regions in the Middle East to explore science and improve his intellectuality with the *masyaikh*s despite the socio-political issues between Banten and Mecca.¹⁶ No wonder when he is known to be

Bantani dalam Kitab Salalim al-Fudala," *Journal of Sufism and Psychoteraphy* 1, no. 1 (2021): 32–50.

¹²Asyari Hasan and Dede Sahuddin, "Relevansi Pemikiran Tasawuf Syekh Nawawi al-Bantani dengan Ekonomi Islam," *Syifa al-Qulub* 06, no. 02 (2022).

¹³Mahfuz Bin Suhaimi, Latifah Binti Abdul Majid, and Ahamad Asmadi Bin Sakat, "Metodologi Penulisan Hadith Syeikh Ali Ibn Abdul Rahman al-Kalantani dalam al-Jauhar al-Mawhub Wa Munabbihat al-Qulub," *Jurnal Pengajian Islam, Akademi Islam Kuis* 8, no. 1 (2015): 4.

¹⁴Wahyu Hidayat Abdullah and Muhammad Mustaqim, "Some Aspects of Syeikh Wan Ali Kutan al-Kalantani's Religious Thought in al-Jawhar al-Mawhub wa Munabbihat al-Qulub," *ResearchGate* (2014): 260.

¹⁵Syamsul Munir Amin, *Sayyid Ulama Hijaz Biografi Syaikh Nawawi al-Bantani* (Yogyakarta: LkiS, 2009).

¹⁶*Ibid.*, 665.

able to revitalize religious understanding and raise the spirit of nationalism and public awareness to face colonialism.¹⁷ Including teaching related to Sufism that he did secretly, as implied in a hadith of *Naṣāiḥul 'Ibād* book.

Imam Nawawi was known in international; it is evidenced by the many works written by him in various fields. His works that are famous among the public include: *Sharḥ Tijānud Darāri*, *Sharḥ Miṣbāḥu Dzulmi 'alan Nahjil Atammi*, *Naṣāiḥul 'Ibād*, *Al-Fuṭuḥātul Madaniyyah fi Shu'bil Imaniyah*, *Tanqīḥul Qawlil Ḥadīth fi Sharḥ Lubābil Ḥadīth*, *Bahjatul Wasāil bi Sharḥi Masāil*, *Fathul Mujīb Sharḥu Manāsik al-'Allāmah al-Khātib*.¹⁸ While in the Malay area there is Sheikh Wan Ali whose full name is Muhammad Ali bin Abdul Rahman bin Abdul Ghafur bin Ali bin Izzuddin. He is more known as Syekh Wan Ali al-Kalantani who is embalmed from the town where he was born, namely in Kutan Village, Pasir Mas District, Kelantan. The year of his birth is still a matter of debate among historians. According to Ismail Awang in *Pengasuh* magazine, he was born in 1253 H/1837 AD.¹⁹ This opinion is considered the most correct. He decided to stay in Arab until the end of his life (1913 AD).

His intellectual pattern has a characteristic that is contained in his works. However, some of his works have not been printed in book. There are several works of Shaykh Wan Ali that are still in manuscript form.²⁰ One of them relates to the treatment. His works which are still well preserved include: *Zahrah al-Murīd fi 'Aqā'id al-Tawhid*, *Lum'ah al-Awrād*, *Majma' al-Qasā'id wa al-'Awa'id*, *Al-Jawhar al-Mawḥūb*

wa Munabbihāt al-Qulūb.

The cultural pattern seen in the book of *Jawhar al-Mawḥūb* is to include some saga of the Malay community as additional information and a form of advice for the readers.

The characteristics of *Sharḥ* Hadith Nawawi al-Bantani and Ali ibn Abdurrahman al-Kalantani

Tanqīḥ al-Qawl Ḥasis fi Sharḥ Lubābul Ḥadīth, or also known as *Tanqīḥul Qawl*, is one of the books by a famous international scholar, Nawawi al-Bantani. This book is the only book of *sharḥ lubābul hadith* in *Nusantara*. Meanwhile, in other areas, there are also *sharḥ lubābul hadith*, but with a Malay version by Ali Abdurrahman al-Kalantani entitled *Jawhar al-Mawḥūb wa Munabbihāt al-Qulūb*. *Tanqīḥul Qawl* written in the year which refers to the completion of the writing of *Jawhar al-Mawḥūb*. If the book of *Jawhar al-Mawḥūb* was written in 1820-1913 AD, it is estimated that the book of *Tanqīḥul Qawl* was written before 1306 H.²¹ Although both are *sharḥ* of *Lubābul Ḥadīth*, some differences were found in it. One of the explanations related to these differences can be seen by examining the characteristics of the book.

The systematic writing of *Tanqīḥul Qawl* begins with *khutbah al-kitāb*. It begins with reading *basmallah* followed by *hamdalah*, creed or *shahadat*, *shalawat* to the Prophet al-Musthofa Muhammad SAW and his companions, the background of writing and naming the book. The background of the writing book is known as an explanation of the *Lubābul Ḥadīth* book; there are many changes and transfers to the meaning and perception of the community, especially in the hadith that have *ḍaif* qualities. This is as he said in his *muqaddimah*;²² it is written with the aim that

¹⁷Suwarjin, "Biografi Intelektual Syekh Nawawi al-Bantani," *Tsaqofah & Tarikh* 2, no. 2 (2017): 194.

¹⁸ Arwansyah, "Peran Syaikh Nawawi al-Bantani dalam Penyebaran Islam di Nusantara (The Role of the Syaikh Nawawi al-Bantani in Islamic Dakwa in the Indonesia Archipelago)," *Kontekstualita* 30, no. 1 (2015): 73–74.

¹⁹Suhaimi, Majid, and Sakat, "Metodologi Penulisan Hadith Syekh Ali Ibn Abdul Rahman al-Kalantani, in *al-Jawhar al-Mawḥūb wa Munabbihāt al-Qulūb*": 2.

²⁰Ibid., 4.

²¹Ali bin Abd al-Rahman Kalantani, *Al-Jawhar al-Mawḥūb wa Munabbihāt al-Qulūb*, n.d., 1.

²²Nawawi al-Bantani, *Sharḥ Tanqīḥul Qawl al-Ḥasis fi Sharḥil*

the reader knows the background and purpose of writing the book, as well as some points that are to be conveyed by the author in his book. The *muqaddimah* of *Tanqīḥul Qawl* book reads:

واعلم أن الباعث في كتابة هذا الشرح حاجة المجتاجين إليه، فإن هذا الكتاب كثير التحريف والتصريف لعدم الشرح إليه

Followed by an explanation related to the use of *ḍaif* hadith in everyday life. Imam Nawawi explained in his *muqaddimah*, that he did not deny the existence of a *ḍaif* hadith in the book of *Lubâbul Ḥadīth* by Imam Suyuthi. The existence of the *ḍaif* hadith is also not automatically ruled out, but it can still be used within the scope of *faḍâilul 'amâl*.²³ Nawawi al-Bantani explained his opinion on this matter. He defines *faḍâilul 'amâl* as a form of privilege and reward for human actions that will have a good or bad impact. In the use of the hadith itself, Nawawi al-Bantani is *tawasuth* and it tends to facilitate, except in matters of *aqidah*. As in the hadith about the virtue of *tasbih* which reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا عَلَى الْأَرْضِ رَجُلٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا غُفِرَتْ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

Meaning: “The Prophet SAW. said: There is no God but Allah, and Allah is Great, and there is no power and strength except Allah’s, except that the sins are forgiven even though the sins are as much as the foam in the sea”.

Nawawi al-Bantani explained that the hadith can be found in the narrations of Tirmidzi and al-Hakim and it is *hasan* quality.²⁴ Therefore, the hadith is considered to have many *muttabi’*

which causes the authenticity of the hadith to be determined by the intertextuality of the hadiths that have the same theme, not only through one hadith that is considered weak. Then briefly discuss the chapters in the book which are arranged into 40 chapters and their meanings, where in each chapter there are 10 hadiths. Equipped with Nawawi al-Bantani’s explanations regarding the meaning and quality embedded in the hadith.

The writing of *Tanqīḥul Qawl* also uses linguistic rules, especially Arabic. Especially in his *matan*, he used concise and easy-to-understand language, in the other case, Nawawi al-Bantani also added an explanation of the meaning preceded by *l’râb* language for words that contain multiple meanings. *l’râb* is one of the studies in the field of Nahwu. The benefit of *l’râb* itself is used to express the function of words or sentences in Arabic.²⁵ In the analysis of the *l’râb*, it is often used as a benchmark to find meanings that are in accordance with the *lafadz* or texts contained in Arabic literature. Both in the Qur’an, Hadith, and Arabic references. Although it is considered a fairly complicated study, *l’râb* cannot be separated from Arabic, especially for people who come from outside the Middle East. As in chapter 28 which discusses the prohibition of drinking *khamr*, Nawawi al-Bantani uses *l’râb* rules, especially in the hadith narrated by Ath-Thabrani from Amru bin Ash with the *hasan sanad* listed in *Mu’jâmal-Awsat*.²⁶ The prohibition of drinking *khamr* is strictly stated, until the parable appears that anyone who dies drunk or finds traces of *khamr* in his body, is equated with the death of an ignorant person. The prohibition comes with various strong considerations, especially regarding the impact that will be obtained

Lubâbul Ḥadīth, n.d., 1.

²³Abdul Rokhim, “Hadis Dhaif dan Kehujjahannya (Telaah Terhadap Kontroversi Penerapan Ulama Sebagai Sumber Hukum),” *Al-Ihkam* 4, no. 2 (2009): 195.

²⁴Al-Bantani, *Sharh Tanqīḥul Qawl al-Ḥasis fī Sharhil Lubâbul Ḥadīth*.

²⁵Toni Pransiska, “Konsep l’rab dalam Ilmu Nahwu (Sebuah Kajian Epistemologis),” *al-Mahara* 1, no. 1 (2015): 13.

²⁶Al-Bantani, *Sharh Tanqīḥul Qawl al-Ḥasis fī Sharhil Lubâbul Ḥadīth*. 239.

from the dispute. It was explained that *khamr* is one of the forbidden drinks in Islam, apart from damaging the mind and eliminating consciousness, *khamr* also contains addictive substances that make a person addicted. This certainly reminds us when Islam had not yet arrived in Arab; *khamr* was considered a normal drink, increasing endorphins, but also deadly when the mind was already under the influence of *khamr*. The hadith regarding the prohibition of *khamr* is:

فان مات وهي في بطنه مات ميتة جاهلية.....

Meaning: "... If a person dies in a state of *khamr* in his body, then he dies like the death of an ignorant person or jahiliyah person."

In the sentence written in bold, Imam Nawawi explains the rules of the Arabic language, especially related to *l'râb*. If examined further, the lafadz مات ends with *harokat fathah* and is permanent (*Mabnî*) because it is included in *Fi'il mâdî*. While lafadz ميتة is read "mitatan" end with *tanwin*, Its *l'râb* is *manşub* because the position of *Sighât* is *maşdar*. In addition, Nawawi al-Bantani also includes lafadz or *muraddif* sentences (synonyms) to provide a broader explanation for readers. For example in chapter 23 which explains about *tawadhu'*. In that chapter, Imam Nawawi equates the lafadz *tawadhu'* with the lafadz "raising virtue".²⁷ In the hadith narrated by Ibn Abbas about the severity of the *liwaṭ* punishment, Nawawi al-Bantani equates lafadz استاههن with أدبارهن.²⁸ The two words have the same meaning, namely "the anus or the human back hole that is used to defecate. The complete *matan* of the hadith reads:

وقال عليه السلام اذا لمس الغلام اهتز العرس وقال السماوات

ياربنا الامرنا نخفته وقالت الارض اربنا الامرنا نبلعه وقال عليه

²⁷Ibid., 50.

²⁸Ibid., 44.

While the book *Jawhar al-Mawḥub* begins with the author's *muqaddimah*. The *Muqaddimah* is an introduction to explain the advantages and benefits of thinking. *Muqaddimah* book contains lafadz *basmallah*, *hamdalah*, praise to Allah SWT, *salawat* to Prophet Muhammad SAW, companions, and his family, name of the author of the book, background of writing the book, explanation of the chapters (40 chapters with 10 hadiths in each chapter), the author hopes to provide benefits to others based on al-Qur'an surah al-Maidah verse 55 and the hadith of the Prophet, ending with lafadz *ḥauqalaḥ* "Lâ ḥaulâ wa lâ quwwata illâ billâh". After the *muqaddimah*, there are chapters with the same details as the book of *Tanqîḥul Qawl*. In contrast to the book of *Tanqîḥul Qawl* which directly refers to the explanation of hadith, this book also contains stories and saga as examples of related cases, making it easier to understand. The total number of sagas is 40 sagas including 35 untitled sagas, saga of barhisha, saga of Ibrahim Ibn Adham with two tamar seeds, saga of an 'abid, saga of a king with his daughter, saga of *thawus* and prostitutes.

There are also 2 stories from the past that can be used as lessons, namely the story of Abi Syahmah and the story of *Alqamah*. Some of the stories in *Jawhar al-Mawḥub* are also in the book of *Tanqîḥul Qawl*, but the different is that he adds a saga that is characteristic of the country of his birth. Then there is *tatimmah* or closing. The discussion in this section includes: the infinite breadth of heaven, *hashar*, the advantages of giving clothes and drinks, the differences between each person when in the *maḥshar*, children give their parents water in the *mahsyar*, asking for intercession to the auliya, *mizan* and *ḥisab*, hell is a place torture for any violation of Allah's commandments. This book has 229 pages that end with the

conclusion of the book. When viewed from the linguistic structure, Sheikh Wan Ali did not use the rules of Arabic. His own writing style seems to use the local language, namely the Malay language written in Arabic (Pegon-Malay). This is intended for ordinary people from the area of his birth (Kelantan, Malaysia) who are still unfamiliar with Islam to make it easier to understand.

In drafting the book, Nawawi al-Bantani used *ijmâli* method but also found some parts that were interpreted using *taḥlîli* method.²⁹ Using *ijmâli* method in writing the book of *Tanqîḥul Qawl*, was chosen based on the priority aspects of the problem that was pleasing at that time. As explained in *muqaddimah*, the writing of *Tanqîḥul Qawl*, was motivated by the many editorial distortions and meanings in *Lubâbul Ḥadîth* book. At that time, the sharh of *Lubâbul Ḥadîth* book had not been found by the *Nusantara* scholars. The writing of *Tanqîḥul Qawl*, book itself was born when Islam developed and academics of hadith began appearing in *Nusantara*, so Nawawi al-Bantani felt it was enough giving a brief explanation and in a fairly broad sector but did not rule out the authority practicing *ḍaif* hadith in everyday life.

However, he also did not rule out the *taḥlîli* method in interpreting certain hadiths. The classification of the method used is also seen from the context of hadith. The *taḥlîli* method is used as an emphasis on actions that are forbidden to do and practices that are highly recommended, such as *tawaḍu'*, respecting the parents, and respecting knowledge and scholars. He also added some *nazam* or poetry as advice and messages to the community. As in the chapter on the virtue of remembering

the death which reads:³⁰

إذا مات ابن آدم ليس يجرى# عليه من فعال غير عشر
علوم بثها ودعاء نجل#فو غرس النخل والصدقات تجرى
وراثه مصحف وربط ثغر# و حفر البئر او اجراء نهر
و بيت للغريب بناه يأوى# إليه او بناء محل ذكر
و تعليم لقرآن كريم# فخذها من احاديث بحصر

The above poetry was conveyed by Imam Suyuthi regarding several conditions that cause a person's charity to be unbroken. These conditions include knowledge that is practiced, praying for a child, planting dates, *ṣadaqah jariyah*, inheriting the Qur'an manuscripts, digging wells, draining clogged rivers, teaching the Qur'an. In the chapter on the virtue of silence, it is also found *maqalah* which contains advice to avoid the source of problem.³¹ One of the preventive efforts to keep away from the problem is to keep our verbal. Because of those, we should always maintain our behavior, speech, and get used to thinking rationally before doing something. It's better to be silent than to talk too much but hurt someone's heart. The explanation is also contained in the *Qawl* in this book, namely:

وكم فاتح ابواب شر لنفسه# اذا لم يكن قفل على فيه مقفل
"How much you are mired in trouble because
of your mouth, then silence is the key."

While the book *Jawhar al-Mawḥûb* is known as the result of understanding Ali Abdurrahman al-Kalantani which is quoted from *Lubâbul Ḥadîth* book by Jalaluddin bin Kamal as-Suyuthi. The book was written by Ali Abdurrahman al-Kalantani using Arabic-Malay. The writing of the Arabic-Malay language helps make it easier for people to understand the contents of the book. He was born and grew up in Kelantan, Semenanjung Malaysia.

²⁹Hafidhuddin and Saifuddin Zuhri Qudsi, "Nawawi al-Bantani, Ashhab al-Jawiyyin di Bidang Hadis: Rihlah, Genealogi Intelektua, dan Tradisi Sanad Hadis," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 16, no. 1 (2021): 19.

³⁰Ibid., 56

³¹Ibid., 52

In addition, the use of Arabic-Malay script is also an implication form of the inclusion of Islamic cultural and religious values. Seeing his many students from within the country, it is possible that he tried to combine Islamic values and local culture in writing his work to introduce Islam to the public or as a medium of *da'wah*; Islam had just entered and developed in Malaysian society at that time.

There are 40 chapters in it; each chapter consists of 10 hadiths. He also included all the sanad in accordance with the original book. These hadiths were compiled in the form of a book with the name "*Jawhar al-Mawhûb wa Munabbihât al-Qulûb*" which means "The gem of a beautiful gift and a warning to the heedless heart (*Permata pemberian yang indah dan peringatan hati yang lalai*)".³² Quoted in his *muqaddimah* that the book contains teachings and advice that is packaged beautifully. There are also some extraordinary benefits obtained from the *atsâr* words of friends who narrate and the words of scholars which are *mardhiyyah*. In contrast to Nawawi al-Bantani, Ali Abdurrahman al-Kalantani tends to use the *tahlîli* method to interpret the hadiths in his book. This can be seen in the early chapter of the book, which is about the primacy of knowledge and scholars. In this chapter, besides containing the explicit meaning of hadith, Sheikh Ali also includes *tanbih* or warnings sourced from the words of the prophet:

“انما لالعمال با لانيات”³³

Its hadith contains a warning that “No one seeks knowledge except by improving his intentions.”

It also explained by narrator based on the explanation, opinion and linking other similar hadiths to clarify the meaning of the hadith.

Like as the hadith in the *Riyaduṣṣâliḥîn* and Musnad Abi Ya'la books. Giving stories also intended as a *mauidhah* or example for others. The use of the dominant *tahlîli* method at the time of *sharh* hadith, as well as additions related to the concepts of *aqidah*, *fiqh*, and *tasawwuf* and the opinions of other scholars as well as including their personal opinions make this book has a complete explanation. The use of such a method is intended to describe a problem clearly and also in detail using various points of view. Especially in areas that have just interacted with Islamic studies and people who are still unfamiliar with Islamic studies. This is different from the writing background of *Tanqîḥul Qawl* book. It was written because of the many editorial distortions and meanings in *Lubâbul Ḥadîth* book.³⁴ A lot of meaning distortions occur because there is no *sharh* book that discusses thoroughly about *ikhtilaf* hadith in the *Lubâbul Ḥadîth* book in *Nusantara*.

³²Ibid., 2.

³³Ibid., 11.

³⁴Mamat S. Burhanuddin, "Kajian Kontemporer Terhadap Karya Nawawi al-Bantani," *Dinika* 4, no. 1 (2019): 98.

Tabel 1. The Methods Comparison and the form of Sharh Hadith

| | Form | Method | Linguistics |
|--------------------------------|---|---|---|
| <i>Tanqīḥul Qawl</i> | Khutbatul kitab as the opening sentence; it has locality characteristics in the foem of <i>nadham</i> and poetry (<i>syair</i>), the close sentence is not completed by <i>tatimmah</i> at the end of the book. | It used <i>ijmâli</i> method, but sometimes also used <i>taḥlīli</i> method in some chapters such as <i>tawaḍu'</i> , the virtue of knowledge and the scholars, the prohibition of adultery. The content of hadith is more dominant in the aspect of morals and fiqh. | It written using Arabic language, bound using <i>I'rab</i> in explaining hadith which has double meaning like as in the chapter of the prohibition drinking <i>khamr</i> and the virtue of <i>tawaḍu'</i> . |
| <i>Jawhar al-Mawḥûb</i> | Khutbatul kitab and Muqaddimah of the thinking virtue as a opening sentence, it has locality characteristic in the form of stories (<i>hikayat</i>), it is also completed by <i>tatimmah</i> at the last book which explains about the nature if heaven and the pleasure. | Using <i>taḥlīli</i> method, the content of hadith is dominant in the aspect of tasawuf and fiqh. | It is written using Malay language with Arabic letters (<i>Pegon-Malay</i>), there is no attachment of using <i>I'rab</i> in explaining hadith which has double meaning. |

The characteristics of the *sharh hadith* carried out by Nawawi al-Bantani can be seen from his steps in compiling the book. The first sheet displays the hadith on each sentence that will be explained, then continues with an explanation related to the sanad and the path of transmission, explains some of the *mukharrij*, determines the quality of the hadith whether it is *ṣahih*, *ḥasan*, or *ḍaiif*.³⁵ In addition, Nawawi al-Bantani also includes the opinions of other scholars and adds *nazam* or ulama poetry. These *nazam* or poetry (*syair*) can be found in certain chapters such as the

19th chapter on the virtues of prayer.³⁶ The importance of prayer for Muslims, Rasulullah likened it to the “brain” of worship. Because of the important of prayer in Islam that the Prophet announced that Allah is angry with those who refuse to pray. According to the observation of the researcher, this happens because Allah prefers to hear the complaints of his servants. In addition, prayer is a means and base to communicate with Allah SWT. The more a servant prays, the closer he is to Allah. This statement is based on the hadith of the Prophet SAW which means “Whoever does not want to pray to Allah Ta’ala, then Allah is angry with him.” This is in accordance with the *syair*:

³⁵Fakhri Tajuddin Mahdy, *Metodologi Syarah Hadis Nabi SAW. (Telaah Kitab Tanqih al-Qawl al-Hasis fi Syarah Lubab al-Hadis Karya Imam Nawawi al-Bantani)*, Tesis (Makassar: UIN Alauddin, 2016), 10.

³⁶*Ibid.*, 31.

الله يغضب ان تركت سؤاله# بنى ادم حين يسأل يغضب

As discussed earlier, Nawawi al-Bantani also uses the *tahlili* method in interpreting a hadith. The indication for the using *tahlili* method in the writing of Nawawi al-Bantani's sharh seen in the chapter of the *tawaḍu'* virtues. Nawawi al-Bantani includes several Qawls in this chapter as a form of emphasizing the importance of *tawaḍu'*. The meaning of *tawaḍu'* itself is explained in several sentences such as "الاستسلام للحق" which means readiness to accept the truth, or other maqolah such as:

أن لا يرى لنفسه مقاما ولا حالا يفضل بهما غيره

"When we do not see any privileges in someone, so never take him/her downs."

Sometimes Nawawi al-Bantani also includes other narrations to give a different point of view. As in the chapter on the virtue of knowledge and scholars such as the history of Abu Hurairah. The hadith narrated by Abu Hurairah explains that knowledge also determines someone's faith. The more knowledge one has, the more one's faith should be. Because one way to believe on God is through knowledge. This knowledge should also be applied to useful things. The virtue of practicing knowledge is emphasized until it appears that a person who does not practice knowledge is considered dead in a state of disbelief. The hadith narrated by Abu Hurairah, namely:

عن ابي هريرة عن النبي ص.م انه قال: ما من عالم لا يعمل بعلمه
إلا نزع الله روحه على غير الشهادة.....

Meaning: "There is no scholar who practices his knowledge except when he dies without faith."

Meanwhile, Ali Abdurrahman al-Kalantani in interpreting the hadith also linked it with several other scientific. Such as the Qur'an, Sufism, science, and medicine, such as about

tips to strengthen memorization. He added information from the book *Nuḍan an-Nufûs* by Abu Dawudi who was known as a botanist during the Ayyubid dynasty. In his book, it is explained that the way to strengthen memorization can be done by being serious, eating less, praying *tahajjud* at middle-night, reading the Qur'an, increasing prayer, *siwak*, drinking honey, beligo (*luban adz-dhikri*), 21 red raisins every morning before eating, and reading dhikr and verses of the Qur'an as below:³⁷

بسم الله، وسبحان الله، والحمد لله، ولا اله الا الله و الله اكبر، ولا حول ولا قوة الا بالله العلي العظيم العزيز العليم، عدد كل حرف كتب و يكتب، ابد الأبدین و دهر الداهرين

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝ الشَّمْسُ وَالْقَمَرُ يَحْسَبَانِ ۝ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝

Q.S. Ar-Rahman [55]: 1-5

لَا تُحْرِكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۝ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝

Q.S. Al-Qiyamah [75]: 16-19

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ ۝

Q.S. Al-Buruj [85]: 21-22

It can be concluded that in the book of *Jawhar al-Mawḥûb*, the author also presents verses of the Qur'an related to the hadith accompanied by tips that are able to provide benefits for readers. Based on the data above, we can see that Sheikh Wan Ali also gave more personal opinions related to these

³⁷Kalantani, *Al-Jawhar al-Mawḥûb wa Munabbihât al-Qulûb*, 22-23.

themes. So that the range of understanding becomes wider and comprehensive. This book also provides an explanation of the benefits related to certain chapters, such as the benefits of *azhimah* in which it contains Imam Ghazali's Qawl: "*Whoever wants to be strong in memorizing then should write down the verses of the Qur'an in his drinking vessel or jar; it will be easier to memorize of course with the permission of Allah SWT*". Qawl Imam Ghazali was then associated with the words of al-Kalbi, where he had a dream in his sleep and met someone who said, "*Read Surah ar-Rahman to the end*". Then he practiced it on himself and the children who forget easily, after that they started to memorize what they heard.

The use of the Qur'an verses as a form of Islamic teaching implication is not only known as a belief, but more than that. Islam is transformed as the main element of values, norms, and culture. In addition, there is a belief that the verses of Qur'an as revelations of Allah SWT. It can provide peace of life and to prevent *hizb* or magic, with the permission of Allah SWT. Regarding the status of the hadith itself, Ali Abdurrahman al-Kalantani ignores the hadiths that are weak. However, if its use is within the scope of *faḍâilul 'amâl*, it is still allowed. This is in accordance with Ibn Hajar's statement in *Tanbih al-Akhyâr*.³⁸ There are several important points that need to be underlined regarding Sheikh Wan Ali's perspective on the book *Jawhar al-Mawḥûb*; it is about his views on the aspects of *aqidah*, *tasawwuf*, *fiqh*, and *morals*.

In terms of *aqidah*, his views are more influenced by the principle of the madzhab *Asy'ariyah*. But also, it cannot be separated from the Sufi manhaj. The harmonization between the dimensions of life and the physical human being in tune with one goal: hereafter. There are several characteristics of madzhab

Asy'ariyah followers. *First*, more prioritizing *Aqli* (mind) than *Naql* when there is *ikhtilaf* between both. *Second*, faith is the truth of the heart accompanied by belief (believe in the existence of Allah and the messenger of Allah, the Prophet Muhammad), the evidentiary through the act of carrying out all that is required and be tradition or *sunnah*. *Third*, the concept of the absolute presence, God.³⁹

This is described in the explanation of Sheikh Wan Ali in the book *Jawhar al-Mawḥûb*, especially in the Faith chapter. It begins with an explanation regarding: what faith is described in the QS. al-Baqarah: 25 which means *tashdiq* or justification in the heart and the physical practice. Then there is an explanation of the faith levels. The classification consists of 5 parts. *First*, faith in *taqlid* (following the law according to the words of a pious person without any proof and seeking the truth). *Second*, faith in *'Ilmu* (already sure because knowing related to *aqidah* obtained from knowledge and hadith or *dalil* which is called as *'Ilmu al-Yaqîn*).⁴⁰ *Third*, faith in the level of *'Iyân* (involves the concept of *muroqabah* or getting closer to Allah who intersects with beliefs related to metaphysics or unseen things that cannot be seen by eyes, so appearing the term of *'ainul yaqîn*. *Fourth*, faith in the level of rights (faith that occurs because of the *mushahadah* process or the scope of God's vision with an inner belief that referred to as *haqqul yaqîn*). *Fifth*, faith with the highest level, namely *haqiqât* (this stage is the peak of faith that can only be achieved by people at the level of the Prophet, as if only Allah is visible and ignores the bad views of others, this stage is called as *Kamâl al-yaqîn* or perfection of faith).

In conclusion, Sheikh Wan Ali does not only

³⁹Hadi Rafitra Hasibuan, "Aliran Asy'ariyyah (Kajian Historis dan Pengaruh Aliran Kalam Asy'ariyah)," *Al-Hadi* 2, no. 2 (2017): 435.

⁴⁰Kalantani, *Al-Jawhar al-Mawḥûb wa Munabbihât al-Qulûb*, 33.

³⁸Ibid., 32.

explain faith as belief and submission of the heart, but to reach the level of *Kamâl al-yaqîn* required physical performance by practicing things that have been ordered both in fard or *farḍu* and *sunnah*.⁴¹ Sheikh Wan Ali explained this in detail accompanied by hadiths related to aqidah in various ways of narration. Including the concept of heaven and death, the human condition while in the mahsyar; including the understanding of *mahsyar*, as well as the process of *mizan* and *hisab*.⁴² In expressing his ideas, Sheikh Wan Ali was heavily influenced by the teachings of Sufism, especially the thoughts of Imam al-Ghazali. This can be seen from several works by him, especially in the book *Sairu al-Sâlikîn li Bâbi Iḥya 'Ulûmuddîn*. Imam al-Ghazali is a famous Sufi figure and has a special place in society. For him, Sufism cannot be separated from Shari'a. Both must run equally and dynamically. Sheikh Wan Ali also practiced it. Within this scope, Imam al-Ghazali made the interpretation of the Qur'an verses as a reference and guide for consideration in thinking. Including by combining the concept of fiqh in the exoteric domain and Sufism in the esoteric domain.⁴³

The style of al-Ghazali's Sufism comes from the purity of the heart. The heart is analogous who can direct Zahir's members to good things. If in his heart there is a defect or even disease, the other members will also get sick. The heart illness often causes *maḍarat*.⁴⁴ The heart illness arises because basically humans have lust, and the best person is who can guard and restrain the self from the lust. Like a child, if you continue to feed your lust, it will grow and if you can't control it, it will control you. One way to purify the lust according to Imam

al-Ghazali is to eat and drink less and keep the *farji* or genitals. This was also conveyed by Sheikh Wan Ali in the book *Jawhar al-Mawḥûb* in chapter 34 with the same title. The Prophet SAW said: "There are three things that cause the hardness of the heart: sleep, rest, and eat in a lot".⁴⁵ He also includes the information quoted in the book *Iḥya 'Ulumuddîn*. The statement contains the words of the Prophet SAW which reads: "Whoever is hungry, then his mind is broad, and his heart is wide".⁴⁶ In addition to including various sources and narrations, he also includes learning related to etiquette. For example, when eating and drinking, he should say:

بِسْمِ اللَّهِ لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا
حَيُّ يَا قَيُّوْمُ

Surely there will be no harm to you, either in the form of disease or poison.⁴⁷ These prayers are believed to be able to provide benefits for each individual and prevent calamities. The existence of prohibition as a preventive effort that encourages negative things and bad impacts. While *adab* itself is one of the changing moral mantras that aims to achieve the meaning of "the best person" by paying attention to the relationship between spirituality and social society. Prayers and mantras are certainly not far-off to the Indonesian people. Because it is closely related to community traditions, especially for some groups who have beliefs in mystical things. Then after the arrival of Islam, these mantras or talismans were gradually replaced by readings of the Qur'an which were believed to be able to provide benefits to them, but they must be a belief that only Allah is able to make it happen.

⁴¹Ibid.,31.

⁴²Ibid.,87.

⁴³Rina Rosia, "Pemikiran Tasawuf Imam Ghazali dalam Pendidikan Islam," *Jurnal Inspirasi* 1, no. 3 (2018): 87.

⁴⁴Syamruddin Nasution, "Kajian Naskah: Kitab Sairu al-Salikin Li Babi Iḥya 'Ulumuddin Karya Syekh Ali Ibn Abdurrahman al-Kalantani," *Sosial Budaya* 11, no. 1 (2014): 73.

⁴⁵Kalantani, *Al-Jawhar al-Mawḥûb wa Munabbihât al-Qulûb*, 335.

⁴⁶Ibid., 174.

⁴⁷Ibid., 173.

Problems related to the way of implementing and taking fiqh laws in the book *Jawhar al-Mawḥûb*. The religious laws and rituals should not be ruled out in a secondary form than other aspects. Because basically, the three main principles of religion, namely aqidah, tasawuf, and fiqh, are balanced and have a reciprocal relationship. The rejection one of them will have implications for the destruction of the entire conception of religion itself.⁴⁸ Sheikh Wan Ali is a follower of the *Madzhab Shafi'i* and instills the values of *ahlusunnah wal jama'ah*. This can be seen from one of his works entitled *Zahrah al-Marîd fî Aqâid at-Tawhîd*.⁴⁹ Therefore, in the book *Jawhar al-Mawḥûb* Syekh Wan Ali tries to balance between practical religious law and other aspects to provide motivation increasing spiritual intensity while instilling the religious values for the readers. It can be seen from religious texts that tend to be strung together with sentences that describe the pleasures obtained from obedience and the dangers of disobedience. As he stated in the chapter on zakat.

Compared with the explanations related to the meaning, distribution, and types of zakat, Sheikh Wan Ali explains more about the obligation to pay zakat and its effects on life in this world and the hereafter. Including wisdom and benefits for those who pay zakat.⁵⁰ Syekh wan Ali's style is more dominant in Sufism, it can be seen by looking at his goals in writing the book. He intends to describe the religious issues that are well contained both literally and symbolically in the book *Jawhar al-Mawḥûb* to increase the reader's awareness of the ultimate goal of life, namely salvation in the world and

the hereafter.⁵¹ While the writing style of Nawawi al-Bantani is more to fiqh to discuss the distortion of the meaning of hadith related to different traditions and worship procedures in Indonesian society. This is in accordance with what he said in his *Muqaddimah*.⁵²

The Contribution of *Sharh Lubâbul Hadith* Imam Nawawi and Sheikh Ali Abdurrahman al-Kalantani In the writing of the book of hadith sharh in Southeast Asia

This pattern of scientific transmission was then developed and combined with the patterns and traditions of *Nusantara*. Scientific traditions and Islamization in *Nusantara* are thick with aspects of philosophy and cultural literature.⁵³ For this reason, many *pondok pesantren* in Indonesia focus on improving learning with the nuances of *kitab kuning*. In the world of Islamic intellectuals, we recognize two formats for writing scholarly works, namely classical books, and modern books.⁵⁴ The language used in writing the book is dominant Arabic-Javanese or often referred to as *pegon* letters. One of the figures who had a big hand in spreading knowledge in *Nusantara* was Imam Nawawi al-Bantani. He was even nicknamed Sayyid Ulama al-Hijaz, for achieving a prominent intellectual position in the Middle East.⁵⁵ He is considered as one of the center figures who are quite influential in the development of Islamic scholarship in *Nusantara*. A revolutionary figure who was brave and broad-minded to be able to trigger

⁴⁸Tim PWNU Jawa Timur, *Aswaja an Nahdliyah Ajaran Ahlusunnah wa al-Jamaah yang Berlaku di Lingkungan Nahdlatul Ulama* (Malang: Khalista, 2009), 18.

⁴⁹Ali bin Abd al-Rahman Kalantani, *Zahrah al-Murid* (Kelantan: 1396 H).

⁵⁰Kalantani, *Al-Jawhar al-Mawḥûb wa Munabbihât al-Qulûb*, 133.

⁵¹Abdullah and Mustaqim, "Some Aspects of Syekh Wan Ali Kutan al-Kalantani's Religious Thought in al-Jawhar al-Mawḥûb wa Munabbihât al-Qulûb," Researchgate, 263.

⁵²Al-Bantani, *Syarah Tanqîḥul Qawl al-Hasis Fî Sharhil Lubâbul Hadis*. 1.

⁵³M. Abdul Karim, *Sejarah Pemikiran dan Peradaban Islam* (Yogyakarta: Pustaka Book Publisher, 2007), 36.

⁵⁴Amrizal, "Eksistensi Tradisi Kajian Kitab Kuning dalam Lingkup Perubahan Sosial (Studi Kasus di Pesantren Darun Nahdhah, Darel Hikmah, dan Babussalam)," *Sosial Budaya* 13, no. 1 (2016): 73.

⁵⁵Mukani, 214.

the concerns of the colonialists (communists) at that time. In his own study of syarah, he also contributed concepts and the results of his thoughts as seen from one of his works entitled *Tanqîhul Qawl* which is the syarah of the book *Lubâbul Ḥadîth*. The evidence of the influence and contribution of Imam Nawawi in the study of *kitab kuning* or in this case the book of *Tanqîhul Qawl* is the existence of studies the book both in mosques, dormitories, and Islamic boarding schools or *pondok pesantren*. These three places are the foundation of the spread of *da'wah* and Islamic style.⁵⁶

His contribution in the field of syarah can be seen from the way he interprets hadith as a teaching. Teaching of hadith, especially in the book of *Tanqîhul Qawl* can also be seen as advice and motivation towards changes for the better. The best change is to improve ourself by instilling the values taught by Islam and forming morals. As in the research conducted by Olawale, the results of this study stated that hadith was able to build the concept of positive change in the society.⁵⁷ Likewise, the hadiths contained in the book of *Tanqîhul Qawl* especially in the chapter on the virtue of filial piety to parents, the chapter on *tawadhu'*, the chapter on remembering Allah, and the chapter on patience in dealing with calamities.

The key to changing is not only evidenced by the existence of teaching but is also structured with internal and external elements as a means of achieving the same goal. Therefore, the definite level is a personal effort to achieve the desired change and certainly cannot be separated from the relationship between God, oneself, and others. So, the position of the hadith here is as a reminder that morality is

an important aspect in building harmonious public relations. Therefore, it is necessary to understand the exact meaning and practice of the hadith meaning in daily activities.

The Sample of Presenting *Sharh Hadith* on Marriage Law in Indonesia

Hadith in the book of *Tanqîhul Qawl*, especially in the chapter on marriage, can also be used as an index of marriage law in Indonesia, especially those based on Law number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI). The law states that the purpose of marriage is being a happy and eternal family. Imam Nawawi defines the concept of happiness in marriage with two points, namely: Avoiding wickedness and opening the way of life and offspring.⁵⁸ By getting married, of course, you will avoid adultery which can have a bad impact both in terms of health, morals, and social. So, in the book *Tanqîhul Qawl* he included a hadith which reads "*The worst of you are your singleness*".⁵⁹ The hadith does not explain that the singleness is a bad thing, but rather the negative consequences of being single. Like as when someone is not strong enough to hold back his lust but does not want to get married, then it is likely that he will refer to adultery.

Likewise in the hadith which reads "*Marriage is a blessing and children are blessings too, so glorify your children because actually honoring children is worship*" in the same context he also included the hadith which reads "*Seek sustenance by married*".⁶⁰ Both hadiths point to the economic benefits of marriage. In this case, it means that marriage is able to encourage the search for more potential sustenance. In addition, it also leads to the

⁵⁶Hariya Toni, "Pesantren Sebagai Potensi Pengembangan Dakwah Islam Pendahuluan," *Jurnal Dakwah dan Komunikasi* 1, no. 1 (2016): 97.

⁵⁷Abdul Gafar Olawale, "'Noble Morality': The 18 Hadith of Imam an-Nawawi's Collection as a Strategy for Change in Nigeria," *Ilorin Journal of Religious Studies (IJOURELS)* 7, no. 1 (2017): 10.

⁵⁸Sanusi, "The Contributions of Nawawi al-Bantani in the Development of National Law of Indonesia," *Al-Adalah*, no. 2(2018), 424.

⁵⁹Al-Bantani, *Sharh Tanqîhul Qawl al-Hasis fi Sharhil Lubâbul Ḥadîth*. 211.

⁶⁰*Ibid.* 211.

purpose of marriage, namely as the first step to form the spearhead of civilization; there is a need for a way to continue the lineage through offspring. If the marriage does not find the happiness, then it is certain that something is wrong in the marriage.

Besides Nawawi al-Bantani, Sheikh Wan Ali also contributed to Islamic literature through the book *Jawhar al-Mawḥûb*. These two figures also added to the amount of literature on hadith studies in Indonesia.⁶¹ *Syiar Islam* with the writing of various scientific works in the form of the jawi (pegon) book is also popular in the Malay community. In this case, one of the earliest Malay countries to recognize Islam and which has experienced an increase in jawi literature is Kalantan.⁶² In the field of law also began to be indoctrinated by Islamic values that entered slowly through the cultural gaps and customs of the local community.⁶³ So that in the end they are able to formulate a more dynamic state law with the concept of peace.

The Sample of *Sharh Hadith* in the Cultivating Moderate Understanding to Prevent Religious Fanaticism

The book of *Jawhar al-Mawḥûb* also provides a more comprehensive understanding, so that Islamic values can be perceived naturally and are able to shift the beliefs of their ancestors, namely Animism, Buddhism, and Hinduism. This can happen because the beliefs of Buddhism and Hinduism are not studied and practiced in detail by ordinary people. Knowledge related to ancestral beliefs is considered as curiosity without any further explanation. This belief is usually learned only from the Malay aristocracy.

⁶¹Amrizal, 75.

⁶² Sa'ad Shukri bin Haji Muda, 'Abdullah al-Qari Haji Salleh, and Abdurrahman al-Ahmadi, *Detik-detik Sejarah Kelantan* (Kota Bharu: Pustaka Aman Press, 1971).

⁶³Abdul Rohman, "Perkembangan Islam dan Gerakan Politiknya di Malaysia," *Jurnal Politik Walisongo* 2, no. 1 (2020): 29.

Like the book *Jawhar al-Mawḥûb*, the book of *Tanqîḥul Qawl* also contributes to preventing fanaticism which tends to have a negative connotation in society. However, if we examine further the fanaticism can be explained based on the limits of meaning conveyed by experts. One of them is according to Oriver, who stated that fanaticism is excessive enthusiasm which refers to the emergence of an emotional attitude or action towards a theory or understanding that he believes as right which is extreme, without limits, and without rationality to achieve one goal.⁶⁴ From this understanding, it can be seen that the characteristics of fanaticism include the spirit of pursuing goals, being less rational, narrow-minded and it do not happen the changing.

Another clear characteristic of fanaticism is that it rejects the existence of differences in individualist characters outside the group. From the above understanding it can be concluded that fanaticism is prohibited if it has exceeded the limits of religious and cultural norms and values. The relationship between religion and culture itself cannot be separated and it is closely related, especially for people who live in heterogeneous groups, which have many tribes, races, and religions. Love for religion should be instilled in each individual, but also must have a comprehensive and comparative understanding in society.⁶⁵ Especially in terms of aqidah, the religious adherents must have a foundation or basis of belief, and that belief must be firmly held without having to bring down other individuals or groups.

Islam is often misunderstood mainly because the historical background associated with radical groups undermines peace. One of

⁶⁴Zulkarnain, "Teologi Islam dan Fanatisme Perilaku Sosial Beragama," *Al-Hikmah* 3, no. 2 (2021): 196.

⁶⁵Ratu Vina Rohmatika, "Fanatisme Beragama Yes, Ekstrimisme Beragama No," *Al-Adyan* 13, no. 1 (2018): 2.

the preventive efforts from religious fanaticism in Indonesia is by understanding religious texts (al-Qur'an and Hadith) contextually, so that it is not easy to disbelieve a group that is not in accordance with religious arguments. The group of extremism such as salafi and wahabi in Indonesia are also not visible in real terms, but the basic of their thoughts can still be found today. This understanding declares its beliefs by interpreting religious arguments textually and believes that these texts are not understood contextually, especially for sentences that contain *majazi* meaning.⁶⁶ In terms of aqidah Imam Nawawi gives his argument in the book of *Tanqîhul Qawl* which is based on the hadith of the Prophet History of Bukhari which reads:⁶⁷

قال لاله الا الله ومدتها هدمت اربعة الاف ذنب من الكبائر قالوا
يا رسول الله فالم يكن له شئ من الكبائر قال يغفر لاهله وحرانه

This hadith gives an understanding that if a person's heart still has faith even though he commits a major sin, Allah SWT will forgive him. Everyone who goes to hell because of a major sin is not forever in hell if he has faith in his heart. Sheikh Wan Ali al-Kalantani also explained that between Aqidah, Sufism, and fiqh in practice there must be a balance. Excessive belief or love for religious doctrines can lead people astray and turn a blind eye to change.

Conclusion

The discourses of hadith in Indonesia and Malaysia is quite dynamic although a little late from other Islamic studies. This research found that the study of hadith in Indonesia and Malaysia, through the book of *sharh hadith* written by Nawawi al-Bantani with the title "*Tanqîhul Qawl*" which is the only book of *sharh*

hadith from the book of *Lubâbul Ḥadîth* has a lot of distortion of meaning, can reveal the meaning of the hadiths contained in the book of *Lubâbul Ḥadîth*, the book of *Tanqîhul Qawl* is influenced by the grammatical aspects of the Arabic language. Of course, this can make it easier and impress readers to understand and explore Arabic sentences that have many meanings in them. On the other hand, the book of *Jawhar al-Mawḥûb* by Ali Abdurrahman al-Kalantani is substantially more accountable and rich in the scientific literature because it is accompanied by detailed explanations and relates to other studies that are not found in the book of *Tanqîhul Qawl*. While the style of *sharh hadith* in the work of Nawawi al-Bantani tends to be *fihiyyah* which focuses on discussing aspects of worship, while Syekh Wan Ali is stronger in the dimension of Sufism Imam Ghazali in delivering eschatological messages of salvation of the world and the hereafter. Discursive social discourse in both books such as marriage in Islam, moral reconstruction, and prevention of religious fanaticism have placed the book of *sharh hadith* quite popular in the dynamics of *sharh hadith* studies in Indonesia and Malaysia.

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⁶⁶A Shihabuddin, *Telaah Kritis Atas Doktrin Salafi Atau Wahabi* (Yogyakarta, 2007).

⁶⁷Al-Bantani, *Sharh Tanqîhul Qawl al-Hasis fî Sharhil Lubâbul Ḥadîth*, 79.

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