THE METHOD OF SHAYKH NAWAWI AL-BANTENI IN HADITH COMMENTARIES OF TANQIH AL-QAUL

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**Abstrak**

Shaykh Nawawi al-Banten is an Islamic scholar who produces various famous works in the archipelago, especially in Indonesia. Among his famous works is the book *Tanqih al-Qaul* is one of the interpreters or reviews from the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti. This book became a reference in some Indonesian Boarding Schools. In addition, it is also used as a book study material in certain mosques. However, in-depth study of the method of hadith interpreters in the book is rarely observed by users of the book. Therefore, it is important to explain the method of hadith interpreters found in this book so that its status can be known as well as to measure the extent of its knowledge in the hadith. This study aims to explore the method of hadith interpreters conducted by Shaykh Nawawi al-Bantani in the book *Tanqih al-Qaul*. The purpose of this study is to determine and analyze the method of hadith interpreters used by Shaykh Nawawi al-Banten and reveal the extent of his knowledge and status as a scholar of hadith through the book *Tanqih al-Qaul*. The methodology of this study is qualitative through library methods and content analysis design of *Tanqih al-Qaul* book. This study found that in general the method used by Shaykh Nawawi al-Banten in interpreting hadith is by using the method of Ijmali. In its application, he uses textual interpretation techniques through the method of interpreting hadith according to the original material or text of hadith,
and intertextual through the method of reciting hadith with hadith. This study found
that Shaykh Nawawi al-Banteni had good ability and knowledge in hadith. Apart from
that, it can also provide an understanding to the community about the method of hadith
interprete performed by Shaykh Nawawi al-Banteni in his book Tanqih al-Qaul.

Kata kunci: Tanqih al-Qaul, Shaykh Nawawi al-Banteni, Manhaj, Hadith Interprete, Archipelago

Abstract

Manhaj Shaykh Nawawi al-Banteni dalam Mensyarahkan Hadith-Hadith Kitab
Tanqih al-Qaul. Shaykh Nawawi al-Banteni merupakan seorang cendekiawan Islam
yang menghasilkan pelbagai karya yang masyhur di Nusantara khususnya Indonesia. Di
antara karya beliau yang terkenal itu adalah kitab Tanqih al-Qaul merupakan salah satu
syarah atau ulasan dari kitab Tanqih al-Qaul syarah dari kitab Lubab al-Hadith
karangan Jalal al-Din al-Suyuti. Kitab ini menjadi referensi di beberapa pondok
pesantren Indonesia, selain itu dia juga dijadikan sebagai bahan kajian kitab di masjid-
masjid tertentu. Namun, kajian mendalam tentang manhaj syarah hadith dalam kitab
tersebut jarang diperhatikan oleh pengguna kitab. Oleh kerana itu penting untuk
menjelaskan manhaj syarah hadith yang terdapat dalam kitab ini agar dapat dikenali
statusnya sekaligus untuk mengukur sejahtera mana pengetahuannya dalam ilmu hadis.
Kajian ini berhasrat mengeksplorasi manhaj syarah hadis yang dilakukan Shaykh
Nawawi al-Banteni dalam kitab Tanqih al-Qaul. Tujuan kajian ini adalah untuk
menentukan dan menganalisis manhaj syarah hadis yang digunakan oleh Shaykh
Nawawi al-Banteni dan mengungkapkannya secara mendalam. Kajian ini adalah kualitatif
melalui kaedah kepustakaan dan reka bentuk analisis kandungan kitab Tanqih al-Qaul.
Kajian ini mendapat bahawa secara umum manhaj yang digunakan oleh Shaykh
Nawawi al-Banteni dalam mensyarah hadith adalah dengan menggunakan metode
Ijmali. Dalam pengaplikasiannya beliau menggunakan teknik Interpretasi Tekstual
melalui satu kaedah iaitu mensyarah hadith mengikut matan atau teks asal hadis, dan
Interpretasi Intertekstual melalui satu kaedah juga yaitu mensyarahkan hadis dengan
hadis. Kajian ini menemukan bahwa Shaykh Nawawi al-Banteni memiliki kemampuan
dan pengetahuan yang baik dalam ilmu hadis. Selain itu dia juga dapat memberikan
pemahaman kepada masyarakat tentang manhaj syarah hadith yang dilakukan oleh
Shaykh Nawawi al-Banteni dalam kitabnya Nasa’ih al-Ibad.

Keywords: Tanqih al-Qaul, Shaykh Nawawi al-Banteni, Manhaj, Syarah Hadith, Nusantara

Pendahuluan

The term syarah hadis which has become part of the Malay language vocabulary
is a word derived from Arabic, namely syarah and hadis. In terms of language, the word
syarah means al-kasyf(reveal), al-wadh (clear), al-bayan (explain), al-tausi’(expand), al-
hifz (preserve), al-fath (open) and al-fahm (understand) (Ibn Manzur, 1990, p. 497). In

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other words, syarah is a description of certain materials that are equipped with elements and conditions related to the object of discussion (Encyclopedia of Islamic Law, 1997, p. 15). In the tradition of the authors of books in Arabic, the term syarah means to give notes and comments to the text or material of a book. So that it can be said that the term syarah is not only a description and explanation of the text of the book only, but also a description or explanation in the sense of interpretation, as seen in the books of syarah in general, whether syarah on the book of hadith or other books (Nirwana and Saifuddin, 2015, p. 5).

Hadith known as speeches, practices, rulings and affairs of the Prophet SAW are the source of Islamic teachings after the Quran (Ali, 2011, p. 1). Efforts to preserve the authenticity of hadith have been made in the time of the Companions by way of confirmation (Azami, 1995, p. 71). This is not because they do not believe in the messenger, but want to make sure that the hadith really came from the Prophet SAW. After the Prophet SAW died, the companions asked the people who were present to witness and hear the existence of the hadith (Aisyah, 2011, pp. 21-23). At that time the companions taught hadith orally by their memorization. However, the recording of hadith is still done, the evidence is that there are many pages, even if only for personal needs (Kailani, 2004, p. 210).

History has recorded the existence of hadith writing in the time of the Companions, as well as in the time of the Tabiin. They have tried to travel in search of hadith everywhere and ask it to the friends who have been scattered in various states (Aisyah, 2011, p. 35). The subsequent journey of the hadith before the recording is done passes the time of the falsification of the hadith which is done by various elements and for some interest (Amin, 1969, pp. 210-211). The activity of collecting hadith officially can only be done at the end of the 1st century AH on the policy of Caliph Umar bin Abd al-Aziz (Abu Zahwi, 1984, p. 244), by traveling quite far and contacting hadith narrators who are spread throughout the region. and examine the identity of the narrator in detail. The course of the development of hadith over a long period of time from century to century, until the 7th century H and onwards the scholars tried to compile hadith of a similar content in a book of hadith.
In addition, they confirm, lecture and summarize the books of hadith that have been compiled by previous scholars. From that came the books of legal hadith such as *Sunan al-Kubra* by Abu Bakr Ahmad bin Husain Ali al-Bayhaqi, *Muntaqa al-Akhbar* by Majd al-Din al-Harani and the books of hadith *Targhib wa Tarhib* and other books (Qaradawi, 1996, p. 8). Among the books that comment on and discuss aspects of *Targhib wa Tarhib* in the archipelago is the book *Tanqih al-Qaul* by Shaykh Nawawi al-Banteni. Shaykh Nawawi al-Banteni is a leading scholar in the archipelago. He is also known as a *muftassir*, thinker and *faqih* in the field of Islamic knowledge.

Besides that, he has expertise in the field of hadith. He has made a great contribution to the development of hadith in particular and Islamic religious knowledge in general in the archipelago (Sulaiman, 1999, pp. 1-20). We can know that the study of hadith in the archipelago has not received much attention as done to other Islamic sciences such as the science of jurisprudence and the principles of jurisprudence. However, in recent times, attention to the study of hadith in terms of sanad, matan, and *ulum al-hadith* has improved in line with the need to preserve the main sources of Islamic reference. The scholars of the archipelago have been able to fill this gap well, including Shaykh Nawawi al-Banteni who has given great contributions related to hadith through his work *Tanqih al-Qaul*. In fact, the discussion of hadith has become a phenomenon in recent times, it is growing more and more formally and informally. Therefore, this study is done to comment on the hadith method in his main work, *Tanqih al-Qaul*. This aims to look at the method of hadith commentary in their time on the contribution of the development of hadith knowledge.

**Syaikh Nawawi al-Banteni’s Biography**

In the Islamic world as well as in the archipelago is very rich in scholars, scientists, scholars and intellectuals in various fields. Their contribution in science is very great to the Muslim community from then until now so that it can nurture the atmosphere of science studies in the archipelago. Among the most famous is Shaykh Nawawi al-Banteni whose real name is Muhammad bin ‘Umar bin ‘Ali. He is known by the name of Muhammad Nawawi Shaykh al-Jawi al-Banteni (Sarkis, n.d., p.
1881). In Indonesia he is known as KH. Nawawi Putra Banten (Karel, 1984, p. 117). Shaykh Nawawi was born in 1230 H/1813 AD in the village of Tanara, Serang, Tirtayasa District, Banten Regency, West Java Indonesia (Chaidar, 1978, p. 5). He died at the age of 84 on 24 Syawal 1314 H/1897 A.D. at his last residence in Shi‘ib ‘Ali Makkah (Ramli, n.d., p. 7).

Shaykh Nawawi al-Banteni was a prominent scholar, praised by Snouck Hurgronje as a very humble local, a scholar at the time, and a prolific writer in various disciplines. Even today, many of his books are studied in Indonesian boarding schools and other regions of the archipelago. According to one source, Shaykh Nawawi al-Banteni has successfully produced 99 works of writing, while according to another source states that his works reached 115 pieces covering various disciplines (Encyclopedia of Islam, 1994, p. 24). In Indonesia, the works of Shaykh Nawawi al-Banteni can be found in various bookstores in the cities (Encyclopedia of Islam, 1994, pp. 59-65). Based on the results of research conducted by Martin van Bruinessen to several pesantren in Indonesia, that Shaykh Nawawi al-Banteni wrote no less than 40 books, it is still widely used as learning material in Indonesian pesantren (Bruinesen, 1415/1995, p. 239).

In addition, no less than 22 works of Nawawi al-Banteni are still widely distributed, while 11 of his books are included in the group of 100 books most widely used in pesantren (Bruinesen, 1415/1995, p. 38). A.H. Johns found that all his works were in simple Arabic. This may be because he is in accordance with the level of ability of the people of the archipelago in understanding the Arabic language, in addition his books are widely used in the archipelago (Johns, n.d., p. 3). The works of Shaykh Nawawi al-Banteni are also studied in the religious schools of Mindanao (Southern Philippines) and Southern Thailand. According to Ray Salam T. Mangondaan, a researcher at the Institute of Islamic Studies, University of the Philippines, Shaykh Nawawi al-Banteni’s work is widely studied in Southern Philippine religious schools that still use the traditional learning system (Sutopo, 2008, p. 53).

The excellence of Shaykh Nawawi al-Banteni was not only recognized in his country but also in the Arab world. He is known for his work in Arabic in various
disciplines. Through his widespread works, the name of Shaykh Nawawi al-Banten is included in the category of famous scholars in the 14th century H / 19 AD. He was nicknamed *al-Imam Muhaqqiq wa Fahmu Mudaqqiq* and was also nicknamed *Imam Nawawi al-Tsani* (Asnawi, 1989, p. 38). Other titles bestowed on him were *Ulama al-Hijaz, Imam ulama al-Haramayn*, one of the *Fuqaha*’ and *Hukama al-Mutaakhirin* and the great teacher of *Nasrul Ma’arif Diniyyah* in Makkah (Encyclopedia of Indonesian Islam, 1993, p. 845).

Hamka mentioned that Shaykh Nawawi al-Banten was a great scholar at the beginning of the fourteenth century AH or at the end of the thirteenth century. Idham Chalid once praised him by stating: the writings of Shaykh Nawawi al-Banten cover all areas of discipline that are very much needed by Muslims (Indonesia). Therefore, he is entitled to the title of world poet (Chaidar, 1978, p. vi).

The study of this article uses a qualitative methodology. The library method approach is used to analyze the work of Shaykh Nawawi al-Banten, especially in relation to the analysis of the hadiths found in the book *Tanqih al-Qaul*. Data collection is the most common method of obtaining data or facts relevant to the subject of this study. The primary source of this study is the book *Tanqih al-Qaul* written by Shaykh Nawawi al-Banten himself. While the secondary source refers to books, journals, magazines, papers and other related sources. This study focuses on the method of Shaykh Nawawi al-Banten in his commentary on the hadiths of the book *Tanqih al-Qaul* which is a lecture on the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti.

**Introduction to the Book of *Tanqih al-Qaul***

The book *Tanqih al-Qaul* is one of the works of Shaykh Nawawi al-Banten which is categorized as a yellow book manuscript in the field of Islamic religion. This book is a commentary on the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti which contains many hadiths of the Prophet. It consists of 40 chapters, each chapter consists of 10 hadith, among the chapters contained in it are the priority of knowledge and scholars, the priority of *basmalah*, the priority of faith, the priority of ablution, the priority of *siwak*, the priority of Azan, the priority of *sadaqah*, the priority of fasting, the
priority glorifying, the priority of repentance, the priority of marriage and other priorities. In the preface of the book, Shaykh Nawawi explained that this book is a demand from his congregation who want to understand Islamic law and its wisdom easily so that this book is compiled concisely without length. In his lecture, he quoted many sources of hadith books such as Riyad al-Salihin, al-Durra al-Yatimah li al-Hafiz al-Munziri, Sahih Muslim, al-Adzkar al-Nawawi, Sunan Ibn Majah, Musnad Imam Ahmad, Sahih Ibn Hibban, Ihya Ulum al-Din, Siraj al-Munir, Bulugh al-Maram li Ibn Hajar al-Asqalani, Kifayah al-Akhyar li Abi Bakar Husni, Tanbih al-Akhyar li Ibn Hajar al-Haythami and many others. The book of Tanqih al-Qaul is categorized as the book of Targhib wa Tarhib which contains religious advice sourced from the Qur’an, the hadiths of the Prophet SAW, the principles of the Companions and the words of wisdom of famous jurists from various circles either from expert hadith, fiqh and Sufism. The hadiths found in this book number about 404 hadiths either written in the form of direct material or written in the form of meaning only, from various levels of hadith authenticity, various forms of writing methods and lectures.

Re-examining the Method of the Book Tanqih al-Qaul

The study on hadith lectures from the book Tanqih al-Qaul will be presented in the following table:

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<th>No</th>
<th>Aspects of Discussion</th>
<th>The Book of Tanqih al-Qaul</th>
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<td>1</td>
<td>The aspect of hadith lecture in the method of Ijmal (global), Tahli (detail), and Muqarin (comparative).</td>
<td>Generally applied Ijmal method in hadith lectures.</td>
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<tr>
<td>2</td>
<td>The Aspect of implementation on hadith lectures based on textual interpretation technique.</td>
<td>Lecturing hadith in accordance with matn or original text of hadith.</td>
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<td>The aspect of implementation on hadith lecture based on intertextual interpretation technique.</td>
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Based on the table above, it is found that there are several hadith commentary method in the book Tanqih al-Qaul by Nawawi al-Bantani.
Aspects of hadith lecture in Ijmalī, Taḥlīlī and Muqarin

From the table above the hadith lectures used by Shaykh Nawawi al-Bantenī in the book Tanqīḥ al-Qaul generally use the method of Ijmalī. An example can be seen in the hadith below (Bantenī, n.d., p. 14):

( قال صلى الله عليه و سلام : من قال لا لله الا الله محمد رسول الله مرة غفر له ذنوبه ) أي الصغرائ (و ان كانت) أي تلك الذنوب (مثل زبد البحر) ففتح الزاى و الباء أي مائه او ما يعمل وجهه من زغوة و عيدان و غوهما و الأول أول لأن المراد كتابة عن المبالغة في الكثرة كما قالت عطية الأجهوري.

Meaning: The Prophet (peace and blessings of Allah be upon him) said: Whoever utters La Ilaha Illallah Muhammad Rasulullah once, then his sins (meaning small sins) are forgiven even if (those sins) are like foam in the ocean or Zabad al-Bahri (the letters Zay and Ba in the word Zabad is recited with harakat fathah which indicates the meaning of sea water or foam, pieces of wood and the like that are on the surface of sea water. as stated by Atiyah al-Ajhuri).

From the first aspect, it shows that Shaykh Nawawi al-Bantenī used the method of Ijmalī in reciting the hadith of the book Tanqīḥ al-Qaul, which explains the meaning of the hadith briefly but covers the entire content of the hadith in a language that is easy to understand and interesting to read (Baidan, 2005, p. 13). An example of the above hadith can be seen that Shaykh Nawawi al-Bantenī explained it in a concise and global lecture in words that are easily understood by the reader without the need for complicated interpretation and long thinking. The use of the Ijmalī method by Shaykh Nawawi al-Bantenī in the book Tanqīḥ al-Qaul on the grounds that the lecture using the method is easy to understand, short and concise so that the understanding of the vocabulary found in the hadith is easier to understand because Shaykh Nawawi al-Bantenī explains its meaning directly without submitting his ideas or opinions personally. In compiling a book of hadith, a compiler must use various methods so that the purpose of the lecture is achieved well and perfectly so that it is easier for the reader to understand the content of a hadith that is lectured and not misunderstood when reading it. In general, the scholars use 3 methods in narrating hadith, namely the first: taḥlīlī method.
Tahlili comes from the Arabic Hallala-Yuhallilu-Tahlil which means to decipher and analyze. However, what is meant by tahlili here is to parse, analyze and explain the meanings contained in the hadith of the Prophet SAW by displaying the aspects contained in it in accordance with the expertise and inclinations of the lecturer. In lectures and commentaries, a hadith lecturer follows the systematics of hadith in accordance with the sequence of hadith found in the books of hadith known as kutub al-sittah. The lecturer begins his explanation by stating the meaning of the hadith sentences in sequence. The description covers various aspects contained in the hadith such as vocabulary, sentence connotations, asbab al-nuzul (if any), its relationship with other hadith and opinions circulating around the understanding of the hadith whether it comes from the companions, tabi‘in or scholars hadith (Suryadilaga, 2012, p. 19). Examples of books that use the tahlili method are Fath al-Bari bi Syarah Sahih al-Bukhari by Ibn Hajar al-Asqalani, Subul al-Salam by al-San‘ani, al-Kawakib al-Dirari fi Syarah al-Bukhari by Syamsu al-Din Muhammad ibn Yusuf ibn Ali al-Kirmani, Kitab Syarah al-Zarqani ‘ala Muwatta’ ‘ala Imam Malik by Muhammad ibn Abd al-Baqi ibn Yusuf al-Zarqani (Suryadilaga, 2012, p. 19).

Second: ijmali method (global). The method of ijmali is to explain or explain the hadiths in accordance with the sequence in the book of hadith found in kutub al-sittah briefly but can present the meaning of the whole hadith in easy-to-understand language (Ali, 2011, pp. 52-53). Examples of books that use this method are Syaoh al-Suyuti li Sunan al-Nasai by Jalal al-Din al-Suyuti, ‘Aun al-Mabud Syarah Sunan Abu Dawud by Muhammad bin Asyrat bin Ali Haidar al-Siddiqi al-‘Azim al-Abadi and others (Ali, 2011, p. 53). Third: the muqarin method. The muqarin method is a method of understanding hadith by: 1) Comparing hadiths that have the same material in the same case or have different material but the case is the same. 2) Compare the various opinions of hadith scholars in lecturing hadith. From the above meaning it can be seen that understanding the hadith by using the method of muqarin has a fairly wide scope not only comparing the hadith with other hadith but also comparing the opinions of scholars in lecturing a hadith (Ali, 2011, p. 48). Examples of books that use the muqarin
method are Sahih Muslim bi Syarah al-Nawawi by Imam al-Nawawi, Umdah al-Qari Syarah Sahih al-Bukhari by Badr al-Din Abu Mahmud bin Ahmad al-‘Ayni and others.

From the three methods above, then the scholars who compile hadith lectures will refer to two forms of hadith lectures, namely syarah bi al-ma’thur and syarah bi al-ra’yi. For example, a lecture that follows the flow of analysis will use the method of analysis in compiling the lecture. If this lecture of analysis chooses the form of syarah bi al-ma’thur then the lecture remains on the analysis derived from narration. This means that the lecture will continue as long as the history is still found. However, if one chooses syarah bi al-ra’yi, then the analysis always runs even though there is no narration that explains it, because the narration in syarah bi al-ra’yi only has a function as legitimacy for an explanation and not as a different subject from syarah bi al-ma’thur who put history as the main subject in his lectures.

Aspects of Application in Lecturing Hadith Based on Textual Interpretation Techniques.

In essence, textual interpretation is to understand the meaning and significance of a hadith only through the substance of the hadith outwardly (Umar, 2008, p. 21). Textual interpretation is defined by Arfuuddin Ahmad in his book, Paradigma Baru Memahami Hadith Nabi SAW as one of the techniques to understand the content of a hadith based on the wording of the hadith alone, without looking at the form, time, asbab al-wurud and to whom the hadith is addressed even without paying attention to evidence -Other arguments. Therefore, every hadith that is understood textually is usually universal (Ahmad, 2005, p. 205). From the table above shows that the aspect of applying hadith lecture based on the textual interpretation technique used by Shaykh Nawawi al-Bantenin in the book Tanqih al-Qaul is “lecturing hadith according to the material or original text of hadith”. An example can be seen in chapter 17 on the virtue of almsgiving (Bantenin, n.d., p. 45) as in the hadith below:

و قال النبي صلى الله عليه وسلم : لا تستحيا من إعطاء القليل فان الحرام ( أقل منه) أي إعطاء القليل.

( أقل منه) أي إعطاء القليل.
Meaning: Rasulullah SAW said: do not be ashamed to give a little, because indeed not giving at all is a little more than giving a little. Shaykh Nawawi al-Banteni explains al-Hirman’s text (rejecting) on the above hadith textually that what is meant is not giving at all. In addition, it also explains textually the matan Aqallu Min (less) that what is meant is to give a little.

The activity of lecturing hadith has an important role in providing an explanation of the original text of the book as well as a description or interpretation which is referred to as interpretation. Lectures are not only in the form of descriptions and explanations of the contents of the book as a whole but even part of the contents of the book are also considered as lectures as well as the description of a sentence from a hadith is still referred to as a lecture.

Shaykh Nawawi al-Banteni is a scholar in the field of jurisprudence and sharia, perhaps that is his background to use the method of textual interpretation found in his syarah book in which he elaborates and explains the meaning of hadith based on existing hadith texts and connects them with verses al-Quran, other hadith material, or with words of wisdom and poetry, so that his words, actions, and rulings can be understood so as to avoid misunderstanding. According to the author, one of his arguments in using the method of textual interpretation, may be because of his belief in all the speeches and behaviors of the Prophet Muhammad SAW based on revelation, that everything that is attributed to the Prophet SAW is revelation. As Allah explains in His word surah al-Najm verse 3-4 reads:

وَمَا يَتَّبِعُ غَيْبًا هُوَ إِلَّا وَحْيٌ لِّيُوحَى

Which means: And he does not speak (something related to Islam) according to his own desires and opinions. All that he said (either the Qur’an or hadith) was nothing but a revelation revealed to him.

Aspects of Application in Lecturing Hadith Based on Intertextual Interpretation Techniques

Intertextual interpretation is the interpretation or understanding of the content of the hadith by paying attention to other hadith (tanawwu’), words of wisdom, poetry or verses of the Qur’an related to it. In other words, the tendency of Shaykh Nawawi al-
Banteni to recite hadiths in the book *Tanjih al-Qaul* is to use the pattern of *bi al-ma’thur* or also referred to as *bi al-riwayah*, which is to explain the hadith by using narration as its main source. This is marked by the number of narrations that come from companions, *tabi’in*, *tabi’i* or hadith scholars in explaining the hadiths that are narrated (Ali, 2011, p. 36). In this technique, the method of lecturing used by Shaykh Nawawi al-Banteni in the book *Tanjih al-Qaul* is: "Lecture hadith with hadith" An example is like the hadith found in chapter 10 on the priority of Friday (Banteni, n.d., p. 31), he narrated the hadith as follows:

(وقال صلى الله عليه وسلم: من مات يوم الجمعة كتب الله اجر شهيد وقى فتنة القبر) و في الإحياء للغزالى قال صلى الله عليه وسلم: من مات يوم الجمعة كتب الله اجر شهيد وقى فتنة القبر أي وذلك بشرط الإيمان.

Meaning: Rasulullah SAW said: Whoever dies on Friday or at night, then Allah removes for him the torment of the grave. In the book *Ihya* by Imam al-Gazali said, the Prophet SAW said: Whoever dies on Friday or Friday night, then God sets for him a reward like the reward of a martyr and protects him from the torment of the grave, provided he must believe.

The hadith about the reward for the person who dies on Friday or Friday night, which is free from the torment of the grave, is narrated using the narration from Imam al-Ghazali taken from his book of *Ihya’ Ulumiddin* that the reward for the person who dies on Friday or night Friday which is equal to the reward of a person who is martyred and freed from grave slander, provided that the person must be a believer. From this narration it can be understood that the condition of faith occurs in the first hadith in the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti.

**Conclusion**

Shaykh Nawawi al-Bantani has made a great impact in developing the science of hadith in the archipelago through his work, the book *Tanjih al-Qaul*. This book is a great work that contains various branches of knowledge, whether it is the Qur’an, Hadith, Words of Wisdom and so on. His book is still widely used in Indonesia and is a reference to this day. Among the students of knowledge in the archipelago, Shaykh Nawawi al-Banteni is not only known as the author of books, but also known as a true
master. The services of Nawawi al-Bantani have successfully laid the foundation for the science of hadith and the limitations of hadith narration in the archipelago. The presentation and teaching of hadith to the Muslim community for the figure emphasizes on the values of hadith practice by filtering hadiths that are suitable for the community to practice. While the technique of lecturing hadith is not narrated in depth. Nevertheless, it is not that he neglected the responsibility of preserving hadith from falsity to be taught to society. Thus, his method in hadith lectures facilitates the public to delve into the content of hadith whether it is general or specific. The thought of the method of hadith lectures by shaykh Nawawi al-Banteni is still relevant as a guide in the world of hadith development at this time, because hadith scholars do not oppose the way hadith lectures are arranged by him. The method he introduced was also able to defend and preserve the hadiths of the Prophet from being discarded and abandoned. It is a great framework for the preservation of the hadith of the Prophet that deserves to be appreciated by hadith researchers in the archipelago.

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