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

**Arwansyah bin Kirin**

*Universiti Tun Hussein Onn Malaysia, Johor, Malaysia*

*arwansyah@uthm.edu.my*

**Muhammad Masruri**

*Universiti Tun Hussein Onn Malaysia, Johor, Malaysia*

*masruri@uthm.edu.my*

### Abstrak

Shaykh Nawawi al-Banteni 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 interpretes 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 interpretes in the book is rarely observed by users of the book. Therefore, it is important to explain the method of hadith interpretes 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 interpretes 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 interprete used by Shaykh Nawawi al-Banteni 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-Banteni 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* syarahan 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 syarahan hadith dalam kitab tersebut jarang diperhatikan oleh pengguna kitab. Oleh kerana itu penting untuk menjelaskan manhaj syarahan hadith yang terdapat dalam kitab ini agar dapat dikenali statusnya sekaligus untuk mengukur sejauh mana pengetahuannya dalam ilmu hadis. Kajian ini berhasrat mengeksplorasi manhaj syarahan hadis yang dilakukan Shaykh Nawawi al-Banteni dalam kitab *Tanqih al-Qaul*. Tujuan kajian ini adalah untuk menentukan dan menganalisis manhaj syarahan hadis yang digunakan oleh Shaykh Nawawi al-Banteni dan mengungkap sejauh mana pengetahuan dan statusnya sebagai sarjana hadith melalui kitab *Tanqih al-Qaul*. Metodologi kajian ini adalah kualitatif melalui kaedah kepustakaan dan reka bentuk analisis kandungan kitab *Tanqih al-Qaul*. Kajian ini mendapati 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 bahawa Shaykh Nawawi al-Banteni memiliki kemampuan dan pengetahuan yang baik dalam ilmu hadis. Selain itu dia juga dapat memberikan pemahaman kepada masyarakat tentang manhaj syarahan hadith yang dilakukan oleh Shaykh Nawawi al-Banteni dalam kitabnya *Nasa'ih al-'Ibad*.

**Keywords:** *Tanqih al-Qaul*, Shaykh Nawawi al-Banteni, Manhaj, Syarahan 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

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 1<sup>st</sup> 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 7<sup>th</sup> 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 *Tarhib wa Tarhib* and other books (Qaradawi, 1996, p. 8). Among the books that comment on and discuss aspects of *Tarhib 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 *mufassir*, 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 'Arabi 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-Banteni is included in the category of famous scholars in the 14<sup>th</sup> 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-Banteni 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-Banteni 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-Banteni, 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-Banteni 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-Banteni 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-Banteni 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-Durrah 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 *Tarhib 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:

the study of Shaykh Nawawi al-Banteni's method in lecturing the hadiths of the book *Tanqih al-Qaul*

No	Aspects of Discussion	The Book of <i>Tanqih al-Qaul</i>
1	The aspect of hadith lecture in the method of <i>Ijmali</i> (global), <i>Tahlili</i> (detail), and <i>Muqarin</i> (comparative).	Generally applied <i>Ijmali</i> method in hadith lectures.
2	The Aspect of implementation on hadith lectures based on textual interpretation technique.	Lecturing hadith in accordance with <i>matn</i> or original text of hadith.
3	The aspect of implementation on hadith lecture based on intertextual interpretation technique.	Lecturing hadith solely based on another hadith or other narration.

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 *Ijmali*, *Tahlili* and *Muqarin*

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

قال صلى الله عليه و سلام : من قال لا اله الا الله محمد رسول الله مرة غفر له ذنوبه ( اي الصغائر ) و ان كانت اي تلك الذنوب (مثل زيد البحر) بفتح الزاى و الباء اي مائه او ما يعلو وجهه من رغوّة و عيدان و نحوها و الأول اولى لأن المراد كناية عن المبالغة في الكثرة كما قاله عطية الأجهوري.

*Meaning: The Prophet (peace and blessings of Allah be upon him) said: Whoever utters La Ilaha Illallah Muhammad Rasulallah 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-Banteni used the method of *Ijmali* in reciting the hadith of the book *Tanqih 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-Banteni 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 *Ijmali* method by Shaykh Nawawi al-Banteni in the book *Tanqih 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-Banteni 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: *tahlili* 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-Kirman, *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 *Syarh al-Suyuti li Sunan al-Nasa'i* by Jalal al-Din al-Suyuti, *'Aun al-Ma'bud Syarah Sunan Abu Dawud* by Muhammad bin Asyraf 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’tthur* 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’tthur* 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’tthur* 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 Arifuddin 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-Banteni 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 (Banteni, n.d., p. 45) as in the hadith below:

(و قال النبي صلى الله عليه وسلم : لا تستحيوا من إعطاء القليل فان الحرمان) اي عدم الإعطاء با الكلية  
(أقل منه) اي 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 يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۓ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ ۓ

*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 *Tanqih 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 'tabi'in* 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 *Tanqih 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 او ليلتها رفع عنه عذاب القبر) و في الإحياء للغزالي قال  
صلى الله عليه وسلم : من مات يوم الجمعة او ليلة الجمعة كتب الله اجر شهيد وقي فتنة القبر أي وذلك  
بشرط الإيمان.

*Meaning: Rasulallah 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 *Tanqih 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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