Method Sharh Al-Hadith Sheikh Al-Nawawi in His Book; Tanqih Al-Qawl Al-Hath Ith Fi Sharh Lubab Al-Hadith

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Article Information:	ABSTRACT
	The study of hadith after that experienced a stagnation of almost a century and a half. However, along with the times, gradually the study of hadith gained attention again in the last half of the 19th century, until the beginning of the 20th century, with the inclusion of hadith studies in the curriculum of pesantren-pesantren and madrasah. In this century one of the scholars of Idonesian hadith, Shaykh Nawawi al-Bantani, wrote the book of Tanqih al-Qawul al-Hadith fi Sharḥ Lubab al-Hadith, this book which later became a reference in several Traditional Islamic Boarding Schools that implemented the yellow book recitation system in the archipelago. In addition, it is also used as material for book studies in the recitation of books in certain mosques. However, in-depth study of this book is still lacking, including the study of the sharah method used. Based on this fact, the author in this paper discusses the Methodology of the Nawawi al-Bantani Hadith Syarh in the Book of Tanqih al-Qawul al-Hadith fi Sharh Lubab al-Hadith. The Book of *Tanqiḥ al-Qawul al-Hathith* is an explanatory or sharah of the previous scholarly hadith book Lubab al-Hadith written by Imam al-Suyuti. The Book of *Tanqiḥ al-Qawul al-Hathith* contains approximately 40 chapters of hadith related to various religious studies in the form of akidah, shari'a, muamalah. From the reading of each chapter consists of 10 hadiths. As for the systematics of the book of Tanqīḥ al-Qawul *al-Hathith*, it can be inferred through its dominance, namely globally or using the ijmālī method.

INTRODUCTION

In terms of territorial location, the existence of learning and studying hadith and other sciences related to it does not occur in remote areas only, but also occurs in the western and eastern parts of the earth, one of which is in Indonesia (Çalgan, 2021).

As a country where the majority of the population is Islam, the development of hadith has also entered Indonesia. In the Archipelago (Indonesia) itself, the emergence and growth of hadith studies can be said to be proceeding very slowly, especially when viewed from the fact that Nusantara scholars have started writing in the field of hadith since the 17th century (Suliaman, 2018).

The study of hadith after that experienced a stagnation of almost a century and a half. However, along with the times, gradually the study of hadith gained attention again in the last half of the 19th century, until the beginning of the 20th century, with the inclusion of hadith studies in the curriculum of pesantren-pesantren and madrasah. In this century one of the scholars of Idonesian hadith, Shaykh Nawawi al-Bantani, wrote the book of Tanqih al-Qawul al-Hadith fi Sharḥ Lubab al-Hadith, this book which later became a reference in several Traditional Islamic Boarding Schools that implemented the yellow book recitation system in the archipelago (Shah, 2021). In addition, it is also used as material for book studies in the recitation of books in certain mosques. However, in-depth study of this book is still lacking, including the study of the sharah method used. Based on this fact, the author in this paper discusses the Methodology of the Nawawi al-Bantani Hadith Sharah in the Book of Tanqih al-Qawul al-Hadith fi Sharh Lubab al-Hadith as follows (Altammami, 2020).

RESEARCH METHODOLOGY

Every research must have a method used in researching the object being studied, of course, with specified conditions. Here researchers conduct research using qualitative methods whose data sources are in the form of literature documents, namely by browsing books, books, journals and online media related to the title of this study (Fayette, 2018).

RESULT AND DISCUSSION
Biography of Nawawi al-Bantani

Sheikh Nawawi has the full name Abdul Mu'ti Muhammad Nawawi bin 'Umar bin 'Arabī bin 'Alī al-Tanara al-Jawi al-Bantani. He is better known as Muhammad Nawawi al-Jawi al-Bantani. In some of his books, various names and designations are listed, sometimes introducing his native land, his expertise or the name of his genealogy. Such as, S yekh Muhammad Nawawi al-Jawi al-Banta n i, S yekh Muhammad Nawawi bin Umar al-Jawi, Syekh Muhammad bin 'Umar bin 'Arabī bin 'Alī. The longest name is found in his work, the book of Nihāyah, with the title Abu Abdul Mu'ti Muhammad bin 'Umar bin 'Alī al-Jawi al-Bantani al-Tantara (Nurfikri, 2021).

Sheikh Nawawi al-Bantani was born in a very strong religious tradition in the village of Tanara, a small village in Tirtayasa district, Serang district, Banten in 1813 AD / 1230 H. He was also the eldest son of seven children, namely Ahmad Syihabuddin,

Tamim, Said, Abdullah, Tsaqilah and Sariyah who was the son of Sheikh 'Umar bin 'Arabī al-Bantani and Zubaida. In the existing records, it is also mentioned that he was one of the descendants of the first king of Banten, namely Sultan Maulana Hasanuddin. Nasabnya through the route of the Banten Sultanate reached the Prophet Muhammad SAW (Mahmood, 2018).

As for the genealogy of Syekh Nawawi's descendants from his father is Nawawi bin 'Umar bin 'Arabī bin 'Alī bin Jāmad bin Jantā bin Masbūghīl bin Tajul 'Arshy Tanara bin Maulanā Hasanuddin Banten bin Maulanā Sharīf Hidāyatullah Cirebon bin Maulanā Jamāl al-Dīn Akbar Ḥusayn bin Imām Sayyid Aḥmad Shah Jalāl bin 'Abdullah Azmah Khan bin 'Amir 'Abdullah Mālik bin Sayyid Khāli' Qāsim bin Sayyid 'Alwī bin Imām 'Ubaydillah bin Imām Aḥmad Muhājir bin Imām 'Īsa al-Nāqib bin Imām Muḥammad Nāqib bin Imām 'Alī 'Ariḍī bin Imām Ja'far al-Ṣadīq bin Imām Muḥammad al-Bāqir bin Imām 'Alī Zayn al-'Ābidīn bin Sayyidinā Ḥusayn bin Sayyidatunā Fāṭimah al-Zahra binti Muḥammad Rasūlullah (Thohari, 2021).

Syekh Nawawi lived a domestic life with a woman named Nyai Nasimah, who was from Tanara as well. From his marriage to Nyai Nasimah, he was blessed with three children, all of whom were girls, namely Nafisah, Maryam and Rubi'ah. After a few years Nyai Nasimah died before Syekh Nawawi died. After the death of Nyai Nasimah at a fairly old age, he remarried to Nyai Hamdanah, KH's daughter. Sholeh Darat Semarang, who at that time was only between 7-12 years old, with whom Syekh Nawawi was blessed with a daughter named Zuhra (Yotenka, 2022).

The source of Syekh Nawawi's economy is in the field of hajj services. Every time he becomes a guide for pilgrims, especially those from Indonesia. Apart from the field of hajj services, another source is grants and gifts from students, colleagues and guests who come one after another. As a person who is enough to get a name in Masjid al-Haram, his family life is classified as well-off. However, Syekh Nawawi is known for his simple pattern of life and his daily life is filled with the nature of kesahajaann (Zuhud) (Shidqi & Mudinillah, 2021).

Territorially, Sheikh Nawawi is one of Indonesia's proud scholars because of his worldwide intellectual reputation. He is known as one of the great scholars of international standard. He was first famous as a teacher at Masjid al-Haram then wrote various kinds of Arabic books. This led him to gain honorary nicknames from Sudi Arabia, Egypt and Syria. Among his titles were Sayyid ulama Hijaz, Mufti and Fakih.

Syekh Nawawi is often referred to as the sanad connector of the Nusantara ulama, because he is a prolific scholar who writes kita-important books as a reference for pesantren learning. Most of his life he spent teaching and writing books. Most of the books he wrote were requests from his friend who came from Java, because they were needed to be read again in his area, for example in Pesantren (Dewi S et al., 2022).

Since childhood, Imam Nawawi al-Bantani received his education about Islam directly from his father, KH. 'Umar. So before this Imam Nawawi al-Bantani received lessons from others, he was first equipped with religious knowledge by his father, who is also known as a cleric (Lumbantoruan et al., 2022). This debriefing took place between

1819 AD-1821 AD. After being educated by his father, in 1821 AD when Syekh Nawawi al-Bantani was 8 years old, he began his intellectual odyssey with his younger brothers, Tamim and Sa'id, at the behest of his father, they nyantri to KH. Sahal who was one of the famous scholars in Banten at that time. During his wanderings, he never returned home, according to his mother's message, he should not go home before the coconut tree that his mother planted bore fruit. After taking care of KH. Sahal, little Syekh Nawawi visited Surakarta to nyantri to KH. Joseph (Mufid et al., 2022).

Not only that, he (Sheikh Nawawi) also studied and studied in Cikampek, West Java to study at pesantren which is famous for the development of Arabic language science. At the age of 13, when he was a teenager, he returned to Banten and participated his father in developing the pesantren, not long after he settled his father died and Sheikh Nawawi became the fulcrum in the pesantren. The first time Shaykh Nawawi received guidance from Shaykh Khatib Sambas, who was a combiner of the Qadariyah and Naqsyabandiyah orders. Th(Gultom et al., 2022)en Sheikh Nawawi dealt with Sayyid Ahmad Nahrawi, Sayyid Ahmad Dimyati, Ahmad Zayni Dahlan and Muhammad Khatib al-Hambali, Sheikh Abd al-Gani Bima, Sheikh Yusuf Sumbulaweni and Sheikh Abd al-Hamid Dagastani (Hikmah et al., 2022).

After 3 years in Makkah, Sheikh Nawawi returned to the country for approximately 3 years to continue his father's struggle in pesantren. In addition to spreading the Islamic knowledge he had successfully obtained in Makkah, Sheikh Nawawi also gave lectures intended for the people around his residence . This lecture that Syekh Nawawi did turned out to make the people of Banten aware to fight the colonial invaders at that time. Such conditions, made the Dutch side frightened and constantly supervised the activities carried out by S yekh Nawawi. Even in order to reduce the influence of S yekh Nawawi, S yekh Nawawi's lectures were muzzled and frozen by the Dutch side. Slowly he began to have a wide influence, so that it was finally smelled by the Dutch East Indies government. In order to control its influence, the colonial government offered a post to Syekh Nawawi as his father and younger brother were the rulers in Tanara (Gabriela et al., 2022).

Seeing that the situation was not conducive and his reluctance to cooperate with the Dutch colonials, Sheikh Nawawi finally decided to return to Hijaz. After deciding to return to Makkah, as a thirsty for science, even though he was considered an alim among the Javanese-Makkah community, Sheikh Nawawi still wanted to increase his mastery of religious knowledge so that he often applied scientific rihlah to various areas around Makkah (Tri Wulandari & Adam Mudinillah, 2022).

Leaving the archipelago does not mean that Sheikh Nawawi is afraid or daunted in the face of the colonial wandering around, but through the mediator Hijaz, it makes him freer to train students from the archipelago who will return to the country. Seeing the strong influence of Sheikh Nawawi, the Dutch East Indies government also sent a spy, namely Dr. Snouck Hurgronje as a spy as a goal to deepen the teachings of the Islamic religion as well as investigate the activities of Nusantara scholars in the Hijaz Country. To facilitate his activities, Snouck pretended to convert to Islam and changed his name to

'Abd al-Gaffãr. Snouck settled in Makkah for 6 months and returned to his Country in 1885 (Hartini et al., 2022).

Based on the history recorded today, during his time in Makkah, Snouck obtained important and strategic data that the Dutch government could use to destroy Islam from within. Furthermore, Sheikh Nawawi teaches at masjid al-Haram, his teaching achievements are quite famous because of the depth of his Science. He also studied with great scholars, be it nusantara scholars, great makkah scholars and others. He preferred to stay in Makkah to study various Sciences until his death. Sheikh Nawawi was among the clerics who emerged in the modern century around the 19th century AD. He lived and flourished at the time of Indonesia's Dutch colonial order. This was the reason why Sheikh Nawawi decided to remain in Makkah. In addition to his main goal of continuing to study and seek knowledge there, he was very reluctant to deal with the Dutch colonials. Based on existing records, Imām al-Ṣuyūṭī was a medieval cleric who was very influential for the thought of Sheikh Nawawi, the suitability of thought in the field of hadith studies and in Sufism made a great influence on Sheikh Nawawi. It was also one of the factors that Sheikh Nawawi al-Bantani was interested in copying the book by Imam al-Ṣuyūṭī, namely; Tanqīḥ al-Qawul (Kartel et al., 2022).

Basically, the thought of Sheikh Nawawi al-Bantani was heavily influenced by Imām al-Ṣuyūṭī and took much of the opinion of Imām al-Ghazālī, in commenting on or explaining a hadith. This is because in masany a, Sufism is a well-known field and the originator of the ideas that emerged in that century pioneered by Imām al-Ghazālī. In the understanding of Sufism, Sheikh Nawawi al-Bantani pivoted on a Qadariyah sufi figure, this school based the understanding on the teachings of Shaykh 'Abd a l-Qadīr al-Jay lanī (d. 561 H/1166 AD). For Syekh Nawawi, the thoughts in the field of Sufism conveyed in his works, are rooted in his inner study and adventure. In his account of Sufism, especially in his book of Sufism i.e.; Salalim al-Fuḍala, Syekh Nawawi al-Bantani was seen as Imām al-Ghazālī in the 20th century era (Assoah, 2007).

Based on existing records, Sheikh Nawawi died in Ma'la, Saudi Mecca in 1897 AD to coincide with the 25th of Shawwal 1314 H at the age of 84 years. He was then buriedby eating Sitī Khadījah the wife of the Messenger of Allah SAW and adjacent to the tomb of Asmā' Binti Abū Bakr al-Siddīq. Syekh Nawawi died while writing an article describing the book of Minhaj al-Talibin by Yahya Ibn Syaraf ibn Mura Ibn Ḥasan Ibn Ḥusayn (Nopiana et al., 2022).

Teachers and Students of Nawawi al-Bantani

The teachers of Sheikh Nawawi in Makkah include the following: Shaykh Sayyid Ahmad al-Nahrawi, Shaykh Sayyid Ahmad Dimyati, Shaykh Sayyid Ahmad Zayni Dahlan, Shaykh Muhammad Khatib al-Hambali, Shaykh 'Abd al-Gani Bima, Shaykh Yusuf Sambulaweni, Shaykh 'Abd al-Hamid al-Dagestani.

Meanwhile, the teachers of Syekh Nawawi in Indonesia, including: KH. Sahal al-Bantani (One of the famous clerics in Banten at that time), Shaikh Baing Yusuf (A cleric in Surakarta), Shaykh AhmadKhatibas-Syambasi, Shaikh Zainuddin Aceh (Amrina et al., 2022).

As for the students of Syekh Nawawi in Makkah, among them are; Shaykh Abu al-Faid Abd al-Sattar bin Abd al-Wahhab al-Dahlawi, Sayyid 'Ali bin 'Ali al-Habsī, Shaykh 'Abd al-Qadir bin Mustofa al-Fatani, Syekh Muhammad Mahfudz al-Tarmasi, Syekh 'Abd al-Haq bin Abd al-Hannan al-Bantani.

The students of Syekh Nawawi in Indonesia, among them: KH. H. Hasyim Asy'ari (Jombang), KH. Ahmad Dahlan (Yogyakarta), Syekh Raden Asnawi (Kudus), Syekh Chalil (Bangkalan, Madura), Syekh Muhammad Zainuddin bin Badawi as-Sumbawi (West Nusa Tenggara), S yekh Arsyad Thawil al-Bantani (Geger Cilegon), S yekh Tubagus Muhammad Asnawi al-Bantani (Caringin, Labuan), KH. Tubagus Ahmad Bakri (Sempur, Purwakerto), KH. Dawud Perak (Malaysia), KH. Abdul Ghaffar (Tirtayasa, Serang), KH. H. Abdul Karim Amrullah (West Sumatra), KH. Hasan Asy'ari (Bawean), KH. Ilyas (Attack) (Demina et al., 2022).

The work of Sheikh Nawawi al-Bantani in the world of Hadith

Basically, Syekh Nawawi al-Bantani is reputed to be a very active and prolific scholar in the field of authorship. Among them is the work of Syekh Nawawi al-Bantani in the field of hadith, namely: Tanqīḥ al-Qawul al-Ḥathīth. Contains a review of the book of Lubāb al-Ḥadith written by Imām Jalāl al-Dīn al-Suyūṭī. The book deals with forty virtues, beginning with the virtues of patience (Mudinillah, 2019).

The Thought of Sykeh Nawawi al-Bantani in the Field of Hadith

Regarding the thought of Sheikh Nawawi al-Bantani in the field of hadith, the author has done a little research in the book of Hadith by sheikh Nawawi al-Bantani, in the discussion of Fad{a'il al-'Amal which is the main theme of the book of Tanqiḥ al-Qawul which is the sharah of the book of Lubab al-Ḥadīth the work of Imām al-Ṣuyūtī one of the studies that seeks to pry into the similarities between the two scholars, the similarity of understanding between the two in terms of both adherents of the Shāfi'ī school. Through existing sources, it is stated that Sheikh Nawawi al-Bantani was among the scholars who were tawasuut in assessing the quality of the hadith. He was among those who allowed the use of the hadith ḍa'if, as long as it was not on legal issues and creeds. This can be seen in sheikh Nawawi al-Bantani's commentary on the hadith in the book of Tanqīḥ al-Qawul that he did not criticize the hadith as having the quality of ḍā'if. He actually added another hadith that setema as a support for his explanation. This proves that Sheikh Nawawi al-Bantani accepted the hadith ḍā'if for use (Keshav et al., 2022).

But despite this, Sheikh Nawawi was not a rash cleric and freely used hadith of the nature of ḍā'if as hujah. He continued to provide several conditions, namely: Hadith of Faḍā'il al-'Amal, excluding hadith mawḍū', Should not be used as hujah in matters of law and creed (Qureshi et al., 2022).

Sharh Hadith

The term sharah is taken from the Arabic "sharaha, yashrahu, sharh" where linguistically it means to reveal, clarify, give understanding and explain. While the definition of hadith in terms is Segala something that is leaned on Nabi Muhammad saw. Either in the form of words, deeds, taqrir or nature (Afif et al., 2022).

From the above definition, it can be concluded that what is meant by sharh al-hadith is knowledge related to the explanation of meanings and understanding of everything that is leaned on to the Prophet Muhammad SAW (Kamoliddin, 2019).

In the book of sharḥ hadith, several scholarly methods are known in interpreting hadith, namely: Ijmali (global), Maudu'I (thematic), Tahlili (analytical), and Muqarin (comparative) (Alhasawi, 2019).

1. *Tahlili* method

   Linguistically the word Tahlili comes from Arabic حلّل – يحلّل - تحللا which means "to decipher or analyze". Meanwhile, the term Tahlili is to analyze or explain the meanings included in the hadith by explaining the aspects contained in it in accordance with the expertise and tendency of the pensyarah.

   In this method a narrator follows the hadith system according to the order of the hadith contained in the book of hadith known as al-Kutub al- Sittah or Kutub al-Tis'ah. Also, in using the tahlili method a pensyarah begins his explanation of the hadith and sentences in order. This description concerns from the aspect of the hadith content of the vocabulary, the connotation of the sentence, judging from the science of nahwu, sarraf, balaghah, asbab al-wurud, the rules of hadith with other hadiths, opinions in understanding the hadith both from friends, tabi'in and hadith scholars. In general, the characteristics of books that use the tahlili method are usually in the form of Bi al-Ma'thur or Bi al-Ra'yi. Sharah in the form of Bi al-Ma'thur is characterized by many histories taken from companions, tabi'in or hadith scholars. Meanwhile, the Bi al-Ra'yi-shaped sharah is usually marked by rational thinking by its narrification.

2. *Muqarin* method

   First the author will review the meaning of method and Muqarin, the method in the language of popular dictionaries is the way. Meanwhile, in the book research methodology is an important part of a research or understanding, because methods have a big role in understanding products. Muqarin is etymologically formed from fi'il madi قارن which means to compare.

   So, the author will combine the understanding of these two, the Muqarimethod is a method of understanding hadith in the following way: 1) By comparing hadiths that have the same or similar redactions in the same case or have different editors in the same case. 2) By comparing the various opinions of sharah scholars in mensyarah hadith.

   It can be concluded that this method of understanding hadith not only compares hadith with other hadiths, but also compares the opinions of scholars' (shirk) in mensyarah hadith.

   Among the books that use this method of muqarin are Sahih Muslim bi Sharh al-Nawawi by Imam Nawawi, 'Umdat al-Qari sharh Sahih al-Bukhari by Badr al-Din Abu Muhammad Mahmud al-'Aini, etc.

3. *Ijmali* method

The ijmali (global) method is to explain or explain the hadiths according to the order in the book of hadith in the book of poles al-sittah succinctly, but can represent the literal meaning of the hadith, with language that is easy to understand and easy to understand.

Thus, in terms of systematics, this method is no different from the tahlili method which explains the hadith according to the systematics in the book of hadith. In addition, the style of language used is also very different from the style of language used by the hadith itself, so that for readers who do not know the true redaction of the hadith matan that is disyarah, sometimes they cannot sort out which is the hadith and which is the sharah

Profile Kitab *Tanqiḥ al-Qawul al-Hathith fi Sharh Lubāb al-Hadith*

This book of Tanqiḥ al-Qawul al-Hathith is an explanatory or sharah to the previous book of hadith of scholars, namely; Lubab al-Hadith written by Imam al-Suyuti. The Book of Tanqīḥ al-Qawul al-Ḥ athīth contains 40 chapters of hadith relating to various religious studies in the form of akidah, shari'a, muamalah. From the reading of each chapter consists of 10 hadiths. So, the author will combine the understanding of these two, the Muqarimethod is a method of understanding hadith in the following way: 1) By comparing hadiths that have the same or similar redactions in the same case or have different editors in the same case. 2) By comparing the various opinions of sharah scholars in mensyarah hadith (Osman, 2019).

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religious studies in the form of akidah, shari'a, muamalah. From the reading of each chapter consists of 10 hadiths (Qadir, 2020).

Grammatically, the book of Tanqīḥ al-Qawul by Sheikh Nawawi boils down to three syllable roots, namely; naqaḥa, al-Qawl and al-Ḥathīth. In simple terms, the word naqaha (نقح)has the meaning of revisiting and dictating. The term -al-Qawl (القول) has the meaning of speech, speech. Then the word al-Hathith (حثيث)itself means fast, immediate and swift. So it can be formulated, that the meaning of Tanqih al-Qawul al-Hathith bi Sharḥ Lubab al-Hadith is to briefly review the sayings of the Prophet in the explanation of the quintessence of the hadith of the Prophet SAW.

Later in the preamble of the book of Tanqih al-Qawul it was explained by Sheikh Nawawi himself that the impetus for writing the sharah of the book of Lubab al-Hadith was due to the request of his worshippers who always followed some of his recitations, besides he also stated that it was his that encouraged him to write the hadith sharah against the book of Lubab al-Hadith is because there were no uluma-ulama (in his day) who had gone to him. Meanwhile, many people in al-Jawi have talked about the content of this hadith book (Lubab al-Hadith by Imam al-Suyuti). Although in fact Sheikh Nawawi humbly realized that the book he wrote had many shortcomings because it was not accompanied by an in-depth explanation (Mazlin, 2021).

Systematics and Method of the Book

The Book of Tanqīḥ al-Qawul al-Ḥathīth fī Sharḥ Lubāb al-Ḥadīth Sheikh Nawawi al-Bantani, in applying his decipherment and decipherment uses the following steps (Yorulmaz, 2022):

1. *Khuṭbah al-Kitāb*

    In *this Khuṭbah Tanqīḥ al-Qawul al-Ḥathīth fī Sharḥ Lubāb* al-Ḥadīth this Nawawi al-Bantani begins with *basmalah* then proceeds with *hamdalah*, *shahadat* and sholawat to Prophet Muhammad SAW. Furthermore, Sheikh Nawawi al-Bantani explains the background of his writing of his sharah on the book of *Lubāb al-Ḥadīth* by Imām Jalāl al-Dīn al-Suyūṭī.

2. The next step is an explanation of the meanings of the chapters.

3. After the explanation of the chapters as a whole, it is continued with the explanation of each chapter separately in which there are ten hadiths each.

4. In the next stage, Syakh Nawawi al-Bantani explains the meaning of the hadith one by one in each chapter, with the following stages:

    1) Displays the hadith per sentence to be explained.

    2) Explains the path of the hadith passage.

    3) Explains some of the *mukharrij* of the hadith.

وقال صلى الله عليه وسلم : (افضل الذكر لا اله الا الله) أي لأنها كلمة التوحيد، والتوحيد لا يماثله شيء،

ولأن لها تأثيرا في تطهير الباطن فيفيد نفي الآلهة بقوله لا إله، ويثبت الوحدانية لله تعالى بقوله إلا الله، ويعود

الذكر من ظاهر لسانه إلى باطن قلبه، ولأن الإيمان لا يصح إلا بها، أي مع محمد رسول الله، وليس هذا

فيما سواها من الأذكار (وأفضل الدعاء الحمد لله) قيل :إنما جعل الحمد أفضل، لأن الدعاء عبارة عن

ذكر، وأن يطلب منه حاجته، والحمد لله يشملها فإن من حمد الله إنما يحمد على نعمة، والحمد على النعمة

أفاد ذلك العزيزي. روى هذا الحديث الترمذي والنسائي وابن ماجه وابن حبان والحاكم عن جابر.

4) Sometimes Explains the quality of the hadith.

وقال النبي صلى الله عليه وسلم "نوم العالم أفضل من عبادة الجاهل, أى نوم العالم الذى يراعى آداب العلم

أفضل من عبادة الجاهل الذى لايعلم آداب العبادة، وفى رواية لأبى نعيم عن سلمان بإسناد ضعيف، نوم

على علم خير من صلاة على جهل أي لأنه قد يظن المبطل مصححا والممنوع جائزا

5) Comparing the hadith with other hadith narrations that share the same theme to provide reinforcement for the hadith being explained.

6) In the explanation of the matan section, Sheikh Nawawi al-Bantani sometimes explains the meaning by being preceded by *I'rab* Bahasa to provide guidance on how to read a word that is considered to have a double meaning.

7) Explain the meaning of the word to explain the overall understanding of the hadith.

8) No mention of sanad in full with grounds for summarizing. As explained in the preamble of his book.

فحذفت الأسانيد للاختصار

"I removed the sanad-sanad to summarize"

9) Sheikh Nawawi al-Bantani sometimes addedto his asan by including verses.

10) Syekh Nawawi Bantani in narrating the book of Tanqih al-Qawul al-Hathith, uses the hadith sahih, h{asan, and da'if. This he explained in the preamble of his book.

"وهذا الكتاب وإن كان فيه حديث ضعيف لاينبغى أن يهمل، لأن الحديث الضعيف يعمل به فى فضائل

الأعمال كما قال ابن حجر فى تنبيه الأخيار والضعيف حجة فى الفضائل باتفاق العلماء كما فى شرح

المهذب وغيره".

11) Sheikh Nawawi Bantani in the technique of hadith recitation (in his book; *Tanqih al-Qawul al-Hathith*) he operationally applied the rules in observing hadith in general. As in using the approach, it is more likely to use a linguistic approach, this can be traced in several examples in his book (*Tanqih al-Qaul al-Hathīth*). For example, the hadith relating to the pattern of the Linguistic approach in the book of *Tanqih al-Qawul al-Hathith* is as follows:

The ninth chapter on the virtues of the congregational Prayer on the eighth hadith, Syekh Nawawi al-Bantani narrates the above hadith as follows:

(وقال صلى الله عليه وسلم: مَنْ صَلَّى الْبَرْدَيْنِ بفتح الموحدة وسكون الراء، أي صلاة الفجر والعصر سميا بردين، لأنهما يصليان في بردي النهار، وهما طرفاه حين يطيب الهواء وتذهب سورة الحر (في الْجَمَاعَةِ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ) قوله من صلى من شرطية، وقوله: دخل جواب الشرط وعبر بالماضي لإرادة التأكيد في وقوعه بجعل ما سيقع كالواقع (وقال صلى الله عليه وسلم: مَنْ شَهِدَ) أي حضر (صَلاَةَ الْجَمَاعَةِ) كتب الله تعالى له ذاهبا وراجعا عشر حسنات، ومحا عنه عشر سيئات، ورفع له عشر درجات.

"Whoever prays bardayn (dawn and asar) with the congregation, then he goes to heaven without hisab".

The bardayn prayer is the dawn prayer and 'ashar. Bardayn means two coolness. Both are called bardayns because both prayers are performed at the coolness of noon at the end of the afternoon, where the air is cold and the heat begins to dissipate. Imam Nawawi al-Bantani explained the word al-bardayn (two cold times) as a figurative form of the dawn prayer and 'ashar. He further explained that the word al-bardayn which comes from bardī al-nahār (cold of day) means, dawn prayer and asar. Second, this prayer time is the end of the day when the air becomes cool and the heat has disappeared. The purpose of this hadith is based on the linguistic sharah, which is to explain the virtues of the dawn and ashar prayers which are carried out in congregations and the reward obtained is heaven without hisab (calculation). This provision of reply is definitely emphasized also by the linguistic sharah by explaining the use of the word "man" as a condition isim and the answer in the form of fi'il maḍī as a form of affirmation that it will inevitably happen (Yahya, 2021).

Whereas in the pattern or model in interpreting the hadith, he uses three patterns (both al-Q your'an, hadith, and ijtihad), but the implicationis that, in the results of this research, he tends to elaborate the hadith pattern with the hadith (Husayn, 2019).

1. The pattern of syarah hadith with hadith

{الْبَاب السَّابِع: في فضيلة السِّوَاكِ} أي الخلال روي عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «الطَّهَارَاتُ أَرْبَعٌ: قَصُّ الشَّارِبِ، وَحَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفَارِ، وَالسِّوَاكُ» رواه البزار والطبراني عن أبي الدرداء. (قال النبي صلى الله عليه وسلم: رَكْعَتَانِ) أي صلاة ركعتين (بِسِوَاكٍ خَيْرٌ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكٍ) رواه الدارقطني عن أم الدرداء وإسناده حسن. أي لما فيه من الفوائد التي منها طيب رائحة الفم، وتذكر الشهادة عند الموت، قال المناوي: لا دليل في هذا الحديث على أفضلية السواك على الجماعة التي هي بسبع وعشرين درجة، لأن الدرجة متفاوتة المقدار انتهى

2. The pattern of hadith sharah with the Qur'an:

(وقال صلى الله عليه وسلم: أَفْضَلُ الذُّكْرِ لا إِلَهَ إِلاَّ الله) أي لأنها كلمة التوحيد، والتوحيد
لا يماثله شيء، ولأن لها تأثيرا في تطهير الباطن فيفيد نفي الآلهة بقوله لا إله، ويثبت الوحدانية
لله تعالى بقوله إلا الله، ويعود الذكر من ظاهر لسانه إلى باطن قلبه، ولأن الإيمان لا يصح إلا
بها، أي مع محمد رسول الله، وليس هذا فيما سواها من الأذكار (وأفضل الدعاء الحمد لله)
قيل: إنما جعل الحمد أفضل، لأن الدعاء عبارة عن ذكر، وأن يطلب منه حاجته، والحمد لله
يشملها فإن من حمد الله إنما يحمد على نعمة، والحمد على النعمة طلب مزيد قال تعالى:
{لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ} [إبراهيم: ٧] أفاد ذلك العزيزي، روى هذا الحديث الترمذي والنسائي
وابن ماجه وابن حبان والحاكم عن جابر.

3. The pattern of hadith sharah with ijtihad:

(وقال عليه الصلاة والسلام: تَرْكُ الزِّنَى يُورِثُ الغِنَى) أي يكثر الرزق

The above hadith explains that leaving adultery brings wealth. It is then briefly explained that renouncing adultery will multiply blessings in risky.

Theme or language coverage of the book

As is known, the book of Tanqih al-Qaul al-Hathith follows the systematics of writing the book of Lubab al-Hadith both in determining the discussion of the book and chapters. The content of the book and its chapters and discussions contained in the book of Tanqih al-Qawul al-Hathith bi Sharh Lubab al-Hadith are as follows:

NO	Chapter Name	Sum Hadith	The Hadith in Sharh	A Hadith That Is Not in Sharh
1	Priority of Knowledge and Scholars	10	10	
2	Priority "*Laaila ha illallah*"	10	10	
3	Priority "*Bismillahirrahman*"	10	10	
4	The Primacy of Sholawat over the Prophet	10	9	1
5	Faith Preferences	10	10	
6	Revelation Preferences	10	10	
7	The Virtues of Shivak	10	9	1
8	Azan Preferences	10	9	1
9	The Virtues of Congregational Prayer	11	7	4
10	The Virtues of Friday	10	10	
11	Mosque Preferences	11	8	3

12	The Virtues of Urban	10	8	2
13	Fasting Preferences	10	10	
14	The Priority of Fardu Worship	10	10	
15	Priority of Sunnah Worship	10	10	
16	Zakat Priority	10	6	4
17	The Priority of Alms	10	10	
18	Greetings Preferences	10	10	
19	Keutamaan Do'a	10	10	
20	Istighfar Preferences	10	9	1
21	The Virtues of Praying to Allah Almighty	10	10	
22	Priorities	10	9	1
23	Repentance Preferences	10	10	
24	Fakir Preferences	10	9	1
25	Marriage Preferences	10	8	2
26	The Prohibition of Zina	11	10	1
27	Prohibition of the severity of homosexuals	10	5	5
28	Prohibition of drinking khamer	10	10	
29	Archery preferences	10	8	2
30	Priority of devotion to both parents	10	9	1
31	The priority of educating a child	10	6	4
32	The priority of tawadu'	11	8	3
33	Keutamaan lost	10	10	

34	The priority of inhibiting eating, drinking and being unemployed	10	7	3
35	The virtues of laughter	10	10	
36	The virtues of visiting the sick	10	10	
37	The virtues of remembering dead	11	10	1
38	The virtues of remembering the grave	10	8	2
39	Prohibition of lamenting corpses	10	9	1
40	The virtues of sabra when struck by disaster	10	10	
	Total hadith	404	360	44

Based on the above data, it can be seen that the number of chapters in the book of Tanqih al-Qawul al-Hathīth is 40 chapters with a listing of 404 hadiths. This number is different from the initial assumption that the number of hadiths originally amounted to 400 hadiths, this is due to the specific four chapters, namely: The virtues of congregational prayer, the prohibition of the severity of adultery, the virtues of tawaduk and the virtues of remembering death, which in their recitation each contains 11 hadiths. Of the 404 hadiths, Sheikh Nawawi performed only 360 sharahs in the book of Lubāb al-Ḥadīth. In this case, the researcher considers that the hadiths that are not narrated by Sheikh Nawawi are clear and the purpose of the hadith content, so that it does not need explanation (Hasan, 2019).

Disadvantages and Advantages of the Book of *Tanqih al-Qaul al-Hathith*

Among the shortcomings of the Book of *Tanqīḥ al-Qawul*

1. This book is written The excerpt of some da'if hadith is not followed by an explanation of the causes of keda'if.

Advantages of the Book *of Tanqīḥ al-Qawul*

1. The language used in the book is easy to understand
2. The discussion of the main practices for everyday life makes a very useful reference for Muslim

Sharḥ Hadith method of *Tanqih al-Qawul al-Hathith*

Of the many hadiths that received a citation from Shaykh Nawawi al-Bantani, the author then conducted a search for the method of sharḥ hadith listed in the book of *Tanqih al-Qawul al-Hathith bi Sharh Lubab al-Hadith*. From this search, the author concludes that in observing the book of *Lubab al-Hadith*, Shaykh Nawawi al-Bantani used the *ijmali* method. In the beginning, the *ijmali* (global) method was to explain or explain the hadiths

according to the order in the book of hadith in the book of *poles al- sittah* succinctly, but it can represent the literal meaning of the hadith, with language that is easy to understand and easy to understand (Darmalaksana, 2020).

The use of the ijmali method by succinctly narrating the hadith without a very detailed and lengthy explanation from the beginning has been expressed by Imam al-Nawawi al-Bantani himself on his muqaddimah sharah by mentioning:

> واعلم أن الباعث في كتابة هذا الشرح حاجة المحتاجين إليه، فإن هذا الكتاب كثير التحريف والتصريف لعدم الشرح عليه، ومع ذلك كثر تداول الناس من أهل جاوة عليه. وإني لم أجد نسخة صحيحة فيه، ولم أقدر على تصحيحه، واستيفاء مراده لقصوري، إلا أن بعض الشر أهون من بعض. وهذا الكتاب إن كان فيه حديث ضعيف لا ينبغي أن يهمل، لأن

The aforementioned statement explicitly mentions the purpose of writing this book as well as the method used, namely the ijmali method with a concise hadith explanation without a long explanation. The argument is that the Javanese people at that time needed a reference model like this which was easy to study, especially for ordinary people. In addition, he deliberately did not explain at length the explanation of hadith under the pretext of limitations (Mohamed, 2022).

Usually in sharh Lubab al-Hadith the subject matter is in parentheses, then outside the brackets is the explanation of the syllabus (Shaykh Nawawi al-Bantani). The form of global explanation in the sharah of the hadith, "which is meant by this hadith" or by the redaction of " this hadith shows" or quoting the opinions of previous scholars and kuipan from the hadith of the Prophet Saw., or from the Qur'an. For example, Shaykh Nawawi al-Bantani in explaining a hadith uses the ijmali method, among which is seen in the following hadiths (Hakak, 2022).

1. Chapterone on the Priorities of the 'alim people outweighs the preferences of the worshippers.

> (وقال صلى الله عليه وسلم: فضل العالم) أي العامل بعلمه (على العابد كفضل القمر ليلة البدر على سائر الكواكب) المراد بالفضل كثرة الثواب الشامل لما يعطيه الله للعبد في الآخرة من درجات الجنة ولذاتها وماكلها ومشاربها ومناكحها، وما يعطيه الله تعالى للعبد من مقامات القرب ولذة النظر إليه، وسماع كلامه رواه أبو نعيم عن معاذ بن جبل. وفي رواية للحارث بن أبي أسامة عن أبي سعيد الخدري عند صلى الله عليه وسلم: «فضل العالم على العابد كفضلي على أمتي،» وفي رواية للترمذي عن أبي أسامة، «فضل العالم على العابد كفضلي على أدناكم» أي نسبة شرف العالم إلى شرف العابد كنسبة شرف النبي إلى أدنى شرف الصحابة. قال الغزالي: فانظر كيف جعل العلم مقارنا لدرجة النبوة وكيف حط رتبة العمل المجرد عن العلم، وإن كان العابد لا يخلو عن علم بالعبادة التي يواظب عليها، ولولاه لم تكن عبادة

    The hadith above explains the virtues of the alim over the virtues of worshippers. The point is that the person who does one thing based on his knowledge he will get the command of Allah Swt. Described by Sheykh Nawawi as in carrying out the commands of Allah swt. It is described by Sheykh Nawawi as in the history of Abu Sa'id al-Khudri and the history of Abi Umamah the primacy of the Prophet Muhammad Saw towards his companions. It is very clear that the Messenger of Allah is more noble than his companions.

2. The second chapter of the Priority of *LaIlaha Illallah* in the ninth hadith, Nawawi al-Bantani sharh of the above hadith is as follows:

> (وقال صلى الله عليه وسلم: مَنْ قالَ لا إِلٰهَ إِلاَّ اللهُ مُحَمَّدٌ رَسُولُ اللهِ مَرَّةً غُفِرَ لَهُ ذُنُوبُهُ) أي
> الصغائر (وَإِنْ كانَتْ) أي تلك الذنوب (مِثْلَ زَبَدِ البَحْرِ) بفتح الزاي والباء أي مائه أو ما يعلو
> وجهه من رغوة وعيدان ونحوهما، والأول أولى لأن المراد كناية عن المبالغة في الكثرة كما قاله
> عطية الأجهوري.

Sheykh Nawawi al-Bantani in explaining the above hadith related to the priority of the person who recites *LaIlaha Illā Allah*, explained briefly and gobal. The explanation is accompanied only by an explanation of the words that need to be clarified. For example, the sin in question is a minor sin and the seawater in question is a form of kinayah (figurative word) of something very much.

Broadly speaking, the method used by sheikh Nawawi al-Bantani in his book uses the *ijmāliī method.* However, the author also finds in the method that Beiau uses in observing hadith using other methods such as the *muqārin* method. An example of the hadith sharah with this method can be seen in the hadith chapter 21 the virtues of zikir to Allah the third hadith:

> (وقال صلى الله عليه وسلم: أَفْضَلُ الذِّكْرُ الخَفِيُّ) وقيل الذكر الخفي لا يرفعه الملك، لأنه
> لا اطلاع له عليه فهو سر بين العبد وبين الله تعالى. كذا ذكره الشيخ عبد القادر، وفي حديث
> البيهقي عن عائشة: الذكر الذي لا تسمعه الحفظة يزيد على الذكر الذي تسمعه الحفظة سبعين
> ضعفا. قال المناوي: قيل أراد بذلك الذكر التدبر والتفكر في مصنوعات الله وآلائه والمبادر
> إرادة الذكر القلبي اه.
> وقال العلقمي: لعل المراد به التدبر والتفكر في مصنوعات الله تعالى، وفي استباط
> الأحكام الشرعية، وتصور المسائل الفقهية التي يجريها الشخص على قلبه، ويتفكر فيها، ولهذا
> قال صلى الله عليه وسلم: «الَّذِي لا تَسْمَعُهُ الحَفَظَةُ أيّ المُوَكَّلُونَ بِكِتَابَةِ الأَعْمَالِ وَلَمْ يَقُل
> الَّذِي لاَ تَعْلَمُهُ». وسبب الزيادة في ذلك أنه في غالب مسائله نفع متعد وزيادة إيمان وإخلاص
> اه.

Prophet Muhammad (peace be upon him). Saying:

"The foremost zikir is zikir khāfī"

Syekh Abdul Qadir said, that dhikr in the heart is not reported by angels, for they do not know it. Zikir in that heart between the servant and his God.

In the history of Baihaqī, from Aisyah ra. it is stated,"The thought which the guardian angels of charity did not hear exceeded the thought they heard with seventy times the reward. Munawi said, "Some say that what the Prophet Muhammad pbuh meant by this thought was a contemplation of the creation of Allah swt. And His favor. But, what is immediately implied is the thought of the heart."

Alqami says, "Perhaps what the Prophet Muhammad pbuh wanted was to think and reflect on the creatures of Allah swt., take religious law and explain the turbulent problem of jurisprudence in the heart. Therefore, the Prophet Muhammad pbuh said, "which the guardian angel of charity does not hear," that is, the angel who is given to record the charity of deeds. And Prophet Muhammad pbuh. did not say, "The thought cannot be known to the angel Hafadzhah." Thinking in the heart has added value. For, in all the

problems that are taken into account that provide more benefits and add to the faith, and purify the oneness of Allah swt (Sholikhah, 2018).

According to the author's analysis, the interpretation of the hadith above uses the Muqārin method. Because sheikh Nawawi implicitly in his book (Tanqīḥ al-Qawul al-H{athīthī) compares the opinions of classical ulma such as al-Gghazalī, al-Suyuṭī, sheykh Abdul Qadir, and alqami.

CONCLUSION

From the results of the author's research, the author concludes that the sharah method used by sheikh Nawawi in his book (Tanqīḥ al-Qawul al-H{athīthī) uses the Ijmālī and muqārīn methods. But broadly speaking, the method used by sheikh Nawawi al-Bantani in his book uses the ijmaāliī method.

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