

THE NAWAWI AL-BANTANI'S HADITH THOUGHT IN *TANQIH AL-QAUL AL-HATSITS FI SYARH LUBAB AL-HADITS*

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Abstract

Nawawi al-Bantani is known as a great scholar from Banten, on the west coast of Java who has expertise in various Islamic disciplines, including hadith science. This paper explores Nawawi al-Bantani's thoughts in the field of hadith science as contained in his book, namely the book *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*. The book *Tanqih al-Qaul* is a book written by al-Bantani to lecture on the content of the book *Lubab al-Hadits* by as-Suyuthi. Although it is a type of syarah book, the book of *Tanqih al-Qaul* not only contains lectures on the hadiths in the book *Lubab al-Hadits*, but also contains al-Bantani's own thoughts as the author of the book *Tanqih al-Qaul*, in the field of hadith science. The research method used in this paper is a qualitative method with the type of library research. Meanwhile, as a data analysis knife, an analytical descriptive method is used with the type of analysis used, namely critical analysis. The results of the study show that the thinking of al-Bantani hadith is: the ability to use dha'if hadith in terms of fadhail al-a'mal and not in the field of law and creed, the importance of sanad for the validity of hadith narration, as well as the explanation of the definitions of basic terms in hadith science which include shahih, isnad, sanad, and matan. Al-Bantani's thinking in the field of hadith science also shows his independence from as-Suyuthi. This means that al-Bantani not only re-copied all the thoughts of as-Suyuthi in the book *Lubab al-Hadits*, but also gave rise to his own thoughts.

Keywords: Nawawi al-Bantani; Hadith Thought; *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*

Abstrak

Nawawi al-Bantani dikenal sebagai ulama besar asal Banten, pesisir barat Jawa yang memiliki kepakaran dalam berbagai disiplin ilmu keislaman, tidak terkecuali ilmu hadis. Tulisan ini mengeksplorasi pemikiran Nawawi al-Bantani dalam bidang ilmu hadis sebagaimana yang terdapat dalam kitab karyanya, yakni kitab *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*. Kitab *Tanqih al-Qaul* merupakan kitab yang ditulis al-Bantani untuk mensyarah konten kitab *Lubab al-Hadits* karya as-Suyuthi. Walaupun berjenis kitab syarah, kitab *Tanqih al-Qaul* tersebut tidak hanya berisi syarah terhadap hadis-hadis yang ada dalam kitab *Lubab al-Hadits*, tetapi juga memuat pemikiran al-Bantani sendiri sebagai penulis kitab *Tanqih al-Qaul*, dalam bidang ilmu hadis. Adapun metode penelitian yang digunakan dalam tulisan ini ialah metode kualitatif dengan jenis penelitian *library research*. Sementara sebagai pisau analisis data, digunakan metode deskriptif analitis dengan jenis

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analisis yang digunakan yaitu analisis kritis. Hasil penelitian menunjukkan, bahwa pemikiran hadis al-Bantani yakni: kebolehan penggunaan hadis dha'if dalam hal *fadhail al-a'mal* dan bukan dalam bidang hukum serta akidah, pentingnya sanad untuk kevalidan periwayatan hadis, serta penjelasan definisi term-term dasar dalam ilmu hadis yang meliputi hadis *shahih*, *isnad*, sanad, dan matan. Pemikiran al-Bantani dalam bidang ilmu hadis ini juga menunjukkan independensinya terhadap as-Suyuthi. Artinya, al-Bantani tidak hanya menyalin ulang semua pemikiran as-Suyuthi dalam kitab *Lubab al-Hadits*, tetapi juga memunculkan pemikirannya sendiri.

Kata kunci: Nawawi al-Bantani; Pemikiran Hadis; *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*

INTRODUCTION

Hadith plays an important role in Islamic scientific discourse. As the second source of Islamic law and the second source of Islamic teachings after the Qur'an, all Islamic scholarship refers to hadith, in addition to the Qur'an. The Qur'an itself cannot be understood properly and correctly without being connected with the hadith. Not only that, hadith also inspires many scientific and social science discourses (K. Amin, 2005).

Given the importance of the role of the hadith, 'Ajaj al-Khathib emphasized the obligation to refer to the Qur'an and the hadith at the same time. A Muslim, continued al-Khathib, should not be guided by only one of them. A mujtahid, in his ijtihaḍ, is not enough to just make one of them as a reference, the Qur'an or a hadith only (Al-Khathib, 1989).

Ironically, in the context of the Nusantara, the study of hadith and its

urgent sciences is too late (Ummah, 2019). In contrast to the discourse of sufism, jurisprudence, and tafsir which has been squirming and developing rapidly since the beginning of the development of Islam in the Nusantara. Not a few were born at that time with writings that focused on exploring the conception of sufism, fiqh theories and discourses, as well as the treasures of tafsir. Meanwhile, the hadith and its knowledge are only present as marginal notes on the sidelines of the discussion of sufism, jurisprudence, and tafsir (Khaeruman, 2017).

In subsequent developments, the dominance of sufism studies is getting stronger and hadith studies are still neglected. In some places in the Nusantara, there is even a polemic between the majority sufism students and the minority hadith students. In Minangkabau, for example, there is often a debate between the *kaum tuo* (a term for traditional scholars) who dive into

sufism and the *kaum mudo* (a label for the reform group) who are more fond of the study of hadith. Armed with the motto *ar-ruju' ila Al-Qur'an wa as-Sunnah* (return to the Qur'an and the Sunnah), the minority *kaum mudo* often criticizes the understanding and practice of the *kaum tuo* who are actually sufism practitioners and become the majority and dominant group (Ashadi, 2013).

This unhappy situation was answered by a number of scholars by starting to reconcile the discourse of sufism with the discourse of hadith. Among them is Nawawi al-Bantani, a great scholar from Banten. Al-Bantani made a breakthrough by writing a book of hadith commentary (*syarah*) with sufism nuances, namely *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadith*. The book of al-Bantani hadith not only evokes the study of hadith in the Nusantara, but at the same time also reconciles, even marrying the treasures of sufism with the study of hadith.

As a book of *syarah*, *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadith* or abbreviated as *Tanqih al-Qaul* not only contains lectures on the hadiths contained in the book *Lubab al-Hadith* by as-Suyuthi, but also contains al-Bantani's thoughts in the field of hadith. This paper tries to describe and analyze

al-Bantani's thoughts in hadith science as contained in his book *Tanqih al-Qaul*. This study is not only interesting, but also important, because it can show al-Bantani's real contribution in awakening and strengthening the study of hadith and its knowledge in the Nusantara. Considering that the study of hadith will not be strong, valid, and sharp without being accompanied by a study of the hadith sciences themselves.

LITERATURE REVIEW

As a great figure, of course, not a few researchers have written about Nawawi al-Bantani. As a generalist who masters across disciplines, this scholar from Banten is written with various perspectives and in various scientific discourses, including hadith science.

M. Afiquil Adib, for example, wrote al-Bantani as an Islamic educational figure. In his article, M. Afiquil Adib explained al-Bantani's thinking in the field of moral education and its relevance in the 21st century (Adib, 2022). Still in the field of education, Toni Pransiska wrote an article about Nawawi al-Bantani's transformative Islamic education. In her article, Toni Pransiska said that transformative Islamic education in the style of al-Bantani offers solutions to the

nation's problems, especially education problems (Pransiska, 2018). Meanwhile, Samsul Munir Amin wrote al-Bantani as an intellectual figure of the Islamic boarding school (pesantren). In his writing, Samsul Munir Amin highlighted the intellectual biography of al-Bantani and the influence of al-Bantani on the world of Islamic boarding schools, especially in the Nusantara (S. M. Amin, 2019). As for the article that the author adopted, although it has a different research focus from the above articles, it still alludes to the figure of al-Bantani as an educational figure and pesantren figure in the discussion section of al-Bantani's biography.

Apart from being an educational and intellectual figure of the pesantren, al-Bantani was also written as a mufassir. Considering that al-Bantani also left a written work in the form of a tafsir of the Qur'an, namely the book *Tafsir al-Munir* or more popularly known as *Tafsir Marah Labid*.

Not a few articles discuss al-Bantani's character in the field of tafsir and analyze his book of tafsir. An article entitled "Tafsir Nusantara: Studi Kritis terhadap Marah Labid Nawawi al-Bantani" by Ansor Bahary, for example, analyzes the content of *Tafsir Marah Labid* al-Bantani.

In his article, Ansor Bahary concluded that *Tafsir Marah Labid* is an interpretation that bridges between traditional and modern interpretations (Bahary, 2015). This also confirms al-Bantani's expertise as an interpreter who is able to dialogue between the thoughts of the two eras.

In addition to Ansor Bahary, Robby Zidni Ilman ZF also wrote a descriptive analysis of the *Tafsir Marah Labid* al-Bantani. In his writing, Robby Zidni Ilman ZF analyzed the methodology and systematics of writing *Tafsir Marah Labid* and the thought of tafsir al-Bantani contained in it (ZF, 2019).

The two articles that the author quoted above, have similarities with the writings that the author raised, namely they both explain al-Bantani's thoughts. The difference is that the two articles explore al-Bantani's thoughts in the field of tafsir, while this article explores al-Bantani's thoughts in the field of hadith, especially those contained in the book *Tanqih al-Qaul*.

The author realizes that the writing that the author raised is also not the first writing that wrote al-Bantani in the field of hadith and is not the first writing that discusses the book *Tanqih al-Qaul* by al-

Bantani. However, as far as the author's search is concerned, no writings have been found that focus on highlighting and exploring the thoughts of al-Bantani hadith science in his *Tanqih al-Qaul* book. At that point, the focus of this author's writing is also the newness of this writing.

Dayan Fithoroini's writing, entitled "Metodologi Syarah Hadis Syaikh Nawawi al-Bantani dalam Kitab *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*," for example, focuses more on exploring the methodology of the *syarah* used by al-Bantani in his book of hadith (Fithoroini, 2023). Then an article by Fatihatus Sakinah entitled "Epistemologi Syarah Hadis Nusantara: Studi Syarah Hadis *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits* Karya Nawawi al-Bantani" further explores the systematics of writing the book of *Tanqih al-Qaul* and the approach used by al-Bantani in writing the book (Sakinah, 2020). Likewise, Muhammad Nurzakka with his article entitled "Study of *Tanqih al-Qaul al-Hatsits*: The Book of Sheikh Nawawi al-Bantani," explains more about the characteristics of the book *Tanqih al-Qaul* and the approach used by al-Bantani when explaining the hadith (Nurzakka, 2021). The three articles that

the author quoted above have not focused on exploring the thoughts of al-Bantani hadith science in his book *Tanqih al-Qaul*. In contrast to the writings that the author adopts, it is, once again, making the thought of al-Bantani hadith science in the book *Tanqih al-Qaul* the focus of research.

RESEARCH METHODS

This paper takes a qualitative research method with the type of library research as the research method. As the primary source in this study, it is the book *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadith* which incidentally is a book of hadith by Nawawi al-Bantani. To complete the literature references, other writings, both in the form of books and journal articles, related to the intellectual biography of al-Bantani and al-Bantani's figures in the field of hadith are secondary sources in this research.

The analytical descriptive method is used as a data analysis method in this study with the type of analysis used, namely critical analysis. This critical analysis is used by the author to produce valid conclusions regarding the thoughts of Nawawi al-Bantani's hadith as stated in his work, the book *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*.

RESULTS AND DISCUSSION

Intellectual Biography of Nawawi Al-Bantani

Nawawi al-Bantani's full name is Muhammad Nawawi ibn Umar ibn Arabi. Nawawi al-Bantani can be distinguished from the old al-Nawawi whose full name is Muhyiddin Abu Zakariya Yahya ibn Syaraf ibn Marri al-Khazami. If the mention of "Nawawi" in the old Nawawi is as a *nisbat* of his homeland, then the mention of "Nawawi" in Nawawi al-Bantani is as the original name. Nevertheless, there is an interesting correlation between young Nawawi and old Nawawi. The name "Nawawi" was given to the young Nawawi (al-Bantani) by his father because of an ideal so that his son would later become a great scholar of the Shafi'i school like the old Nawawi (Muqoddas, 2014).

Al-Bantani also has the *kunyah* of Abu Abdul Mu'thi. This is because he has a son named Abdul Mu'thi (Muqoddas, 2014). However, he is more popular with the nickname Shaykh Nawawi al-Jawi al-Bantani asy-Shafi'i. Al-Jawi and al-Bantani show their homeland, namely Banten, on the west coast of Java, more precisely in Tanara Village, Tirtayasa District, Serang Regency, Banten. He was born in 1230 H / 1813 AD, to a married

couple Umar and Zubaidah (Fatah, 2014). Meanwhile, asy-Shafi'i indicates the school of fiqh that is embraced and held by al-Bantani, namely the Shafi'i school which incidentally is also embraced by almost all scholars of the Nusantara.

Al-Bantani's father, Umar ibn Arabi was a scholar and ruler in Tanara, Banten. His father's genealogy comes from the descendants of Maulana Hasanuddin (Sultan Hasanuddin), the son of Maulana Syarif Hidayatullah (Sunan Gunung Djati), one of the wali songo (Muqoddas, 2014). This genealogy further emphasizes that al-Bantani is a descendant of a great scholar and grew up in a religious environment.

The foundation of al-Bantani's religious knowledge was first built by his own father through several lessons, namely the science of kalam, nahwu, tafsir and fiqh. Subsequently, al-Bantani received his education from Kiyai Sahal in the Banten area and Kiyai Yusuf in Purwokerto. This was done together with his brothers, Tamim and Ahmad. When young al-Bantani was 15 years old (around 1828 AD), he and his brothers (Tamim and Ahmad) performed the hajj pilgrimage to Makkah and then settled in the holy land for 3 years themselves. The times in the holy land were interpreted as

best as possible by al-Bantani. He forged himself, studying from famous scholars of the *haram* land. Among them are Sayyid Ahmad ibn Sayyid Abdurrahman al-Nawawi, Sayyid Ahmad Dimiyati, Sayyid Ahmad Zaini Dahlan, and Shaykh Muhammad Khatib Sambas al-Hambali (Muqoddas, 2014).

After an intellectual odyssey in the holy land for three years, al-Bantani returned and settled in the Nusantara for approximately three years (Fatah, 2014). In his hometown, he helped his father teach at the Islamic boarding school (pesantren). Then due to the Dutch colonizers who were rude to the scholars so that it made al-Bantani's position in Indonesia difficult, he finally decided to return to Makkah for the second time and lived there until his death (Suprpto, 2010).

Al-Bantani lived a family life in the city of Makkah with his wife, who is also from Tanara, Banten, named Nyai Nasimah (Fatah, 2014). Time after time al-Bantani continues to actively increase knowledge. He is engaged in almost all fields of Islamic science. So it is not surprising that in the future he was known as a generalist scholar, mastering across disciplines. After studying for a long time, al-Bantani then began to teach his

knowledge, both in Medina and in Makkah, since around 1860 (Muqoddas, 2014). This shows the privilege and greatness of al-Bantani, because not everyone is trusted to be a teacher in the two holy lands.

Al-Bantani is known as a simple person in life and tirelessly seeks knowledge. He received many titles, including: Sayyid Ulama Hijaz (Hijaz Ulama' Figure), faqih (jurisprudence expert), and mufti (religious decision holder). In addition to adhering to the Shafi'i School in fiqh, al-Bantani is also a follower of the Qadiriyyah Tarekat in sufism. Even then he was also famous as one of the sufism figures whose name was fragrant not only in the Nusantara, but also in the Middle East. The pattern of al-Bantani's thinking is *Ahlu as-Sunnah wa al-Jama'ah* which bases Islam on the Qur'an, hadith, *ijma'*, and *qiyas* (Fatah, 2014). From this, it can also be seen that al-Bantani has the same fiqh *madzhab* and kalam thinking style as the fiqh *madzhab* and the kalam thinking style that is embraced by most Indonesian Muslims, namely *Madzhab* Shafi'i in the field of fiqh and *Ahlu as-Sunnah wa al-Jama'ah* in the field of kalam thinking (aqidah).

Al-Bantani is also known as a scholar who is very productive in writing. The

Encyclopedia of Islam, as quoted by Ali Muqoddas, notes that starting in 1870, al-Bantani had devoted half of his time to writing. However, the exact number of al-Bantani's writings cannot be traced clearly. Some say the number of papers is more than 100 and some say around 115. Meanwhile, according to other sources, there are around 99 pieces (Muqoddas, 2014).

Through his writings, al-Bantani also succeeded in showing that the heritage of pesantren is not limited to the tradition of speaking, but also deeds and writing. Therefore, the al-Bantani phenomenon and its influence are still so evident in Islamic society, especially in the pesantren community. The work he inherited is still struggled by students in all corners of the Nusantara, as well as in the Middle East, Malaysia, Thailand, and the Southern Philippines (Burhanudin, 2022). Of the approximately 100 works of al-Bantani, most of them are in the form of *syarah* (commentary and explanation) on the writings of previous scholars. Some of them are in the form of *tausyih* or *hasyiyah* books on *syarah* books by other figures (Muqoddas, 2014).

As for the books or writings of al-Bantani, they are as follows:

First, Marah Labid or *at-Tafsir al-Munir Li Ma'alim at-Tanzil al-Musfir 'an Wujuh Mahasnir at-Ta'wil*. This book of Qur'an tafsir was completed in 1886 and printed in Cairo in 1305. *Second, Nihayah az-Zain fi Irsyad al-Mubtadi'in*, *syarah* on the book *Qurrat al-'Ain bi Muhimmat ad-Din* (by Zainuddin Abd Aziz al-Malibari), in the field of fiqh of the Shafi'i School. *Third, Kasyifat asy-Syaja*, *syarah* on the book *Safinat an-Naja fi Usul ad-Din wa al-Fiqh* (by Salim ibn Samir), in the field of fiqh. *Fourth, Sullam al-Munajat*, *syarah* on the book *Safinat as-Salah* (by Sayyid Abdullah ibn Umar Al-Hadramy), in the field of fiqh. *Fifth, As-Simar al-Yani'ah fi ar-Riyadh al-Badi'ah*, *syarah* on the book *al-Riyadh al-Badi'ah* (by Syaikh Muhammad Hasbullah), in the field of ushuluddin and part of its contents also contain fiqh. *Sixth, Maraql al-'Ubudiyyah*, *syarah* on the book *Bidayat al-Hidayah* (by Imam Abu Hamid al-Gazali), in the field of sufism. *Seventh, Nasaih al-'Ibad*, *syarah* on the book *al-Munabbihat 'ala al-Isti'dab li Yaum al-Ma'ad* (by Syihab ad-Din Ahmad ibn Hajar al-Asqalami), in the field of sufism. Nowadays, this Arabic book has been translated into Indonesian. *Eighth, Al-Futuh al-Madaniyyah*, *syarah* on the book *asy-Syu'ub al-Imaniyah* (by Muhammad ibn Abdillah al-Iji), in the field of *tauhid*.

Ninth, Tijan ad-Darari, syarah on the book *Risalah asy-Syaikh Ibrahim al-Bajury fi at-Tauhid* (by Syaikh Ibrahim al-Bajuri), in the field of *tauhid*. *Tenth*, The books discussed in this article are *Tanqih al-Qaul al-Hatsits, syarah* on the book *Lubab al-Hadits* (by Syaikh al-Hafid Jalal ad-Din Abdirrahman ibn Abi Bakr as-Suyuthi), in the field of hadith. *Eleventh, Madarij as-Su'ud, syarah* on the book *al-Maulid an-Nabawi* or more popularly known as the book of *al-Barzanji* (by Sayyid Ja'far al-Barzanji), in the field of history. *twelfth, 'Uqud al-Lujain fi Bayan Huquq al-Zaujain, syarah* on the book *Risalah Huquq al-Zujain*, in the field of fiqh. *Thirteenth, Kasyf al-Muruthiyya 'an Sitar al-Ajrumiyya, syarah* on the book *al-Ajrumiyyah*, in the field of grammar (nahwu). *Fourteenth, Fath al-Mujib, syarah* on the book *Manaqib al-Hajj* (by Muhammad ibn Muhammad asy-Syarbini al-Khatib) in the field of fiqh. *Fifteenth, Lubab al-Bayan, syarah* on the book *Risalah al-Isti'arat* (by Husain an-Nawawi al-Maliki), in the field of rhetoric. *Sixteenth, Fusus al-Yaqutiyya, syarah* on the book *al-Rauda al-Bahiyya fi al-Abwab at-Tasrifiiyya*, by Abd an-Mun'im 'Iwad al-Jirjawis, in the field of grammar (sharaf).

These are some of the books or writings of al-Bantani. These books further make

it clear that al-Bantani was a man who mastered many disciplines.

It is also important to note, as a great scholar who has taught in the holy land, al-Bantani certainly has many students. Among them are Muhammad Daud (Perak, Malaysia), K.H. Asy'ari (Bawean, Gresik), K.H. Hasyim Asy'ari (Jombang, founder of NU), and K.H. Raden Asnawi (Kudus) (Suprpto, 2010).

After taking part as a scholar, educator, intellectual, and writer of books in various disciplines in Arabic, al-Bantani finally died in Makkah in 1897 AD or coincided with the 25th of Shawwal 1314 H, at the age of 84 (Muqoddas, 2014).

Nawawi Al-Bantani's Hadith Thoughts in *Tanqih al-Qaul*

Nawawi Al-Bantani's work in the field of hadith is the book *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*. As the name implies, the book *Tanqih al-Qaul* is a commentary (*syarah*) on the book *Lubab al-Hadits* by Imam as-Suyuthi. Although it is categorized as a book of *syarah hadits*, it also contains al-Bantani's thoughts in the field of hadith science.

The book *Tanqih al-Qaul*, written in Arabic, consists of 40 chapters, each of

which contains 10 hadiths. In order, this book begins with the chapter on the virtue of knowledge and scholars, then continues with the chapter on the virtue of *Laa Ilaha Illallah*, the virtue of *basmalah*, the virtue of prayer for the Prophet (peace be upon him), the virtue of faith, the virtue of *wudhu'*, the virtue of *siwak*, the virtue of azan, the virtue of congregational prayer, the virtue of Friday, the virtue of mosques, the virtue of turban, the virtue of fasting, the virtue of obligatory worship, the virtue of *sunnah* worship, the virtue of zakat, the virtue of alms, the virtue of *salam*, the priority of prayer, the priority of *istighfar*, and the priority of dhikr to Allah swt.

Furthermore, the virtue of *tasbih*, the virtue of *taubat*, the virtue of fakir, the virtue of marriage, the severity of the punishment of adultery, the severity of punishment for homosexuals (*liwath*), the prohibition of drinking *khamar*, the virtue of archery, the virtue of filial piety to both parents, the virtue of educating children, the virtue of *tawaddhu'*, the virtue of silence, the virtue of little eating, drinking, sleeping and rest, the virtue of a little laugh, the virtue of visiting the sick, the virtue of remembering death, the virtue of considering the grave and its condition, the prohibition of mourning the

corpse, and the virtue of patience when struck by a disaster.

Based on the description of the chapters contained in the book *Tanqih al-Qaul*, it can be seen that the book *Tanqih al-Qaul* not only contains chapters on *fadhilah* or the virtue of good deeds, but also contains chapters about the prohibition of committing reprehensible acts and the punishment that the perpetrator will receive, such as chapters on adultery, *liwath*, drinking *khamar*, and mourning the corpse. However, most of the contents of the book *Tanqih al-Qaul* talk about the virtues of commendable practices (*fadhail al-a'mal*).

In addition to containing *shahih* hadiths, the book *Tanqih al-Qaul* also contains *dha'if* hadiths, as acknowledged by al-Bantani himself in the preface of his *Tanqih al-Qaul* book (Al-Bantani, n.d.). Al-Bantani itself is one of the scholars who are *tawassuth* in the use of hadith. This means that it allows the use of *dha'if* hadith as long as it is not a matter of law and creed (Al-Bantani, n.d.). This attitude of al-Bantani can be seen in the preamble of the book *Tanqih al-Qaul*. In the preface of the book, al-Bantani, quoting Ibn Hajar in *Tanbih al-Akhyar*, said that the hadith of *dha'if* can be used in the matter of *fadhail al-a'mal*. Then, by

quoting the book *Syarh al-Muhadzdzab*, al-Bantani emphasized that the hadith of *dha'if* can be an argument in the matter of *fadhail al-a'mal* according to the agreement of the scholars (Al-Bantani, n.d.). In addition, al-Bantani's attitude in terms of the use of *dha'if* hadith is also seen in his lectures on the hadith in the book *Tanqih al-Qaul*. When giving the lecture, al-Bantani did not criticize the *dha'if* hadith much. Instead, he added another hadith with the same theme as support for his explanation (Al-Bantani, n.d.).

In addition to explaining his position in terms of the use of *dha'if* hadith, al-Bantani also explained the definition of *shahih*, *isnad*, *sanad*, and *matan* in the preface of his *Tanqih al-Qaul* book. The *shahih* hadith according to al-Bantani is a continuous hadith (*muttashil*) of the sanad and is narrated by the narrators who are *'adil* and *dhabith* from the beginning of the sanad to the end (Al-Bantani, n.d.). When compared to the definition of *shahih* hadith according to the majority of hadith scholars, the definition of *shahih* hadith according to al-Bantani is incomplete because it does not mention the absence of *syadz* and *'illat* in the definition of *shahih* hadith.

The *isnad*, according to al-Bantani, is to mention or narrate the path of the *matan*. Meanwhile, according to him, *sanad* is a path that connects to the *matan*. Then *matan* according to al-Bantani are hadith words that contain meanings (Al-Bantani, n.d.).

Still in the preface of the book *Tanqih al-Qaul*, al-Bantani also explains the importance of *sanad* in hadith. To explain the urgency of the sanad, al-Bantani quoted Imam as-Shafi'i who said that a person who seeks hadith without sanad is like a firewood seeker at night who carries his wood, while he does not know that there is a snake in the pile of wood (Al-Bantani, n.d.).

Regarding al-Bantani's thoughts in his book *Tanqih al-Qaul*, he was greatly influenced by Imam as-Suyuthi and referred to Imam al-Ghazali a lot. Then in commenting or explaining the meaning of a hadith, al-Bantani quotes the opinion of Imam al-Ghazali, especially in the book *Ihya 'Ulum ad-Din*. Therefore, the nuances or sentence patterns used by al-Bantani in his *Tanqih al-Qaul* book are more inclined to the field of sufism. The color of sufism can also be seen from the quotes he took from the great sufi Shaykh Abdul Qadir al-Jailani (Sakinah, 2020). This is relevant to the position of al-

Bantani who is also a sufi and adherent of the order, namely the Qadiriyyah

CONCLUSION

Nawawi al-Bantani is an expert in various disciplines of Islamic science, including hadith. His expertise in hadith can be seen in his book, *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits*. Although it is a book of *syarah hadits*, namely the *syarah* on the hadiths contained in the book *Lubab al-Hadits* by Imam as-Suyuthi, the book also contains al-Bantani's thoughts in the field of hadith science. This also shows al-Bantani's independence from as-Suyuthi, meaning that he not only copied all of as-Suyuthi's thoughts, but also gave rise to his own thoughts. The hadith thoughts of Al-Bantani is: the ability to use *dha'if* hadith in terms of *fadhail al-a'mal*, and not in the field of law and creed, the importance of *sanad* for the validity of hadith narration, as well as the explanation of the definition of basic terms in hadith science which includes *shahih*, *isnad*, *sanad*, and *matan*.

Order, as mentioned by the author in the biography section above.

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