The Book of Nasa'ih Al-'Ibad and Tanqih Al-Qaul by Shaykh Nawawi Al-Banteni: A Comparative Study on The Method of Syarh Hadith

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Abstract
Shaykh Nawawi al-Banteni is a famous scholar who has produced many scientific works in the archipelago. Among his works is the book *Nasa'ih al-'Ibad* which is exegesis from the book *al-Munabbahat 'Ala al-'Isti'dad Li Yaum al-Ma'ad* by Ibn Hajar al-Asqalani and the book *Tanqih al-Qaul* which is exeges from the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti. Both of these works are a reference in several *pesantrens* in Indonesia and are also widely taught in certain *suraus, halakah* and mosques. However, the in-depth study of the method of *syarh* the hadith of the book is rarely noticed by the users of the book. Therefore, it is important to explain the method of *syarh* hadith found in these two books in order to know its status and also to measure the extent of the author's knowledge in the knowledge of hadith. This study intends to explore the method of *syarh* hadith by Shaykh Nawawi in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. The purpose of this study is to analyze the method of *syarh* hadith used by Shaykh Nawawi and reveal the extent of his knowledge and status as a scholar of hadith through the books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. The methodology of this study is qualitative through the method of content analysis by focusing on the books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. This study found that there are similarities and differences in the methodology of exegesis hadith in the books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* by Shaykh Nawawi al-Banteni. In addition, he also has good ability and knowledge in the knowledge of hadith.
Keywords: Shaykh Nawawi al-Banteni, Nasa'ih al-'Ibad, Tanqih al-Qaul, Method, Syarh Hadith.

Introduction
The term *syarh hadith* has become part of the Malay language vocabulary is a word derived from Arabic, namely *syarh* and *hadith*. In terms of language, the word *syarh* means *al-Kasyf* (reveal), *al-Wadh* (explain), *al-Bayan* (clarify), *al-Tausi'* (expand), *al-Hifz* (preserve), *al-Fath* (open) and *al-Fahm* (understand) (Ibn Manzur, 1990). In other words, *syarh* is a description

of certain materials that are equipped with elements and conditions related to the object of discussion (Encyclopedia of Islamic Law, 1997).

In the tradition of the authors in Arabic books, the term *syarh* means to give notes and comments to the text or *matan* of a book. So that, it can be said that the term *syarh* 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 *syarh* books in general, whether *syarh* on the book of hadith or other books (Nirwana & Saifuddin, 2015). While, hadith is the speeches, practices, rulings and affairs of the Prophet SAW which is a source of Islamic teachings after al-Quran (Ali, 2011). The efforts in preserving the authenticity of hadith have been made since the Companions time by way of confirmation (*tashih*) (Al-Azami, 1995). This is not because they do not believe in the narrator 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). At that time, the Companions taught hadith orally by their memorization. However, the recording by writing of hadith is still done by the proof that there are many pages (*sahifah*) was found even only for personal needs (al-Kailani, 2004). History has recorded the existence of hadith writing in the Companions time and also in the *Tabiin* time. They have tried to travel in searching the hadith everywhere and ask it to the Companions who have been scattered in various states (Aisyah, 2011).

The activity of collecting hadith officially only be done at the end of the 1st century AH on the Caliph Umar bin Abd al-Aziz' time (Abu Zahwi, 1984) by travelling far and contacting hadith narrators who have spread throughout the region and researching historical identity in detail. The development of hadith over a long period of time from century to century until the 7th century H and onwards, the scholars tried to compile hadiths which a similar content in a book of hadith. In addition, they confirm (*tashih*), *syarh* and summarize the books of hadith that have been compiled by previous scholars. From that effort, the books of *hadith hukm* 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 book of hadith *Targhib wa Tarhib* and other books has emerged (Al-Qaradawi, 1996). Among the books that discuss *Targhib wa Tarhib* in the archipelago are the books *Nasa'ih al-'Ibad* and *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 contributed a great knowledge to the development of hadith and Islamic knowledge in general in the archipelago (Sulaiman, 1999). The study of hadith in the archipelago has not received much attention as done to other Islamic knowledge such as the Fiqh or Islamic jurisprudence and *usul fiqh*. However, 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 including Shaykh Nawawi al-Banteni who has made great contributions related to hadith through his work *Nasa'ih al-'Ibad* and *Tanqih al-Qaul.* In fact, the discussion of hadith has become a phenomenon in recent times and it is growing formally and informally. Therefore, this study is done to discuss on the method of *syarh* hadith in his main works, namely *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. Next, study also will be made by comparing the *syarh hadith* methods from the two books.

Author's Background

The Islamic world focusing on the archipelago is very rich of scholars, scientists and intellectuals in various fields. Their contribution in knowledge is very great to the Muslim community until now so that it can nurture the atmosphere of studies in the archipelago. Among them 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). He is also known as K.H Nawawi Putra Banten in Indonesia (Karel, 1984). Shaykh Nawawi was born in 1230 H/1813 AD in the village of Tanara, Serang, Kecamatan Tirtayasa Kabubaten Banten, Jawa Barat, Indonesia (Chaidar, 1978). He died at the age of 84 on 24 Syawal 1314 H/1897 AD at his last residence in Shi'ib 'Ali, Makkah (Ramli, n.d). Shaykh Nawawi al-Banteni was a prominent scholar, praised by Snouck Hurgronje as a very humble local, a scholar at that time and a prolific writer in various disciplines. Even today, many of his books are studied in Indonesian *pesantrens* 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 books covering various disciplines (Encyclopedia of Islam, 1994). Shaykh Nawawi al-Banteni wrote not less than 40 books and it is still widely used as learning material and references in Indonesian pesantren. In addition, not 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 used in *pesantren* (Martin Van, 1995).

Johns (n.d) 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 in the archipelago for understanding the Arabic language. In addition, his books are widely used in the archipelago. 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, the work of Shaykh Nawawi al-Banteni is widely studied in religious schools in the Southern Philippines still use the traditional learning system (Sutopo, 2008). 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 14th century H / 19 AD. He was also named as *al-Imam Muhaqqiq wa Fahmu Mudaqqiq* and also *Imam Nawawi al-Tsani* (Asnawi, 1989). Other titles given to 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 Islam Indonesia, 1993). Prof. Dr. 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. K.H DR. Idham Chalid once praised him by stating that Shaykh Nawawi al-Banteni's writings cover all areas of discipline that are very needed by Muslims (Indonesia). Therefore, he is entitled as the world poet (Chaidar, 1978).

The Book of *Nasa'ih Al-'Ibad* and *Tanqih Al-Qaul*

The books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* are among the works of Shaykh Nawawi al-Banteni that are categorized as *thurath* manuscripts/ books in the field of Islamic religion. *Nasa'ih al-'Ibad* has the privilege that not only as its position as a *thurath* book written in Arabic which is a *syarh* to the book *Munabbihat 'Ala al-Isti'dad li Yawm al-Ma'ad* by Ibn Hajar al-' Asqalani, in fact, it is also used as a reference material for educating the Muslim community in the archipelago, especially Indonesia and able to survive for such a long time.

This book contains 10 chapters and in each chapter containing the advice in the order of the chapters; for example chapter 2 explains the advice on two things, chapter 3 explains the advice on three things, chapter 4 explains the advice on four things and so on until chapter 10. In the *syarh*, he quoted many hadiths from *Sahih al-Bukhari, Sahih Muslim, Sunan al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn al-Majah, al-Mustadrak al-Hakim* and other books of hadith for explanation of the *matan* of the book. He also took the views of several experts in the '*ilm rijal* to determine the *hukm* of a hadith.

While, the book of *Tanqih al-Qaul* is a *syarh* of the *Lubab al-Hadith* book by Jalal al-Din al-Suyuti which contains many Prophet hadiths. 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 of 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 *hukm* and its wisdom easily so that this book is compiled concisely without length. In his *syarh*, he quoted many sources of hadith books such as *Riyad al-Salihin, al-Durrah al-Yatimah li al-Hafiz al-Munziri, Sahih Muslim, al-Azkar 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 others.

Both of these books are included as *Targhib wa Tarhib* books which contain religious advice sourced from the Qur'an, the hadiths of the Prophet SAW, the teachings of the Companions and the words of wisdom of the famous jurists from various fields such as hadith, fiqh and tasawuf. Both contain many hadiths from the Prophet SAW and the hadiths found in the book of *Nasa'ih al-'Ibad* number about 341 hadith, while in the book of *Tanqih al-Qaul* are about 404 hadith either written in direct *matan* form or written in the form of meaning only from various levels of authenticity of hadith, various forms of writing and *syarh* methods.

Methodology
This study uses a qualitative method by focusing on the document analysis approach to analyze the work of Shaykh Nawawi al-Banteni, especially regarding the hadiths found in the books *of Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. The primary source of this study is the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* written by Shaykh Nawawi al-Banteni. While the secondary source refers to books, journals, magazines, papers and other related sources.

Scope of The Research
This study focuses on the method of Shaykh Nawawi al-Banteni in *syarh* the book *Munabbihat 'Ala al-Isti'dad li Yawm al-Ma'ad* by Ibn Hajar al-'Asqalani and *Lubab al-Hadith* by Jalal al-Din al -Suyuti.

Results
The findings of the study on *syarh* hadith from the books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* will be presented in the following table:

Table 1.0

Syarh Hadith Method in The Book of Nasa'ih al-'Ibad and Tanqih al-Qaul by Shaykh Nawawi al-Bantani

No	Aspects of the Discussion	Book of *Nasa'ih al-'Ibad*	Book of *Tanqih al-Qaul*
1	*Syarh Hadith* by *ijmali, tahlili* or *muqarin* methods	Generally, use the *ijmali* method for *syarh hadith*	Generally, use the *ijmali* method for *syarh hadith*
2	Textual interpretation techniques for *syarh hadith*	*Syarh hadith* according to the *matan* or original text of the hadith	*Syarh hadith* according to the *matan* or original text of the hadith
3	Intertextual interpretation techniques for *syarh hadith*	1. Explain the differences of *matan hadith* in *syarh hadith* 2. S*yarh hadith* with hadith 3. S*yarh hadith* with the words of scholars (*ulama'*) 4.S*yarh hadith* with Arabic poetry	*Syarh hadith* with another hadith or narration (*riwayat*)

Discussion

It is found that there are similarities and differences in the method of *syarh* hadith in the book of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* by Nawawi al-Bantani that can be discussed from three aspects as follows

1.Aspect of *Syarh Hadith* by *Ijmali, Tahlili* or *Muqarin* Methods

So, based on the Table 1.0, it can be concluded that the *syarh hadith* in the book of *Nasa'ih al-'Ibad* is generally inclined to the method of *ijmali*. An example of the use of the *ijmali* method in *syarh hadith* used by Shaykh Nawawi al-Banteni in the book *Nasa'ih al 'Ibad* can be seen in the hadith below (al-Bantani, n.d):

ما روي عن النبي صلى لله عليه وسلم انه قال : (عليكم بمجالسة العلماء) اي العاملين (واستماع كلام الحكماء) اي العالمين بذات الله تعالى المصبين في اقوالهم و افعالهم (فإن الله تعالى يحي القلب الميت بنور الحكمة) اي العلم النافع (كما يحي الأرض الميتة بماء المطر)

Meaning: What is narrated from the Prophet SAW, that he said: (It is obligatory upon you to gather and associate with the *ulama'*) means according to their practices (and listen to the words of *hukama'*) means the *ulama'* who seek the blessings of God either through their words or deeds, (indeed Allah will revive the dead heart with the light of wisdom) meaning with beneficial knowledge (as the dry land is fertilized by rain water).

While, the example of the use of the *ijmali* method in the book *Tanqih al-Qaul* can be seen in the hadith below (al-Bantani, n.d):

(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 زبد البحر) بفتح الزاى و الباء اي مائه او ما يعلو وجهه من رغوة وعيدان ونحوهما 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 Rasulullah* once, then his sins (meaning small sins) are forgiven even if (those sins) are like foam in the ocean or *Zabad al-Bahri* (the letters *Zay* and *Ba'* in the word *Zabad* is recited with *harakat fathah* which indicates the meaning of sea water or foam, pieces of wood and so on that are on the surface of sea water. The first meaning is that the sea water

is preferred because what is required from the formation of bubbles on the sea surface is *kinayah* on the amount of sea water as stated by Atiyah al-Ajhuri).

So, it can be concluded that Shaykh Nawawi al-Banteni used the method of *ijmali* for *syarh* the hadith in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* which is to explain 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). Shaykh Nawawi al-Banteni explains the hadiths above with a concise *syarh* by words that are easily understood by the reader without the need for complicated interpretation and thinking. The use of *ijmali* method by Shaykh Nawawi al-Banteni in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* because the method is easy to understand, short and concise so that the vocabulary found in the hadith is easier to understand and Shaykh Nawawi al-Banteni explained his meaning directly without presenting his ideas or opinions personally.

Usually, the hadith compiler uses various methods for syarh the hadith to make the reader understand. There are three methods for syarh hadiths that usually used by the ulama' as bellow:

First: *Tahlili* Method

Tahlili comes from the Arabic *Hallala-Yuhallilu-Tahlil* which means to elaborate and analyze. However, what is meant by *tahlili* here is to elaborate, analyze and explain the meanings in the hadith of the Prophet SAW by displaying the aspects contained in its accordance with the expertise and inclinations of the compiler of hadith books. The hadith compiler follows the systematics of hadith in accordance with the sequence of hadith found in the books of hadith known as *Kitab al-Sittah*. The *syarh hadith* begins with the 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 related in understanding the hadith whether it comes from the Companions, *tabi'in* or hadith scholars (Suryadilaga, 2012). Examples of books that use the *tahlili* method are *Fath al-Bari bi Syarah Sahih al-Bukhari* by Ibn Hajar al-Asqalani, *Subul al-Salam* by al-San'ani, *al-Kawakib al-Dirari fi Syarah al-Bukhari* by Syamsu al-Din Muhammad ibn Yusuf ibn Ali al-Kirmani and *Kitab Syarah al-Zarqani 'Ala Muwatta' 'Ala Imam Malik* by Muhammad ibn Abd al-Baqi ibn Yusuf al-Zarqani (Suryadilaga, 2012).

Second: *Ijmali* Method

The method of *ijmali* is to explain the hadiths in accordance with the sequence in the book of hadith found in the *Kitab al-Sittah* briefly but able to present the meaning of the whole hadith in a language that is easy to understand. Examples of books that use this method are *Syarah al-Suyuti Li Sunan al-Nasa'i* by Jalal al-Din al-Suyuti, *'Aun al-Ma'bud Syarah Sunan Abu Dawud* by Muhammad bin Asyrat bin Ali Haidar al-Siddiqi al- 'Azim al-Abadi and others (Ali, 2011).

Third: *Muqarin* Method

The *muqarin* method is a method of understanding hadith by:
1) Comparing hadiths that have same *matan* in the same case or have different *matan* but the case is same.
2) Comparing the various opinions of hadith scholars in *syarh hadith.*
It can be seen that understanding the hadith by using the method of *muqarin* has a wide scope not only to compare the hadith with other hadith but also to compare the opinions of scholars in *syarh* a hadith (Ali, 2011). 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 hadith scholars who compile the hadith will refer to two forms of hadith *syarh*, namely *Syarah bi al-Ma'thur* and *Syarah bi al-Ra'yi*. For example, a *syarh hadith* that follows the flow of analysis will use the method of analysis in compiling the hadith. If this *syarh hadith* of analysis chooses the form of *Syarah bi al-Ma'thur* then the *syarh* remains on the analysis derived from narration (*riwayah*). This means that the *syarh* will continue as long as the narration (*riwayah*) is still to be found. However, if one chooses *Syarah bi al-Ra'yi*, then the analysis always runs even though there is no narration (*riwayah*) that explains it because the narration (*riwayah*) in *Syarah bi al-Ra'yi* only has a function as legitimacy for an explanation and not as a main subject. Different from *Syarah bi al-Ma'thur* which put narration (*riwayah*) as the main subject in the *syarh*.

2. Aspect of Application of *Syarh Hadith* with Textual Interpretation Technique

Basically, textual interpretation is to understand the meaning of a hadith through the *matan hadith* on the surface only (Umar, 2008). Ahmad (2005) defined textual interpretation as one of the techniques to understand the content of a hadith based on the wording of the hadith (*matan hadith*) alone, without looking at the form, time, *asbab al-Wurud* and to whom the hadith is addressed even without paying attention to the other evidence. Every hadith that is understood textually is usually universal. Thus, based on the Table 1.0 above, the application of *syarh hadith* that is used in book of *Nasa'ih al-'Ibad* is to *syarh* the hadith by the *matan* or origin text of hadith.

The example of using this technique in the *book Nasa'ih al-'Ibad* can be seen in the first chapter (Muhammad Nawawi al-Bantani, n.d) as the hadith below:

عن عبد الله بن عمرو بن العاص عن النبي صلى الله عليه و سلم انه قال : الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الأرض يرحمكم من في السماء.

Meaning: From Abd Allah bin Amru bin al-Ash, from the Prophet SAW: Loving people will be loved by Allah SWT. So, love the creatures on earth then you will be loved by the creatures in the sky. Shaykh Nawawi al-Banteni explains the meaning of compassion and love in the above hadith is textual without referring to other texts or narrations (*riwayah*) as an explanation.

While, the example in the book of *Tanqih al-Qaul* can be seen in chapter 17 about the virtues of charity (al-Bantani, n.d) as the hadith below:

(وقال النبي صلى الله عليه وسلام : 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* (rejecting) on the above hadith textually that what is meant is not giving at all. In addition, it also explains textually the *matan* of *Aqallu Min* (less) that means is to give a little.

Thus, it can be concluded from the second aspect that Shaykh Nawawi al-Banteni used the intertextual interpretation technique in his application for *syarh* the hadith in the book of *Nasa'ih al-Ibad* and *Tanqih al-Qaul which* are *syarh* the hadith according to the *matan* or origin text of hadith. The activity of *syarh hadith* has an important role in providing an explanation of the original text of the book as well as a description which is referred to as interpretation. *Syarh* is not only in the form of descriptions and explanations of the contents of the whole book but even part of the contents of the book are also considered as *syarh* as well as the description of a sentence from a hadith is still referred to as a *syarh*. Shaykh

Nawawi al-Banteni is a scholar in the field of fiqh and shariah and as his background to use the method of textual interpretation found in his *syrh* book in which he elaborates and explains the meaning of hadith based on the existing hadith text and connects it with the verse al- Quran, other *matan hadith* or with words of wisdom and poetry, so that his words, actions, and rulings can be understood and 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 (*wahyu*), that everything that is attributed to the Prophet SAW is revelation (*wahyu*). Allah explains in His word *surah* al-Najm verse 3-4 reads:

<div dir="rtl">وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰ ٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤</div>

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.

Aspect of Application of *Syarh Hadith* with Intertextual Interpretation Technique
Intertextual interpretation is the interpretation or understanding of the content of hadith by looking to other hadith (*tanawwu'*), words of wisdom, poetry or verses of the Qur'an related to it. The tendency of Shaykh Nawawi al-Banteni to *syrh* the hadiths in the *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* books is by using the pattern of *bi al-Ma'thur* or also referred as *bi al-Riwayah,* which is to explain the hadith by using *riwayah* as its main source. This can be seen by the number of narrations that come from Companions, *tabi'in, tabi 'tabi'in* or hadith scholars in explaining the hadiths narrated (Ali, 2011).
Thus, there are four methods regarding this intertextual interpretation technique in *syrh hadith* used by Shaykh Nawawi al-Banteni in the book *Nasaih al-'Ibad*:

First: Explain the Differences of The *Matan Hadith* in The *Syarah* of Hadith
In the book *Nasa'ih al-'Ibad*, Shaykh Nawawi al-Banteni explains the meaning of the hadith found in the original book of Ibn Hajar, sometimes he mentions the differences in the *matan hadith* such as the following hadith:

<div dir="rtl">لا صغيرة مع الإصرار ولا كبيرة مع الإستغفار(رواه الديلمي)</div>

Meaning: There is no small sin as long as it is done continuously, and there is no big sin as long as it is *istighfar.*

Small sins that are constantly committed will turn into big sins, and on the other hand, big sins that have been committed if repented (*taubah nasuha*) will have hope to be forgiven by God compared to small sins that are always committed. The above hadith is *syrh* using the narration from Ibn Abbas by explaining the differences between the *matan hadith*. This means that the *matan hadith* found in the original book of Ibn Hajar is inverted position with what is found in the narration of Ibn Abbas (al-Bantani, n.d) as he explains below:

<div dir="rtl">روي هذا الحديث عن ابن عباس لكن بتقديم الجملة الأخير عن الأول.</div>

Meaning: This hadith is narrated from Ibn Abbas but the last sentence is placed at the beginning.

Second: *Syarh* Hadith with Hadith
Shaykh Nawawi al-Banteni used many hadiths to *syrh hadith* with other hadith either in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. An example found in the book of *Nasa'ih al-'Ibad* is the hadith about keeping the words as he *syrh* below

روي أنه صلى الله عليه وسلم قال : (أحب الأعمال إلى الله حفظ اللسان) رواه البيهقي.

Meaning: It is narrated that the Prophet (peace and blessings of Allah be upon him) said: The most beloved practice of Allah SWT is to keep the words (tongue). The above hadith is about the priority of keeping the tongue from useless words, it is *syarh* with other hadiths whose redaction (sound) is quite different but the meaning is same, which is

وروي أنه صلى الله عليه وسلم قال : إن أكثر الناس ذنوبا يوم القيامة أكثرهم كلاما فيما لا يعنيه.

Meaning: It was narrated that the Prophet (peace and blessings of Allah be upon him) said: Indeed the person who commits the most sins on the Day of Judgment is the person who speaks the most useless things (al-Bantani, n.d).

Third: *Syarh Hadith* with The Words of Scholars

To strengthen the hadith quoted, he also used the words of *ulama'* as in the *syarah hadith* about asceticism (*zuhd*) below:

روي عن النبي صلى الله عليه وسلم أنه قال : الصبر ستر من الكروب وعون على الخطوب.

Meaning: Patience is a cover from hardship and helps over many applications. He *syarh* the above hadith with the words 'Ali bin Abi Talib (al-Bantani, n.d) below:

وقال على بن أبي طالب كرم الله وجهه : الصبر مطية لا تكبو و القناعة سيف لا ينبو.

Meaning: Patience is the vehicle of a Muslim that has no end (the process is done continuously). While *Qanaah* is a sword that will not hit (will not have bad consequences).

Fourth: *Syarh Hadith* with Arabic Poetry

Shaykh Nawawi al-Banteni also used Arabic poems to strengthen the explanation of hadith. This can be found in the book of *Nasa'ih al-'Ibad* about the stinginess below:

روي عن النبي صلى الله عليه وسلم أنه قال : طعام الجواد دواء وطعام البخيل داء وقال بعض الأدباء : البخيل ليس له خليل.

Meaning: The food of the noble is medicine and the food of the stingy is a disease, said some experts in manners: that the stingy has no friends. In *syarh* the above hadith, he quoted the poetry of Salih Ibn Abd al-Quddus (al-Bantani, n.d) as listed below:

وقال صالح ابن عبد القدوس من بحر الطويل :

ويظهر عيب المرء في الناس بخله ويستره عنهم جميعا سخاؤه

Meaning: Salih Ibn Abd al-Quddus said from the book of *Bahr al-Tawil*: A person's shame will appear in front of people because of his stinginess, it will all be covered because of his generosity.

While, in the book *Tanqih al-Qaul*, Shaykh Nawawi Al-Banteni used only one method only which is syarh hadith with pther hadith. The example can be found in chapter 10 about the priority of Friday (al-Bantani, n.d) in the hadith below:

(وقال صلى الله عليه وسلام : من مات يوم الجمعة او ليلتها رفع عنه عذاب القبر) و في الإحياء للغزالي قال صلى الله عليه وسلام : من مات يوم الجمعة او ليلة الجمعة كتب الله اجر شهيد وق فتنة القبر أي وذلك بشرط الإيمان.

Meaning: Rasulullah SAW said: Whoever dies on Friday or at night, then Allah removes for him the torment of the grave. In the book *Ihya* by Imam al-Gazali said, the Prophet SAW said: Whoever dies on Friday or Friday night, then God sets for him a reward like the reward of a martyr and protects him from the torment of the grave, provided he must be a *mukmin*. 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 the book of *Ihya'* that the reward for the person who dies on Friday or Friday night which is equal to the reward of a martyr and free from grave torment, provided that the person must be a *mukmin*. From this narration it can be understood that the condition of faith (*mukmin*) occurs in the first hadith in the book *Lubab al-Hadith* by Jalal al-Din al-Suyuti.

From this third aspect, it can be concluded that Shaykh Nawawi al-Banteni used the method of *syarh hadith* with hadith in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. While the other three methods (explaining the differences in *syarh hadith*, *syarh* hadith with the words of *ulama* and *syarh* hadith with Arabic poetry) are widely used by Shaykh Nawawi al-Banteni in the book *Nasa'ih al-'Ibad* only and not for book of *Tanqih al-Qaul*.

Briefly, the similarities and differences in the methods of *syarh hadith* in the books of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul* by Nawawi al-Bantani can be concluded in the following table

Table 2.0
The Similarities and Differences of Hadith Writing Methods in The Books of Nasa'ih Al-'Ibad and Tanqih Al-Qaul by Shaykh Nawawi Al-Bantani

No	Kitab Nasa'ih al-'Ibad and Tanqih al-Qaul	Similarities	Differences
1	Aspects of *syarh hadith* by *ijmali, tahlili* or *muqarin* method	Both books use the method of *ijmali* for *syarh hadith*	No differences were found in this method
2	Aspects of the application of *syarh hadith* with textual interpretation	Both books use the aspect of textual interpretation through the method of *syarh hadith* according to the *matan* hadith or the original text of the hadith	No differences were found in this method
3	Aspects of the application of *syarh hadith* with intertextual interpretation	Both books use aspects of intertextual interpretation through the method of *syarh hadith* with hadith.	Book of *Nasa'ih al-'Ibad:* The method of explaining the differences of *matan hadith* in *syarh* the hadith, *syarh* hadith with the words of scholars (*ulama'*), and *syarh* hadith with Arabic poetry Book of *Tanqih al-Qaul:* not found this method

Conclusion

Shaykh Nawawi al-Bantani has given a great impact in developing the knowledge of hadith in the archipelago through his two works, namely the book of *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. Both of his works are masterpieces that contain various branches of knowledge, whether the Qur'an, Hadith, words of wisdom, poetry and so on. His book is still widely used in Indonesia and is a reference to this day. Shaykh Nawawi al-Banteni is not only known as

the author of books, but also known as a true master among the students in the archipelago. The contribution of Nawawi al-Bantani have successfully laid the foundation for the knowledge of hadith and the limitations of hadith narration in the archipelago. The teaching of hadith to the Muslim community emphasizes on the values of hadith practice by filtering hadiths that are suitable for the community to practice. While the technique of *syarh 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 *syarh hadith* facilitates the public to delve into the content of hadith whether it is general or specific. The thought of the method of *syarh hadith* by shaykh Nawawi al-Banteni is still relevant as a guide in the world of hadith development at this time, because hadith scholars are not against the way of compiling the *syarh* of hadith made by him. The method that 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. This study contributes to students, researchers and educators to perceive the method of *syarh hadith* that used by Shaykh Nawawi al-Banteni in the book *Nasa'ih al-'Ibad* and *Tanqih al-Qaul*. In addition, it can compute to the wealth of knowledge for the readers of this article related to the method of *syarh hadith* in autobiographical books written by Nusantara scholars.

Acknowledgment

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