BAḤR AL-MADHĪ AND THE ESTABLISHMENT MOMENTUM OF *ḤADĪTH* STUDIES IN NUSANTARA IN THE 20TH CENTURY

Hilmy Firdausy, Rifqi Muhammad Fatkhi, Fuad Thohari

Abstract: *This paper intends to strengthen the view that Islam vernacularizing happened in the sharḥ of ḥadīth that provided new distinctions in the meaning of the Prophet's Ḥadīths. Baḥr al-Madhī Syarah Bagi Mukhtaṣar Saḥīḥ al-Tirmidhī written by Muhammad Idris al-Marbawi (1896-1989) provided quite copious data on this matter. Instead of obscuring the Prophet's ḥadīths, the subjectivity, and locality of al-Marbawi as a Nusantara Muslim scholar enriches the contextualization of the meaning of ḥadīth so that the non-Arab communities can understand the ḥadīths well. The abundant textual data in Baḥr al-Madhī also confirmed that the study of Nusantara ḥadīths had been established in the 19th and 20th centuries AD. This paper strengthened Oman Fathurrahman's thesis which showed that the roots of the Nusantara ḥadīths writing tradition have existed since the 17th century. On the other hand, this paper refuted several academics' opinions such as Brown (1966) and Azra (1997) who said that the study of ḥadīths was stagnant.*

Keywords: *Baḥr al-Madhī; al-Marbawi; Sharḥ Ḥadīth.*

Abstrak: *Makalah ini ingin memperkuat pandangan bahwa vernakularisasi Islam sebagaimana vernakularisasi dalam syarah-syarah hadis ternyata memang melahirkan nuansa baru dalam pemaknaan terhadap hadis-hadis Nabi. Kitab Sharḥ Baḥr al-Madhī Syarah Bagi Mukhtaṣar Ṣaḥīḥ al-Tirmidhī yang ditulis oleh Muhammad Idris al-Marbawi (1896-1989) memberikan data yang cukup kaya mengenai hal itu. Alih-alih mengaburkan hadis Nabi, subyektifitas, dan lokalitas al-Marbawī sebagai ulama Nusantara justru memperkaya kontekstualisasi makna hadis sehingga komunitas non-Arab dapat memahami hadis hadis dengan baik. Kekayaan data tekstual dalam Baḥr al-Madhī juga mempertegas bahwa kajian hadis Nusantara sebenarnya sudah matang di abad 19 dan 20 Masehi. Paper ini memperkuat tesis Oman Fathurrahman yang menunjukkan bahwa akar tradisi penulisan hadis Nusantara sudah eksis sejak abad 17. Sebaliknya, makalah ini menyanggah pendapat beberapa akademisi seperti Brown (1966) dan Azra (1997) yang mengatakan bahwa studi hadis mengalami stagnansi.*

Keyword: *Baḥr al-Madhī; al-Marbawi; Syarah Hadis.*

Introduction

If referring to several studies that raise the issue of the *ḥadīth* studies development in Nusantara, you will find many *ḥadīth* books which indirectly proved that the study and *ḥadīth* writing in Indonesia is strong.[1] The philological findings made by Professor Oman Fathurrahman revised several research results which said that the *ḥadīth* studies development in Nusantara was stagnant and undeveloped.[2] Amid the works pile by the Nusantara Muslim scholars in the field of *ḥadīth*, the book *Baḥr al-Madhī Sharḥ Bagi Mukhtaṣar Ṣaḥīḥ al-Tirmidhī* by Muḥammad Idrīs al-Marbawi al-Jāwī is one of the special books, which showed how mature the structure of the *ḥadīth* study in Nusantara is significant at that time.

But unfortunately, the recognition of the existence of *Baḥr al-Madhī* is still vague in the literature and research that has been carried out, whether it raises the issue of the *ḥadīth* studies development in Nusantara or the Islam phenomenon in Nusantara in general. The alienation of *Baḥr al-Madhī* could be in the form that he was not studied, or only mentioned without any more specific description and analysis.

Howard Federspiel, for example, in an article published in 2002 stated that the 20th century was a momentum when locality took on a role as a medium of language and paradigm for understanding *ḥadīth* in particular and understanding Islam in the context of Nusantara in general. To demonstrate this phenomenon, Federspiel only departs from the product *ḥadīth* books translations that appeared in the 20th century AD. According to him, these translated books record the dimensional shift in the *ḥadīth* meaning. There is no mention of *Baḥr al-Madhī*'s name or any

other pegon scripted *ḥadīth* books. Federspiel narrows the understanding of locality to only translated products.³ Similar studies with Federspiel are also numerous and certainly do not mention the name of *Baḥr al-Madhī.*

If we narrow it down, several studies mention *Baḥr al-Madhī* but without a complete review. Oman Fathurrahman for example, in his article entitled "*The Roots of The Writing Tradition of Ḥadīth Works in Nusantara: Hidāyat al-Ḥabīb by Nūr al-Din al-Raniri*" mentions the name *Baḥr al-Madhī* even though it is bibliographical. This is understandable considering that Oman only wants to show the "roots" of *ḥadīth* mastery in Nusantara which it considers to have been established since the 17th century AD.⁴

In addition to Oman, Ahmad Sagir also mentioned *Baḥr al-Madhī* as one of the Islamic books of *ḥadīth* in Nusantara.⁵ But again, Sagir only reviewed it briefly and without giving a footnote.⁶ The absence of references and footnotes in Sagir's research is an indication that *Baḥr al-Madhī* has not actually received a place as an object of research and has not been comprehensively reviewed. This fact becomes clearer along with the tracing process that has been carried out in previous studies, which show that *Baḥr al-Madhī* is a document that has not been comprehensively touched upon.

The alienation of *Baḥr al-Madhī* in the arena of research and study of the manuscripts of the Nusantara's *ḥadīth* is also evident from the almost absence of any research that focuses on studying *Baḥr al-Madhī* as a whole. There are only a few journal articles written by the majority of Malaysians, including Latifah Abdul Majid and Nurullah Kurt,⁷ Faisal bin Ahmad Shah⁸ and several other researchers⁹. Of the several articles produced, none of them examines *Baḥr al-Madhī* as the totality of the corpus containing complete information about the discourse of the Nusantara traditions.

This kind of research gap is interesting because it is accompanied by several facts: First, as far as the search that has been carried out, from dozens of Nusantara *ḥadīth* corpuses called Oman, *Baḥr al-Madhī* is the thickest corpus and contains the richest textual data compared to other Nusantara *ḥadīth* books. Second, although there have been several *sharḥ* books that appeared before *Baḥr al-Madhī*, it is likely that all of them will only cite non-parent *ḥadīth* books or *ḥadīth* science books¹⁰. Meanwhile, *Baḥr al-Madhī* explicitly and comprehensively prescribes one of the main books of *ḥadīth* which is included in the ranks of al-Kutub al-Sittah. Third, with the textual data contained in 22 volumes, of course, *Baḥr al-Madhī* becomes a historical document as well as the maximum trigger point if you want to see a parody of discourse, both the study of *ḥadīth* in particular and the dialectic of Islam in the archipelago in general.

This means that even if you want to measure the extent to which the development of *ḥadīth* studies in Indonesia is recorded in a scientific document, *Baḥr al-Madhī* should be the main choice because its textual wealth will provide a lot of information about it. Not to mention, with the presentation using Malay and the Pegon script, traces of locality and cosmological collisions in the narration of *ḥadīth* will be perfectly parodied. *Baḥr al-Madhī* was also able to show how the subjectivity of Nusantara became a medium for recontextualizing the words of the Prophet Muhammad. This paper will briefly describe the full profile of al-Marbawi and *Baḥr al-Madhī*. At the same time, this paper will also describe the general *sharḥ* aspect in *Baḥr al-Madhī* so that this monumental work is worthy of comparison in the ranks of other *ḥadīth sharḥ* books.

Muhammad Idris al-Marbawi

Al-Marbawi must be recognized as a Muslim scholar with a high level of productivity whose work spans various disciplines. Not only *ḥadīth*, but al-Marbawi is also recorded as having worked in the fields of *fiqh*, creed and interpretation, and even linguistics. His capabilities in various scientific fields did not necessarily erode al-Marbawi's position from his status as a *muḥaddith*. On the other hand, al-Marbawi's diversity of knowledge and abilities made him able to explain *ḥadīth* from various aspects, and wrote a thick work in the field of *ḥadīth* shari'a.

Muhammad Idris bin Abdul Rauf bin Ja'far bin Idris al-Marbawi al-Azhari was born in Misfalah Mecca on May 12, 1896 AD or 28 Dzulqa'dah 1313 H.[11] In the 1900s, al-Marbawi and his family who were originally from Lubuk Merbau returned to his hometown. In Nusantara, al-Marbawi began his study at the Lubuk Merbau Malay School. After that, successively, al-Marbawi recited the Quran to wan Muhammad Wan (d. 1929) Husein in Bukit Chandan Kuala Langsar for three years, to Tuan Husein al-Mas'udi (d. 1936) in Kedah, at Pesantren al-Masriyah belonged to Ahmad al-Fattani in Bukit Mertajam for four years and to Muhammad bin Yusuf or Tok identify (d. 1933). [12]

In 1924 al-Marbawi continued his migration to al-Azhar Egypt. Al-Marbawi was not content with just lectures on campus, he also attended several off-campus recitations. One of the teachers mentioned by al-Marbawi and who helped encourage his interest in the field of *ḥadīth* was Muhammad Ibrahim al-Samaluti (d. 1355 H). The recitation of al-Samaluti which is usually held at the Sayyidina Husain Mosque and the Sayyidah Zainab Mosque is diligently followed by al-Marbawi. Through al-Samaluti, al-Marbawi was also fascinated by *Sunan al-Tirmidhī* and

set out to advise him in the future. In addition to Muhammad Ibrahim al-Samaluti, al-Marbawi also studied with Mahmud Ghunaym[13], Muhammad Bakhit, Abu al-A'la al-Falaki[14], Muhammad Ali al-Maliki[15], Abdul Wasif bin Muhammad and Yusuf al- Hawi.[16]

Al-Marbawi's writing talent and consistency in his work have been seen since he studied with Tok Kenali. At al-Azhar, al-Marbawi was once trusted to be the editor of a magazine called Seruan al-Azhar. In addition, in 1927, al-Marbawi initiated a publication called *al-Maṭbaʿat al-Marbawīyah* and had time to edit and publish several books. Since graduating from al-Azhar, al-Marbawi has spent most of his time in Egypt. Until the year of his death, al-Marbawi was recorded as returning to Nusantara several times; from 1967 to 1969, 1980, 1987, and 1988. Most of all-Marbawi's visits were to receive awards from Malaysian royalty and universities. Al-Marbawi died in Ipoh, a city in Malaysia, on 13 October 1989 and was buried in Lubuk Merbau Kuala Langsar, next to the tomb of his wife who died five months earlier.

Al-Marbawi in Nusantara Muslim Scholar Network

In the brief biography that has been described previously, several teachers became the entry point for al-Marbawi in the trajectory of the Nusantara Muslim scholars network. Al-Marbawi's network of scholars and scientific sanad can be traced from at least three names; Tok Kenali, Ibrahim al-Samaluthi, and Muhammad Bakhit al-Mu'thi. Consciously or not, al-Marbawi's entry into the Nusantara Muslim scholars network gave him two advantages; the legacy of recognized scholarly authority in the Middle East and al-Marbawi's ease of entry into printing networks, which enabled his works to be published and published for international readers.

The first teacher who became the gateway to al-Marbawi's entry into the network map of the Nusantara ulama was Tok Kenali al-Kelantani, or Muhammad bin Yusuf (d. 1933).[17] Tok Kenali was one of the most influential Muslim scholars of his time. Tok Kenali's scientific sanad continues with Ahmad al-Fatani. From Tok Kenali and through the Masriyah Islamic Boarding School, al-Marbawi was involved in a Pattani Muslim scholars network.

Ahmad Pattani is well known as a reformer, well-known Muslim scholar, thinker, and activist with political attitudes. In addition to Tok Kenali, Ahmad al-Fatani is a teacher for several other Nusantara scholars. His students, among others, KH. Muhammad Kholil Bangkalan, Mahfudh Termas, Abdul Hamid Asahan and others. Ahmad al-Fatani is also known to be close to Mustafa, the founder of the famous printing press *Muṣṭāfā*

al-Bābi al-Halabī, and has worked as an editor for books that are about to be published. In other words, since the 18th century, Ahmad al-Fatani was one of the Nusantara Muslim scholars who became the key to the publication of books by Nusantara scholars in the Middle East[18]. From the path of Ibrahim al-Samaluti[19], al-Marbawi joined the scholarly network of Yasin al-Fadani. Yasin himself is a student of Ibrahim al-Samaluti, as well as a student of Muhammad Bakhit al-Mu'thi[20] who is also al-Marbawi's teacher. Known as a muhaddis, Ibrahim al-Samaluti was with Shiddiq al-Ghumari, one of the Moroccan *muḥaddith*. From Yasin, al-Marbawi was involved in a very wide network of sanad, genealogies, and the trajectory of the Nusantara Muslim scholars' knowledge.

Al-Marbawi's Works

Al-Marbawi, as discussed earlier, has worked in almost every scientific field. Al-Marbawi's productivity was influenced by several of his teachers, especially Tok Kenali, Ahmad al-Fatani who was also known to be productive in their work. In the field of language, dictionaries, and encyclopedias, al-Marbawi has several works: Kamus al-Marbawi[21], *Ringkasan Kamus Melayu-Arab Bergambar Dan Teladan Belajar Arabnya yang Senang, Al- Marbawi Qamus al-Jayb ʿArabi – Melayu Latin – Latin Malay, the Book of the Treasury of Science and Muʾjam al-Kainah.*

In the field of interpretation of the Quran, al-Marbawi has two works*: Tafsir al-Quran al-Marbawi Juzu ʿAlif Lam Mim and Tafsir Surah Yasin in Malay.*[22] While in the field of *ḥadīth*, he has several works: in addition to *Baḥr al-Madhī*, the book studied as the object of this research, he also wrote *Idangan Guru Ṣaḥīh al-Bukhārī* and *Muslim* and the Kitab *Bulūgh al-Marām* and the Malay Translation. In other fields which include fiqh, ahlak-tasawwuf and monotheism, al-Marbawi also wrote several books: Punca Agama dan Pati Hukum Ibadat, *Niẓām al-Ḥayat* (Peraturan Hidup Umat Islam) dan Asas Islam. In addition to books and complete scientific works, al-Marbawi is also an editor and diligently writes in magazines and newspapers. Some of them are in the magazine of Al-Azhar's Caretaker and Appeal.
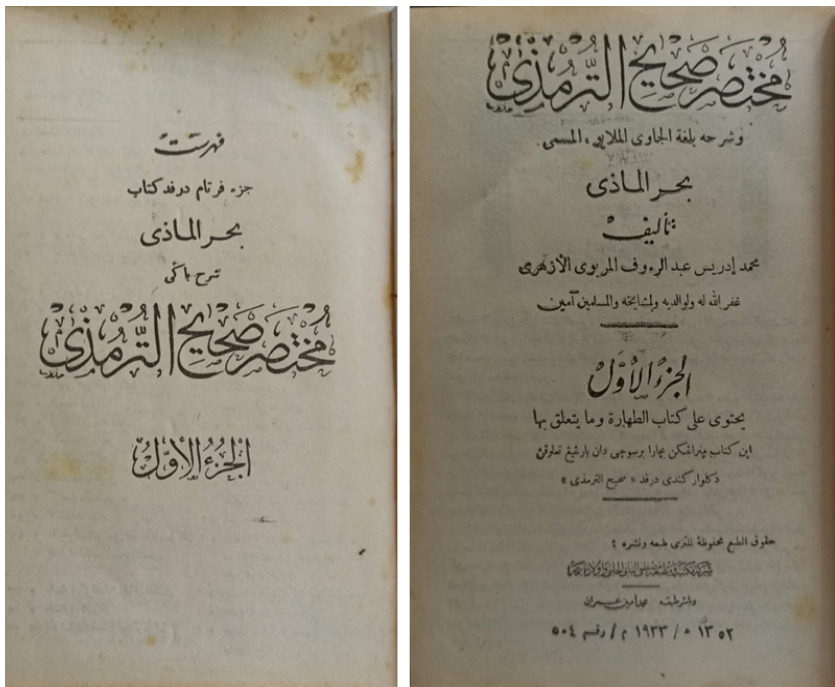
Study of Baḥr al-Madhī

The title of *Baḥr al-Madhī* is *Baḥr al-Madhī Sharaḥ Bagi Mukhtaṣar Ṣaḥīḥ al-Tirmidhī*.[23] However in another name, the title of the book is sometimes called *Mukhtaṣar al-Tirmidhī wa Sharḥuh bi Lughat al-Jāwī al-Malayū al-Musammā Baḥr al-Madhī*.[24] The two are identical. The difference only lies in the sentences "*Sharaḥ Bagi*" and "*Sharḥuh bi Lughat*

al-Jāwī al-Malayū".

Baḥr al-Madhī in total is 22 volumes. It was first printed, published and distributed by *Shirkah Maktabah wa Maṭbaʻah Muṣṭafā al-Bābī al-Halabī wa Awlāduh* in Egypt. 22 volumes of *Baḥr al-Madhī* were not printed at the same time. The first volume was printed in 1933 AD/1352 H[25], while the last juz or volume was printed in 1960 AD/1379 H.

Baḥr al-Madhī is a book that narrates *Mukhtaṣar al-Ṣaḥīḥ al-Tirmidhī*, or what is known today as *Sunan al-Tirmidhī*. To cite the 2781 *ḥadīth*s in *Sunan al-Tirmidhī*, Al-Marbawi needed a total of 5068 pages divided into 22 volumes. In addition, al-Marbawi also made about 8282 subs "problems" which he devoted to discussing many issues and problems that were still related to the *ḥadīth*s that were commented as well as to contemporary society.

Picture 1. Cover of *Baḥr al-Madhī*

Reasons, Reference Books, and the Process of *Baḥr al-Madhī* Lecture

In the first chapter of the first chapter of *Baḥr al-Madhī*, al-Marbawi gives a little introduction to the book. As usual in the tradition of writing books, al-Marbawi opened it by praising Allah and sending salawat to the Prophet Muhammad. After that, only al-Marbawi explained why *Sunan al-Tirmidhī* he had chosen to be lectured. What is the background and

who motivates it;

اداله كمدين درفد سوده اكو مغاجى كتاب يغبر نام صحيح الترمذي سودهله جاتوه
ددالم هاتيكو براهي دان سوكا كفداڽ اوله اتورانڽ دان كيتأنڽ فد سڬل حكم شريعة
نبي محمد صل الله عليه وسلم. دڠن كران بريبو٢ باب دان احاديث سرت دايكوتڽ
تيف٢ حديث كتراڠن امام٢ مذهب لبه درى مذهب امفت يغ معروف. جاڠن بچارا
لاڬي فد سند حديث ايت بوكن لاڬي لاڬى دفرهالوسڽ دان لاين درفداڽ براف علمو.

> "It was later than I had recited the book which was named *Ṣaḥīḥ al-Tirmidhī*, I had fallen in my heart lust and love for him by its rules and and its fact in all the Shari'a laws of the Prophet Muhammad SAW. Because of the thousands of chapters and a*ḥadīth* and the inclusion of each *ḥadīth*, the explanations of the priests of the *madhhab* are more than the four madhhabs that are virtuous. Don't talk anymore about the chain of *ḥadīth*, it's no longer a game to refine it and other than that some knowledge."[26]

In al-Marbawi's explanation, the selection of *Sunan al-Tirmidhī* for *sharḥ* work was purely due to al-Marbawi's subjective tendency towards the book. He was amazed, fell in love and "desire" because of al-Tirmidhī's expertise in compiling his book as well as elaborating it with *fiqh* issues. Al-Marbawi also seems amazed that al-Tirmidhī always refers his explanations to the priests of the school of thought..

In other words, one thing that most attracted *Sunan al-Tirmidhī* to *al-Marbawi* was the way the book entered and was involved in discussions about legal issues through the traditions of the Prophet. It doesn't stop there. *Al-Marbawi* also found that *Sunan al-Tirmidhī* not only had characteristics and advantages in terms of the authority of *ḥadīth*, but also on the authenticity of *ḥadīth*.

In the next paragraph, *al-Marbawi* tells about the figure who attracted him to *Sunan al-Tirmidhī* and inspired him to do a lecture;

كفد اكو تياف٢ كالي اكو مغاجى كورؤكو مغهادف حضرة صاحب الفضيلة مولانا
مربى ارواحنا الأستاذ الأكبر: الشيخ محمد ابراهيم السمالوطى من هيئة كبار علماء
الأزهر الشريف كورو حديث يغ مشهور مغاجر برفوله٢ تاهن د جامع سيدنا الحسين
(چوچو رسول الله) دكوتا قاهرة (مصر) دكت أزهر الشريف، سودهله اكو براسا مينم
مادو، دڠن كران ايتوله برسوڠكوه اكو تيف٢ فاكى فركى منريما فداڽ كتيدأن دڠن
لوكو.

> "To me every time I recited the Quran and went to my teacher Ḥaḍrat Ṣāḥib al-Faḍīlah Maulānā Murabbī Arwāḥinā al-Ustādh al-Akbar al-Shaikh Muhammad Ibrāhīm al-Samālūṭī, one of the great Muslim

scholars of al-Azhar [and] a famous ḥadīth teacher who taught For decades in Jami' Sayyidina al-Hasan (grandson of the Messenger of Allah) in the city of Egypt near al-Azhar, I've already tasted drinking honey, that's why I earnestly go every morning to receive him with innocence."[27]

Muhammad Ibrahim al-Samaluti, as has been discussed in the previous map of the al-Marbawi scholarly network, is a great teacher for many Nusantara Muslim scholars. One of them is Yasin al-Fadani. Known as a devout muhaddis, Ibrahim al-Samaluti has been teaching and holding recitations for decades at the Sayyidina al-Husain Mosque, near al-Azhar. Through Ibrahim, al-Marbawi found himself like "drinking honey" from the *ḥadīth* books studied, including Sunan al-Tirmidhī.

In addition to *Sunan al-Tirmidhī*, al-Marbawi also admitted that he had finished reciting *Ṣaḥīḥ Muslim* and several other books. He also admitted that he got the *shahadah* thanks to his perseverance in attending the recitation which was held every morning.[28]

Not only did he show al-Marbawi's perseverance in the learning process. He also applied this perseverance in the long process of reciting the *ḥadīth* which he did gradually. In the next paragraph, al-Marbawi tells the process of writing the book;

... كمدين منكال اكو فولڠ كرومه تياداله لاڬى برڤاليڠ ملينكن اكو جالنكن باتڠ قلم اكو دفيفى صحيفة٢ سبڬيمان يڬاكو ايڠت دان اكو فهم درفدانڽ

"...Then when I return home I do not turn away anymore but I run my qalam rod on the cheeks of the sahifahs as I remember and I understand from them..."[29]

It is understandable that the process of recitation of *Baḥr al-Madhī* -based on the time span of printing the first juz to the last juz- can take up to tens of years. Al-Marbawi's persistence in pouring his memories and understandings every time he finishes the Quran is a long process behind the birth of *Baḥr al-Madhī*. From this it can also be concluded, *Baḥr al-Madhī* is a *sharḥ* product produced by al-Marbawi through the process of hearing the explanations of his teacher Ibrahim al-Samaluti as well as information he got from various literatures..

After telling the contribution of his teacher in the writing process, al-Marbawi also told about the reference literature that is often used in the teaching process. ;

... برايكوت دڠن سديكيت٢ فركتأن إمام شافعى ددالم الأم، دان فركتأن نووى ددالم شرح مسلم، دان فركتأن القسطلاني، دان ابن العربي، دان لاينڽ

"...the following with a few words of Imām Shāfi'ī in *al-Umm*, and the

words of Nawawi in the Muslim Shari'a, and the words of al-Qastalani, and Ibn al-Arabi and others."[30]

Al-Umm by al-Shāfiʿī, *al-Muhadhdhab* by al-Nawawi, *Irshād al-Sārī Li Sharh Ṣaḥīḥ al-Bukhārī* by *al-Qasṭalānī* and by Ibn Arabi are some of the main books referred to by al-Marbawi in the process of narrating *Sunan al-Tirmidhī*. Although later it will not be implicitly mentioned in the body of the text of *Baḥr al-Madhī*, but at least these four books form al-Marbawi as well as the framework of ideas in *Baḥr al-Madhī*.

Language Characteristics: Between Malay-Jawi and Pegon al-Marbawi

In general, the language used by al-Marbawi is Malay which is presented with Arabic-Pegon letters. There are no strict rules on how Arab-Pegon[31] should be written. However, from *Baḥr al-Madhī* there are several characteristics of language and script that will be briefly discussed.[32]

From the aspect of letters, Al-Marbawi distinguishes the letter "nya" as part of the sentence and the letter "nya" as an affix. For the case of the letter "nya" as part of a sentence, al-Marbawi uses the letter pegon nun with three dots below. For example the words كيتأنث ميبوتكن (*kenyataannya menyebutkan* [actually says]) As for the letter "*nya*" as an affix, al-Marbawi uses the letter pegon (the letter "*nun*" with three dots above). For example انث, and ان.

In addition, in using the letter "g", al-Marbawi took the letter pegon (the letter "*kaf*" with a dot above). This is different from the usual pegon writing which usually uses the letter with the dot below as the letter "g". Like the example sentences used by al-Marbawi: لاڬى ,باڬي ,سبڬيمان, and (*bagi, sebagaimana*, dan *lagi*)

The rest, al-Marbawi uses the commonly used pegon letter. The letter چ (jim with three dots) is used for the letter "c". The letter غ ('ayn with three dots above) is used for "ng". The letter ه is used for the letter "h". Al-Marbawi also uses the letter ك for the letter "k", and sometimes also uses ق for the same letter, such as the word كهنداق.

For writing vowels, al-Marbawi does not have a special standard. Sometimes "a" is symbolized by ا, sometimes it is left and immediately connected to another word. For example, the word تراڠكن (*terangkan*) uses an alif for "a", while the word تيدقكو اوبه (*tidakku ubah* [i'm not change]) does not use an *alif*.

The same thing happens in writing the letters "i", "e", "u" and "o". Sometimes al-Marbawi uses the letter for "i", like the word , sometimes not like the word سديكيت (*sedikit* [little]). For the letter "e", al-Marbawi almost never uses a certain letter. As for the letter "u", al-Marbawi on the

one hand uses the letter و like the word ميبوتكن (*menyebutkan* [says]), but sometimes doesn't use it, like the word كمدين (*kemudian* (then]).

In the aspect of sentences, al-Marbawi generally follows a writing format based on syllables and word families in Malay. However, there are some sentences that are not subject to the syllable and fragment formats known in the Latin model. For example, the sentence يڠا كنجادي (*yanga kanjadi*), يڠلفس (*yanglepas*), تيدقكو (*tidakku*) and other sentences.

In the context of uslub language, in general al-Marbawi's Malay tends to be easier to understand than Malay which is now familiarly heard from the mouths of Malaysians. The majority of words, sentences and style of language are easy to understand, especially from an Indonesian point of view. In addition, not many foreign words that appear.

Even if there is, the level of difference actually revolves around language synonymy. For example, al-Marbawi uses the sentences "which are loose" and "which is in front of". The sentence "which is loose" is a translation of ما قد سلف which is commonly found in Islamic nomenclature, which means "[discussion] that has passed". While "in front of" is a translation of the term كما سيأتي which is also commonly found and means "a discussion that will be discussed next".[33] In other words, as a narrative unit, al-Marbawi's Malay is Indonesian in a classical structure that is still easy to understand in today's Indonesian context.

Systematics of Binding, Chapter Making, and "Unfinished"

This discussion will specifically explain the content chart of *Baḥr al-Madhī* based on the text that I use. The *Baḥr al-Madhī* manuscript that I use is the first printed manuscript published by the Egyptian Muṣṭafā al-Bābi al-Halab in 1933 AD/1352 H. The following is a description of the binding and sections of the juz from *Baḥr al-Madhī*.

Table 1. Details of the Contents of the *Baḥr al-Madhī* Manuscript

Vol.	Juz	Books	Writen	Published
1	1	*al-Ṭahārah*	-	1933/1352
	2	*al-Ṣalāh*	-	1933/1352
2	3	*al-Ṣalāh*	-	1934/1353
	4	*Kitāb al-Ṣalāh dan al-Zakāh*	-	1934/1353
3	5	*al-Ṣawm*	-	1934/1353
4	6	*al-Haj*	-	1936/1355
	7	*al-ʿUmrah dan al-Janāʾiz*	-	1936/1355
	8	*al-Janāʾiz dan al-Nikāh*	-	1937/1356

Vol.	Juz	Books	Writen	Published
5	9	*al-Ṭalāq wa-al-Liʿān wa-al-Bayʿ*	Finished writing Wednesday night Shawwal 29, 1357[34]	1938/1357
	10	*al-Bayʿ, al-Ahkām wa-al-Diyāt*	-	1939/1358
11 [6]	11	*al-Aḍāhī wa-al-Nudhūr wa-al-Aymān wa-al-Siyār*	-	1939/1358
	12	*al-Jihād, al-Libās wa-al-Aṭʿimah*	-	1940/1359
7	13	*al-Ashribah wa-al-Bir wa-al-Ṣilāh*	-	1940/1359
	14	*al-Bir wa-al-Ṣilāh wa-al-Ṭib wa-al-Farāʾid wa-al-Wasāyā wa-al-Walāʾ wa-al-Hibah wa-al-Qadr*	-	1940/1359
8	15	*al-Fitan wa-al-Ruʾya wa-al-Shahādāt*	-	1940/1359
	16	*al-Ruʾya wa-al-Shahādāt wa-al-Zuhd*	-	1940/1359
9	17	*Ṣifat al-Qiyāmah wa-al-Raqāʾiq wa-al-Waraʿ*	-	1941/1360
	18	*Ṣifat al-Jannah wa-al-Nār wa-al-Īmān*	-	-
10	19	*al-ʿIlm wa-al-Istiʾdhān*	-	1941/1360
	20	*al-Adāb wa-al-Amthal wa Ṭawāb al-Qurʾān*	Completed on Wednesday, Ramadan 25, 1374 H./ May 18, 1955.[35]	1941/1360
6 [11]	21	*al-Tafsīr*	Starting to be written Thursday Shaʾban 26, 1374 H. / May 19, 1955.[36]	1955/1374
	22	*Tafsīr al-Āyāt min al-Māiʾdah*		1955/1374. This juz finished printing Ramadan 1379 H./ March 1960.[37]

The second thing that is also interesting to note is the fact that al-Marbawi added a brief chapter before the Book *al-Ṭahārah*. *Sunan al-*

Tirmīdhī, like the books of Sunan, uses fiqh themes as a systematic reference for compiling his traditions. So it is common for the Sunan books to always start from the *Kitāb al-Ṭahārah*. Unlike *Sunan*, *Jāmiʿ* usually always starts from the Chapter of Intentions. But al-Marbawi seems to find it important to start with the Chapter of Intentions anyway. My assumption is that al-Marbawi wants to emphasize the basis of the intentions he built in the process of writing the Kitab *Baḥr al-Madhī*.

In addition, as the table above shows, *Baḥr al-Madhī* is actually not finished. In the colophon of the book *Baḥr al-Madhī* in chapter 22, al-Marbawi writes,

بحمد الله تم طبع الجزء الثاني والعشرون من كتاب ((مختصر صحيح الترمذى))
وشرحه بلغة الجاوى ويليه الجزء الثالث والعشرون...[83]

The note showed the plan to continue it to volume 23. Indeed, in terms of theme and chapter, *Baḥr al-Madhī* has not been completed and only discussed Chapter *Tafsir al-*

بحمد الله تم طبع الجزء الثاني والعشرون من كتاب ((مختصر صحيح الترمذى))
وشرحه بلغة الجاوى ويليه الجزء الثالث والعشرون...[93]

This note shows a plan to continue it to chapter 23. Indeed, in terms of themes and chapters, *Baḥr al-Madhī* has not been completed and only discusses the Tafsir al-Qur'an chapter of Surat al-Māʾidah to Surah al-Kahf.[40] Apart from still leaving half a discussion on Kitāb Tafsir al-Qur'an, al-Marbawi also leaves *Kitāb al-Daʿawāt* and *Kitab al-Manāqib* which have not been commented on.[41]

Political Situation and Condition of Religious Discourse in 20th Century in Egypt: The Controversy Around the Writing of *Baḥr al-Madhī*

When al-Marbawi wrote *Baḥr al-Madhī*, Egypt was actually in a transitional situation, both politically and culturally. The following will briefly discuss the political conditions and religious discourse conditions in Egypt at the end of the 19th century to the 20th century. Politically, at the time al-Marbawi wrote *Baḥr al-Madhī*, Egypt's conditions were actually in the transition period of the government system. The monarchical system that has lasted for almost 2 centuries experienced stagnation and produced consequences in the form of an acute cultural crisis. This then culminated in Egypt's defeat by Israel in the 1948 War. Since then, efforts to overthrow the government and collapse the monarchy began to intensify.

The Egyptian community, which inherited the memory of being a great

nation and civilization in the world, may never have thought that it would kneel before a new country called Israel. With a coalition force that almost involved 7 countries plus the Arab League, Egypt as a pioneer still fell in the Arab-Israeli War of 1948. King Faruk who held the reins of leadership was also a target.

Long before the outbreak of the 1948 War, the monarchy of King Faruk had actually created a variety of controversial policies. After World War II, the British grip on Egypt grew stronger. King Faruk was also known to be very "obedient" and militant towards the British Kingdom.[42] This kind of tendency, indirectly resulted in social, economic and political turmoil in Egypt.

As befits a monarchical system, feudalism became the character of the Egyptian government's ecopolis policy. Feudalism -along with other problems such as the corruption of the royal family- was said to be one of the key factors that lead to severe poverty in Egypt. Furthermore, the monarchical system that seems to be starting to fail also gave birth to severe regression and decline in the entire cultural sector.

> "….almost half of the agricultural land in Egypt is controlled by only about 12,400 landlords. The remaining 2,282,000 farmers, control only about a third. Most became farm laborers who lived like slaves. While only a small number of native Egyptians (native Egyptians) were engaged in industry, commerce, and become intellectuals. In 1936, the average per capita income was only 50 dollars per year. The illiteracy rate reached 90%."[43]

Concerns about the situation and conditions of Egypt at that time, which consisted of economic, social and political decline since 1939 until the outbreak of the 1948 War, did not only appear and flourish at the level of civil society. Some discussions and chats within the military about the condition of Egypt also appeared. And at that moment an important figure named Gamal Abdul Nasser appeared on the surface.[44]

Gamal Abdul Nasser was a major in the Egyptian forces during the 1948 War. Together with several other officers, Gamal Abdul Nasser later formed the Free Officers. One of the main missions that inspired the formation of Free Officers was to carry out a coup against the government of King Faruk.[45]

At the civil level, an opposition organization that carries the spirit of Islamism also appeared at the same time; Muslim Brotherhood. The group that initially only moves as befits this community organization in the end also has its own political vision. Again, the various experiences they experienced in the field related to educational, economic and social crisis conditions, also pushed Hasan al-Bana and the Muslim Brotherhood to

become one of the most formidable opposition at that time.[46]

Since the 1948 War, thanks to the same vision and mission, the Free Officers have forged a strong bond with the Muslim Brotherhood. In 1948 War, Free Officers together with the Muslim Brotherhood fought in the vanguard against Jewish Zionism. The killing of Hasan al-Bana in the middle of the war made the bond even stronger until the revolution broke out in 1952.[47]

Support from civil society for the opposition stronghold is also getting stronger. The people of Egypt have high hopes for Gamal Abdul Nasser, Free Officers and his allies; Muslim Brotherhood. The support comes from various circles; ordinary people, al-Azhar students to scholars and scholars. The rush of this flood of support made Gamal Abdul Nasser even more confident in his coup mission. The revolution that was initially planned in 1954 broke out two years earlier.[48]

July 23, 1952 the revolution broke out. Action took to the streets, mass demonstrations to clashes that ended in bloodshed in the July 23 revolution. Gamal Abdul Nasser, who was hailed as the great leader of the revolution, placed the Egyptian army in important locations. Contact with government forces was also unavoidable. In general, the revolution demanded King Farouk to immediately change the articles in the Egyptian Constitution, namely about the dissolution of parliament.

Escalation continued to increase successfully forcing King Faruk to abdicate. King Faruk was removed to Morocco and the reins of government were transferred to his son, King Fuad II who was still a baby at the time. Although the reins of government shifted, the monarchy system was actually abolished de facto after the July 23 revolution. And the following year, precisely on June 18, 1953, the official monarchy was abolished and Egypt adopted a republican system of government.[49]

After the transformation of the government system, Gamal Abdul Nasser did not immediately nominate as President. Despite appearing dominant and positioned as the leader of the revolution, Gamal Abdul Nasser proposed - also with the support of many parties - Muhammad Naquib as President of Egypt. Gamal Abdul Nasser himself officially became the new President of Egypt in 1956. Gamal Abdul Nasser was the only candidate and was elected by acclamation to be the President of the Republic of Egypt until 1970.

Gamal Abdul Nasser was one of the many nationalists who carried the vision of Pan-Arabism. According to him, unity based on race should be the spirit of unity following the rise of Arab countries. This view contrasts with the view of the Muslim Brotherhood who were initially Nasser's

compatriots since 1948. Both have many differences regarding the position of religion in the political system and the format of the revival to be carried out. The Muslim Brotherhood, as stated earlier, moves based on the spirit of Islam. And that didn't change until Nasser became President.[50]

Outside of the Muslim Brotherhood factor, the idea of the resurgence and unity of Islam actually started since the end of the 19th century. Jamaluddin al-Afghani, one of the pioneers and key figures in the idea of Pan-Islamism actually had the same anxiety about the colonial presence in Egypt. At that time, al-Afghani was in a dilemmatic position; on the one hand, Islam experienced regression, on the other hand, the West - through the representation of colonialism - achieved the success of civilization. This kind of condition forced al-Afghani to think about how to revive the success of Islam and the Muslim Ummah.[51]

Although it seems progressive, the solution offered by al-Afghani is actually very Salafist. Al-Afghani argued that the decline of Muslims was caused by the loss of original values in Islam itself. Muslims, in al-Afghani's mind, no longer refer directly to the Quran and *Hadīth*, but rely on the opinions of scholars and sources of reference to Islam that are actually secondary. In his project al-Nahḍah and Pan-Islamism, al-Afghani advocated a return to the Qur'an and *Hadīth*.[52]

Similar to his teacher, Muhammad Abduh appeared with the same offer. Abduh emphasized the Muslims to optimize the work of *ijtihād*, try as much as possible to escape from the shadow of the imam of the school and leave the work of taqlidiyah.[53] For Abduh, the past, especially that which is enmeshed in a non-primary frame of reference, is the reason for the impasses and setbacks experienced by Muslims.

However, unlike his teacher who followed the political path, Abduh followed the path of education. According to Abduh, efforts to kick colonialism and achieve independence will not be achieved and impossible to be realized without the works of enlightenment, intelligence and increasing the resources of the community. Here Abduh sees the importance of educational spaces.[54] Abduh collaborated with the British government to make his enlightenment project a success.[55]

Even so, the difference in the Pan-Islamism media campaign between Jamaluddin al-Afghani and Muhammad Abduh did not make their ideas different. According to al-Jabiri, both Al-Afghani and Abduh - as well as Arab-Islamic [Egyptian] thinkers who appeared in the following years - suffered from a thought disease that al-Jabiri called "salafi".[56]

In other words, al-Marbawi was actually in a situation of religious discourse that is dominated by the salafi thinking model. The invitation

to leave sectarian traditions, the practice of taklid and return directly to the Qur'an and *Ḥadīth* are some of the things that come to the surface. In a more specific context, al-Marbawi was dealing with the struggle of a nation that is withdrawing and trying to destroy its past.

So it was not surprising if later al-Marbawi also responded to it in *Baḥr al-Madhī*. Some of the themes that appear in *Baḥr al-Madhī* had a discursive connection with what was happening in Egypt at that time. And what is also important to note, a situation that was just as real also appears in Indonesia. Puritanism and fundamentalism, both supported by the understanding of Pan-Islamism and Wahhabism, we can easily find in the pre-independence days of Indonesia.[57]

General Lecture Method in *Baḥr al-Madhī*

In the previous chapter, it was explained briefly about the material characteristics of the language, the binding scheme and the systematics of *ḥadīth* teaching in *Baḥr al-Madhī*. But this time, the discussion will be more in-depth and specific on the contents of the book *Baḥr al-Madhī*. In this chapter, the methodology guide written by al-Marbawi and its reasons will be explained. This chapter will also analyze things that are not actually explained by al-Marbawi, but appear and are repeated in the form of the character of the *ḥadīth* lecture narrative construction in *Baḥr al-Madhī*.

As befits the *ḥadīth* teaching books, *Baḥr al-Madhī* also fulfills some general teaching steps as done by the *ḥadīth* scholars. Some of the successful steps and methods of lecturing are summarized among others;

Ḥadīth lectures with the Quran

Al-Quran and *Ḥadīth*, as two sources of Sharia, require consistency and equality. So sometimes the verses of the Quran are able to clarify the meaning of the *ḥadīth*. On the other hand, *Ḥadīth* also has the potential to explain the Qur'an. Explaining the *ḥadīth* with verses from the Qur'an, thus, is a common practice in teaching *ḥadīth*. *Al-Marbawi* is no exception.

In the chapter *Ṭahārah* for example, when explaining the *ḥadīth*:

$$\text{عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ}^{58}$$

Al-Marbawi asked in an issue 33,

برسوجى ايت فرض اتس سياف؟ اتس اورغ٢غ برحدثكه اتو اتس تيف٢ اورغ٢غ هندق سمبهيغ سام ادا برحدث اتو تياد؟[59]

"Purification is obligatory on whom? On those who have *ḥadath* or on

everyone who wants to pray whether there is *ḥadath* or not?"

Al-Marbawi then contradict it with the verse *"idhā qumtum ilā al-ṣalāt..."*[60]. Is every person who wants to pray obligatory to purify himself, whether he has hadas or is still pure? Al-Marbawi, by quoting al-Nawawi and explained that the *ḥadīth* does not contradict the verses of the Quran. Because what is meant in the verse of the Qur'an is only those who have *ḥadīth* who must purify themselves if they want to pray.[61]

In addition to Chapter *Ṭahārah*, this method was also found in many places. For example in Issue 297 in the Chapter of Zakat[62], Issue 82 in the Chapter *al-Qiyāmah wa-al-Raqāʾiq wa-al-Waraʿ*[63] characteristics', Issue 247 in the Chapter of Pray[64] and in several other places.

Ḥadīth Lecture with Ḥadīth and Jamʿ al-Riwāyāt

In addition to explaining *ḥadīth*s with verses from the Qur'an, al-Marbawi also explained *ḥadīth*s with other *ḥadīth*s. In the *ḥadīth* teaching tradition, the steps of *muqāranat al-riwāyah* and *jamʿ al-riwāyah* are steps that must be taken. This is due to a postulate that the *ḥadīth*s of the Prophet form a uniform and non-contradictory circulation of discourse. One *ḥadīth* can explain another *ḥadīth*.

This step was done by al-Marbawi for example when explaining the *ḥadīth* in Chapter *Ma Jāʾa fi Ṣalāt al-ʿĪdayni Qabla al-Khuṭbah*;

عَنْ ابْنِ عُمَرَ قَال كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي العِيدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ[65]

To clarify this *ḥadīth*, al-Marbawi presents another *ḥadīth* that is more detailed about the implementation of Salat 'Id. Al-Marbawi intelligently presented the fi'li *ḥadīth* narrated by Muslim in his Sahih[66];

عَنِ ابْنِ عَبَّاسٍ قَالَ شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ قَالَ فَنَزَلَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ يَا أَيُّهَا النَّبِيُّ {إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللهِ شَيْئًا} فَتَلَا هَذِهِ الآيَةَ حَتَّى فَرَغَ مِنْهَا ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا أَنْتُنَّ عَلَى ذَلِكِ فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ نَعَمْ يَا نَبِيَّ اللهِ لَا يُدْرَى حِينَئِذ مَنْ هِيَ قَالَ فَتَصَدَّقْنَ فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ هَلُمَّ فِدًى لَكُنَّ أَبِي وَأُمِّي فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ[67]

In another place, al-Marbawi also did the same thing. The majority of

the *ḥadīth*s that appear in order to clarify the meaning of the *ḥadīth*s being discussed are other narrations that have the relationship of "*aḥādīth al-bāb*"[68]. Al-Marbawi's theme-based *muqāranat al-riwāyah* scheme. So it is very rare to find the presentation of *ḥadīth shawāhid* and *tawābi*ʿ.[69]

The presentation of *aḥādīth al-bāb* appears as in the example of the *ḥadīth* above. In addition to the *ḥadīth*, al-Marbawi also did the same thing when explaining other *ḥadīth*s. For example, when al-Marbawi explained the *ḥadīth*s about the lives of the companions[70], the *ḥadīth*s about *Laylat al-Qadr*[71] and other *ḥadīth*s that were spread in *Baḥr al-Madhī*.

Conducting Takhrīj al-Hadīth

Takhrīj al-Hadīth in language is issuing a *ḥadīth*. Definitively, *takhrīj al-ḥadīth* is the process of tracing the existence and location of *ḥadīth*s in original source books with their chain of transmission while explaining the quality of *ḥadīth*s.[72] So, in general, the *takhrīj al-ḥadīth* process is carried out by explaining in the main book of hadith where the narration is located, how the sanad is, and what its quality is. For example, "*Ṣaḥīḥ ḥadīth* narrated by al-Bukhārī in *al-Ṣaḥīḥ*. In *Baḥr al-Madhī*, al-Marbawi also meet the minimum standard of *takhrīj al-hadīth*. In *Baḥr al-Madhī*, al-Marbawi writes like:

(كا ت أبو عيسى) برمول حديث اين سهابس٢ صح دان سهابس٢ ايلوق فد باب اين. دان ادا رواية درفد أبي هريرة دان أنس اهـ دان جوكئ ادا دكلواركن اوله بخاري دان مسلم دالم صحيح كدوا٢ث [37]

> (Abū ʿIsā said) starting this *ḥadīth* is completely valid and finally good in this chapter, and there is a narration from Abū Hurayrah and Anas, and also there are issued by Bukhari and Muslim in both of their *al-Ṣaḥīḥ*."

First, al-Marbawi explains other narrations conveyed by Abu Hurairah, Anas bin Malik and other narrators. This means that there is another narration from the version of al-Tirmidhī's narration, which is also narrated by various companions. Secondly, al-Marbawi explained the location of the *ḥadīth* which according to him is also in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Third, although he does not provide an explanation regarding the quality of the *ḥadīth*, it seems that al-Marbawi is satisfied with the fact that the *ḥadīth*s narrated by al-Bukhari and Muslim have great potential to be authentic.

Another example similar to the *takhrīj al-hadīth* model above is found in the *ḥadīth* chapter ma ja'ā fī hukmi qāti' al-ṭarīq. Al-Marbawi explained that the *ḥadīth* narrated by al-Tirmidhī, found in several places in *Ṣaḥīḥ*

al-Bukhārī and also mentioned by Muslim in his Sahih.[74]

But what is interesting is that there is a difference of perception between al-Marbawi and the muhaddis regarding books that belong to *al-maṣādir al-aṣliyyah* or *al-kutub al-ummahāt*. In general, *al-maṣādir al-aṣliyyah* in the context of history is pinned to the books of matan *ḥadīth*, both *al-Kutub al-Sittah* and *al-Kutub al-ʿAshrah*. But interestingly, instead of mentioning books of *ḥadīth*s other than *al-Ṣaḥīḥayn* in the ranks of *al-Kutub al-Sittah*, al-Marbawi actually mentioned *Kitāb al-Umm* by al-Shāfiʾī. Like for example:

(كات أبو عيسى) دان فدا باب اين ادا رواية درفد جابر دان ابن عباس دان كاتڽ لاݢى
برمول حديث ابن عمر ايت حديث حسن لاݢى صحيح اهـ. دان تله دكلواركن اوله –
بخاري دان مسلم كدواڽ. دان دكلواركن اوله شافعى ددالم الأمّ [57]

(Abū ʿIsā said) and in this chapter, there is a narration from Jābir and Ibn ʿAbbās and he says again starting with the *ḥadīth* of Ibn ʿUmar, the *ḥadīth* is *ḥasan* and is valid, and has been issued by both al-Bukhārī and Muslim, and issued by al-Shāfiʿī in *al-Umm*."

And openly al-Marbawi often explained that the narrations al-Shāfiʾī in *al-Umm* is useful for explaining problems that still hold questions.

... دان حديث اين بوله دافت تراڠ واقعڽ سباݢى اكو تراڠكن ددالم الأمّ باݢى إمام
شافعى... دان داتڠ رواية ساتو لاݢى دكلواركن اوله امام شافعى سمڤى سندڽ كڤد
ابن عمر... [67]

"... and this *ḥadīth* may have its *waqīʿ* clear as I explained in *al-Umm* for Imam al-Shāfiʿī... and another narration came out from al-Shāfiʿī until its chain to Ibn ʿUmar..."

Explaining Asbāb al-Wurūd Ḥadīth

As the context and reason for the appearance of the *ḥadīth*, *asbāb al-wurūd*[77] is often used to explain the legal issues and ills contained in a *ḥadīth*. it also functions as a circle of problems so that the meaning of the *ḥadīth* does not seep in anywhere. In the step of lecturing *ḥadīth*, explaining *asbāb al-wurūd* becomes an essential element. No exception in *Baḥr al-Madhī*.

The process of explaining *asbāb al-wurūd ḥadīth*, for example, happened when al-Marbawi explained why the term "*aw imraʾ at yankiḥuhā*" appeared in the *ḥadīth* intention. Al-Marbawi also wrote,

برمول أصل حديث مڤبوتكن نكاح ايت، ايله كران برلاكو كأتس سؤرڠ ڤد زمان نبى
يائت منورت رواية الأعمش دان لفظڽ درفد أبى وائل درفد عبد الله بن مسعود رضي
الله عنه كاتڽ... [87]

"... beginning from the origin of the *ḥadīth* mentioning marriage, it is because it applies to someone at the time of the Prophet, namely according to the narration of al-Aʿmash and his word from Abū Wāʾil than ʿAbdullāh Ibn Masʿūd r.a. he said."

The explanation of *asbāb al-wurūd ḥadīth in Baḥr al-Madhī*, if observed from the text above, also relies on other narrations. This kind of method of explaining *asbāb al-wurūd ḥadīth* is found in many places in *Baḥr al-Madhī*.

Presentation of the Cross-Sectarian Muslim Scholars' Oath Debate

In addition to comparing the meaning of the *ḥadīth* with the Qur'an and other *ḥadīth*, al-Marbawi also compared the interpretations and istidlal products of the school's scholars related to the legal content of the *ḥadīth* being discussed. Because the pattern of *ḥadīth* theory shown by al-Marbawi tends to be jurisprudential, so there are many debates on the law and the meaning of *ḥadīth*, mainly in *ḥadīth*s of worship, mu'amalah and munakahah..

As a genuine Shafiʿiyah[79] and using *Kitāb al-Umm* as the wrong reference for his lectures, al-Marbawi did not fail to include other sects' beliefs. In the description and presentation of the debate, once again it seems that al-Marbawi has a strong command of *madhāhib al-arbaʿah* jurisprudence. This is not surprising because while in Egypt he studied with many scholars from different sects. His teacher, al-Sammālūṭī was a Maliki scholar. While his other teacher, Bākhit al-Muʿṭī was a Hanafi.[80]

A very comprehensive example to prove this point is when al-Marbawi discusses the issue of ablution for people who touch the genitals. Al-Marbawi wrote,

713 – مسئلة : توجه مسئلة مينتوه ذكر تركمفول (يغ فرتامث)...[81]

The first step that al-Marbawi did to solve the problem was to create a problem pointer and break it down one by one. The problem of touching the genitals, said al-Marbawi, has 7 problems; 1) differences among scholars regarding the legal status of ablution for people who touch the genitals. Al-Marbawi went into detail again, according to him there are 4 statements about the legal status. 2) Explanation of the arguments of scholars who say that touching the genital area does not invalidate the ablution. 3) Explanation of the Maliki scholars' arguments and the debate on the history that is used as a reference for istidlal. In this third problem, al-Marbawi again details it into 6 sub pointers. 4) Touching with the palm of the hand. 5) Scholars' debate about touching with "finger bellies". 6) Touching with the "stomach of the arm" does not invalidate ablution

according to Shafi'i, but if it feels good then it is invalid according to Malik. 7) Touching the genitals with the back of the hand.[82] There are still many comparisons of scholars' opinions presented by al-Marbawi in *Baḥr al-Madhī*.

Conveying the Meaning of *Mutashābiḥ Ḥadīth*

Conveying *ḥadīth* is one of the many methods of understanding *ḥadīth*, especially if the *ḥadīth* falls into the Mutashabihat category and has the potential to deviate if understood as it is.[83] Al-Marbawi also applies takwil when explaining certain *ḥadīth*s. One of them is when explaining the *ḥadīth* of God descending to the sky of the world

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلُ فَيَقُولُ أَنَا المَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الفَجْرُ[84]

Al-Marbawi explained the meaning of the *ḥadīth* in five problems (problems 370-373).[85] In problem 370, al-Marbawi talks about the *ḥadīth* in general. In problem 371, al-Marbawi just started a discussion about "God descending to the sky of the world, what does it mean?". In this sub-problem, al-Marbawi explains that the *ḥadīth* is a *mutashābiḥāt ḥadīth* and it is necessary to perform takwil on its meaning. The word "nazala" or "turun" implies moving from one place to another; an attribute that God cannot have.[86]

While in problem 372, al-Marbawi explains the problem "God descends to the sky and his appearance". In this sub-chapter, al-Marbawi presents a variety of opinions on the issue of attribution. Al-Marbawi also presents the version of the Salaf scholars and Khalaf scholars related to takwil and the process of conveying.[87]

And in problem 373, al-Marbawi explained "*God descended to the sky and the meaning worthy of His Essence Allah Ta'ala*" and concluded that,

... دغن كتراڠن دالم مسئلة 273 ايت تاهوله كيت اكن تنتو ادا معنى يڠلايق دغن ذات الله تعالى يأيت تورن توهن كلاڠيت ايت معناڽ تورن رحمة دان لمفه كرنيا دان مستجابكن دعا دان ترمأ...[88]

> "With the information in *Masalah* 372, we know that there will certainly be a meaning that is worthy of the essence of Allah, namely that God descends to the sky which means that grace and abundance of grace descends and makes prayer and acceptance possible..."

Compromise of *Ḥadīths* that are Considered Conflicting

Contradictions often appear between one *ḥadīth* and another. If so, then the first step that should be done is compromise or *al-jam'u wa-al-tawfiq*. If two *ḥadīth*s cannot be compromised, then tarjīh is done. If tarjīh is also unable to resolve the contradictions of the *ḥadīth*, then nasakh-mansūkh is done. If the nasakh-mansūkh are also unable to resolve the contradiction, then two *ḥadīth*s are *taqqif*.[89]

The step of compromising two apparently contradictory *ḥadīth*s was also done by al-Marbawi *in Baḥr al-Madhī*. Precisely when discussing the *ḥadīth* about the Islamic status of an adulterer[90]. At least there are two *ḥadīth*s that seem contradictory;

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ[91]

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ دَخَلَ الْجَنَّةَ فَقُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ.[92]

So, according to al-Marbawi, by quoting the consensus of the scholars, what is meant by not calling the person who commits adultery and who steals a believer in al-Tirmidhī's narration does not mean that they both leave Islam and become infidels. But what is meant in the *ḥadīth* is a symbol of wickedness and the coming out of the light of faith from his heart.[93] Because,

بهواسڽ اورڠ يغ برزنا دان اورڠيغ منچورى دان اورڠ يغ ممبونه اورڠ دانلاين درفد مريكئيت درفد اورڠ٢ يغبردوسابسر لاين درفد سكوتوكن توهن تياد جادي كافر مريكئيت دڠن دمكين...[94]

> "That those who commit adultery and those who steal and those who kill people and others than those who have other grievous sinners rather than associating God which is not become disbelievers in that way."

Those are some things related to the general lecturing scheme that can be summarized in *Baḥr al-Madhī*.

Conclusion

Baḥr al-Madhī, recognized or not, is the face of the development of *ḥadīth* studies by scholars in the archipelago in the 20th century. With a wealth of textual data in twenty volumes, *Baḥr al-Madhī* stores a lot of information, either information about the study of *ḥadīth* itself, or

information about the character of the archipelago in general.

This paper proves that the nuances of the locality of *Baḥr al-Madhī* have been visible from the surface (what is visible). How did *Baḥr al-Madhī* choose the medium of language he would use, his terms and methods, until the explanatory scheme used? Deep in the depths, the locality and excess of the archipelago will become more concentrated. That is the order of logic and discourse that developed behind the texts of *Baḥr al-Madhī*. However, this paper only limits the surface. This paper reinforces Oman Fathurrahman's Thesis which shows that the roots of the Nusantara *ḥadīth* writing tradition have existed since the 17th century. On the other hand, this paper contradicts the opinion of some academics who say that *ḥadīth* studies are experiencing stagnation.

Endnotes

1. Oman Fathurrahman, "The Roots of The Writing Tradition of *Ḥadīth* Works in Nusantara: Hidāyat al-Ḥabīb by Nur al-Din al-Raniri" in *Studia Islamika,* vol. 19, no. 1, 2012, h. 47-48.

2. This debate has been widely cited and discussed. In general, the assumptions are divided into two: stagnant *ḥadīth* studies or moving and developing *ḥadīth* studies. The assumption of stagnation can be seen in the findings of Daniel Brown, Nasr Hāmid Abū Zayd, Fazlurrahman, Azyumardi Azra and others. See: Daniel W Brown, *Rethinking Tradition in Modern Islamic Thought.* trans. Charles Kurzman (New York: Cambridge University Press, 1966), 7; Nasr amīd Abū Zayd, *Tekstualitas al-Qur'an; Kritik terhadap Ulumul Qur'an.* Translated by Khairon Nahdliyyin (Yogyakarta: LKiS, 2000), 3-4; Fazlur Rahman, *Wacana Studi Hadis Kontemporer* (Yogyakarta: Tiara Wacana, 2002), X; Azyumardi Azra, "Kecenderungan Kajian Islam di Indonesia Studi Tentang Disertasi Doktor Program Pascasarjana IAIN Jakarta," Research Result Report, Institute for Research and Community Service IAIN Syarif Hidayatullah Jakarta, 1997, 23 and several other studies.

3. The opposite assumption is offered by Jonathan Brown, Muhammad Ali, Rifqi Muhammad Fatkhi and Zulkifli. See Jonathan Brown, *Ḥadīth*: *Muhammad's Legacy in the Medieval and Modern World* (Oxford: One World, 2009); Muhammad Ali, "Dari Kajian Naskah Kepada Living Qur'an dan Living Hadis: Pengantar Metodologi Penelitian Kontemporer al-Qur'an dan Hadis," paper of Seminar Tahunan Qur'an and *Ḥadīth* Academic Society (QUHAS) *Peta Kajian al-Qur'an dan Hadits di Indonesia* on December 3, 2015 (Ciputat: Graduate School of UIN Syarif Hidayatullah Jakarta, 2015), 9; Rifqi Muhammad Fatkhi, Popularitas Tafsir Hadis Indonesia at UIN Syarif Hidayatullah Jakarta (Ciputat: HIPIUS, 2012), 9; and Zulfikri, "Orientalisme Hadis Peta Kajian Hadis Orientalis," TAJDID XVI, no. 2 (November 2013): 205 and several other studies.

4. Howard Federspiel, "*Ḥadīth* Literature in Twentieth Century Indonesia" in *Oriente Moderno*, Nouva Serie, Anno 21 (82), Nr. 1, *Ḥadīth* in Modern Islam (2002), 116-119.

5. In this article, Oman focuses on discussing the book Hidāyat al-Ḥabīb by Nūr al-Dīn al-Ranirī which is considered a pioneer. In addition, Oman also mentions several other Indonesian *ḥadīth* books, such as: Sharh Laṭīf ʿalā Arbaʿīn Hadīthan li al-Imām al-Nawāwī by ʿAbd al-Raʾūf ibn ʿAlī al-Jāwī al-Fansurī, Tanbīh al-Ghāfilīn by Abdullah bin Lebai Abd al-Mubīn Pauh Bok al-Fatanī, Farāʾid Fawāʾid al-Fikr fi al-Imām al-Mahdī dan Kashf al-Ghummah by Dāwud bin Abdullah al-Fatanī, Tanqīh al-Qawl al-Hathīth karya Nawawī al-Bantanī dan Manhāj Dhawi al-Naẓar Sharh Manẓūmah ʿIlm al-Athar karya Mahfūẓ al-Tarmasī. Oman Fathurrahman, "The Roots of The Writing Tradition of *Ḥadīth* Works in Nusantara", 48.

6. Akhmad Sagir, "Perkembangan Syarah Hadis dalam Tradisi Keilmuan Islam" in *Ilmu Ushuluddin*, Vol. 9, No. 2 (July 2010).

7. Akhmad Sagir, "Perkembangan Syarah Hadis dalam Tradisi Keilmuan Islam", 145.

8. Latifah Abdul Majid and Nurullah Kurt, "Baḥr al-Madhi: Significant *Ḥadīth* Text Sciences for Malay Muslims as a Tool for Political Teaching during Twentith Century" dalam *Mediterranean Journal of Social Sciences*, vol. 05, no. 20 (Rome: MCSER Publishing, September 2014).

9. Faisal bin Ahmad Shah, "Syaikh Mohamed Idris al-Marbawi: Kontribusinya in Fiqh al-Hadis", dalam *MIQOT* vol. XXXIV, no. 1, January-June 2010 and Faisal bin Ahmad Shah, "Sumbangan Syeikh Mohamed Idris al-Marbawi dalam Penentuan Identiti Perawi: Tumpuan Kepada Kitab Baḥr al-Madhi" dalam *HADIS*, vol. 1, no. 1 (Malaysia, July 2010).

10. One of them is: Mesbahul Hoque et al. "*Mahattat fi Hayat al-Muhaddith al-Malizi al-Syaikh Muhammad Idris al-Marbawi wa Atharuhu al-ʿIlmiyyah*" in Journal of *Ḥadīth* Studies, vol. 3, no. 1 (June 2018)

11. Such as for example *Sharh Laṭīf ʿalā Arbaʿīna Hadīthan li Imām al-Nawawī karya ʿAbd al-Raʾūf ibn ʿAlī al-Jāwī al-Fansurī, Tanqīh al-Qawl al-Hathīth Sharh Lubāb al-Hadīth karya Nawawī al-Bantanī, al-Jawhar al-Mauhūb karya Wan ʿAlī Ibn ʿAbd al-Rahman Kutan al-Kelantanī yang juga mengomentari Lubāb al-Hadīth-nya al-Suyūṭī dan Manhāj Dhawi al-Naẓar Sharh Manẓūmah ʿIlm al-Athar karya Mahfūẓ al-Tarmasī*.

12. Mohamed Idrīs ʿAbd al-Raʾūf al-Marbawi, *Kamus Idris al-Marbawi Arabi-Melayu* (Bayrut: Dâr al-Fikr, t.t.), 292.

13. Mesbahul Hoque and friends., Phase In The Life of The Malaysian Scholar Muhammad Idris al-Marbawi and His Contribution of Knowledge, dalam *Journal of Ḥadīth Studies*, vol. 3, no. 1 (June 2018).

14. His teacher's name is mentioned directly by al-Marbawi in *Baḥr al-Madhī*. See: al-Marbawi, *Baḥr al-Madhī*, 22/226-227.

15. One of the teachers who taught astronomy to al-Marbawi, as well as the person who initiated and inspired al-Marbawi in compiling the al-Marbawi Dictionary. Faisal bin Ahmad Shah, "Malay Success and Excellence Factors as Perceived by Mohamed Idris al-Marbawi" in Journal of Malay Studies, vol. 20 (2009), 29.

16. The name of the teacher called al-Marbawi in his translation of *Bulūgh al-Marām*. Muhammad Idris bin Abdul Rauf al-Marbawi, *Bulūgh al-Marām* and Malay Translation (Egyptian: Matba'ah al-Anwar al-Muhammadiyyah), preamble.

17. An al-Marbawi teacher who also taught al-Marbawi Dictionary. Faisal bin Ahmad Shah, "Malay Success and Excellence Factors as Perceived by Mohamed Idris al-Marbawi", 30.

18. Muhammad Yusuf bin Ahmad or better known by the name Tok Recognize. Born in 1870 AD in Kubang Kerian Village, Mukim Kenali, Kota Bharu, Kelantan. According to Abdullah al-Qari, Tok Kenali was a scientist, Muslim scholars, and religious teacher in Nusantara in the early 20th century. Tok Kenali is also known to have karomah like a guardian. See Abdullah al-Qari Haji Salleh, To Recognize the Movers of the Ummah (Kuala Lumpur: Language and Library Council, 2009), 5. Tok Kenal is also positioned as a reformer of Islam in the 20th century. He is equated with Hamzah Fansuri, Said Nursi, Muhammad Abduh and other reformers. Alexander Wain and Mohammad Hashim Kamali (ed.), The Architects of Islamic Civilization (Malaysia: Pelanduk Publications and IAIS, 2017), 264.

19. Although in the end there was a conflict between Ahmad al-Fatani and Mustafa. His mission to continue printing and publishing the books of Nusantara scholars was still held by Ahmad al-Fatani after the internal conflict that occurred between him and Mustafa. Ahmad then initiated the publication with Turkish investors. Wan Mohd. Shaghir Abdullah, Ahmad al-Fathani; Great Malay and Islamic Thinkers volume II (Kuala Lumpur: Nusantara Classical Treasures and Fathaniyah Khazanah Study Association, 2005).

20. Ibrahim al-Samaluthi held a *ḥadīth* science degree that was connected to al-Bukhari. Ahmad ʿUmar Hashim, al-Muhaddithūn fī Miṣr wa-al-Azhar wa Dawruhum fī Ihyāʾ al-Sunnah al-Nabawiyyah al-Sharifah (Egypt: Maktabah Gharīb, tt.), 378.

21. In *Baḥr al-Madhī*,, al-Marbawi narrated, "... as for Muhammad Bahich, the author of Baḥr al-Madhi came to recite in front of him and this was an old man in the school of Abu Hanifah and he was as great as a scholar in the school of Abi Hanifah was famous for his wisdom and knowledge in Egypt and he was the mufti of the Kingdom of Egypt in the Hanafi School until he was old and he retired and scattered important fatwas and taught until he passed away. So to him was the kingdom and the people of Egypt relying on fatwas that were important to him where the decisions of problems in the Hanafi Madhhab were". See al-Marbawi, *Baḥr al-Madhī*, 12/133.

22. A familiar dictionary used by students and santri in Indonesia. Al-Marbawi's dictionary consists of two volumes with a total of 800 pages. This dictionary contains the following nearly 36,000 words with pictures, illustrations and example sentences or expressions to show indicators of word usage. Muhammad Idris ʿAbdul Rauf al-Marbawi, Idris al-Marbawi Dictionary, cet. V, (Egypt: Dar al-ʾUlum, 1354 H.). According to Adian Hizani, as a dictionary, there is only one deficiency that can be found in the al-Marbawi Dictionary. Namely the use of Arabic scripted Malay as its equivalent. According to Hizani, this actually makes it difficult for readers who are not familiar with Malay pegons. In addition, the range of distances that often lead to shifts in vocabulary and meaning also forms another problem that makes the al-Marbawi Dictionary difficult to access for some people. Adian Hizani, Idris al-Marbawi Dictionary in Lexicology Review (Analysis of Methods and Contents), in Alfaz Journal, vol. 2, No. 2 (July-December 2014).

23. In addition to these two books, there are actually many other works of commentary written by al-Marbawi. Whether it's original writing or adaptations from other commentaries. In addition to these two books, al-Marbawi also wrote the Quran Depending on Meaning, *Tafsir Surah Yasin (Translation of Tafsīr Fatḥ al-Qad̄ir), Tafsīr al-Qur'an al-Marbawi, Tafsīr Quran Marbawi, Surah Yasin, Tafsir al-Qur'an Nur al-Yaqin, Tafsir Juz ʿAmma* and *Tafsir al-Fatihah*. Unfortunately, some of the manuscripts could not be found. Nor Azlida Aziz, *Methodology of Interpretation of Muhammad Idris al-Marbawi* in *Tafsir Quran Marbawi* (Dissertation of the Islamic Studies Academy Universiti Malaya, 2010). However, according to Abdul Salam and Haziyah Husein et al, some of the titles of these books are other names for the same book. For example, Tafsir Fath al-Qadir is another name for *Tafsir Surah Yasin* and the book *Tafsir Qur'an al-Marbawi Juz Alif Lam Mim* is another name for Tafsir al-Qur'an al-Marbawi. Abdul Salam Muhammad Shukri, "Al- Dr. Muhammad Idris al-Marbawi's Contribution to Islamic Studies in The Malay World," in Mohamad Som Sujimon (ed.), Monograph on Selected Malay Intellectuals (Kuala Lumpur: Research Center International Islamic University Malaysia, 2003), 87-112. Also read: Haziyah Husein et al., "Pemikiran Tafsir Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu", in the Journal of al-Turath vol. 1 No. 1 (2016).

24. In the manuscript I have, this title is written on the main title sheet. Muhammad Idris al-Marbawi, *Baḥr al-Madhī* Syarah for *Mukhtasar Ṣaḥīḥ al-Tirmidhī* (Egyptian: *Shirkah Maktabah wa Maṭbaʿah Muṣṭafā al-Bābī al-Halabī wa Awlāduh*, 1933 AD/ 1352 H.), j. 1, title sheet.

25. While this title is written in the inner title sheet which also contains information about the chapters of the book and what themes are discussed in it. In *al-Juz al-Awwal* for example, there is information in the form of; "*al-Juzʾu al-Awwal yaḥtawī ʿalā kitāb al-ṭahārah wa mā yataʿallaq bihā*. This book describes the purification of speech and the things it conquers. Issued from *Ṣaḥīḥ al-Tirmidhī*". *Al-Marbawi, Baḥr al-Madhī, j. 1, 1.*

26. This is written on the colophon of the manuscript I have, which happens to be the first printing of *Baḥr al-Madhī* which still uses plain paper and simple ink stencils to print the text inside.

27. Al-Marbawi, *Baḥr al-Madhī, 1/2.*

28. Al-Marbawi, *Baḥr al-Madhī, 1/2.*

29. Al-Marbawi, *Baḥr al-Madhī. 1/2.*

30. Al-Marbawi, *Baḥr al-Madhī, 1/3.*

31. Al-Marbawi, *Baḥr al-Madhī, 1/3.*

32. Arabic-Pegon or Javanese writing spread and developed in the Malay Islands along with the spread of Islam as the official religion in the Southern region. There was a Chinese traveler's note which states that in the year 55 H/674 AD there was a settlement of Muslims in East Sumatra. At that time, the development of the Malay language began by borrowing Arabic letters that resemble Jawi writing and incorporating them into the Malay language, either maintaining the pronunciation and spelling or absorbing and adapting the pronunciation and spelling to the Malay language. Abd Rahman Hamzah, Khat and Jawi Pearls of Universal Islamic Art (Skudai: Universiti Teknologi Malaysia, 2008) and Hashim

Musa, History of the Development of Jawi Writing (Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2006). Bahas Jawi or Arabic-Pegon which was a form of vernacularization of the Malay language with Arabic characters becomes the unifying media of the intellectuals of the archipelago's Islam, apart from Islam itself. through this Javanese script, the "Malays" became politically connected to a larger community, namely the Muslim community that has a literate tradition, and in line with the community of nations that had first used the Arabic script to write their languages, such as Persian, Urdu, and Turkish. With this kind of literacy characteristic, Nusantara Muslim scholars were also able to enter and color the global Islamic intellectual network, including the Haramayn community. Taufik Abdullah and Endjat Djaenuderadjat, Sejarah Kebudayaan Islam Indonesia II: Tradisi, Intelektual dan Sosial (General Directorate of Culture of the Ministry of Education, 2015), 5-6.

33. Data related to the characteristics of this language are referred to the first pages of the first chapter of *Baḥr al-Madhī*. What is found in these early pages is a representation of al-Marbawi's writings in the following pages and chapters.

34. Al-Marbawi, *Baḥr al-Madhī,* 1/3.

35. In the colophon of the manuscript it is written "this is where I finished the ninth chapter, namely on the night of arbi'a 29 Shawwal in 1357 at home near the Azhar High School in Egypt al-Qahirah". Al-Marbawi, *Baḥr al-Madhī*, 9/224.

36. Here there is a difference between the year it was written and the year it was published. On the cover page of chapter 20 it is written 1941/1374, while in the colophon of the manuscript at the end of chapter it is written that it was completed on "Night Arbi'a ʿ25 Ramadan 1374 coincided with May 18, 1955". But al-Marbawi also wrote in the colophon of the manuscript,

37. تله سلسى همب درفد منوليسكن دان مغارغكن جزء يغكدوا فوله اين دغن كرنيا الله سبحانه وتعالى كمدين درفد تركنداالا مغارغڽ انم بلس تاهن يأيت مولا فرغ اغكريس دغن جرمان دان جفون دان ايتالى فد تاهن 1949...

38. "I have finished writing and composing this twentieth juz by the grace of Allah Subhanahu wa Taʿala then instead of being constrained by writing sixteen years, namely the beginning of the British war with Germany and Japan and Italy in 1949...". Al-Marbawi, *Baḥr al-Madhī*, 20/242. Based on this colophon data, it is almost certain that the process of working on chapter 20 was hampered in the middle of writing because of the war. Some chapters of *ḥadīth* in juz 20 were already completed by al-Marbawi in 1941 and printed by Mustafa al-Babi al-Halabi, but the complete manuscript was not completed until 1955.

39. The 24th of Sha'ban written in the colophon of the manuscript, most likely the correct one is Ramadan 24, 1374. See: Al-Marbawi, *Baḥr al-Madhī*, 21/1. Because the month of Ramadan in 1955 fell in May, while Sha'ban fell in April 1955.

40. Written in colophon script *Baḥr al-Madhī*. Al-Marbawi, *Baḥr al-Madhī*, v. 22, v.

41. Al-Marbawi, *Baḥr al-Madhī*, 1/8-15

42. Al-Marbawi, *Baḥr al-Madhī*, 22.

43. The assumption that *Baḥr al-Madhī* has not actually been completed is corroborated by another version of *Baḥr al-Madhī*'s print, which can be ascertained to total 11 volumes/22 juz.. Lihat misalnya: Muhammad Idris al-Marbawi, *Mukhtaṣar Ṣaḥīḥ al-Tirmidhī wa Sharhuh bi Lughat al-Jāwī al-Malāyū al-Musammā Baḥr al-Madhī*

(Beirut: Dār al-Kutub al-ʿIlmiyyah li al-Nashr wa-al-Tawzī', 2003); Muhammad Idris al-Marbawi, *Mukhtaṣar Ṣaḥīḥ al-Tirmidhī wa-Sharhuhu bi-Lughat al-Jāwī al-Malāyū al-Musammā Baḥr al-Madhī* (Beirut: Dār al-Fikr al-Islāmī al-Hadīth, 2001) dan cetakan lainnya.

44. I have not received an explanation regarding the reason for the termination of the submission process. Juz 22 was written and published in 1960. This means that there is still a span of 29 years until al-Marbawi died in Ipoh on October 13, 1989. Of course, the termination of *Baḥr al-Madhī*'s submission process was possible due to various factors. One of them -and which I consider the most accurate assumption at the moment- is the factor of al-Marbawi's busyness and activity as a leading academic and scholar. Since 1967-1989, al-Marbawi has visited Malaysia five to six times to fill lectures and receive awards. In other words, after the publication of chapter 22, al-Marbawi became known. The busyness of attending lecture invitations, filling classes, receiving awards, not to mention the age factor, all affect the continuation of the process of writing *Baḥr al-Madhī*.

45. "English Puppet" is a nickname that is often attached to King Faruk because of his obedience to Queen Elizabeth's Monarchy. John L. Esposito, Agama dan Perubahan Sosiopolitik (Alsara Persada Press, 1985), 185.

46. Anshari Thayib and Anas Sadaruwan, *Anwar Sadat: Di Tengah Teror dan Damai* (Surabaya: PT Bina Ilmu, 1981), 12.

47. Anne Alexander, *Nasser: His Live and Time* (London: Haus Publishing Limited, 2005).

48. Kamaluddin Hussein, Abdul Hakim Amir, Hasan Ibrahim, Abdul Moniem, Abdul Rauf, Salah Salim, Jamal Salim, Abdul Latief Baghdadi, Khalid Moheiddin, dan Anwar Sadat. M. Hamdan Basyar "Bagaimana Militer Menguasai Mesir", *Jurnal Ilmu Politik 3* (Jakarta: Gramedia, 1998).

49. Ishak Mussa Al-Husaini. *Ikhwanul Muslimun: Tinjauan Sejarah Sebuah Gerakan Islam (Bawah Tanah)* (Jakarta: Grafiti Pers, 1983).

50. In addition to the same vision and mission regarding the deterioration of Egyptian civilization, the Muslim Brotherhood also has the same idea regarding the British position in Egypt. However, the reason behind the Muslim Brotherhood's rejection of the British presence was the secularization effort. Secularism was an obstacle for the Muslim Brotherhood's mission to create an Islamic and syar'i government. Peter Mansfield, A History of The Middle East (Harmondsworth: Penguin Books, 1991), 239-240.

51. Peter Mansfield, *A History of The Middle East*, 242.

52. Peter Mansfield, *A History of The Middle East*, 244.

53. L. Carl Brown, *Wajah Islam Politik: Pergulatan Agama dan Negara Sepanjang Sejarah Umat* (Jakarta: Serambi, 2003), hlm. 211. John L. Esposito, *Dunia Islam Modern,* volume II (Bandung: Mizan, 2001), 268.

54. Sayyed Hossein Nasr, *Menjelajah Dunia Modern: Bimbingan Untuk Kaum Muda Muslim* (Bandung: Mizan. 1994), 5.

55. See for example in: Muhammad Imarah (ed.), al-Aʿmāl al-Kāmilah li Jamāluddīn al-Afghānī (Beirut: al-Muʾassasah al-ʾArabiyah li al-Dirāsāt wa-al-Nashr, 1979). Jamaluddin al-Afghani's ideas of Pan-Islamism in this book were then reformulated into a political understanding that was born during World War II in 1936. It

was emphasized again by al-Jabiri in: Muhammad ʿAbid al-Jābirī, *Mashrūʾ al-Nahḍawī al-Arabi; Murājaʾah Naqdiyyah* (Beirut: Markaz Dirāsāt al-Wiḥdah al-Arabiyyah, 1996), 70.

56. Adonis, *al-Thābit wa-al-Mutahawwil; Bahthun fī al-Ibdāʿ wa-al-Ittibāʿ ʿind al-ʿArab* (London: Dār al-Sāqī, 2002), 3/96.

57. Elle Kedourie, *Afghani and Abduh; An Essay on Religious Unbelief and Political Activism in Modern Islam* (London: Frank Class, 1997), 54.

58. Just as Snocuk Hugronje called Sayyid Usman, Muhammad Abduh was also called "the natural allies of European reformer" by Lord Cromer, the British Ruler in Egypt. *Ahmad Baso, Islam Pasca-Kolonial; Perselingkuhan Reformisme Agama, Kolonialisme dan Liberalisme* (Tangerang Selatan: Pustaka Afid, 2018), 108.

59. Al-Jābirī, *Naḥnu wa-al-Turāth,* 12.

60. This is as will be commented on in Chapter IV of this research.

61. Muhammad b. ʿIsā al-Tirmidhī, *Sunan al-Tirmidhī* (Mesir: Shirkah Maktabah wa Maṭbaʿah Muṣṭafā al-Babi al-Halabī, 1975 M./1395 H.), 1/6.

62. Al-Marbawi, *Baḥr al-Madhī*, 1/17.

63. Al-Māʾidah [5]: 6.

64. Al-Marbawi, *Baḥr al-Madhī*,1/17.

65. Al-Marbawi quotes verses from the Qur'an "*walladhīna yaknizūna al-dhahaba wa-al-fiḍḍata wa-lā yunfiqūnahā fī sabilillahi fa-bashshirhum bi-ʿadhābin alīm*". Al-Marbawi, *Baḥr al-Madhī*, 4/122-123.

66. Al-Marbawi, *Baḥr al-Madhī*, 17/101.

67. Al-Marbawi, *Baḥr al-Madhī*, 3/89.

68. Al-Tirmidhī, *Sunan al-Tirmidhī*, 2/412.

69. Muslim bin Ḥajjāj, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Jayl, 1334 H.), 3/18.

70. *Shawāhid* is the plural of shahīd. In *ḥadīth* science, this term is used to describe the branching of the same chain of *ḥadīth*, either matan plus its meaning or just its meaning. Branching of martyrdom is a branching that really starts from the friend level. Read: *Mahmūd Ṭahhān, Taysīr Musṭalaḥ al-Hadīth, (Jeddah: al-Haramayn, t.t.), 75. But Ibn al-Ṣalāḥ has another version that is different from the previous* definition. What he called a martyr is a line of narration that branches at the level of companions and even at the level of tabi'in. Read: ʿUthmān bin Abdirrahman [Ibn al-Ṣalāḥ], Muqaddimah Ibn al-Ṣalāḥ (Beirut: Dār al-Fikr al-Muʾāṣir, 1986 AD. /1406 H.), vol. 1, 48. Whereas tawabi' is the plural of tābi'. It is also known as mutābiʿ and mutābaʿat; all mean the same. The term is used to describe the unity of narration lines based on the same companion, read: Mahmūd Ṭahhān, Taysīr Musṭalaḥ al-Hadīth, 75. But Ibn al-Ṣalāḥ understood the history of mutaba'at with a different meaning. The criteria that Ibn al-Ṣalāḥ developed to define mutaba'at is the unity of the narration lines that exist on 3 levels of narration at once. If less, then it is called al-mutābaʿah al-ūlā or martyr. Read: Ibn al-Ṣalāḥ, Muqaddimah Ibn al-Ṣalāḥ, 48.

71. Al-Marbawi, *Baḥr al-Madhī*, 11/138.

72. In the discussion about the Night of Qadr, al-Marbawi presented many narrations to clarify the debate about *when Laylat al-Qadr* will fall. Al-Marbawi, *Baḥr al-Madhī*, 5/178-183.

73. Mahmūd Ṭahhān, *Uṣūl al-Takhrīj,* 10.

74. Al-Marbawi, *Baḥr al-Madhī*, 1/17.
75. Al-Marbawi, *Baḥr al-Madhī*,1/106.
76. Al-Marbawi, *Baḥr al-Madhī*, 4/4.
77. Al-Marbawi, *Baḥr al-Madhī*, 1/112.
78. This kind of orientation and function fills the definition of asbāb al-wurūd itself. According to al-Suyuti, *asbāb al-wurūd* is something that is used to limit the meaning of a *ḥadīth*, both about ʿām-khaṣ, *muṭlaq-muyaqqad, naskh-mansūkh and so on. Jalāluddīn Al-Suyūṭī, Asbāb Wurūd al-Hadīth aw al-Lummā' fī Asbāb al-Hadīth* (Beirut: Dār al-Kutub al-Ilmiyyah, 1984 M./1404 H.), 11.
79. Al-Marbawi, *Baḥr al-Madhī*, 1/14.
80. Al-Marbawi always inserted the word "we" between the words "mazhab" and "Shafi'i" which he often mentioned when explaining the *ḥadīth*. Al-Marbawi, *Baḥr al-Madhī*, 2/143.
81. See Chapter III of this research.
82. I did not quote al-Marbawi's entire commentary because it was too long. It can be read in full at: Al-Marbawi, *Baḥr al-Madhī*, 1/120-122.
83. Al-Marbawi, *Baḥr al-Madhī*, 1/121.
84. Ali Mustafa Yaqub gave a note related to the conditions of attribution that must be met; 1) conveying must be in accordance with linguistic aspects or ʿurf lughawi, 2) conveying must be strengthened with other arguments that are consistent, 3) If conveying is done with qiyas, the conditions of qiyas must also be met and 4) Takwil cannot return to the original text (paraphrased text). Ali Mustafa Yaqub, *al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawīyah* (Tangerang Selatan: Maktabah Darus-Sunnah, 2016), 39.
85. Al-Tirmidhī, *Sunan al-Tirmidhī*, 2/307-308.
86. Al-Marbawi, *Baḥr al-Madhī*, 3/150-152.
87. Al-Marbawi, *Baḥr al-Madhī*, 3/151.
88. Al-Marbawi, *Baḥr al-Madhī*, 3/151-152.
89. Al-Marbawi, *Baḥr al-Madhī*, 3/152.
90. Abū Bakr Muhammad b. Hāzim al-Hamadānī, *al-Iʿtibār fī al-Nāsikh wa-al-Mansūkh min al-Āthār* (Ḥimṣ: Rātib Ḥākimī, 1966 M./ 1386 H.), 11.
91. Al-Marbawi, *Baḥr al-Madhī*, 18/175-177.
92. Al-Tirmidhī, *Sunan al-Tirmidhī*, 5/15.
93. ʿAlāʾ al-Dīn Alī b. Balabān al-Fārisī, *Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn al-Balabān*. Shuʿayb Arnauṭ (Beirut: Muʾassasah al-Risālah, 1414/1993), 1/391.
94. Al-Marbawi, *Baḥr al-Madhī*, v. 18, 176-177
95. Al-Marbawi, *Baḥr al-Madhī*, v. 18, 177.

Bibliography

Abdullah, Taufik dan Endjat Djaenuderadjat. *Sejarah Kebudayaan Islam Indonesia II: Tradisi, Intelektual dan Sosial.* Direktorat Jenderal Kebudayaan Kemendikbud, 2015.

Abdullah, Wan Mohd. Shaghir. *Syeikh Ahmad al-Fathani; Pemikir Agung Melayu dan Islam jilid II.* Kuala Lumpur: Persatuan Pengkajian Khazanah Klasik Nusantara dan Khazanah Fathaniyah, 2005.

Adonis. *al-Thābit wa-al-Mutahawwil; Bahthun fi al-Ibdāʾ wa-al-Ittibāʾ ʿinda al-ʿArab.* London: Dār al-Sāqī, 2002.

Alexander, Anne. *Nasser: His Live and Time.* London: Haus Publishing Limited, 2005.

Ali, Muhammad. "Dari Kajian Naskah Kepada *Living Qurʾan* dan *Living Hadis*: Pengantar Metodologi Penelitian Kontemporer al-Qurʾan dan Hadis". Seminar Tahunan *Qurʾan and Ḥadīth Academic Society* QUHAS Peta Kajian al-Qurʾan dan Hadits di Indonesia. Ciputat: Sekolah Pasca Sarjana UIN Syarif Hidayatullah Jakarta, 2015.

Aziz, Nor Azlida. *Metodologi Pentafsiran Muhammad Idris al-Marbawi dalam Kitab Tafsir Quran Marbawi.* Disertasi Akademi Pengajian Islam Universiti Malaya, 2010.

Azra, Azyumardi. "Kecenderungan Kajian Islam di Indonesia Studi Tentang Disertasi Doktor Program Pascasarjana IAIN Jakarta". *Laporan Hasil Penelitian.* Balai Penelitian dan Pengabdian Pada Masyarakat IAIN Syarif Hidayatullah Jakarta, 1997.

Baso, Ahmad. *Islam Pasca-Kolonial; Perselingkuhan Reformisme Agama, Kolonialisme dan Liberalisme.* Tangerang Selatan: Pustaka Afid, 2018.

Basyar, M. Hamdan. "Bagaimana Militer Menguasai Mesir". *Jurnal Ilmu Politik 3.* Jakarta: Gramedia, 1998.

Brown, Daniel W. *Rethinking Tradition in Modern Islamic Thought.* Terj. Charles Kurzman. New York: Cambridge University Press, 1966.

Brown, Jonathan. *Ḥadīth: Muhammad's Legacy in the Medieval and Modern World.* Oxford: One World, 2009.

Brown, L. Carl. *Wajah Islam Politik: Pergulatan Agama dan Negara Sepanjang Sejarah Umat.* Jakarta: Serambi, 2003.

Esposito, John L. *Agama dan Perubahan Sosiopolitik.* Aksara Persada Press, 1985.

_____. *Dunia Islam Modern.* jilid II Bandung: Mizan, 2001.

Al-Fārisī, ʿAlāʾuddin Alī bin Balabbān. *Ṣaḥīḥ Ibn ḤḤibbān bi Tartīb Ibn al-Balabbān.* Beirut: Muʾassasah al-Risālah, 1414/1993.

Fathurrahman, Oman. "The Roots of The Writing Tradition of *Ḥadīth* Works in Nusantara: Hidayat al-Habib by Nur al-Din al-Raniri*". Studia Islamika,* vol. 19, no. 1, 2012.

Fatkhi, Rifqi Muhammad. *Popularitas Tafsir Hadis Indonesia di UIN Syarif Hidayatullah Jakarta.* Ciputat: HIPIUS, 2012.

Federspiel, Howard. "*Ḥadīth* Literature In Twentieth Century Indonesia". *Oriente Moderno*, Nouva Serie, Anno 21 82, Nr. 1, *Ḥadīth* in Modern Islam 2002.

Al-Ḥajjāj, Muslim bin. *Ṣaḥīḥ Muslim.* Beirut: Dār al-Jayl, 1334 H..

Al-Hamdānī, Abū Bakar Muhammad bin Hāzim. *al-Iʿtibār fī al-Nāsikh wa-al-Mansūkh min al-Āthār.* Ḥimṣ: Rātib Ḥākimī, 1966 M./ 1386 H..

Hamzah, Abd Rahman. *Khat dan Jawi Mutiara Kesenian Islam Sejagat.* Skudai: Universiti Teknologi Malaysia, 2008.

Hashim, Ahmad ʿUmar. *al-Muhaddithūn fī Miṣr wa-al-Azhar wa Dawruhum fi Ihyāʾ al-Sunnah al-Nabawiyyah al-Sharīfah.* Mesir: Maktabah Gharīb, tt..

Hizani, Adian. "Kamus Idris al-Marbawi dalam Tinjauan Leksikologi Analisis Metode dan Isi". *Jurnal Alfaz*, vol. 2, No. 2. Juli-Desember 2014.

Hoque, Mesbahul dkk. Phase In The Life of The Malaysian Scholar Muhammad Idris

al-Marbawi and His Contribution of Knowledge. *Journal of Ḥadīth Studies*, vol. 3, no. 1. June 2018.

Al-Husaini, Ishak Mussa. *Ikhwanul Muslimun: Tinjauan Sejarah Sebuah Gerakan Islam Bawah Tanah.* Jakarta: Grafiti Pers, 1983.

Husein, Haziyah dkk. "Pemikiran Tafsir Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu". *Jurnal al-Turath* vol. 1 No. 1. 2016.

Imarah, Muhammad ed.. *al-Aʻmāl al-Kāmilah li Jamāluddīn al-Afghānī.* Beirut: al-Muʼassasah al-ʻArabiyah li al-Dirāsāt wa-al-Nashr, 1979.

Al-Jābirī, Muhammad ʻAbid. *Mashrūʼ al-Nahḍawī al-Arabi; Murājaʼah Naqdiyyah.* Beirut: Markaz Dirāsāt al-Wiḥdah al-Arabiyyah, 1996.

Kedourie, Elle. *Afghani and Abduh; An Essay on Religious Unbelief and Political Activism in Modern Islam.* London: Frank Class, 1997.

Majid, Latifah Abdul and Nurullah Kurt. "Baḥr al-*Madhī*: Significant *Ḥadīth* Text Sciences for Malay Muslims as a Tool for Political Teaching during Twentieth Century". *Mediterranean Journal of Social Sciences* vol. 05, no. 20. Rome: MCSER Publishing, September 2014.

Mansfield, Peter. *A History of The Middle East.* Harmondsworth: Penguin Books, 1991.

Marbawi, Muhammad Idris. ʻAbd al-Rauf. *Kamus Idris al-Marbawi Arabi-Melayu.* Bayrut: Dâr al-Fikr, t.t..

_____. *Baḥr al-Madhī Sharah Bagi Mukhtasar Sahih al-Tirmidhī.* Mesir: Shirkah Maktabah wa Maṭbaʼah Musṭafā al-Bābī al-Halabī wa Awlāduhu, 1933 M./ 1352 H..

Musa, Hashim. *Sejarah Perkembangan Tulisan Jawi.* Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2006.

Nasr, Hossein Seyyed. *Menjelajah Dunia Modern: Bimbingan Untuk Kaum Muda Muslim.* Bandung: Mizan, 1994.

Rahman, Fazlur. *Wacana Studi Hadis Kontemporer.* Yogyakarta: Tiara Wacana, 2002.

Sagir, Akhmad. "Perkembangan *Sharḥ* Hadis dalam Tradisi Keilmuan Islam". *Ilmu Ushuluddin* Vol. 9, No. 2. Juli 2010.

Al-Ṣalāḥ, ʻUthmān bin ʻAbdirrahman Ibn. *Muqaddimah Ibn al-Ṣalāḥ.* Beirut: Dār al-Fikr al-Muʼāṣir, 1986 M./1406 H..

Salleh, Abdullah al-Qari Haji. *Tuk Kenali Penggerak Ummah.* Kuala Lumpur: Dewan Bahasa dan Pustaka, 2009.

Shah, Faisal bin Ahmad. "Malay Success and Excellence Factors as Perceived by Mohamed Idris al-Marbawi". *Jurnal Pengajian Melayu*, jil. 20. 2009.

_____. "Sumbangan Syeikh Mohamed Idris al-Marbawi dalam Penentuan Identiti Perawi: Tumpuan Kepada Kitab Baḥr al-*Madhī*". *HADIS*, vol. 1, no. 1. Malaysia, Juli 2010.

_____. "Syaikh Mohamed Idris al-Marbawi: Kontribusinya dalam Fiqh al-Hadis". *MIQOT* vol. XXXIV, no. 1. Januari-Juni 2010.

Shukri, Abdul Salam Muhamad. "Al- Dr. Muhammad Idris al-Marbawi's Contribution to Islamic Studies in The Malay World". *Monograph on Selected Malay Intellectuals.* Kuala Lumpur: Research Centre International Islamic University Malaysia, 2003.

Al-Suyūṭī, Jalāluddīn. *Asbāb Wurūd al-Hadīth aw al-Lummāʼ fi Asbāb al-Hadīth.*

Beirut: Dār al-Kutub al-Ilmiyyah, 1984 M./1404 H..

Ṭahhān, Mahmūd. *Taysīr Muṣṭalaḥ al-Hadīth*. Jeddah: al-Haramayn, t.t..

_____. *Uṣūl al-Takhrīj wa Dirāsah al-Asānīd*. Riyāḍ: Maktabah al-Maʾārif li al-Nashr wa-al-Tawzīʾ,1996 M./1417 H..

Thayib, Anshari dan Anas Sadaruwan. *Anwar Sadat: Di Tengah Teror dan Damai*. Surabaya: PT Bina Ilmu, 1981.

Al-Tirmidhī, Muhammad bin Isā. *Sunan al-Tirmidhī*. Mesir: Shirkah Maktabah wa Maṭbaʾah Muṣṭafā al-Bābi al-Halabī, 1975 M./1395 H...

Wain, Alexander and Mohammad Hashim Kamali ed.. *The Architects of Islamic Civilisation*. Malaysia: Pelanduk Publications and IAIS, 2017.

Yaqub, Ali Mustafa. *al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawīyah*. Tangerang Selatan: Maktabah Darus-Sunnah, 2016.

Zayd, Nashr Ḥamīd Abū. *Tekstualitas al-Qurʾan; Kritik terhadap Ulumul Qurʾan*. Penerjemah Khairon Nahdliyyin. Yogyakarta: LKiS, 2000.

Zulfikri. "Orientalisme Hadis Peta Kajian Hadis Orientalis". *TAJDID* XVI, No. 2 November 2013.

Hilmy Firdausy, UIN Syarif Hidayatullah Jakarta | *hilmy.firdausy@uinjkt.ac.id*

Rifqi Muhammad Fatkhi, UIN Syarif Hidayatullah Jakarta | *rifqimuhammad@uinjkt.ac.id*

Fuad Thohari, UIN Syarif Hidayatullah Jakarta | *fuad.thohari@uinjkt.ac.id*