Ahmad Al-Ghumâri's Contribution to Moroccan Hadith Studies; Study of the Book of *Al-Mudâwî Li 'ilal Al-Jâmi' Al-Saghîr Wa Syarhai Al-Munâwî*

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ABSTRACT

This research aims to examine Ahmad al-Ghumârî contribution to the development of Hadith studies in Morocco through a critical analysis of his work Al-Mudâwî li 'Ilal al-Jâmi' al-Saghîr wa Syarhai al-Munâwî. The main issue addressed is how al-Ghumârî applied his Hadith criticism methodology in evaluating the traditions found in al-Suyûtî's Al-Jâmi' al-Saghîr and its commentary by al-Munâwî. This study employs a content analysis method with a historical-critical approach to the text of Al-Mudâwî. The findings reveal that al-Ghumârî introduced a comprehensive Hadith criticism methodology by combining chain of transmission (sanad) and textual (primary) analysis while providing new assessments of Hadith status that often differed from previous evaluations. Al-Ghumârî's significant contribution lies in his precision in identifying hidden defects ('ilal') in Hadith and his ability to provide strong arguments for determining Hadith status based on strict principles of Hadith science.

Keywords*: Al-Ghumârî, Al-Mudâwî, Criticism, Morocco.*

ABSTRAK

Penelitian ini bertujuan mengkaji kontribusi Ahmad al-Ghumârî dalam pengembangan studi hadis di Maroko melalui telaah kritis terhadap kitab Al-Mudâwî li 'Ilal al-Jâmi' al-Saghîr wa Syarhai al-Munâwî. Persoalan utama yang dikaji adalah bagaimana metodologi kritik hadis yang diterapkan al-Ghumârî dalam mengevaluasi hadis-hadis dalam kitab Al-Jâmi' al-Saghîr karya al-Suyûtî dan syarahnya oleh al-Munâwî. Penelitian ini menggunakan metode analisis konten dengan pendekatan historis-kritis terhadap naskah kitab Al-Mudâwî. Hasil penelitian menunjukkan bahwa al-Ghumârî memperkenalkan metodologi kritik hadis yang komprehensif dengan menggabungkan analisis sanad dan matan, serta memberikan penilaian ulang terhadap status hadis yang berbeda dengan penilaian sebelumnya. Kontribusi signifikan al-Ghumârî terletak pada ketelitiannya dalam mengidentifikasi 'ilal (cacat tersembunyi) dalam hadis dan kemampuannya memberikan argumentasi yang kuat dalam menentukan status hadis berdasarkan kaidah ilmu hadis yang ketat.

Kata Kunci: Al-Ghumârî, Al-Mudâwî, Kritik, Maroko

INTRODUCTION

The development of Hadith studies in Morocco cannot be separated from the contribution of the ulama, who played an essential role in the development of Hadith science in the Maghrib region. One of the figures who was quite influential in the study of Hadith in Morocco in the 20th century was Ahmad bin Muhammad bin al-Siddiq al-Ghumari (Masrur, 2020). As a productive muhaddit, al-Ghumari has produced various works in the field of Hadith which have become important references in contemporary Hadith studies (Brown, 2014). This research is motivated by several previous studies, which show that al-Ghumari's influence on Hadith studies in the Maghrib region has not been studied in depth (Noor, 2020).

One of al-Ghumari's monumental works in the field of Hadith is Al-Mudâwî Li 'ilal Al-Jâmi' Al-Saghîr wa Syarhai Al-Munâwî. This book is a critical examination of Imam al-Suyuti's Al-Jâmi' Al-Saghir, as well as its commentary by al-Munawi. Through this work, al-Ghumari not only demonstrates his expertise in Hadith studies but also makes a significant methodological contribution to the development of critical Hadith studies.

Research on Al-Mudâwî is important because it contains analytical methods that demonstrate a synthesis between traditional and modern-critical approaches. This approach illustrates how al-Ghumari successfully bridged traditional authority in Hadith studies with the demands of modern scientific verification. The relevance of al-Ghumari's thought becomes increasingly crucial in the context of the challenges of contemporary Hadith studies, particularly regarding the issue of Hadith validity in the modern era influenced by developments in information technology and critical culture among Muslim communities (Eido, 2017).

However, although several studies touch on the contribution of Maghrib scholars in Hadith studies, there is still a knowledge gap in this field, namely the lack of studies that comprehensively examine the Hadith criticism methodology developed by al-Ghumari, especially about its implications for the development of contemporary Hadith studies in Morocco and the Islamic world in general (Dzulraidi, 2025). This research aims to fill this gap by examining Ahmad al-Ghumari's methodological contribution to Hadith studies, through an in-depth analysis of the book Al-Mudâwî, as well as focusing on aspects of the Hadith criticism methodology developed by al-Ghumari, and its implications for the development of present-day Hadith studies (Haq, 2024).

This research also attempts to fill the gap in the literature that examines the contribution of Maghrib ulama as a whole, which has so far focused more on Hijaz and Egyptian ulama. The book Al-Mudâwî is clear evidence of how Maghrib scholars, especially al-Ghumari, were able

to update the methodology of Hadith criticism, which is very relevant for the development of present-day Hadith studies.

METHOD

The research conducted by the author is library research, which means that the data obtained comes from a study of texts or books relevant to the main points or formulation of the problem determined. The research model used is a qualitative research model, where the author has chosen the theme of this research regarding the criticism of Hadith by Aḥmad al-Ghumārī in the book al-Mudāwī. Based on its purpose, this research is called development research, which aims to develop and deepen existing knowledge (Subiyantoro and Suwarto 2007). Data collection techniques in this study involve primary data and secondary data. The primary data used is the book al-Mudāwī by Aḥmad al-Ghumārī, while secondary data includes works that support and are relevant to this research, such as Li ʿIlal al-Jāmiʿ al-Ṣaghīr wa Sharḥai al-Munāwī. Other secondary data include works written by Aḥmad al-Ghumārī himself, such as al-Mughīr ʿAlā al-Aḥādīth al-Mauḍūʿah Fī al-Jāmiʿ al-Ṣaghīr, Juʿnat al-Aṭṭār Fī Turaf al-Fawāʾid Wa Nawādir al-Akbhār, and others.

In the analysis process, the author uses a descriptive method (Descriptive Research), namely research that aims to explain facts accurately and in detail. In addition, the author also uses an interpretation method, which means that the author tries to take meaning from the existing data, especially those related to Aḥmad al-Ghumārī's criticism of the hadiths he criticized. The author also uses a comparative method, namely comparing the form of criticism of Aḥmad al-Ghumārī with other Hadith critics.

Because the scope of this study's discussion of the criticism of Aḥmad al-Ghumārī is very broad, the author limits the discussion to the method of criticism of Aḥmad al-Ghumārī's sanad and matan in the book al-Mudāwī against false hadiths narrated by al-Qudāʿī in the book al-Jāmiʿ al-Ṣaghīr. The author limits this discussion because the discussion in the book al-Mudāwī by Aḥmad al-Ghumārī is too broad.

DISCUSSION AND RESULTS

History of the Entry of Islam in Morocco

Morocco, also known as the Maghrib (al-Mamlakah al-Magribiyah), is an Islamic kingdom located in the northern part of the African continent. The country is bordered by Algeria to the east, Western Sahara to the southeast, the Atlantic Ocean to the west, and the

Strait of Gibraltar to the north. The capital is Rabat, with an area of approximately 458,730 km². In 2023, the population of Morocco was estimated to be around 38 million. The official language used is Arabic, but Berber, French, and Spanish are also widely spoken. The majority of the population is Muslim (98.7%), while Christians (1.1%) and Jews are minority groups. Morocco is also a member of the Arab League and the Organization of African Unity (OAU) (Malik Ibrahim 2024).

Morocco has been part of the Islamic World since the conquest by the Umayyad Dynasty. Caliph al-Walid I bin Abdul Malik played a significant role in the spread of Islam and the expansion of the territory, which included North Africa to the Atlantic Ocean in Morocco (Risdayanti 2022).

The expansion of Islam into Morocco began when Musa ibn Nusair conquered the region during the reign of Caliph al-Walid I ibn Abdul Malik, who was the sixth caliph of the Umayyad Dynasty. However, some historical records state that Islam was first introduced to Morocco by the Arabs, who invaded the region in 683 AD (Nur 2011).

The conquest of the North African region lasted for about 53 years, with the success of Tariq ibn Ziyad, who was appointed by Musa ibn Nusair to lead after the conquest of Morocco, being a key moment in the process. After the conquest, Morocco became part of the Umayyad dynasty until the fall of the dynasty, when the region passed to the Abbasid dynasty. After that, various small dynasties began to emerge in Morocco. Today, Morocco is a constitutional monarchy, where the king holds the highest power (Nurhidayah, Farikhah, and Saputri 2024).

In 789 AD, Idris bin Abdullah, a descendant of Ali bin Abi Talib RA, founded the Idrisiyah Kingdom in Morocco. This dynasty lasted until 974 AD and is known as the first Shia dynasty in the region. The existence of the Idrisids became a political and ideological challenge for the Caliph Harun ar-Rashid of the Abbasid Dynasty in Baghdad, who adhered to the Sunni school of thought.

The Idrisids played an important role in the spread of Islam and culture in Morocco, as well as in the formation of political and social identity in the region. They not only contributed to the development of Islam but also to advances in the fields of art, architecture, and science. This kingdom became a center of culture and education, attracting many scholars and intellectuals from various regions. Thus, the Idrisids had a significant impact on the history and development of Morocco (Ismiyati Nani, Sutjitro, and Umamah Nurul 2015).

After the collapse of the Idrisids, power in Morocco shifted to the Fatimids. This dynasty, which came from the descendants of Fatimah az-Zahra, the daughter of the Prophet Muhammad

SAW, succeeded in establishing a Shiite state and first declared the establishment of the Fatimid Dynasty in the Raqqadah area on January 15, 910 AD.

The Fatimid Dynasty played an important role in Islamic history, especially in the spread of Shiite teachings in the North African region and its surroundings. They established centers of power and culture, including the city of Cairo, which became their capital. This dynasty is also known for its contributions in the fields of science, art, and architecture, as well as for its relative tolerance of various schools of thought and schools of thought in Islam during their reign. Although the Fatimid Dynasty eventually declined, their influence was still felt in the history and development of the region (Supriadin 2020).

This dynasty ruled until 1171 AD with a total of 14 imams as leaders (Supriadin 2020). The first leader was Ubaidullah al-Mahdi (909-934 AD), while the last leader was al-Adid (1160-1171 AD) (H.A Mahan 2017). Their rule left a significant mark on the history of Morocco and the Islamic world.

After the fall of the Fatimids, Morocco was ruled by the Almoravids, who made Marrakech their capital. This dynasty managed to control a vast territory, covering the entire Sahara Desert in Northwest Africa and most of Spain, especially during the Reconquista period.

Despite their large territory and political autonomy, the Almoravids still recognized the authority of the Abbasid Caliphate in Baghdad. As a form of recognition, they received the title Amir al-Muslimin (Leader of the Muslims). This dynasty is known for their efforts in strengthening Islam in the areas they controlled, as well as in developing infrastructure and trade.

The Almoravids also played an important role in defending the region from Christian attacks in Spain and in spreading Islamic teachings in North Africa. Although this dynasty eventually declined, its legacy remains influential in the political and cultural history of Morocco and beyond (Ayuarini 2009).

The al-Murabitun dynasty is also known by several other names, such as al-Murawiyah and al-Mutalasimah, while in European circles, they are usually referred to as the al-Moravids. The al-Murabitun dynasty, which emerged in the 5th century Hijriah (11th century AD), was a large power formed by a group of Berber tribes spread across the North African region. This dynasty was founded by Yusuf ibn Tashfin, who succeeded in uniting various Berber tribes and expanding their power throughout North West Africa, as well as extending to Spain, especially in the region known as Al-Andalus.

The power of al-Murabitun is very significant in Islamic history because they not only succeeded in defending a large territory but also played an important role in the spread of Islamic teachings and strengthening Muslim identity in the region. They are known for their efforts to enforce Islamic law and strengthen political stability in the regions they control.

This dynasty was also involved in conflict with the Christian kingdoms in Spain, playing a role in defending Muslim territories from attacks by the Reconquista. In addition, al-Murabitun contributed to economic and cultural development, including trade and intellectual exchange between the Islamic world and Europe. Despite its eventual decline, al-Murabitun's legacy remains influential in the political and social history of Morocco and beyond (Ibrahim 1967).

The Murabitun dynasty was founded by Yahya ibn Ibrahim al-Jaddal and Abdullah bin Yasin, who succeeded in uniting tribes and groups of jurists in high religious fervor (Ratu, Saleh, and Hasaruddin 2023). This spirit became the foundation for the Murabitun dynasty to spread Islamic knowledge, expand territory, and defend Islamic values.

The Murabitun dynasty played a very important role in maintaining and spreading Islam, especially under the leadership of Yusuf bin Tashfin. One of the key events in the history of this dynasty was when Mu'tamid bin Abbad, King of Seville, asked Yusuf bin Tashfin for help to face the threat of Christian troops who were trying to eliminate Islam from the Al-Andalus region (Spain).

In 1086 CE, Yusuf ibn Tashfin responded to the request and led his army across the Strait of Gibraltar to aid the Mu'tamids. The most famous battle in this context is the Battle of Zallaqa (or Battle of Sagrajas), which took place that same year. In this battle, the Almoravids defeated the Christian forces led by Alfonso VI of León and Castile. This victory not only saved Seville and the surrounding area from the Christian threat but also strengthened the Almoravids' position in Al-Andalus. Yusuf ibn Tashfin's involvement in this conflict demonstrated the Almoravids' commitment to protecting Muslims and strengthening their power in this strategically important region. It also marked the beginning of a greater Almoravid influence in Spain, which lasted for decades before eventually declining. Their legacy in defending Islam in Al-Andalus remains an important part of the history of Islam in Europe (Suwaidan 2015).

The Battle of Zallaqa, which took place on October 23, 479 AH/1086 CE, was one of the most important moments in the history of Islam in Europe. In this battle, Yusuf bin Tashfin, the leader of the Almoravids, managed to achieve a brilliant victory against the Christian forces led by Alfonso VI of León and Castile.

This victory not only saved the region of Seville and its surroundings from the threat of Christianity, but also had a wider impact on the existence and glory of Islam in Spain. With this success, the Almoravids were able to strengthen their position in Al-Andalus and ensure the continuity of Islamic rule in the region for the next four centuries.

After this battle, the power of the Almoravids in Al-Andalus became stronger, and they became protectors for many Muslim kingdoms in Spain. This moment also marked a period of relative stability for Muslims in the region, although challenges from Christian forces remained.

The victory at Zallaqa became a symbol of the resilience and strength of Muslims in Europe and demonstrated the importance of alliances and cooperation between various Muslim powers in the face of external threats. The legacy of this battle remains remembered in history as one of the significant turning points in the struggle of Muslims in Spain (Ramona 2019).

Apart from maintaining Islam in Spain, the Murabitun dynasty was also active in spreading Islam to the Central African region and strengthening Islamic teachings in Morocco. This role made them one of the most influential Islamic forces of their time.

After the collapse of the Murabitun dynasty, Morocco became part of the territory of the al-Muwahhidun dynasty (1121-1269) (Oktaviyani 2019). This dynasty was led by 13 sultans during its reign. The first sultan was Muhammad Tumart, who had the title al-Mahdi, while the last sultan was Abul Ula Abu Dabbus, who had the title Amirul Mukminin (Hitti 2005).

The name Muwahhidun comes from their recognition as a group that believes in true monotheism, emphasizes pure monotheism, and rejects all forms of deviation in religious teachings. This dynasty emphasized strict Islamic teachings and religious reform and played an important role in the history of Islam, not only in Morocco but also in North Africa and Spain.

The Almohad dynasty, which emerged after the Almoravids, played a very important role in spreading and maintaining Islam in North Africa, as well as in strengthening the Muslim identity in the region. Under the leadership of Abu Ya'kub Yusuf bin Abdul Mu'min, the city of Marrakesh developed rapidly into one of the leading centers of Islamic civilization. Marrakesh was not only known as a center of trade but also as a center of excellence in science, literature, and art. The city became a gathering place for scholars, artists, and thinkers who contributed to the development of Islamic culture and intellect.

In addition to Marrakesh's role as a center of civilization, the Almohad dynasty also functioned as a major fortress in defending Islam from attacks and ambitions of Christian Spain. They sought to unite Muslim forces in Al-Andalus and North Africa to counter the threat of Christian forces that continued to try to expand their territory.

The Almohad dynasty also showed strong solidarity with the struggle of Muslims outside North Africa. One important example is their support for Saladin Yusuf al-Ayyubi in fighting Christian forces during the Crusades. Despite the distance, the Almohads sent troops to aid Saladin, which played a role in strengthening the position of Islam in the Middle East and showing that they were a great power in the Islamic world.

The involvement of the Almohads in this conflict reflects their commitment to the unity of the Muslim community and their efforts to protect and spread Islamic teachings in various regions. The legacy of the Almohads in Islamic history is very significant, both in the context of North Africa and in international relations in the Islamic world at that time (Jusmiati 2021).

In the context of relations with the Abbasid Caliphate in Baghdad, the rulers of the Almohads had a strong belief that they had stronger legitimacy as leaders of the Muslim community. They argued that they were the defenders of pure monotheism and the successors of the true teachings of Islam, so they did not need official approval or recognition from the Caliph in Baghdad.

This attitude reflects the independence and self-confidence of the Al-Muwahhidun Dynasty in exercising its power. Unlike other dynasties that usually recognized the Abbasid Caliphate as a symbol of Islamic authority, the Al-Muwahhidun did not feel the need to seek recognition from Baghdad. This shows that they have strong authority and legitimacy in running the government in the North African region.

After the collapse of the Al-Muwahhidun Dynasty, Morocco was controlled by the Marin Dynasty in the late 13th to early 14th centuries. The Marin Dynasty tried to maintain the legacy of the Al-Muwahhidun and continue the government in the region.

Furthermore, in the period 1420-1554 AD, power shifted to the Wattasi Dynasty, which continued the government in the region. The Wattasi Dynasty tried to maintain Islamic identity and continue the legacy of the Al-Muwahhidun in running the government in Morocco.

In Islamic history, the Al-Muwahhidun, Marin, and Wattasi Dynasties played an important role in maintaining and spreading Islam in North Africa, as well as in maintaining Islamic identity in the region. Their legacy remains remembered as an important part of the history of Islam in North Africa (Nurhidayah et al. 2024).

After the Wattasi era, Morocco experienced a significant change of power. In 1666 AD, the Alawite Saadi dynasty took control, making them an influential dynasty in Moroccan history. Then, in 1844 AD, the leadership of Abdul Qadir al-Jazairy, a key figure in the resistance against colonialism, emerged. Finally, in the period 1873-1894 AD, the government

was held by Sultan Hassan I, who was known for his efforts in strengthening the government and stabilizing the country during his reign (Nur 2011).

Biography of al-Ghumari

Ahmad al-Ghumārī is an essential figure in the intellectual and religious history of the Islamic world, especially in Morocco. He was born on Friday, 27 Ramadan 1320 H, which coincides with December 26, 1902 AD, in the city of Tetouan, Morocco.

Al-Ghumārī is a scholar, intellectual, and writer who contributed to various fields, including fiqh, tasawwuf, and Arabic. He was also involved in Morocco's renewal and education movement, seeking to revive the tradition of Islamic scholarship and strengthen Muslim identity amidst the challenges of modernity.

The city of Tetouan, his birthplace, is an important cultural and educational center in Morocco, which has produced many scholars and intellectuals. Ahmad al-Ghumārī, with his strong background and education, became one of the influential figures in the development of Islamic thought in the region.

Ahmad al-Ghumārī's contributions and thoughts continue to be remembered and studied by subsequent generations, making him one of the crucial figures in the intellectual history of Islam in Morocco and the Arab world in general (Silmī 1992).

Ahmad al-Ghumārī died in Cairo, Egypt, on a Sunday in Jumadilakhir in 1380 AH, corresponding to November 1960 CE. For eight months before his Death, he suffered from a serious illness that eventually led to his Death.

After his Death, Ahmad al-Ghumārī was buried in the al-Khafīr cemetery, one of the famous burial places in Cairo. His loss was felt by many people, especially among scholars and intellectuals, considering his significant contributions to the field of Islamic science and thought. Ahmad al-Ghumārī's intellectual and spiritual legacy remains remembered and appreciated, and his thoughts remain relevant in religious and social discussions in the Islamic world (al-Ghumārī 1996).

Ahmad al-Ghumārī came from a family with a strong tradition of scholarship. He had several brothers, including:

1. ʿAbd Allāh al-Ghumārī (died 1413 H)

2. Muḥammad al-Zamzamī al-Ghumārī (died 1408 H)

3. ʿAbd al-Ḥay al-Ghumārī (died 1415 H)

4. ʿAbd al-ʿAzīz al-Ghumārī (died 1418 H)

5. al-Ḥasan al-Ghumārī (died 1431 H)

6. Ibrāhīm al-Ghumārī (died 1424 H)

The last two names, al-Ḥasan and Ibrāhīm, were not full brothers from the same father and mother but only half-brothers. The Ghumārī family is known to have made significant contributions in the fields of science and religion, and many of them followed in the footsteps of Aḥmad al-Ghumārī in contributing to society and the Islamic intellectual tradition. Their legacy is still remembered in the history of Islamic thought, especially in Morocco and the surrounding region (al-Talīdī n.d.).

Aḥmad al-Ghumārī's intellectual journey began in 1325 AH when he was 5. His father enrolled him in an educational institution (al-maktab) to study under the guidance of al-ʿArabī ibn Aḥmad Būdarrah. At the institution, Aḥmad al-Ghumārī memorized the Qur'an and studied various basic books (main) that were popular then.

These early experiences were crucial in shaping the foundation of Ahmad al-Ghumārī's scholarship. Memorizing the Qur'an at a young age gave him a deep understanding of the sacred text and shaped his character and discipline in learning. Furthermore, studying the basic books under the guidance of an experienced teacher helped him develop critical thinking and a broader understanding of religious knowledge.

After completing his early education, Ahmad al-Ghumārī continued his studies at various other educational institutions, where he studied multiple disciplines, including fiqh, tasawwuf, and Arabic. This rich and varied intellectual journey led him to become one of the leading figures in the world of Islamic scholarship, with significant contributions to religious thought and practice (Silmī 1992).

In 1329 AH, Ahmad al-Ghumārī's father took his entire family, including himself, to perform the Hajj. This journey was a pivotal moment in Ahmad al-Ghumārī's life, especially since, during his stay in Medina, he experienced several extraordinary events. One of the most memorable experiences was his dream of meeting the Prophet Muhammad, a profound spiritual experience often considered a sign of blessing. In addition, Ahmad al-Ghumārī also dreamed of meeting a prominent Hadith scholar in Medina, Muhammad ibn Jaʿfar al-Kattānī, who died in 1345 AH. This dream encounter may have inspired and motivated Ahmad al-Ghumārī on his intellectual and spiritual journey. After completing the Hajj, Ahmad al-Ghumārī's family returned to Morocco. His experience of the Hajj and his spiritual encounters in the Holy Land likely contributed to the development of his thinking and commitment to knowledge and religion, which later shaped his career as a prominent scholar and scholar (al-Ghumārī 2007). After returning to Morocco, his father continued to educate Aḥmad al-Ghumārī with various

religious materials from multiple aspects. Thanks to this intensive guidance, at a young age, Aḥmad al-Ghumārī had read many books and showed a deep interest in the science of Hadith.

In 1239 AH, at his father's behest, Aḥmad al-Ghumārī left for Cairo, Egypt, to deepen his religious knowledge. Cairo, a famous center of Islamic scholarship, gave Aḥmad the opportunity to study at one of the most prominent educational institutions, al-Azhar. There, he joined a community of students from various backgrounds and countries, all with the same goal: seeking knowledge.

During his time at al-Azhar, Aḥmad al-Ghumārī studied with prominent scholars, one of whom was Muḥammad Imām ibn Ibrāhīm al-Saqā, who died in 1354 AH. Studying under scholars such as al-Saqā gave Aḥmad a deep understanding of various disciplines, including fiqh, tafsir, Hadith, and tasawwuf. This experience enriched his knowledge and shaped his views and approaches to religious and social issues.

Life in Cairo and interactions with other scholars and students also expanded Aḥmad al-Ghumārī's social and intellectual networks, later contributing to his career as a respected scholar and scholar. This experience became one of the essential phases in his intellectual journey, which led him to become one of the leading figures in the world of Islamic scholarship (Al-Ghumari 1996).

In addition, Aḥmad al-Ghumārī also studied essential works in the Islamic tradition in Cairo. Among the works he studied was Ṣaḥīḥ al-Bukhārī, which he studied under Muḥammad Bukhayt ibn Ḥusayn al-Muṭīʿī (d. 1354 AH). This work is one of the most authoritative collections of Hadith in Islam, and learning it under such a prominent scholar gave Aḥmad a deep understanding of Hadith and its principles.

In addition, Ahmad also studied the Muwaṭṭaʾ of Mālik under the guidance of Muhammad ibn Ibrāhīm al-Samālūṭī (d. 1353 AH). The Muwaṭṭaʾ is one of the most respected books of fiqh, written by Imam Malik, and studying it helped Ahmad understand the basics of Islamic law. He also studied Ṣaḥīḥ Muslim with al-Nawāwī's commentary to Ahmad ibn Naṣr al-ʿAdawī. Ṣaḥīḥ Muslim is another essential collection of Hadith, and al-Nawāwī's commentary (explanation) provides context and a deeper understanding of the Hadith. In addition to these three books, Aḥmad al-Ghumārī also studied various other sciences from several prominent scholars at al-Azhar, including the science of tafsir, fiqh, Arabic, and Sufism. This rich and diverse learning experience equipped him with broad and deep knowledge, which would later become the foundation for his contributions to Islamic science (Silmī 1992).

In 1341 AH, after two years in Egypt, Aḥmad al-Ghumārī experienced a very heartbreaking event, namely the Death of his beloved mother, al-Zahrā. This forced him to return to Morocco. After his return, he locked himself in his house for two whole years. During that time, he only left the house to perform prayers. His nights were spent awake until morning, and he did not sleep before performing the Ḍuḥā prayer. This time was fully utilized for studying and writing. One of his works produced during this period was Fatḥ al-Wahhāb fī Takhrīj Aḥādīth al-Shihāb, a work of takhrij Hadith derived from the book Musnad al-Shihāb (al-Ghumārī 1987).

In 1344 AH, Aḥmad al-Ghumārī's father attended the Caliphate Congress in Syria. On that occasion, Aḥmad al-Ghumārī and his father visited Damascus to meet Muḥammad ibn Jaʿfar al-Kattānī, a prominent and highly respected Hadith scholar. This meeting became essential in Aḥmad's intellectual journey, where he could discuss and gain insight from one of the significant figures in Hadith.

After the visit, Aḥmad and his father returned to Morocco. Upon arriving in Morocco, Aḥmad al-Ghumārī began to pay greater attention to the science of Hadith. He engaged in various hadith-related activities, including memorizing, reading, writing, and teaching. His dedication to the science of Hadith deepened, and he sought to strengthen his mastery of this field.

In Morocco, Aḥmad al-Ghumārī taught the book Nayl al-Awṭār, which is an essential work in the science of fiqh and Hadith, and al-Shamāʾil al-Muḥammadiyyah, which discusses the attributes of the Prophet Muhammad. Through this teaching, he not only deepened his knowledge but also shared the knowledge he had with his students. This teaching activity became one of Aḥmad's ways of spreading knowledge, strengthening the tradition of expertise in his community, and continuing the intellectual heritage he had received from his teachers. Thus, Aḥmad al-Ghumārī became a student and a teacher who contributed to the development of Hadith science in Morocco and beyond (al-Ghumārī 1987).

In 1349 AH, Aḥmad al-Ghumārī decided to return to Cairo, this time bringing with him some of his brothers, ʿAbd Allāh al-Ghumārī and Muḥammad al-Zamzamī al-Ghumārī. His return to Cairo marked a new chapter in his intellectual journey, during which time he became more active in writing various books and scientific works, showing his extraordinary productivity in the field of science.

The uniqueness of this period was that many scholars of al-Azhar came to learn from him. They were fascinated by the breadth of knowledge possessed by Aḥmad al-Ghumārī, who

mastered Hadith and various other disciplines. This shows that Aḥmad was respected as a teacher and a scholar who had significant influence among scholars.

In Cairo, Ahmad al-Ghumārī taught the book Fatḥ al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī, which is a commentary (explanation) of the very famous book of Hadith, Ṣaḥīḥ al-Bukhārī. In addition, he also taught the Muqaddimah Ibn Ṣalāḥ, an essential work in the science of Hadith that discusses the rules and methodology of understanding Hadith. Through this teaching, Ahmad al-Ghumārī expanded his influence as a leading Hadith scholar, and his contributions to the world of science were increasingly recognized.

With his dedication and commitment to knowledge, Aḥmad al-Ghumārī not only played a role as a teacher but also as a driving force in the development of the scientific tradition in Cairo, which became one of the world's most important centers of Islamic education. His works and influence on his students will remain remembered and become part of a valuable intellectual heritage (al-Ghumārī 1987)

In 1354 H, Aḥmad al-Ghumārī received the sad news of his father's Death. This event forced him to return to Morocco. Upon his return to his homeland, Aḥmad al-Ghumārī continued his intellectual career by actively teaching Hadith, especially from the main books of Hadith known as al-Kutub al-Sittah. His dedication to the science of Hadith further strengthened his position as a great scholar in this field (al-Ghumārī 1987).

From 1355 H to 1365 H, Aḥmad al-Ghumārī fought against the colonialists who occupied Morocco. His hard work to expel the colonialists resulted in his arrest and imprisonment for three years. After being released from prison, his movements were restricted by the colonial authorities, especially in the Ṭanjah region. Even so, his fighting spirit and dedication to Moroccan independence remained essential to his life's journey (al-Ghumārī 1987).

In 1377 AH, after suffering various sufferings from colonialism in Morocco, Aḥmad al-Ghumārī decided to return to Cairo. In Cairo, he was welcomed with great respect and glory. In a freer atmosphere, he returned to actively writing books and had the opportunity to travel to various countries, such as Hijaz, Syria, and Sudan. However, in 1380 AH, he fell seriously ill, which lasted for eight months. The disease eventually became the cause of his Death, ending the life of a great scholar who made extraordinary contributions to science (al-Ghumārī 1987).

Study of the Book of Al-Mudâwî Li 'ilal Al-Jâmi' Al-Saghîr Wa Syarhai Al-Munâwî

The book al-Mudâwî was compiled by Ahmad al-Ghumârî in the city of Tanjah, Morocco, during the struggle against French colonialism. One of Ahmad al-Ghumârî's brothers said, "When part of the six volumes of al-Mudâwî was completed, Ahmad al-Ghumârî ordered that the book be handed over to the binder (Abdulrahman 2024). At that time, the fighters gathered in his house to prepare weapons to fight the colonialists (Mamdūẖ n.d.).

The book al-Mudâwî was first published on February 3, 1996, by Dâr al-Kutub al-'Ilmiyah in Beirut, with the approval of 'Abdullah Bin Muḥammad Bin al-Siddîq al-Ghumârî, who was Ahmad al-Ghumârî's younger brother. The book al-Mudâwî consists of 6 volumes; each volume is approximately 500 pages. Of the 10,031 hadiths of the book al-Jâmi' al Saghîr commented on by al-Munâwî, there are 3,757 hadiths that Ahmad al-Ghumârî successfully criticized. In the first volume, Ahmad al-Ghumârî has successfully corrected 579 hadiths, and its writing was completed on Thursday, the fourteenth of Ramadan in the year 1365 AH. The second volume, there 572, its writing was completed on Friday, the fifteenth of Sha'ban 1366 AH. The third volume of the book al-Mudâwî includes 602 hadiths, but Ahmad al-Ghumârî does not include information regarding the time of its completion. In the fourth volume, there are 740 hadiths, and the writing was completed on Saturday, 13 Jumadil Akhir 1368 AH. The fifth volume contains 673 hadiths completed on Monday, 19 Muharram 1369 AH. Meanwhile, the sixth volume includes 608 hadiths, with the writing completed on Tuesday morning, 23 Rabi'ul Awwal 1375 AH, in Salâ. At that time, Aḥmad al-Ghumârî completed his work while in prison (Sabrî 1996).

Fidwâ al-Sâdiq Binkîrân has studied the hadiths studied by Aḥmad al-Ghumârî in the book al-Mudâwî. From this research, he concluded that there are still 636 maudû' (fake) hadiths in the book al-Jâmi' al-Saghîr. The results of his research are presented in a work entitled Laisa Min al-Sunnah al-Nabawiyyah: Ahkam al-Sayyid Aḥmad Bin al-Siddîq al-Ghumârî Fi Kitâbih al-Mudâwî.

The book al-Mudâwî is easy to understand and is considered successful in providing logical and fairly comprehensive explanations of various scientific devices in the study of Hadith. By reading this book, Hadith observers gain greater motivation to study Hadith science.

In providing comments, Aḥmad al-Ghumârî took the following steps:
- Presenting each matan Hadith of al-Jâmi' al-Saghîr that is considered problematic.

- Review the quality of the Hadith of al-Jâmi' al-Saghîr by referring to the statements of qualified Hadith critics. Then, I will determine a personal opinion regarding the status of the Hadith (Al-Ghumari 1996).

- Mention the verses of the Qur'an and the saḥîḥ Hadith if there is a Hadith of al-Jâmi' al-Saghîr that is considered to contradict the verses of the Qur'an and the saḥîḥ hadiths (Al-Ghumari 1996).

- Mention the various chains of transmission from the references he has traced related to the discussed Hadith (Al-Ghumari 1996).

- Mention his works that correlate with the Hadith criticized in al-Jâmi' al Saghîr (Al-Ghumari 1996).

- Provide comments regarding the mistakes of al-Suyûṭî and al-Munâwî regarding takhrîj, jarḫ wa al-ta'dîl, Azw al-hadîts and others (Al-Ghumari 1996).

  Example of the contents of the book al-Mudâwî:

آخرأربعاء في الشهر يوم نحس مستمرّ.(وكيع في الغرر ابن مردويه في التفسير)خطّ عن ابن عبّاس. (ض)

It means:

"The last Wednesday of a given month has continued unlucky days."

Al-Suyûṭî stated, "This Hadith was narrated by Wakî' in the book al-Ghurar, Ibn Mardawaih in his Tafsir, and al-Khaṭîb al-Baghdâdî in the Târikh Baghdâd through the history of Ibn 'Abbâs. The status of this Hadith is ḍa'îf (weak)"(Suyuti 1990).

Al-Munâwî, in the book al-Taisîr, explains that Wakî', the narrator of the Hadith mentioned by al-Suyûṭî, is Wakî' bin al-Jarrâḥ Abû Sufyân al-Rawâsî, the author of the book al-Ghurar. Meanwhile, in the book Faiḍ al-Qadîr, it is explained that what is meant by Wakî' is al-Qâḍî Abu Bakr Muḥammad bin al-Khalaf, the author of the book al-Ghurar min al-Akhbâr (Al-Munâwî and Raûf 1996).

Ahmad al-Ghumārī refuted, "Al-Munāwī's statement in al-Taisīr is wrong, and I have made a small note in that book about who the real Wakī' is. Later, I found that in the book of Faiḍ al-Qadīr, al-Munāwī explained that the Wakī' referred to is al-QāḍĪ Abu Bakr Muḥammad bin al-Khalaf. I concluded that the correct explanation of al-Munāwī is the one in Faiḍ al-Qadīr. In al-Taisīr, al-Munāwī attributes the narration mentioned by al-SuyūṭĪ to Wakī' bin al-Jarrāḥ. Indeed, Wakī' bin al-Jarrāḥ Abu Sufyân al-Rawâsî (d. 196 H) is a popular name, a great Hadith scholar with the title al-Ḥāfiẓ, a zuhûd figure, as well as a teacher of Aḥmad bin Ḥanbal and

Ibn Maʿīn. Ḥayyān bin Ṣadâqah bin Ziyâd Abû Bakr al-Dabî He is an expert on history, literature, jurisprudence and the Koran.

Ulama's Assessment of the Book of Al-Mudâwî Li ʿilal Al-Jâmi' Al-Saghîr Wa Syarhai Al-Munâwî

- ʿAbdullah Bin Muḫammad Bin al-Siddîq al-Ghumârî said:

مَنْ أَرَادَ صِنَاعَةَ الحَدِيثِ فَعَلَيْهِ بِالمِدَاوِي

It means:

> *"Anyone who wants to be skilled in the study of Hadith should read the book al-Mudâwî."*

- Maḫmûd Saʿîd Muḫammad Mamdûḫ praised:

كتاب المداوي كتاب حافل بلغت جملة التعقبات الرئيسية فيه ثلاثة آلافٍ وسبعمائة وسبعة وخمسين تعقيبًا، تحت كل تعقيب تقريبًا مناقشات وفروع ونكاتٍ وفوائد وزوائد واستدراكات.

It means:

> *"The Al-Mudâwî book is a book that is dense in knowledge; there are 3,757 main comments, and each comment consists of several reviews, branches, anecdotes, fawâid, zawâid, and review"*(Mamdûḫ 2008).

- Muḫammad Bin Aḫmad Rihab al-Madanî commented:

المداوي كتاب تفيض فيه فوائد غزيرة، لكن السيد أحمد الغماري اشتد جدًّا على المداوي الشارح والسيوطي صاحب الأصل.

Meaning:

> *"Al-Mudâwî, a very high-quality book, in it there are many Faiḍah. It's just that Sayyid Aḫmad al-Ghumârî was too harsh in criticizing al-Munâwîy as the author of the commentary and even al-Suyûṭî as the author of the book al-Jâmiʿ al-Saghîr."*

- ʿAbd al-Hâdî Sâlim al-Urdûnî said:

المداوي الكتاب القيم الذي لا يُحسن أحد أن يُصنِّف مثله.

It means:

"Al-Mudâwî is a book that has high value; no one has been able to create a competing work that resembles it."

Although Ahmad al-Ghumârî wrote the book al-Mudâwî to select the errors made by al-Suyûţî and al-Munâwî, it does not mean that the book is safe from criticism. Among the scholars who criticized the book al-Mudâwî by Ahmad al-Ghumârî are the following:

- Muḥammad Nâsir al-Dîn al-Albânî said:

هذا كتاب عَسِير جَيِّد، ولا أُصَحِّح بِقِرَاءَتِهِ إِلَّا لِخَوَاصِّ طَلَبَةِ الْعِلْمِ وَجِدِّهِمْ، لَوْ قَامَ بَعْضُ الطَّلَبَةِ الأَقْوِيَاءِ بِتَتَبُّعِهِ وَالرَّدِّ عَلَيْهِ بِكِتَابٍ يُسَمِّيهِ مِثَالاً أَكَاوِي لِلمَدَاوِي.

مَنْ أَرَادَ أَنْ يَطَّلِعَ عَلَى نَوْعٍ جَدِيدٍ مِنَ التَّدْلِيسِ عَلَى الْقُرَّاءِ، فَعَلَيْهِ بِالمَدَاوِي.

Meaning:

> *"The book al-Mudâwî is not good; I only order special students to read it. I hope that if there is an intelligent seeker of knowledge who makes a rebuttal to the book, he should name his book with the title al-Kâwî Li al Mudâwî (hot iron for the book al-Mudâwî) (Albânî 1992).*
>
> *And whoever wants to see the latest model of forgery for readers, he should study the book al-Mudâwî"* (Tâlib 2000).

- Isḫâq al-Huwainî said:

أَنَّ الْكِتَابَ لَيْسَ بِالْقَوِيِّ وَلَيْسَ فِيهِ النَّفَسُ الْمَعْرُوفُ لِلمُؤَلِّفِ، وَأَكْثَرُ سِبَاكَتِهِ وَالتَّحْقِيقِ فِيهِ قَلِيلٌ.

Meaning:

> *"The argumentation of the book al-Mudâwî is weak; it shows the bad identity of the author because there are many words of criticism, and if an accurate explanation is found, the number is minimal."*

In the book al-Mudâwî, there is a lot of criticism with extreme language thrown by Ahmad al-Ghumârî against al Munâwî, including:

فَهَلْ أَنْتَ يَا مُنَاوِيُّ مَجْنُونٌ.

Meaning:

> *"Have you gone mad, O Munawî?"*(Al-Ghumari 1996).

فَأَيْنَ عَقْلُكَ يَا مُنَاوِيُّ؟

It means:

"Where is your wits, O Munâwî?"(Al-Ghumari 1996).

الشارح فضولي جدًا.

It means:

"Al-Munâwî as a lecturer was very excessive"(Al-Ghumari 1996).

وقضيّة حال الشارح أنّه عامي عاقل، والأمر يُغالبه، فقد أكثر من الجهل والأخطاء الفاحشة.

Meaning:
"The statement of the existence of al-Munâwî as a wise man while the actual reality is different. al-Munâwî often committed stupidity and heinous mistakes" (Al-Ghumari 1996).

الشارح رجل بعيد عن علم الحديث.

Meaning:
"Al-Munâwî was a man who was far from the knowledge of Hadith" (Al-Ghumari 1996).

فالشارح بليد سخيف لا يخلو من السخافة.

Meaning:
"Al-Munâwî tried to throw himself into the sea even though he could not swim" (Al-Ghumari 1996).

فالشارح بليد سخيف لا يخلو من السخافة.

Meaning:
"Al-Munâwî is a stupid person with a weak mind who never gets tired of being stupid"(Al-Ghumari 1996).

According to the author, Ahmad al-Ghumârî's comments on al-Munâwî are considered excessive. However, criticism of al-Munâwî is natural and legitimate, considering that the door to provide criticism is open to anyone. However, it is essential to distinguish between criticism and criticism because they have different natures and legal consequences. Criticism is an effort to analyze and evaluate something to improve understanding, expand appreciation, or help to improve the quality of a work. On the other hand, criticizing means hurting someone's feelings with actions such as cursing or insulting. Criticism is seen as a commendable act because it

aims to correct mistakes, while criticizing, mainly if directed at scholars, is a reprehensible act that is not justified.

CONCLUSION

This research makes a significant contribution to the development of Hadith studies, especially in the study of Hadith criticism, which Ahmad al-Ghumari pioneered through the monumental work Al-Mudâwî Li 'ilal Al-Jâmi' Al-Saghîr Wa Syarhai Al-Munâwî. This book not only corrects various errors in Hadith literature, but also introduces a systematic and comprehensive critical method which includes sanad validation, matan analysis, as well as testing the harmony of Hadith with verses of the Qur'an and other authentic Hadith. Thus, al-Ghumari's work has become an important reference in Hadith studies to date.

The contribution of this research provides a deeper understanding of the importance of Hadith criticism in scientific studies and purifying scientific traditions. Although al-Ghumari's harsh criticism of figures such as al-Suyuti and al-Munâwî sparked a variety of views, the positive impact of this work cannot be denied. This study confirms Ahmad al-Ghumari's position as a leading muhaddith of the 20th century. It confirms the relevance of his intellectual legacy in advancing a more critical and responsible study of Hadith, which can serve as a reference for future generations.

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