

ORIGINAL ARTICLE**The Trail of Hadith Scholars and Their Works in the Malay Region**

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Prof. Dr. Jawiah Dakir, Ahmad Levi Fachrul Avivy, Wan Nasyruddin Wan Abdullah, Mazlan Ibrahim, Ahamad Asmadi Sakat, Muhd Najib Abdul Kadir and Mohd. Nazri Ahmad; The Trail of Hadith Scholars and Their Works in the Malay Region

ABSTRACT

Generally, the existence of written works by scholars in the Malay Region (Malaya, Thailand and Indonesia) has been traced to the 12th Century AD. However, their written works on hadith specifically have only been traced to the 17th Century AD. This article is written based on the study of prominent figures and their works with the purpose of tracking the trail of hadith scholars who had contributed much to disseminate the science of hadith in the Malay Region. This study is focused only on their imprint in Malaya (now known as Malaysia), Thailand and Indonesia. Research outcome shows that works on hadith in the 17th and 18th Centuries were few in comparison to works in other fields such as fiqh (jurisprudence), tasawwuf (mysticism) and aqida/tawhid (Islamic creed). Most of the works were translations. In the 19th Century, works on hadith began to be introduced by Nusantara scholars, concomitant with many scholars studying overseas, specifically at Mecca and Medina in the Hijaz, and Egypt. These works are categorized into: 1) specific works on hadith and 2) works on religious sciences such as fiqh, tasawwuf, aqida/tawhid and books containing advice based on many hadith. Various works were written then, not just translations, but also Arabic books written by scholars competent in Arabic, on *ulum al-hadith* (science of hadith) and *mustalah al-hadith* (hadith terminology). Writing of such books became more prolific in the 20th Century. The dissemination of such works in Malaya and Indonesia became more widespread such that these works became the main reference in several learning institutions and helped to produce young scholars who followed in the footsteps of the elders.

Key words: Hadith Scholars, Works on Hadith, Hadith Books, Malay Region

Introduction

Writing activity, particularly in the religious field, in the Malay Region has been traced to the 12th Century, even though the books then were brief and few in number. This activity was fully supported by the patronage of the rulers, both in Perlak and Pasai in the early stage, likewise by the Sultanates of Malacca (1400-1511 AD), Aceh (1511-1650 AD), Riau and other states in the Nusantara. This intellectual activity became more brilliant in the 17th Century, when scholars produced works in various Islamic sciences, particularly in the fields of tasawwuf, fiqh, tawhid or usuluddin (sources of jurisprudence). This century proved to be the peak in writings of tasawwuf in the region, and gave birth to tasawwuf scholars such as Syamsuddin al-Sumaterani (d. 1630 AD), Nuruddin al-Raniri (d. 1658 AD) and Abdul Rauf al-Fansuri (d. 1693 AD). The writing of works in fiqh and usuluddin reached its peak in the 19th Century with the birth of eminent scholars such as Syeikh Daud bin Abdullah al-Fatani (d. 1847 AD), Syeikh Ahmad Khatib al-Sambasi (d. 1863 AD), Syeikh Ahmad bin Muhammad Zain al-Fatani (d. 1908 AD), Syeikh Muhammad bin Ismail al-Fatani (d. 1911 AD), Syeikh Abdul Samad al-Falimbani, Syeikh Muhammad Arsyad al-Banjari, Syeikh Muhammad Nafis al-Banjari, Syeikh Wan Ali al-Kelantani (d. 1913 AD) and others. The attention given by Malay Region scholars to the science of hadith was not as great as that given to the fields of usuluddin, fiqh, tasawwuf or akhlaq (moral conduct). This is proven by the discovery of numerous works in the latter fields (Azra 1998; Wan Muhammad Saghir 1991).

Materials And Methodology:

This article is based on a descriptive study of documents and analysis by reference to authentic sources and data information obtained from a historical study of the subject discussed. Historians have obtained information on the emergence and trail of hadith scholars, and have explored their works. Of these works, some are still in manuscript form and others have been reprinted when the modern printing press became available. And among those which have become the treasure of the Muslim ummah, some are still used as reference and sources of Islamic teachings by the Muslim society, particularly in the Nusantara region. The scholars and works discussed in this article date from the 17th to 20th Centuries.

Results and Discussion

The emergence of hadith scholars began since the 17th Century. They had produced quality works, of which some are in use as current reference. Their works were beyond compare during that time and have become an invaluable Islamic treasure. The following is the trail of scholars and their works arranged according to century, beginning from the 17th Century to the 20th Century AD and today.

*17th Century Scholars and their works:*1. *Syeikh Nuruddin al-Raniri:*

The earliest work on hadith discovered is *al-Fawa'id al-Bahiyyah fi Ahadith al-Nabawiyyah*, also known as *Hidayat al-Habib fi Targhib wa al-Tarhib* and was produced in the year 1045 H/1635 AD. According to Mohd Saghir (1991) this book was the first hadith book in Malay language. It contains 831 hadith.

2. *Syeikh Abd al-Rauf al-Fansuri:*

The hadith book next discovered is *Sharh Latif 'ala Arba' in li Imam Nawawiy*, written by 'Abd al-Ra'uf al-Fansuri, in the year 1091 H/1680 AD (Hamka. 1980). Generally, this work explains the collection of 40 hadith by Imam Nawawi as stated by Syeikh 'Abd al-Ra'uf in his introduction. This is the first translation in Malay. Another work by Syeikh 'Abd al-Ra'uf al-Fansuri is *al-Mawaiz al-Badi'ah* (Azra. 1998). This book *al-Mawaiz al-Badi'ah* explains the teachings on faith and Islam taken from several commands of Allah swt, the sayings of the Prophet (pbuh), words and opinions of the Companions, *Awliya'* (saints) and scholars (Wan Mohd. Saghir. 1991).

*18th to 19th Century Scholars and their works:*1. *Syeikh 'Abdullah bin 'Abd al-Mubin Pauh Bok al-Fatani:*

He wrote the hadith book, *Tanbih al-Ghafilin* in the year 1770 AD, which is a translation of a book by Abu al-Layth al-Samarkandi (Wan Mohd. Saghir. 1991).

2. *Syeikh Daud al-Fatani:*

This eminent scholar had also produced several works categorized as hadith books, one of which is *Fawa'id al-Fikr fi al-Imam al-Mahdiy*, an abridgement of Imam Mahdi's Hadith. This book is still in manuscript form. It was finished on Friday night, Zulkaedah 1215 H/1800 AD. The manuscript is 42-pages thick and is a biography of Imam Mahdi. The second book is *Kashf al-Ghummah*, which was finished in the year 1236 H/1822 AD. It is comparable to the works by Jalal al-Din al-Suyuti, *Sharh al-Sudur* and by Abd al-Wahhab al-Sha'raniy, *Mukhtasar Tadhkirat al-Qurtubiy*. It consists of two volumes and is categorised as a work on hadith because it contains many hadith. This work is separately printed though there are also copies printed at the margin of his work, *Furu' al-Masa'il* (Fauzi Deraman. 1995)

3. *Syeikh Muhammad 'Ali b 'Abd Rashid al-Qadi al-Sumbawi:*

He wrote a book entitled *Al-Yawaqit wa al-Jawahir* in the year 1827 AD. This book is the first translation of the book by Syeikh 'Abd al-Wahhab al-Sha'raniy, *Mukhtasar Tadhkirah al-Qurtubiy*. It contains many hadith which discuss the conditions of man after death (Fauzi Deraman. 1997).

4. *Syeikh Muhammad Salih b Murid Rawa:*

He produced a book entitled *Fath al-Mubin*. This book was completed in the year 1856 AD. It is in the form of lectures from *Hadith 'Arba'in*, the work of Imam Nawawi. The style used by Syeikh Muhammad Salih Rawa in lecturing from the book *Hadith 'Arba'in Nawawiy* is fiqh or jurisprudence-oriented (Fauzi Deraman. 1997).

5. *Syeikh Ahmad b. Muhammad Zayn al-Fatani:*

In the year 1887 AD, he had written *Bisharat al-'Amilin wa Nazrat al-Ghafilin* which is a collection of 313 hadith. In the introduction of *Bisharat 'Amilin*, Syeikh Ahmad al-Fatani stated that he left out the hadith *sanad* for the sake of brevity, and moreover, he considered it sufficient to take from ultimate and venerated books.

6. *Syeikh Wan Ali Kutan al-Kelantani:*

He wrote the book *al-Jawhar al-Mawhub wa Munabbihat al-Qulub* which is a translation and commentary of *Lubab al-Hadith*, the work of Imam al-Suyuti. It contains about 950 hadith of which 400 are cited from the book *Lubab al-Hadith*, while the rest are hadith brought by the writer of *al-Jawhar al-Mawhub* himself as an explanation to these hadith. In addition to verses from al-Qur'an, there are also words from the Companions and scholars. This book was completed on 2 Jumadil Awal of the year 1306 H/ 1880 AD in Mecca (Hilaluddin Abdullah. 2000).

7. *Syeikh Muhammad bin Tahir al-Fatani:*

The work on hadith which he published is a translation of *Tadhkirat al-Mawdu'at*.

8. *Syeikh 'Abd al-Samad bin Muhammad Salih:*

Also known as Tuan Tabal, he published in the year 1882 AD the book *Minhat al-Qarib*, which discusses *fada'il al-a'mal*.

9. *Syeikh Ahmad Yunus Lingga:*

Syeikh Ahmad Lingga published work on hadith entitled *Nasihah Ahl al-Wafa' 'ala Wasiyyat al-Mustafa*. It was completed on Saturday, 11 Syawal 1312 H/1895 AD. This book is a Malay translation of the Prophet's (pbuh) will to Sayyidina 'Ali (Ahmad Yunus Lingga. 1906).

10. *Syeikh Nawawi al-Bantani:*

Syeikh Nawawi had written many works. Two of them are on hadith, *Tanqih al-Qawl*, which is a commentary of Imam al-Suyuti's *Lubab al-Hadith*, and another book which can be categorized as a hadith book, *Nasa'ih al-'Ibad*, which is a lecture on *Munabbihat 'ala al-Isti'dad li Yawm al-Ma'ad*. These were completed in the year 1314 H.

20th Century Scholars and their works:1. *Syeikh Uthman bin Shihab al-Din al-Banjari:*

This Banjari scholar wrote a book on hadith, *Irshad al-'Ibad Penjaga Dan Bekal Hari Akhirat (Guardian and Provision for the Hereafter)*, abbreviated as *Irshad al-'Ibad* (1324 H/1906 AD). This book is a translation of *Munabbihat 'ala Isti'dad li Yawm al-Ma'ad* by Imam Ibn Hajar al-Asqalani.

2. *Syeikh Mahfuz al-Tarmasi:*

Syeikh Mahfuz al-Tarmasi was one of the Malay Region scholars known as *muhaddith*, and many of his works became the reference for students. He himself wrote three works on hadith: First, *Al-Minhat al-Khayriyyah fi 'Arba'in Hadithan min Ahadith Khayr al-Bariyyah*, written in the year 1313 H, is a collection of 40 hadith taken through the approach of *sanad* (chain) lines continuity. Only hadith with chain lines connected to him were collected (Al-Tarmasi. 1995). Second, *Al-Khal'at al-Fikriyyah bi Sharh Al-Minhat al-Khayriyyah* was written in the year 1313 H. This book is a lecture from the book *al-Minhat al-Khayriyyah*. Third, *Manhaj Dhaw al-Nazar fi Sharh Manzumah Ilm al-Athar*, which was completed in the year 1329 H/1911 AD. The

contents discuss 'ilm *mustalah hadith* (science of hadith terminology) from *Sharh Manzumah 'Ilm al-Athar*, written by al-Imam Jalal al-Din al-Suyutiy.(Al-Tarmasi. 2000).

3. *Syeikh Husein Nashir bin Muhammad Taiyib al-Banjari:*

He was also known as Tuan Husein Kedah. He wrote a hadith book entitled *Terjemah Hadis Jawahir al-Bukhari* (Translation of *Jawahir al-Bukhairy*) or by its real title, *Tadhkirah Qaba'il al-Qadi fi Tarjamat al-Bukhariy*. In its introduction, Tuan Husein Kedah stated that he translated all the hadith narrations in *Hadis Jawahir al-Bukhariy* and part of *Sharh al-Qastalaniy* (Wan Mohd. Saghir. 2009).

4. *Syeikh Abdullah bin Abd al-Rahim al-Fatani:*

He wrote *Muhimmah fi Urn al-Hadithin in the year 1384 H* in which he spoke of women according to hadith.

5. *Syeikh Hasyim Asy'ary al-Jawi:*

He was nicknamed the teacher of Javanese scholars, and was also a student of Syeikh Nawawi al-Bantani and Syeikh Mahfuz al-Tarmasi. He wrote the book on hadith, *Arba'in Hadithan Tata'allaqu bi Mabada'i Jami'iyah Nahdat al-Ulama*. As the name suggests, this work contains the 40 hadith of the Prophet (pbuh).

6. *Mahmud Yunus:*

He was one of the scholars active in writing. He wrote two works on hadith, both of which discussed *mustalah hadith* (hadith terminology). One of these was jointly written with H. Mahmud Aziz and the other was on his own. Both have the same title, that is, *Ilmu Mustalah Hadis (Science of Hadith Terminology)*. These books were completed on 13 Muharram 1378 H/ 30th July 1958.

7. *Tengku Muhammad Hasbi Ash-Shiddieqi:*

He was also one of the Indonesian scholars prolific in writing. It is recorded that he wrote about 114 books published in various Islamic sciences, including hadith. On hadith, he wrote six books, five of which are original works and one, *Mutiara Hadis* (the Pearl of Hadith) is a translation of *al-Lu'lu wa al-Marjan*. His works on hadith are as follows: *Sejarah dan Pengantar Ilmu Hadis* (1954) (History and Introduction to Hadith), *Pokok-Pokok Ilmu Dirayah Hadis* (1958) (The main subjects of Knowledge of Hadith Dirayah or Textual Study), *Problematika Hadis sebagai Dasar Pembinaan Hukum Islam* (1964) (The Problems of formulating legal rulings based on Hadith), *Koleksi Hadis-Hadis Hukum* (Collection of legal rulings based on Hadith) comprising of 11 volumes, *Sejarah Perkembangan Hadis* (1973) (History of Hadith Development), and *Mutiara Hadis* (Pearl of Hadith), a translation of *al-Lu'lu wa al-Marjan*.

8. *Syeikh Muhammad Yasin al-Fadani:*

This outstanding 20th Century scholar had 97 works to his credit in various fields of Islamic sciences, and was a world renowned *muhaddith* who produced several works on hadith, such as *Al-Durr al-Mandud Sharh Sunan Abi Daud* comprising of 20 volumes, *Arba'un Hadithan min Arba'un Kitab'an Arba'un Shaykhan* containing 40 hadith from 40 books and obtained from 40 teachers through the *musalsal* way (established way of transmission at every link of chain), *Fath al-'Allam*, a lecture from *Bulugh al-Maram*, comprising of 4 volumes, *Nahju al-Salamah fi Ijazat al-Safiy Ahmad Ahmad Salamah*, a compilation of his qualifications from his teachers.

9. *Mustada Abdul Rahman Mahmud:*

He wrote *Pedoman Hadith Junjungan Rasulullah* (The beloved Prophet's (pbuh) Hadith as Guidance) in the year 1953 and *Sabda Utusan Ilahi* (The sayings of the divine Messenger) in the year 1951. Both works consist of collections of hadith.

10. *Mustafa Abd al-Rahman:*

Mustafa Abd al-Rahman, together with Ibn Rawa, wrote a translation, *Terjemah Mukhtasar Ibn Abi Jamrah* in the year 1968. He also wrote *Hadis Empat Puluh* (Forty Hadith) in the year 1966 with a brief introduction on *mustalah al-hadith* (hadith terminology).

11. *Syeikh Muhammad Idris al-Marbawi:*

This renowned scholar also contributed to writing on hadith. His work, *Bahr al-Madhi li Sharh Mukhtasar Sahih al-Tirmidhi*, is a translation and commentary to *Mukhtasar Sahih al-Tirmidhi*. It was written in stages and completed by the year 1957. He also translated the book *Bulugh al-Maram* into Malay.

12. *Syeikh Abdul Hadi al-Hadi:*

He wrote *Tajrib Atrah al-Hadith bi Sharh ma fi Kitab Mukhtar al-Hadith* which is a translation and commentary of *Mukhtar al-Ahadith al-Nabawiyyah* by al-Hashimiy and *Ilham al-Bari Sharh Sahih al-Bukhari*, both of which were published in the year 1949.

13. *Ahmad Ali Abu Bakr:*

He wrote *Kepalsuan yang Masyhur* (The famous False) in the year 1953. This work explains the true worth of renowned hadith and information disseminated within society.

14. *Syeikh Uthman Jalal al-Din al-Kelantani:*

He wrote *Matali' al-Anwar wa Majma' al-Azhar* in the year 1965. The first chapter is a discussion of the origins of Islamic sciences, and then from page 33, hadith is discussed beginning with the introduction 10 persons regarded as the first persons to compile (write) hadith (Wan Mohd Saghir. 2009).

15. *Syeikh Muhammad Muhajirin:*

This renowned scholar from Jakarta wrote works on various Islamic sciences, among which four are on hadith : *Misbah al-Zulam*, comprising of eight volumes, was a lecture from *Bulugh al-Maram*, *Al-Qawl al-Hathith fi Mustalah al-Hadith* which discusses *mustalah al-hadith* (hadith terminology), *Ta'liqat 'ala Matn al-Bayquniy* which contains commentary centering on the book *al-Bayquniy*, and *Al-Istidhkar* which discusses the science of hadith.

16. *Muhammad Syuhudi Ismail:*

Syuhudi Ismail, as an Islamic scholar, wrote books on hadith. These books proved his deep interest in developing and promulgating the science of hadith. Among his works are: First, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan ilmu Sejarah* (The Method of Authenticating Hadith Sanad: Critical Study and Review through a Historical Approach) published in the year 1988. The main discussion in this book is about the accuracy level of authentication method of sanad as one of the general basic molds to verify the authenticity of the Prophet's (pbuh) hadith (Syuhudi Ismail. 1988). Second, *Cara Praktis Mencari Hadis* (Practical Method of Searching for Hadith). This work discusses the use of various hadith dictionaries in searching hadith from original sources. This work was published in 1991. Third, *Metodologi Penelitian Hadis (Research Methodology of Hadith)* which discusses the research procedure of hadith, whether in terms of *sanad* (support) or *matn(text)*. It was published in the year 1992. (Syuhudi Ismail. 1992). Fourth, *Hadis Nabi Menurut Pembela, Peningkar dan Pemalsunya* (The Prophet's Hadith according to its Advocate, Refuter and Falsifier). This work is a collection of his articles and lectures. It does not only show the shortcomings and foolishness of those who reject Sunnah, but also comments on the intricacies of hadith, from its early historical recordings and collections, efforts to falsify it, to the birth of hadith science and terminology. This work was written in the year 1994 (Syuhudi Ismail. 1994). Fifth, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadith* (Textual and Contextual Hadith of the Prophet (pbuh): Study of the Meanings of Hadith) on Islamic teachings which are universal, temporal and local. This book explains the importance of prudence in all aspects regarding the Prophet (pbuh) and the background circumstances of or causes for the hadith in understanding its contents. This book was published in the year 1994.

17. Muhammad Nor bin Ibrahim, Datuk Haji Ismail Yusoff dan Syeikh Abdullah Basmeih:

The book *Mustika Hadis* (Miracle of Hadith) published in the year 1984 is a translation and commentary of the 40 Hadith by al-Nawawi.

18. Abu Ali al-Banjari al-Nadwi:

He wrote the book *Empat Puluh Hadith Penawar Hati* (Forty Hadith for the Heart's Remedy) and published it in 1992. As its title suggests, this work contains a collection of hadith in relating to management of the heart.

Conclusion:

This research finds that the activity of writing works on the hadith in the Malay Region as well as Nusantara is traced back to the 17th Century AD. Up to the 18th Century there were still not many works on hadith published. It was only in the 19th Century that works on hadith became prolific continuing into the 20th Century AD. These works and the scholars who authored them became the subject of admiration for readers and referrers within the Muslim society in the Nusantara.

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