THE TEXT AND CONTEXT OF PALEMBANG MALAY HADITH BOOK SIRAJ AL-MAKRIFAT

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ABSTRACT

This study examined the manuscript titled "Sirāj al-Makrifat," authored by Muhammad Najib bin Kiagus Muhammad Sholeh in the year 1285 H/1868 AD. Further studies on hadith books produced by Palembang scholars, particularly on this kitab were still scarce. It employed a philological approach, which includes inventorying, providing detailed descriptions, conducting transliterations and editing text. Data analysis was conducted through the method of hadith criticism, focusing on the aspects of sanad (chain of narrators) and matan (content of the hadith). This involves undertaking takhrij hadith (identifying sources of a hadith), i’tibar sanad (evaluating the chain of narrators), analyzing sanad and matan, and concluding the quality of the hadith. The findings of this study suggest that Palembang scholars have made significant contributions to hadith studies, particularly in preserving the tradition of authentic hadith narration. The book "Sirāj al-Makrifat" was a proof of the intellectual legacy of Palembang scholars in the field of hadith. It comprises a collection of 206 hadiths of the Prophet SAW about Fadha'il A'mal (virtues of deeds), Targhib (desire for reward), and Tarhib (fear of punishment). A critical analysis of the authenticity of the hadiths of worship found in the book revealed that, of the 100 hadiths studied, 24 are shahih (authentic), 8 are hasan (good), 22 are dha'if (weak), and 19 are
maudhu’ (fabricated). The status of the other 27 hadiths remains unknown. A comparison of "Sirāj al-Makrifat" with the manuscripts MS 63, MS 595, A625, and EAP212/4/2 revealed common themes in hadith books across the archipelago, specifically the Targhib wa Tarhib pattern, which includes hadiths on Fadha’il A’mal and morals. However, Sirāj al-Makrifat appears more philologically comprehensive when compared to other manuscripts. This is evidenced by the book title written in the text and the colophon of the manuscript, which includes the author's name and the year the manuscript was written.

Keywords: Malay Hadith Book, Sirāj al-Makrifat, Palembang scholars

ABSTRAK

Studi ini membahas naskah Sirāj al-Makrifat karya Muhammad Najib bin Kiagus Muhammad Sholeh yang ditulis pada tahun 1285 H/1868 M. Kajian mendalam terhadap kitab hadis karya ulama Palembang ini belum banyak dikaji oleh para peneliti sehingga sangat penting untuk dilakukan dalam upaya untuk memberikan perhatian yang memadai terhadap keulamaan Palembang dan kontribusinya di bidang hadis. Penelitian ini menggunakan naskah sebagai sumber utama kajianya, karenanya pendekatan filologi yang dilakukan adalah inventarisasi naskah, deskripsi naskah, transliterasi dan suntingan teks. Adapun analisis datanya menggunakan metode kritik hadis yang mencakup aspek sanad dan matan dengan tahapannya adalah melakukan takhirj hadis, i’tibar sanad, analisis sanad, analisis matan dan menyimpulkan kualitas hadis. Hasil penelitian menemukan bahwa Palembang mempunyai kontribusi besar dalam bidang kajian hadis, terutama dalam menjaga tradisi periwayatan hadis bersanad; kedua, Kitab Sirāj al-Makrifat sebagai salah satu warisan intelektual ulama Palembang di bidang hadis berisikan kumpulan 206 hadis Nabi SAW tentang Fadha’il A’mal, Targhib dan Tarhib dan Analisis terhadap keotentikan hadis-hadis ibadah pada kitab Sirāj al-Makrifat menghasilkan temuan bahwa dari 100 hadis yang diteliti, ada 24 hadis yang shahih, 8 hadis hasan, 22 hadis dha’if dan 19 hadis maudhu’, serta 27 hadis yang belum diketahui statusnya; ketiga, berdasarkan perbandingan antara kitab Sirāj al-Makrifat dengan naskah MS 63, MS 595, A625 dan EAP212/4/2 ditemukan adanya kesamaan tema utama dari kitab-kitab hadis di Nusantara yaitu pola Targhib wa Tarhib yang memuat hadis-hadis Fadha’il A’mal dan akhlak. Meskipun demikian secara filologis naskah Sirāj al-Makrifat relatif lebih lengkap dibandingkan dengan naskah lainnya dibuktikan dengan adanya judul kitab yang tersusun pada teks dan terdapat kolofon naskah yang menginformasikan nama penulis dan tahun penulisan naskah.

Kata kunci: Kitab Hadis Melayu, Sirāj al-Makrifat, Ulama Palembang
INTRODUCTION

The emergence of the palace as a hub for Islamic studies and Malay literature was largely attributable to the synergistic efforts of the Palembang Sultans and several prolific Palembang Ulama. The Sultans demonstrated a keen interest in advancing religious and literary sciences, and this, coupled with the intellectual contributions of the Ulama, elevated the Palace to a prominent center for Islamic studies and literature. From the reign of the first Sultan to the last, Sultan Mahmud Badaruddin II (ending in 1823 AD), there existed a strong bond between the Sultans and the Ulama. Some Sultans sponsored local Ulama and writers to produce Islamic religious works, establishing the Palace as a hub for religious studies and literature. This fostered a thriving environment for religious studies during the Palembang Sultanate era. As a result, over a hundred books were produced in various fields of traditional Islamic science (such as monotheism, Sufism, jurisprudence, calendar studies, and Quranic studies), Malay literature, and history.

Palembang writers and Ulama, according to Husni Rahim, can be categorized into three categories based on their intellectual contributions. The first category consists of writers who produced works in Islamic sciences, such as monotheism/kalam, Sufism, jurisprudence, calendar studies, and Quranic studies. The second category includes writers in the field of literature, and the third category includes writers in the field of history.

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4 Sukardi, 43–44.

Despite the numerous works produced by Palembang scholars in the field of Islamic sciences, it appears that the field of hadith has received less attention. This trend is not exclusive to Palembang but also observed in other regions of Indonesian archipelago. As Oman Fathurrahman pointed out, the field of hadith seems to be overlooked among the many works of Indonesian scholars in Islamic scholarship. Despite the importance of hadith as the second primary source after the Quran in the Islamic faith, it has garnered little attention from scholars studying Indonesian Islam. This lack of attention can be attributed to the limited access to primary sources in the form of hand-written manuscripts in this field, making it challenging to obtain information about hadith works written in the context of Islamic history in the archipelago.6

However, through extensive research on the development of hadith studies and the tradition of writing them in Palembang, several notable findings have emerged. These include works such as Muhammad ibn ‘Ali ibn Adam ibn Musa Al-Ithyubi’s "Qurrah ‘Ain al-Muhtaj fi Syarh Muqaddimah Sahih al-Imam Muslim al-Hajjaj,”7 Yusuf al-Mur‘asyliy’s "Natsr al-Jawahir wa al-Durar fi Ulama al-Qarn al-Rabi’ ‘Ashr,”8 and a mention of a female scholar from Palembang, Fatimah bint 'Abd al-Shamad al-Falimbani,9 in a research entitled "Daur al-Nisa’ fi al-‘Inayah


bi al-Shahihain-Riwayah" by Shafiiyya Idris Fallata. Another notable mention is the manuscript "Sirāj Al-Makrifat" authored by al-Hajji Muhammad Najib ibn Kiagus Haji Muhammad Shalih in 1285 H. or 1868 AD.\(^{10}\)

The evidence above demonstrates that the Ulama from Palembang have been active participants and have become recognized authorities (musnid) both nationally and internationally since the first half of the 12\(^{th}\)/18\(^{th}\) century AD. This leads to a couple of hypotheses: First, this suggests that Islamic scientific studies, particularly in the field of hadith, were developing rapidly in Palembang during this period. This was supported by the presence of the notable figures from Palembang mentioned above and the existence of several works on hadith, even though they were still in manuscript form. Second, it indicates that Palembang was a hub for the development of hadith during this time, at least for the Southeast Asia (Nusantara) region. It was connected and integrated with Islamic scientific centers in various other parts of the world. Out of the four discoveries mentioned earlier, one stands out as a suitable topic for further research: the handwritten manuscript in the field of hadith, titled "Sirāj Al-Makrifat," authored by Al-Hajji Muhammad Najib ibn Kiagus Haji Muhammad Salih. The central focus of the research is the text and context of the Palembang Malay hadith book, using the manuscript "Sirāj al-Makrifat" as a case study.

This article is a library research, meaning that the data was sourced from library materials such as manuscripts, books, and other relevant research results. The primary source for the research is the manuscript "Sirāj al-Makrifat." Given that this

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\(^{10}\) Naskah ini tercatat dalam Katalog Naskah Palembang yang diterbitkan oleh Yayasan Naskah Nusantara (YANASSA) bekerja sama dengan Tokyo University of Foreign Studies (TUFSS), tahun 2004, dengan kode naskah Hd/6/AS; Naskah asli kitab tersebut saat ini masih tersimpan dengan baik di rumah salah seorang budayawan Palembang Kms. H. Andi Syarifuddin.
research involves ancient manuscripts and a study of the authenticity of the hadith contained in the manuscript, each component requires a distinct method and approach.

In researching manuscripts, a philological approach was employed in order to reconstruct the original text and presenting it in an edited, "readable" form.\(^{11}\) The stages of the philological method used in this research include: inventorying manuscripts, describing manuscripts and texts, and carrying out transliteration and text editing.\(^{12}\) Once the philological work was completed, the manuscript was analyzed using hadith critical theory to determine its authenticity. Next, in assessing the authenticity of the hadiths within the manuscript, the quality of the hadiths was examined, guided by the rules of validity of the sanad (chain of narrators) and matan (content of the hadith). The steps taken in this study include: takhrij hadith (identifying sources of a hadith), i'tibar (evaluating the chain of narrators), analysis of the chain and content of the hadith, and concluding the authenticity of the hadith.

RESULTS AND DISCUSSION
The Contribution of Palembang Ulama in the Hadith studies
The Ulama from Palembang have made significant contributions to the teaching and preservation of hadith studies, particularly in maintaining the traditions of Sanad narration.\(^{13}\) The chain of

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\(^{13}\) Connected sanad or isnad is a tradition of meticulousness and selectivity in accepting information deeply ingrained in the heritage of Islamic scholarship. This tradition, which was prevalent among the early generations of Muslims, was later articulated in more detail by Hadith scholars. This historical period (marhalah ar-riwayah), spans from the era of the Companions to the fifth century Hijriah. During this phase, Hadiths were narrated by narrators using Sanad, a chain of narrators that traces back to the original source, Prophet Muhammad (PBUH). This process resulted in the
transmission, or *sanad*, plays a critical role in the dissemination of knowledge in hadith studies. Sheikh Muhammad Yasin al-Fadani identified approximately one hundred and thirty individuals deserving of the title *al-musnid*\(^{14}\) (authority in hadith). Among these, the most expansive networks of sanads are attributed to scholars such as Shaykh Muhammad Aqib bin Hasanuddin al-Palimbani, Shaykh Abdus Shamad al-Palimbani, Shaykh Abd al-Ghani al-Bimawi, Shaykh Mahfuz al-Tarmasi, Shaykh Abd al-Hamid Kudus, Shaykh Muhammad Mukhtar al-Buguri, and Sayyid Salim bin Jindan al-Betawi.\(^{15}\) Notably, the top two ranks are occupied by scholars from Palembang.

Further examination of Sheikh Muhammad Yasin al-Fadani's work, "Al-Iqd al-Farid min Jawahir al-Asanid," reveals more Palembang scholars who contributed to hadith studies. This book is an *al-tsabat*\(^{16}\) book, discussing the genealogy of the

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\(^{14}\) *al-musnid* here is not a scholar who narrates one or two complete hadiths with chain links, but a scholar who has many lines of chain of scholarly narration, especially in the field of hadith, obtained books of al-masanid and al-faharis in a legal and continuous manner so that his chain of sanads connected and networked with the scholars who spread in various parts of the Islamic world. Muna, 75.

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\(^{16}\) Kitab *al-tsabat* adalah dokumentasi seorang alim atas ilmu-ilmu (baik kitab atau periwayatan) yang pernah dipelajari serta guru-guru yang
scientific sanad of Indonesian Ulama who were al-Fadani's teachers. Within this book, al-Fadani mentions several Palembang scholars who were his mentors for studying various hadith books and other texts. For the book "Al-Jami' as-Sahih al-Bukhari," Sheikh Yasin al-Fadani received sanad from his teachers to Imam al-Bukhari as follows:

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\[\text{Source: al-Iqd al-Farid min Jawahir al-Asanid, pp.2-3}
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**Figure 1**

Genealogy of Sanad of Book “Al-Jami’ as-Shahih al-Bukhari”

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In the above chain of sanads, several Palembang scholars, including Shaykhah Fatimah binti Abdus Shamad al-Palimbaniyah, Shaikh Abdus Shamad bin Abd ar-Rahman al-Palimbani, Shaikh Aqib bin Hasanuddin bin Ja'far al-Palimbani, Thayyib bin Ja'far al-Palimbani, and Ja'far bin Muhammad bin Badaruddin al-Palimbani, are links in the chain of sanads of the book "Al-Jami’ as-Sahih al-Bukhari" by al-Fadani.

Similarly, in the book "Al-Jami’ as-Sahih Imam Muslim," Sheikh Yasin al-Padani received sanad from his teachers to Imam Muslim as follows:

Source: al-Iqd al-Farid min Jawahir al-Asanid, pp. 4-5

**Figure 2.**

Genealogy Al-Jami’ as-Shahih Imam Muslim

In the above examples, several Palembang scholars, including Shaykh Mahmud bin Kanang al-Palimbani, Shaykh Abdus Shamad bin Abd ar-Rahman al-Palimbani, Shaykh Aqib bin...
Hasanuddin bin Ja'far al-Palimbani, Hasanuddin bin Ja'far al-Palimbani, and Shaleh bin Hasanuddin al-Palimbani (d. 1832 AD), are links in the chain of transmission of the book "Al-Jami' as-Sahih Imam Muslim" by al-Padani.

These are just two instances of Sanad (chains of transmission) for hadith books by al-Padani in which Palembang scholars are links in his scholarly chain in the field of hadith. For other hadith books, such as Sunan at-Tirmizi, Sunan Abi Dawud, Sunan an-Nasa'i, Sunan Ibnu Majah, Muwaththa' Imam Malik, Musnad Imam Shafi'i, Musnad Imam Ahmad, and others, the chains also include the names of scholars from Palembang, along with other renowned scholars from the archipelago like Shaikh Mahfuz bin Abd Allah at-Tarmasi, Shaikh Ahmad Khatib al-Minangkabawi, Shaikh Nawawi bin Umar al-Bantani (d. 1897 AD), and others.19

**Hadith Studies in the Sirāj al-Makrifat**

**Description of text**

The manuscript titled "Sirāj al-Makrifat," which is the focus of this research, is stored in the manuscript collection of Kms. H. Andi Syarifuddin. According to the catalog studies of "Sirāj al-Makrifat," this manuscript is only recorded in the "Palembang Manuscript Catalog" published by the Nusantara Manuscript Foundation (YANASSA) in collaboration with Tokyo University of Foreign Studies (TUFS), in 2004, with the manuscript code Hd/6/AS.20

This manuscript measures 21.5 x 16.5 cm, with a text block size of 17 x 11.5 cm and consists of 64 pages; 60 written pages and four blank pages with 15 lines per page. The manuscript does not have page numbers, but transition words are used as substitutes at the bottom left of the verso page. The Arabic text is written in red ink while the Malay (Jawi) translation is written in black ink. The manuscript lacks any illuminations or illustrations and its condition is concerning.

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19 Al-Padani, 2–15.
20 Al-Padani, 101.
The manuscript is covered in blackish-green leather with a striped motif and is damaged. The paper material is European paper with a "propatria" paper stamp. The pages are loose, and some of the paper pages have holes due to ink erosion, mainly at the spine folds. However, the remaining text can still be read, except for the parts with holes and ink leaks.

The manuscript contains a collection of ḥadīṣ of the Prophet Muhammad SAW regarding *targhib* (advice to do good) and *tarhib* (threats to do bad things), numbering around 206 ḥadīṣ. Each ḥadīṣ is accompanied by a Malay translation without including the sanad (chain of narrators) or narrator. The ḥadīṣ are grouped based on certain themes, although the author does not provide explicit titles for each theme.

Source: Manuscript Hd/6/AS collection of Kms H. Andi Syarifuddin

**Figure 3.**

The opening of *Sirāj al-Makrifat* manuscript
Based on the colophon information, the \textit{Sirāj al-makrifat} manuscript was written in 1285 H/1868 AD by Muhammad Najib bin Kiagus Muhammad Sholeh from Palembang. The author's biography or family tree is unclear. In an attempt to track down the lineage of the author, it was found that a Palembang cleric named Kiagus Muhammad Aqib bin Hasanuddin bin Khalifah Ja'far al-Palimbani had six brothers, including Kiagus Muhammad Sholeh. This data suggests that the author of the manuscript, Muhammad Najib bin Kiagus Muhammad Sholeh,\textsuperscript{21} is the nephew of Kiagus Muhammad Aqib al-Palimbani, a renowned hadith scholar in the archipelago.

\textbf{Themes of \textit{Sirāj al-Makrifat}}

The manuscript "\textit{Sirāj al-Makrifat}" contains hadiths about \textit{Faḍā'il al-A‘mal} (charitable priorities), \textit{at-Targhīb} (recommendation to do good), and \textit{at-Tarḥīb} (threat of doing bad). The 206 hadiths in the book can be classified based on themes such as the priority of prayer and the threat of leaving it, the threat of not paying zakat, the priority of fasting, the priority of reading the Qur'an, the priority of chanting, and others. In each hadith, there is Malay translation without the names of the narrators nor the Sanad. Themes in this manuscript are presented below.

<table>
<thead>
<tr>
<th>No</th>
<th>Themes</th>
<th>Number of hadiths</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The priority of prayer and the threat of leaving it</td>
<td>42</td>
</tr>
<tr>
<td>2</td>
<td>Threat of not paying zakat</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>The priority of fasting</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>The priority of reading the Qur'an</td>
<td>14</td>
</tr>
</tbody>
</table>

5 The priority of reading shalawat 3
6 The priority of dzikr 28
7 The priority of prayer and manners 9
8 The priority of the prophets 4
9 The priority of knowledge and scholars 19
10 The primacy of reason 5
11 Etiquette in the mosque 2
12 The priority of remembering the hereafter and being careful of the world 13
13 The virtue of remembering death 7
14 The priority of believers 10
15 The priority of giving food and avoiding forbidden things 10
16 Threats to commit reprehensible acts 14
17 Encouragement to be humble and threats to be arrogant 5
18 Recommendation to be patient and earnest in trying 4
19 The priority of devotion to the elderly and the threat of disobedience to them 3
20 The priority of doing good to the neighbors and the threat of doing bad to them 3
21 The priority of honoring guests 2
22 Encouragement to good and beware of evil friends 3
23 Recommendation to kill dangerous animals 2

Total 206

Source: Sirāj al-Makrifat

Upon further examination, the themes presented in the book Sirāj al-Makrifat can be divided into three primary categories: ethics towards Allah and His Messenger, ethics towards fellow humans and animals, and ethics related to oneself (personal ethics). Through this classification, it becomes clear that the author, via Sirāj al-Makrifat, aims to elaborate on the teachings of Prophet Muhammad (PBUH) regarding Islamic ethics. These teachings are in alignment with universal moral principles.
that encompass all aspects of human life, both from a vertical perspective (*hablum minallāh*, or one's relationship with Allah) and a horizontal perspective (*hablum minannas*, or one's relationship with fellow beings).

The number of Hadiths associated with each theme varies. For instance, there is only one Hadith concerning the threat of not paying Zakat, while there are 42 Hadiths about the virtue of prayer and the threat of abandoning it. Moreover, several themes feature a relatively large number of Hadiths, such as the importance of Dhikr (28 Hadiths), the importance of knowledge and scholars (19 Hadiths), the importance of reading the Qur'an (14 Hadiths), and the threat of committing reprehensible acts (14 Hadiths). The substantial number of Hadiths pertaining to these themes suggests that they address crucial issues that Muslims must heed in order to draw closer to Allah (SWT). These issues, namely the significance of prayer, Dhikr, knowledge and scholars, reading the Qur'an, and the perils of performing reprehensible acts, are integral to becoming a morally sound individual both personally and socially (*insan kamil*).

Mapping the Quality of Hadith in the *Sirāj al-Makrifat* Manuscript

The investigation into the source of the hadiths contained in "Sirāj al-Makrifat" led to two primary findings: First, not all hadiths found in the manuscript can be traced back to their original sources in hadith books, whether they're authentic hadith books or others. Out of the 100 hadiths that were researched, only 70 hadiths could be traced to their source, while the remaining 30 hadiths could not be found.

Second, when examining the authenticity of the hadiths found in "Sirāj al-Makrifat," it became evident that not all hadiths in the manuscript are authentic. Of the 100 hadiths studied, 24 are authentic, 8 are *hasan* (good), 22 are *dha'if* (weak), 19 are *maudhu'* (fabricated), and the status of
the remaining 27 hadiths is unknown. The status of the 100 hadiths can be categorized as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Types of hadiths</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hadis Sahih</td>
<td>24</td>
<td>24 %</td>
</tr>
<tr>
<td>2</td>
<td>Hadis Hasan</td>
<td>8</td>
<td>8 %</td>
</tr>
<tr>
<td>3</td>
<td>Hadis Dha’if</td>
<td>22</td>
<td>22 %</td>
</tr>
<tr>
<td>4</td>
<td>Hadis Maudhu’</td>
<td>19</td>
<td>19 %</td>
</tr>
<tr>
<td>5</td>
<td>Unknown</td>
<td>27</td>
<td>27 %</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: *kitab Sirāj al-Makrifat*

Based on the Table 2 above, it is clear that the "Sirāj al-Makrifat" manuscript mainly contains hadiths that are classified as *dha'if* (weak) and *maudhu’* (fabricated). The prevalence of such hadiths in this manuscript is indeed unfortunate and warrants further investigation into the reasons behind this. To gain a more comprehensive understanding of the "Sirāj al-Makrifat" manuscript, it is necessary to examine certain aspects related to its text and context. This includes the substance and purpose of its writing, its comparison with other hadith manuscripts from the same period in the archipelago, and the position of "Sirāj al-Makrifat" among the hadith books that were already in existence and developing in the archipelago at that time.

**Text and Context of Sirāj al-Makrifat Manuscript**

The "Sirāj al-Makrifat" is a text or manuscript authored by Muhammad Najib bin Kiagus Muhammad Sholeh in 1285 H/1868 AD (19th century AD). In philological studies, understanding the essence of a manuscript is closely related to the historical aspects of when, during which period, by whom, and why it was written. These are crucial aspects to ensure that the research conducted is not taken out of context. Therefore, the

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present study attempts to understand the text and context of the "Sirāj al-Makrifat," especially in relation to aspects of comparison with the contents of similar manuscripts (texts) of the time and the position of "Sirāj al-Makrifat" among the hadith books that were already in existence in the archipelago at that time.

Comparison of Sirāj al-Makrifat to Other Hadith Books

To understand the existence of the hadiths contained in the "Sirāj al-Makrifat" manuscript, it is also necessary to compare it with hadith texts that were prevalent in the Indonesian archipelago at that time. This comparison will help identify similarities and differences, as well as the categorization of the hadiths that were developing at that time. A search was conducted through catalogs and digital collections in various domestic and foreign libraries that hold manuscript collections using the keyword "hadith" or "hadiths." Based on this search, several hadith manuscripts were found, including:

First, MS 163 (Hadith Forty). This manuscript is part of the Malaysian State Library's collection. As suggested by its title, this manuscript contains a collection of forty Prophetic hadiths. This manuscript consists of nine pages, but there is no colophon (last page) in the manuscript, so the author and the year it was written remain unknown.

Source: Manuscript Document MS 163 Collection of the Malaysian State Library

Figure 4.
Opening part of MS 163
Second, MS 595 (Hadith Forty). This manuscript, also part of the Malaysian State Library's collection, contains a collection of forty prophetic hadiths, as suggested by its title. The manuscript consists of eight pages, but there is no colophon (last page) in the manuscript, leaving the author and the year it was written unknown.

Third, A625 (Arbauna Hadith). This manuscript is part of the National Library of Indonesia's collection. As the title suggests, it contains a collection of forty prophetic hadiths. The
manuscript consists of twenty-six pages, but there is no colophon (last page) in the manuscript, leaving the author and the year it was written unknown.

Source: Manuscript A625 National Library of Indonesia collection

**Figure 6.** Front part of A625 manuscript

Fourth, EAP212/4/2 (Forty Hadith of Prophet). This manuscript is part of the British Library London England's collection. As the title suggests, it contains a collection of forty prophetic hadiths. The manuscript consists of fifteen pages, with a paper size of 16.5 x 10.5 cm and there are 13 lines on each page. Written on European paper, Pro Patria Concordia Lion in Medalion, in black ink, but there is no colophon (last page) in the manuscript, so the author and the year it was written remain unknown.
For this comparison, the focus of the study was only on the hadiths about prayer, considering that these are the most numerous in the "Sirāj al-Makrifat" text, accounting to 42 or covering 20.3% of the total hadith contained in it. Moreover, from the 42 hadiths contained in the "Sirāj al-Makrifat" manuscript, at least 21 hadiths are also found in other texts with the following details:

Table 3.
Recapitulation of Hadith Comparison within Different Manuscripts

<table>
<thead>
<tr>
<th>No.</th>
<th>Hd/6/AS SIRĀJ AL-MAKRIFAT</th>
<th>MS 163 Hadith Forty</th>
<th>MS 595 Hadith Forty</th>
<th>A625 Arbauna Hadisun</th>
<th>EAP212/4/2 Forty Hadiths of Prophet</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>√</td>
<td>≠</td>
<td>≠</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>2.</td>
<td>√</td>
<td>≠</td>
<td>≠</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>3.</td>
<td>√</td>
<td>√</td>
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From the analysis of the comparative data presented above, it can be said that the circulating Hadiths pertaining to *Fadha'il A'mal, Targhib* and *Tarhib* within Indonesian society, as evidenced in several Hadith manuscript works, exhibit a substantial degree of similarity. This is particularly evident in works such as Sirāj al-Makrifat, where Hadiths are presented without reference to the chains of transmission or the origins of their compilation (*mukharrij*).

Furthermore, the structural organization within these works demonstrates a comparable pattern, with no distinctive titles or themes utilized to categorize the written Hadiths. Consequently, upon examining the authenticity of the Hadith in the book Sirāj al-Makrifat, it can be inferred that there is a significant overlap in the Hadiths concerning worship (prayer) within these manuscripts. With respect to their quality, there is a minimal divergence, as they are predominantly of *dha'if* and *maudhu'* quality, with a few being deemed *shahih* and *hasan*.

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**Note:** √ (similar hadiths); ≠ (difference in lafaz); ─ (no similar hadith)

The position of Sirāj al-Makrifat among Other Hadith Books

Regarding the positioning of Sirāj al-Makrifat in relation to other Hadith books, it is noteworthy to mention the insights of Azyumardi Azra. He asserts that al-Raniri was the inaugural Indonesian Muslim intellectual to pen in the realm of Hadith, through his work entitled Hidayat al-Habib fi al-Targhib wa al-Tarhib, written in 1045H/1636 AD. The intent behind the creation of this Hadith book was to simplify the process of understanding and studying Hadiths thematically for the general populace, given the scattered nature of the Hadiths across several extensive books, which were presumably inaccessible to the majority.

This initiative, pioneered by ar-Raniri, was subsequently emulated by successive scholars. Among them were Abd ar-Rauf as-Sinkili, who authored two books, namely (1) the syarah (interpretation) to Hadis Arba’in, the work of al-Nawawi (d. 676 H), titled Syarh al-Lathif ala Arba’ina Haditsan li al-Imam an-Nawawi, and (2), al-Mawa’izh al-Badi’ah, a compilation of Hadith qudsi, which are thematically associated with Allah commands and His relationship with creation, heaven, hell, and the procedures that Muslims can adhere to in order to obtain His ridha (grant).

Another noteworthy scholar from Aceh was Abdullah al-Asyi, who wrote Syifa’ al-Qulub around the year 1225 H/1810 AD. This book, comprised of 40 chapters, each bearing a unique title, contains a collection of Hadiths that omit the Sanad or the source, focusing solely on the meaning of the Hadith. This format, as explained by the author, was designed to enhance practicality.

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24 Teuku Iskandar, Kesuasteraan Klasik Melayu Sepanjang Abad (Jakarta: Libra, 1996), 402.
25 Azra, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII, 260.
The subsequent era recorded noteworthy contributions to the Islamic intellectualism in the Indonesian archipelago by scholars outside of Aceh. Among them was Nawawi al-Bantani (d. 1897 AD), also known as Muhammad ibn Umar al-Tanara al-Bantani or Muhammad Nawawi al-Jawi al-Bantani. Born in Tanar, Serang, Banten in 1815 AD/1230 H, he traveled to Mecca in 1829 to fulfill his religious obligations. His intellectual capacity is reflected in his diverse works spanning numerous scientific disciplines. Indeed, his contributions, numbering over a hundred, extended across the fields of Hadith, ethics, Arabic grammar, Sufism, law, and exegesis. In the study of Hadith, al-Bantani (d. 1897 AD) offered his work titled *Tanqīh al-Qaul al-Ḥašīš*, an explanation of the Hadith book compiled by Abd al-Rahman ibn Abi Bakar al-Suyuthi titled *Lubāb al-Ḥadiš*.

Another scholar to note was Muhammad Mahfuzh at-Tarmasi (d. 1919 AD), or Muhammad Mahfuzh ibn Abd Allah ibn Abd al-Mannan at-Tarmasi. Originating from Tremas, at-Tarmasi undertook further religious education in Mecca in 1308 H. His studies were not confined to Hadith, which became his specialization, but extended to several other religious sciences as well. His vast array of works included a Hadith book titled *Al-Minhah al-Khairiyah fi Arbaina Hadisan min Ahadis Khair al-Bariyyah* and *Al-Khil’ah al-Fikriyah bi Syarh al-Minhah al-Khairiyah*.

Other contributions emerged in the early to mid-20th century, such as the work of Muhammad Mukhtar ibn Ataridi al-Jawi al-Bawaqiri titled *Ataqah Hadith*, written in

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1330H/1912AD\(^{29}\). Furthermore, the tradition of writing Hadith books extended beyond Aceh and Java to regions like Palembang. Several Hadith manuscripts have been discovered there, including Hd/1/MSPD, *Sirāj al-Makrifat* (Hd/6/AS) and the untitled Hd/3/MSPD.\(^{30}\) These 19\(^{th}\)-century texts pertain to collections of the Prophet's Hadiths.

Exploration of previous subchapters also led to the identification of Hadith works by scholars from various regions in Indonesian archipelago. These include MS 163 and MS 595 from the National Library of Malaysia, manuscript A625 from the National Library of the Republic of Indonesia, and manuscript EAP212/4/2 from the British Library British collection.

The above overview illustrates the extensive tradition of Hadith book writing among Indonesian scholars, contrary to the prevailing assumption of its scarcity. While the volume of local works in the field of Hadith lags behind other scientific fields, particularly jurisprudence and Sufism, numerous Hadith works, especially in the Malay language, have been found. These range from comprehensive compilations to translations of Arabic Hadith books, a testament to the pioneering role of al-Raniri in initiating Hadith book writing in the Malay Archipelago.

With the evolution of Hadith studies, a rich array of works emerged, marked by diversity in study areas, quantity, and preparation methodology. Yusuf al-Mur'asyili identifies several forms of Hadith book writing that developed over time, including those that emerged in the second and third centuries of the Hijriah, such as *al-Muwattha’*, *al-Mushannaf*, *al-Musnad*, *as-Sunan*, *al-Juz’, al-Jami’, al-Mustadrak*, and *al-Mustakhraj*.\(^{31}\)

In addition to the aforementioned forms, other sources delineate 29 patterns of writing Hadith books, including: *Jami’* or *Jawami’*, *Sunan* or *Ahkam*, *Matsani* or *Musnad*, *Ma’ajim* or

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Analyzing the methodology of writing, the above patterns can generally be categorized into three classifications: the primary book of Hadith, the book of syarah (interpretation), and book of Hadith collection. Moreover, in terms of authority, these Hadith books can be bifurcated into primary and secondary Hadith books. Primary Hadith books are works by Hadith scholars that collate Prophet's Hadiths, obtained directly from their teachers through narration, selected through a particular mechanism. Conversely, secondary Hadith books are composed


33 The main book of hadith is a book compiled by hadith collectors, the contents are sanad and matan of hadith which are connected from the lowest, namely sahih, sunan, musnad, muwatha’ and others. Arif Wahyudi, “Mengurai Peta Kitab-kitab Hadis,” Al-Ihkam: Jurnal Hukum dan Pranata Sosial 8, no. 1 (2013): 10, https://doi.org/10.19105/al-ikham.v8i1.337.

34 The book of syarh hadith is an explanation from a certain master book regarding the meaning of matan hadith and its chain of transmission, for example, a book Sharh Muwatha' titled Malik Tanwir al-Hawlil by Abd ar-Rahman bin Abi Bakar as-Suyuthi; Faith al-Bari Sahih Bukhari syarh book written by Ibn Hajar al-‘Asqalani. Wahyudi, 11.

35 The book of Hadith collection is a collection of hadiths from various hadith master books in line with the theme envisioned by the author of the book, such as the collection of legal hadiths organized by Ibn Hajar with the title Bulugh al-Maram; collection of hadiths about the virtues of charity by an-Nawawi in his work Riyadh as-Shalihin where the book was written without a complete sanad, but more concisely and only the first and last narrators. Wahyudi, 11.

by subsequent scholars and include Prophet's Hadiths taken from primary Hadith books. In primary Hadith books, both Matan and Sanad are entirely inscribed, while secondary Hadith books typically only fully detail Matan, truncating Sanad to only the initial and final parts. It usually mentions the last companion who received Hadith from the Propet and the last narrator (mukharrij) who collated and compiled into the book of Hadith, such as Bukhari and Muslim (d. 261 H) and others.\(^\text{37}\)

Considering the above description on Hadith book writing patterns and their categories, it can be inferred that the book *Sirāj al-Makrifat*, as a part of the Hadith books emerging in the Indonesian archipelago, can be positioned as follows:

Firstly, in terms of its writing pattern, Hadiths in *Sirāj al-Makrifat* follow the Ta'aliq pattern, wherein Hadiths are written without mentioning Sanad.\(^\text{38}\) The Matan written is directly attributed to Prophet Muhammad (PBUH) without mentioning the narrator's name or source of the Hadith. Consequently, *Sirāj al-Makrifat* falls under the category of secondary Hadith books, which do not apply the rules of takhrij hadith in their writing. This pattern appears to be common in the archipelago during that period, as evidenced by manuscripts such as MS 163 and MS 595 from the National Library of Malaysia, manuscript A625 from the National Library of the Republic of Indonesia, and manuscript EAP212/4/2 from the British Library British Collection. Nonetheless, the *Sirāj al-Makrifat* manuscript is relatively more philologically complete, with the title of the book, author's name, and the year of the manuscript's writing clearly stated.

Secondly, with regarding the themes of the Hadiths, *Sirāj al-Makrifat* uses the Targhib wa Tarhib pattern, encompassing Hadiths of Fadha'il a'mal and moral teachings towards Allah, humans, and the natural surroundings. Although the book does not feature systematic organization based on specific themes, the substance of the Hadiths predominantly involves guidance for

\(^{37}\) Nurhaedi, 125.

performing good deeds, purifying oneself, and maintaining good conduct towards others, to seek closeness with Allah.

CONCLUSION
Based on the discoveries and discussions presented in this article, it can be concluded that: One, Hadith scholars from Palembang have made significant contributions to the field of Hadith studies. Aside from creating works in the realm of Hadith and various other Islamic disciplines, they have played a crucial role in preserving the traditional narration traditions. This is demonstrated by the substantial number of Palembang scholars who serve as links in the scientific transmission (Musnid) in the field of Hadith. Two, the Sirāj al-Makrifat book, as an intellectual legacy of the Palembang scholars in the field of Hadith, contains a collection of 206 Hadiths of Prophet Muhammad (PBUH) concerning Fadha'il A'mal (priority of deeds), Targhib (encouragement to do good) and Tarhib (prohibition/threat of doing bad). These can be classified into 23 themes.

Three, the analysis of the authenticity of Hadiths regarding worship in the book Sirāj al-Makrifat reveals that out of 100 Hadiths examined, 24 are shahih (authentic), 8 are hasan, 22 are dha'if, and 19 are maudhu', along with 27 Hadiths whose status remains unknown. Further, when comparing Sirāj al-Makrifat with manuscripts MS 163, MS 595, A625, and EAP212/4/2, it was discovered that there are similarities in the primary themes of the Hadith books in the archipelago, namely the Targhib wa Tarhib and Fadha'il A'mal patterns. Consequently, Sufistic tendencies dominate the composition of the book Sirāj al-Makrifat.
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