

Contextualization of The Talkin Hadith in The Book *Tarjamah Bulugh Maram* by Ahmad Hassan

Riko Akbar¹, Muhid², Andris Nurita³, Isnaini Lu'lu' Atim Muthaharoh⁴

¹²³⁴ Universitas Islam Negeri Sunan Ampel Surabaya

Correspondence: Ocir.dank@gmail.com

Abstrak. This research examines Ahmad Hassan's thoughts regarding Ahmad Hassan's thoughts on the Talkin hadith in the book *Tarjamah Bulugh al-Maram*. This research uses a qualitative approach. In data mining, library research is used *by* searching various written sources to obtain other supporting data. Data analysis in this research uses the content analysis method *by* discussing in depth the information content of the collected data in accordance with the research objectives and problems. The theory used is Syuhudi Ismail's contextualization theory. The results of this research are that Ahmad Hassan interprets what is meant by talkin as teaching, meaning teaching the deceased to answer the questions given by the Angels Munkar and Nakir in the grave regarding I'tikad, which must be believed while living in the world. For Ahmad Hassan, talkin is invalid and not justified because there is no explanation in the Quran and hadith.

Keywords: *Talkin, Ahmad Hassan, Tarjamah Bulughul Maram*

Introduction

Specifically, this article discusses the thoughts of the hadith talkin of an Indonesian hadith scholar named Ahmad Hassan. He was known as one of the ulama figures from the Persis Community Organization which was very present in Indonesia with various religious fatwas issued in response to every problem of the people at that time. Apart from the Persis figure, Ahmad Hassan is also known as a religious figure who has high capabilities in the knowledge of hadith.¹ Talkin linguistically means

¹ Ahmad Hanafi Alwi et al., "Ahmad Hassan and the Authenticity of Hadith: Thoughts Ahmad Hassan on the Hadith of Fadailul Amal in the Question-and-Answer Book", 31.

teaching, understanding orally. Meanwhile, in terms of terms, talkin is a tradition carried out to whisper teaching the creed near people who are about to die or to bodies that have just been buried.²

The hadith about talkin the dead in public discussion has indeed left a phenomenon that has caused debate that has no end or source. From here, various opinions emerged regarding the existence and permissibility of talkin for the deceased. Among other things, it is stated that the law of talkin is permissible because it is only a procession that contains teaching or dictation to the deceased after he is buried. The content of this teaching is about matters of divinity, prophecy, religion and so on and this opinion is based on traditions that have been handed down from the ancestors, and is based on strong *religious arguments*. Another opinion says that talkin does not have a strong hadith basis so there is no need to do it, this second opinion even says that talkin is a bid'ah. A third opinion says that talkin to corpses who have been buried is only based on statements contained in classical Islamic boarding school books, such as *I'arat al-Talibin* , and not based on authentic hadith.³

Of these three opinions, although some of them have put forward several arguments and the basics of talkin, in reality there are still small and massive debates regarding the legality and validity of the hadith which are used as evidence for talkin. The hadith which still remains controversial is contained in the book *Bulughul Maram* by Ahmad Hassan. The following is the hadith:

وَعَنْ أَبِي سَعِيدٍ ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : { لَقِّنُوا مَوْتَانِكُمْ لَا إِلَهَ إِلَّا اللَّهُ } رَوَاهُ مُسْلِمٌ وَالْأَزْبَعِيُّ

From Abu Sa'id and Abu Hurairah, Rasulullah sallallahu 'alaihi wa sallam said, "Teach those who are about to die the world between

² Fahmi Idrus, *Complete Indonesian Dictionary*, (Surabaya: Greisinda Press, 2007), 569.

³ Slamet Arofik, "Talqin Mayit Analysis of Hadith Qualifications in the Book of Sunan Abu Dawud" *Universum Journal* Vol. 11 No.2, July 2017, 104.

you sayings *laa ilah illallah* " This hadith was narrated by Muslim and the four hadith books.⁴

Ahmad Hassan does not reject the talkin procession if it is carried out on someone who is *naza'*. However, we strongly disapprove of the practice of talkin to corpses that have been buried, because this is not in the Quran, is not confirmed by the hadith, was never even carried out by the companions of the Prophet, and is not mentioned as a valid ceremony by any of the four imams. madhhab.⁵ Seeing the opinion expressed by Ahmad Hassan, there is a need for further research into his thoughts, so that this hadith about talkin does not cause social inequality.

Looking at several previous studies, there has been no research that specifically discusses the contextualization of Ahmad Hasan's hadith thinking regarding the Talkin hadith in the book *Tarjamah Bulughul Maram*, this is one of the values newness in this article. Therefore, the author considers it important to conduct this research with the aim and purpose of analyzing the understanding of the hadith so that the hadith can be used as evidence. Not only that, it is hoped that this article will be able to contribute to a correct understanding of the term talkin deceased to its proper definition as intended by the Prophet SAW. This discussion is an interesting discourse considering that Ahmad Hassan is one of the leading religious figures with a fairly large follower base, especially among Persis students, his thoughts regarding the hadith about talkin are worthy of being raised and studied further.

This study uses a qualitative method. The approach used is descriptive and tends to use more in-depth analysis. Data mining was carried out using literature study namely by collecting references from written sources in books, journals, articles and manuscripts related to the discussion being researched. The main data source in this research is the Book of *Tarjamah Bulugh al-Maram* by Ahmad Hassan. Deep data analysis

⁴ Ahmad Hassan, *Tarjamah Bulughul Maram Ibnu Hajar Al-Asqalani*, (Bandung: Cv Diponegoro, 1989), 654.

⁵ Iqlima Btari Leony, "Fundamentalism of Ahmad Hassan in Tafsir al-Furqan", Thesis Uin Sunan Ampel Surabaya, 2019, 78.

This research uses the *content analysis* method.⁶ Method of contextualizing the understanding of Syuhudi Ismail's hadith as an analytical tool in this research. There are two stages carried out by Syuhudi in applying a contextual approach when reading the Prophet's hadith. First, identify the position and function of the Prophet. Second, connecting a hadith with the context of the situation and conditions surrounding it.⁷ In this case the author connects the understanding of Ahmad Hassan's hadith using this method of understanding hadith, so that the opinion expressed by Ahmad Hassan above can be easily understood.

Biography of Ahmad Hassan

Five centuries earlier there was a story about a group of Egyptians who were not happy with their king's regime, and finally they emigrated from Egypt to India using sailing ships made of wood. Therefore, when they arrived in India they were given the title "Maricar" which means sailing ship. they settled in Kail Patnam by trading. Looking at their appearance, shape and character, it is suspected that they are Persian. Among the ancestors who traded, there was a poet and this is the descendant of Ahmad Hassan.⁸ Ahmad Hasan is one of the Indonesian scholars who has made a major contribution to the study of hadith in Indonesia. Ahmad Hasan or more familiarly called Hassan Bandung was born in Singapore in 1887. His father was Ahmad Sinna Vappu Maricar, a well-known author and journalist in Singapore who published several newspapers in Tamil. His father comes from India and has the title Pandit while his mother, Muznah comes from Palekat Madras and was born in Surabaya. Ahmad and Muznah met and married in Surabaya, then moved and settled in Singapore. Ahmad Hasan is the only son of the bride and

⁶ Sugiyono, *Quantitative and Qualitative Research Methods, and R & D* (Bandung: Alfabeta 2013), 7-8.

⁷ Denny Setiawan, "Contextual Methods in Understanding Hadith (Comparative Study of the Thoughts of Yūsuf Al-Qaradāwī and Muhammad Syuhudi Ismail)", Thesis Uin Sunan Ampel Surabaya, 2022, 88.

⁸ Lathief Muchtar, *Movement to Return to Islam*, (Bandung: Teen Rosdakarya, 1998), 228.

groom of Ahmad and Muznah. The saying goes, The fruit does not fall far from the tree. That's what happened to Ahmad Hassan. He inherited many of his father's skills, namely an intelligent and intelligent journalist. *Nur* newspaper *al-Islam* in Singapore. He was assisted by Ahmad Ghoni, brother-in-law Hassan and Abdul Wahid. In his newspaper, Ahmad Hassan dominates the writing which takes the form of a question and answer discussion on language and religion issues.⁹

Since childhood, Ahmad Hassan loved carpentry and helped his father in the printing press. After reaching adulthood, Hassan became a shop assistant, trading in gems, perfume, ice, retreading car tires, and for approximately 1 year as a clerk at *the Jiddah Pilgrim's Office*, an office founded by Mansfield and Assegaf which took care of Hajj travel. But he was also a teacher of Malay, Arabic, a religion teacher and a journalism tutor. Around 1912-1913 Hassan helped the *Utusan Melayu* magazine published by Singapore Press, which was led by Inche Hamid and Sa'ad Allah Han. He wrote a lot about religion in the form of advice, advice to do good and prevent evil. In his first article, Hassan criticized judges who examined defendants by gathering the seats of men and women. Hassan was also prohibited from giving a speech because his speech contained political elements. But things returned to normal and he started his writing career again in 1915/1916. As an author in Singapore, he wrote four volumes of humorous stories entitled "Laughter".¹⁰

In 1924 Ahmad Hassan went to Bandung because his business in Surabaya suffered heavy losses which was eventually returned to his uncle. Hassan tries to open a tire repair company car, but also did not reap success. Hasan's friends, Aunt Wantee and Muallimin then told Hasan to open a weaving service in Kediri, but with his limited abilities, Hasan chose to study first, namely at the Bandung Government. Ahmad Hassan studied for approximately 9 months while living with Muhammad Yunus' family. Ahmad Hasan's residence at that time was Alley Behind Pagade Bandung, a simple house which was famous for its magazine, "Defenders of Islam" published on HVS paper using blue ink. His stance is very strong

⁹ Syafiq Mughni, *Hasan Bandung; Radical Islamic Thinkers*, (Surabaya: Bina Ilmu, 1994), 11-12.

¹⁰ Syafiq Mughni, *Hasan Bandung; Radical Islamic Thinkers*, 14.

in upholding the teachings of the Koran and Hadith. He defended religion with all his might, no matter what dangers might come to him. His life motto, " *There is no better life other than following religious demands and doing good to anyone with full sincerity* ." ¹¹ 17 years old Ahmad Hasan living in Bandung, finally in 1941 he moved to Bangil along with his printing press and equipment to continue his struggle. He continued to write books and distribute the magazine "Defenders of Islam". In Bangil he also built the PERSIS Islamic boarding school led by his own son, Abdul Qadir Hassan. Ahmad Hasan was finally summoned by Allah SWT on November 10 1958 in Bangil.¹²

Ahmad Hassan's Educational Background

At an early age, Ahmad Hassan has studied a lot of knowledge about Islam. At the age of 7, he studied the Quran and Religion, then he entered a Malay school and studied Arabic, Malay, Tamil and English. Ahmad Hassan is a hard worker. When he was 12 years old, he worked part time as a shopkeeper for his brother-in-law, Sulaiman. He is also good at using his time, when he is unemployed he also takes the time to study the Quran with Haji Ahmad, a respected teacher in Bukittinggi and Muhammad Talib, a teacher who famous on Minto Road. The lessons that Hasan received were the same as other children, namely how to pray, ablution, fasting, etc. Hassan studied Nahwu and shorrof science from Muhammad Taib. There is a unique story that happened between them. Muhammad Taib gave Hasan two conditions when studying with him, namely that Hasan had to come early in the morning before morning prayers and was prohibited from taking vehicles to his teacher's place. Because Hassan's will was very strong, Hassan was willing to fulfill his teacher's requirements. After 4 months, Ahmad Hasan decided to study with another teacher because he felt that what Muhammad Thaib was saying was no longer making him grow. When his teacher went on Hajj,

¹¹ Nur Maghfiroh, "Comparison of the Thoughts of Ahmad Hassan and Kh. Hasyim Asy'ari in Responding to the Daif Hadith" Thesis at Sunan Ampel State Islamic University Surabaya, 2018, 52.

¹² Ahmad Hassan, *Tarjamah Bulughul Maram*, 711-712.

Hassan switched to studying with Sa'd Abd Allah al-Musawi, continuing what he had learned previously as well as studying Arabic for 3 years.¹³

Ahmad Hassan also studied religion with Abd al-Latif, a famous teacher in Malacca and Singapore, Sheikh Hasan, from Malabar, and Sheikh Ibrahim, from India, which he did until he was 23 years old, around 1910. At that time Hassan was not yet feels that he has extensive religious knowledge, such as Faraidh, Fiqh, Mantiq, etc. but he can deepen this knowledge with the knowledge of the tools he has. Ahmad Hassan's collection of books was very large and he read them carefully, even memorizing them. When someone asked a question, he always offered his book as a reference. Apart from his personal library, Ahmad Hassan also has his own notes containing various problems, complete with the arguments arranged alphabetically. These notes were what he always carried everywhere as a replacement for his thick books. All of this is the result of the hard work and struggle of Ahmad Hasan, who is smart, smart and hardworking.¹⁴

In intellectual history, Ahmad Hasan is one of the Indonesian ulama who has extreme ideas and is controversial with other ulama. Traced from the hadith teacher's sanad, the author does not discover in detail the chain of teacher's sanad in the field of hadith. Apart from that, Ahmad Hasan always moves from place to place in search of knowledge so that the references available are also minimal. Before that, the author will describe a series of Ahmad Hassan's teachers who are the background to his thinking. Basically Ahmad Hassan never finished elementary school in Singapore. He is known as a hard worker, because at the age of 12 he started working hard. So that scientific focus and work go hand in hand, even when Ahmad Hassan moved to Surabaya, his first intention was for business. But even so, Ahmad Hasan is a very intelligent and intelligent character. He is able to master various languages, starting from Arabic, Malay, Tamil and English. Among his teachers were Haji Ahmad in Bukittinggi in religious fields such as prayer methods, ablution,

¹³ Nur Maghfiroh, "Comparison of the Thoughts of Ahmad Hassan and Kh. Hasyim Asy'ari in Responding to the Daif Hadith", 53.

¹⁴ Nur Maghfiroh, "Comparison of the Thoughts of Ahmad Hassan and Kh. Hasyim Asy'ari in Responding to the Daif Hadith", 53-54.

fasting, etc., Muhammad Thaib in Minto Road who taught him Nahwu and Shorof, Said Abdullah al-Musawi who taught him Arabic for 3 years, Abdul Lathief in the religious field, Sheikh Hassan from Malabar and Sheikh Ibrahim from India in the religious field. Until the age of 23, Ahmad Hassan did not have extensive and in-depth knowledge about religion, such as Faraidh, Fiqh, Mantiq, Al-Quran, Hadith, etc. But with the knowledge he gained, he then taught himself to deepen his knowledge and understanding of religion.¹⁵

Starting from Ahmad Hasan's meeting with Faqih Hasyim, a young trader who was interested in religious matters and spread his ideas through exchanging ideas, tabligh, etc., this ultimately influenced Ahmad Hassan's thinking a lot. At that time, it was a time when the old and the young could not reconcile. One time KH. Wahab Hasbullah, from among the older people, asked questions to young people, namely Ahmad Hasan, about the law of reading *usalli*. Ahmad Hasan answered that it was sunnat, but he could not find the reason. After that he started looking for and pursuing answers This is done through searching the books of *Sahih al-Bukhari* and *Sahih Muslims* as well as through the verses of the Quran.¹⁶ Because it still doesn't finding the answer, Ahmad Hassan felt increasingly confident in what he believed and confirmed young people.

General Overview of the Book *Tarjamah Bulugh al-Maram* by Ahmad Hassan

Bulugh al-Maram is a collection of fiqh hadiths compiled by Abu Fadl Ahmad bin 'Ali bin Muhammad bin Muhammad bin 'Ali bin Mahmud bin Ahmad al-Kinani al-Asqalani al-Misri al-Shafi'i known as Ibn Hajar (d. 852 H). Van Bruinessen said that *Bulugh al-Maram* is one of the hadith books studied in various Islamic boarding schools in the archipelago. This well-established position of *Bulugh al-Maram* inspired Indonesian ulama

¹⁵ Syafiq Mughni, *Hassan Bandung: Radical Islamic Thinker*, 14.

¹⁶ Nur Maghfiroh, "Comparison of the Thoughts of Ahmad Hassan and Kh. Hasyim Asy'ari in Responding to the Daif Hadith", 55.

to provide sharah on it, including Ahmad Hassan.¹⁷ Ahmad Hassan's explanation of the hadiths in the book *Bulugh al-Maram* is named *Tarjamah Bulughul Maram* Ibn Hajar al-Asqalani Translation with The description. Ahmad Hassan is one of the Indonesian scholars who is also concerned with the study of hadith. Hassan has a different view in defining hadith. According to him, hadith are the words, utterances, or utterances of the Prophet Muhammad. Meanwhile, *athar* comes from a friend of the Prophet. Meanwhile, it is sunnah according to Hassan is what is mentioned in three things, namely words, deeds, and *taqrir* (the words of other people left to the Prophet). He also has arguments, criticism that are often conveyed, especially for those who are tacit. For him, it is better to have a personal opinion even if there are mistakes than to slip up because of following other people's ideas. It is not known exactly when Ahmad Hassan started the process when the book *Tarjamah Bulughul Maram* was compiled. In Dadan Wildan's statement, it is explained that this book is divided into two separate volumes. The first publication was in 1956 for volume I and in 1967 for volume II by CV Diponegoro Publisher, Bandung. The Book of *Tarjamah Bulughul Maram* was completed written on Indonesian Independence Day, 17 August 1958. As stated at the end of the writing, Hasan said, "Alhamdulillah, the tarjamah of the book *Bulughul Maram* was completed, on Sunday, 3 pm, 2 Safar 1378, the same as 17 August 1958, at home in Kidul-dalem, Bangil."¹⁸

The motivation for writing this book was recorded by Ahmad Hassan himself in the introduction to his book. There are at least two basic reasons that made Hassan's intention come true. Firstly, Hassan admits that the book *Bulugh al-Maram* by Ibn Hajar al-'Asqalani has been widely studied in Indonesia, such as in madrasas and Islamic boarding schools. However, in Hassan's view, assistance is needed in studying the book. Because the preparation of the book seems to be specifically for people who have mastered the science of *mustalah al-hadith*, *ulus al-fiqh*, *fiqh* and hadith. This can lead to misunderstandings among readers,

¹⁷ Kassan Bisri et al., "Local Archipelago Elements in Syarah Hadith: Study of the Book of Tarjama Bulughul Maram by Ahmad Hassan", *Mutawatir: Scientific Journal of Tafsir Hadith* Volume 11, Number 2, December 2021, 265.

¹⁸ Ahmad Hassan, *Tarjamah Bulughul Maram*, 10.

which are still common when encountering hadiths that appear contradictory. Apart from that, according to Ahmad Hassan in Indonesia, at that time there had not been a single hadith book that specifically addressed the discussion of fiqh, so it was necessary to write the *Tarjamah Bulughul Maram* book. Second, Ahmad Hassan received support and encouragement from his friends and relatives to translate the book by Ibn Hajar al-'Asqalani using a translation model that was easy to understand and accompanied by a way of taking advantage of conflicting hadiths.¹⁹

From these two backgrounds, Ahmad Hassan finally confirmed his big intentions, even though at the beginning of the translation, for him it was quite a tough job. However, he managed to complete it. Thus, there were two factors that motivated Hassan to write *Tarjamah Bulughul Maram*. First, macro factors which show that the condition of Indonesian Muslim students has difficulty studying and understanding the book *Bulugh al-Maram*. Second, the micro factors of the people around Hassan asked him to translate and authorize the book *Bulugh al-Maram*.²⁰ Apart from the two reasons above, Hassan also seemed interested in guiding *Bulugh al-Maram* which in turn became the basis of the Islamic modernism movement in the archipelago. Hassan recognizes the book *Bulugh al-Maram* as a book of fiqh based on the hadith of the prophet. This is in line with the spirit of modernist Islamic circles who are trying to return Islamic teachings to their main sources, namely the Koran and hadith, so that hadith studies need to be strengthened in the archipelago. Thus, the book *Tarjamah Bulughul Maram* became a strategic medium for spreading the religious views of Hassan-style modernist Islam.

Hassan chose to write *Tarjamah Bulughul Maram* using Indonesian-Malay language so that it could be understood by people around the Indonesian and Malay regions, which according to him required a complete understanding of the Prophet's hadiths. The translation of the book was carried out concisely and straightforwardly

¹⁹ Kassin Bisri et al., "Local Archipelago Elements in Hadith Syarah: Book Study Tarjama Bulughul Maram by Ahmad Hassan", 266.

²⁰ Ahmad Hassan, *Tarjamah Bulughul Maram*, 9.

by translating the hadiths in the main book and in accordance with their order. The systematics of writing this book are presented sequentially as in its parent book (*Bulugh al-Maram*). However, before discussing the hadiths one by one, Hassan begins his book with a discussion of the science of *Mustalah al-hadith* and *ulus al-fiqh*. Hassan deliberately added a discussion of these two sciences to provide an introduction to how to read, retrieve and respond to the Prophet's hadiths discovered by hadith researchers.²¹

As explained in the introduction to the book, the book *Bulugh al-Maram* by Ibn Hajar al-'Asqalani is intended for those who already understand hadith and hadith science. So, he added the study of hadith science. The introduction to Hadith science at the beginning of the book consists of 55 chapters. The initial explanation begins with article 1 regarding the definition of hadith and athar. The second article discusses the meaning and examples of sanad. Discussion continued with articles 3 to 55. After completing the discussion of hadith science, up to 55 chapters, Hassan then translated the preamble to the main book, which was continued with the hadith sharia. Hassan began his syarah by translating the hadith matan into the target language, namely Indonesian Malay. He does not provide a word-for-word translation of the hadith, but rather a brief general translation of the meaning of the hadith. Next, after mentioning several hadiths and their translations, he added an explanation which Hassan called 'Remarks'. The content of this information is an explanation or syarah from Hassan to add insight into the related hadith.

Hadith About Talkin in the Book *Tarjamah Bulugh al-Maram*

وَعَنْ أَبِي سَعِيدٍ ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : { لَقِّنُوا
مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ } رَوَاهُ مُسْلِمٌ وَالْأَزْبَعِيُّ

From Abu Sa'id and Abu Hurairah, Rasulullah shallallahu 'alaihi wa sallam said, "Teach those who are about to die among you the

²¹ Ahmad Hassan, *Tarjamah Bulughul Maram*, 11.

sayings of *laa ilah illallah* " This hadith was narrated by Muslim and the four hadith books.²²

The above hadith about talkin is found in the book *Tarjamah Bulughul Maram* by Ahmad Hassan without writing sanad completely, that is, written only on the tabaqat of friends. At the end, the author includes the mukharrij hadith, namely (Imam Muslim and four Imams; Abu Dawud, Tirmidhi, Nasa'I, and Ibn Majah). After searching using the Maktab al-Syamilah *software application* with the keyword sentence then this hadith is found in several of the al-Sittah poles, namely the book Sahih Muslim hadith numbers 916 and 917, Abu Dawud hadith number 3117, Tirmidhi hadith number 976, Nasa' I hadith number 1826, and Ibn Majah with hadith numbers 1444, 1445, and 1446.

Contextualization of Talkin Ahmad Hasan's Hadith Thought

Ahmad Hassan is the main figure in the Persis Union and is responsible for the organization's special orientation on Islamic issues. Other leaders of the Persis Union showed basic approval for Ahmad Hassan's beliefs to be implemented as beliefs held by the Islamic Union. The formulation of doctrine and religious beliefs given strongly influences other members of the Islamic Association, even though it is not written in a particular book summary.²³ The focus of his hadith thinking, Ahmad Hassan is an Indonesian scholar who has extreme and controversial thoughts in understanding hadith. With the background that the author has explained previously, Ahmad Hassan tends to interpret and understand hadith science on his own. He is one of the figures who rejects the use of daif hadith to be applied in everyday life. People who practice daif hadith are considered to have committed heresy.

Responding to the talkin hadith above, Ahmad Hassan interpreted what talkin meant as teaching, meaning teaching the deceased to answer the questions given by the Angels Munkar and Nakir in the grave regarding I'tikad. which must be believed while living in the world. For

²² Ahmad Hassan, *Tarjamah Bulughul Maram*, 654.

²³ Howard M. Federspiel, *Islamic Association; Century Indonesian Islamic Renewal XX*, (Yogyakarta: Gajah Mada University Press, 1996), 35.

Ahmad Hassan, talkin is invalid and not justified because there is no explanation in the Quran and hadith. Talkin was also never done by friends and was narrated by four Imams, namely Hanafi, Maliki, Syafii and Hanbali. As stated by Imam Izuddin, "*Talkin is an act of heresy, then it is not valid to do it.*" Likewise expressions from Imam Abu Abdillah, "*I have never seen anyone do it talkin except for the people of Syria on the day Abu al-Mughirah died, that is, someone came and carried out the talkin.*" Ahmad Hassan also relied on the verse of the Quran, Surah al-Naml verse 80, "*Indeed, you cannot make people listen to those who is dead*".²⁴ Position of the dead from Ahmad Hassan's perspective, as following:

1. The Quran has explained that the dead cannot be taught any more lessons. As in Surah al-Fatir verse 22, "*And the person who lives is not the same as the person who lives dead. Indeed, Allah gives hearing to whom He wills and you will not be able to make someone in the grave hear.*"
2. Imams who are experts in hadith have said that there is not a single authentic narration about the Prophet Muhammad that justifies talkin.
3. Imam Ahmad said that he had never seen anyone doing talkin, except the people of Syria on the day Abu al-Mughirah died. Someone came and he did that.
4. There is not a single narration that shows that the Prophet Muhammad SAW ever practiced talkin, nor did any of his friends, or the Mujtahidin Imams.
5. Teaching dead people is not only reprehensible in religion. But according to reason, he could be seen as crazy.
6. According to the Koran, repentance is not accepted for people who are close to death.

Ahmad Hassan emphasized that the information and arguments he had presented were more than sufficient. If other people don't want to hear and do it, it means the fault is theirs. Ahmad Hassan likened people who didn't want to listen to his arguments to the dead themselves, who couldn't hear the person giving the talkin'. Even more extreme in the book

²⁴ Ahmad Hassan, *Questions and Answers on Various Religious Issues*, (Bandung: Diponegoro Publishers, 2007), 212.

" *Questions and Answers on Various Religious Issues* ", Ahmad Hassan states " *let the corpse teach the corpse* ". What is meant is that people who do not agree with an opinion and are reluctant to admit it are considered like corpses themselves has no ears and cannot hear people who advise him. Ahmad Hassan lets the dead (people who contradict his opinion) talk to the dead, which is basically in vain. Ahmad Hassan's even more extreme statement was, " *Let them open schools for them teaching carrion. Let them get one star of praise from the spirits in Asfala Safilin for teaching the corpse. Let us teach living people who are willing to be taught and listen to us in order to spread the truth.*"²⁵ This expression is sarcastic and insulting to other groups who do not agree with him. One-sided claims and considering themselves to be the most correct still occur today. As was done by the Islamic Unity organization with Nahdlatul Ulama, which has had a history of struggle and to date has not been able to achieve peace in terms of its religious understanding.

In the book *Minutes of al-Madhab*, Ahmad Hassan stated that the Nahdlatul Ulama really knew and understood when they joined Masyumi in 1945 that several organizations and their people did not follow in the Nahdlatul Ulama's footsteps in adopting a madhhab. KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama who brought Nahdlatul Ulama into Masyumi has agreed that religious issues will be decided by the Shura Council, some of whose members follow the madhhab and others do not. But KH. Hasyim Asy'ari refused and finally declared his departure from Masyumi. For Ahmad Hassan, the exit of Nahdlatul Ulama and Masyumi figures was not based on true religious considerations, but purely on political cunning.²⁶ Ahmad Hassan himself is one of the figures who rejects Nahdlatul Ulama's statement about practicing madzhab with reasons that were used 20 years ago when debating with Nahdlatul Ulama figures. Ahmad Hassan still adheres to the Koran and Hadith, and there is nothing in it that states the recommendation of a madhhab. Ahmad Hassan's statement Many influence other organizations and assume that anyone who follows a madhhab means that person is mistaken and

²⁵ Ahmad Hassan, *Questions and Answers on Various Religious Issues* , 211.

²⁶ Ahmad Hassan, *Risalah al-Madhab*, (Bangil: Islamic Association, Library Division, 1956), 117.

misunderstands religious teachings, whether they are members of Masjumi or not. KH. Abdurrahman, secretary of the Islamic Association in 1956 wrote in the Hujjatul Islam magazine stating that the Nahdlatul Ulama which used the *Ahl al-Sunnah wa al-Jama'ah* symbol as a party symbol and propaganda had spread slander and incitement, divided the unity of the Muslim community and aroused hostility. among Muslims. Nahdlatul Ulama's assumption that Masyumi is not *Ahl al-Sunnah wa al-Jama'ah* means that it has slandered Masyumi and considered it to be outside the religious line. KH. Abdurrahman reiterated that actually the one who deserves the title of *Ahl al-Sunnah wa al-Jama'ah* is the Islamic Union itself because Persis always tries to eliminate heresy in religion and carry out true religious commands.²⁷

As with the claims made by Ahmad Hassan and also members of the Islamic Association against Nahdlatul Ulama in matters of madzhab, this is now being repeated again on the issue of talkin. Ahmad Hassan considers that people who talk mean they have violated the Sunnah. They respond to the laws of Allah and the Messenger blindly and deafly, such as taqlid, ambitious, crazy about money, fame and lust. According to Ahmad Hassan, the talkin hadith is daif and not suitable to be practiced. Considering that Ahmad Hassan never performed takhrij hadith directly, his opinions were relied on by other scholars, such as Hafidh Ibn al-Hajar, Hafidh al-'Iraqi, Ibn al-Qayyim, Ibn al- Salah, Imam Nawawi, etc. who say that the hadith is daif because many of the narrators are majhul.²⁸ From various existing literature, Ahmad Hassan often relies his arguments on other people's assessments, such as al-Syaukani's assessment in *Nail al-Authar* and al-'Iraqi's assessment of the hadiths in the book *Ihya 'Ulum al-Din* by Imam Ghazali. From the search carried out, nothing was found Ahmad Hassan's work which discusses and carries out direct research on hadith through the takhrij al-hadith method. Like the Talkin hadith, he relies on the assessment of the hadith on Ibn al-Hajar al-Ashqalani, Hafidh 'Iraqi, Ibn al-Qayyim, Ibn al- Salah, Nawawi and so on.

²⁷ Syafiq Mughni, *Hassan Bandung: Radical Islamic Thinker*, 98.

²⁸ Nur Maghfiroh, "Comparison of the Thoughts of Ahmad Hassan and Kh. Hashim Ash'ari in Responding to the Daif Hadith", 130.

Tracing Ahmad Hassan's educational background, in intellectual history he did not have a hadith teacher. Since childhood, he never finished elementary school, always moving from one place to another to study languages. Ahmad Hassan is an Indonesian cleric who is fluent in 4 languages, namely Indonesian, Malay, Tamil and Arabic. He had only studied tools, like Nahwu and Shorof, since he was a teenager, and even then he didn't get complete or interrupted because at that time his teacher was abroad. So in terms of hadith science, he has no history of teaching hadith scholars, especially in studying hadith books in depth. Ahmad Hassan only relies on linguistic knowledge and his intelligence to study and deepen religious sciences. Therefore, the majority of the works he produces are translations which are accompanied by brief explanations from Ahmad Hassan, such as one of his hadith works "*Translation of Bulughul Maram*". However, the author believes that Ahmad Hassan is an intelligent person and is always curious about new things because of his high enthusiasm. It's just that he didn't study the sciences of tafsir and hadith in depth, so the understanding he gained was the result of his own understanding. The author also did not find the chain of hadith of Ahmad Hassan. He had just studied Sahih Bukhori when he was challenged by Mbah Wahab Hasbullah to find an answer about the law of reading "*usolli* " at the beginning of the prayer. Ahmad Hassan's textually identical thinking in understanding hadith is none other than due to his self-taught religious intellectual understanding. At first he was a businessman who liked to work hard. But he took advantage of his intelligence by producing books productively and printing them himself and then selling them. His religious intellectual journey in the field of hadith can be So it started when he came to Surabaya. Initially he aimed to help his uncle's business, but his attention turned to studying religion and succeeded in becoming a pioneer of Islamic Unity with the understanding he had.

Conclusion

Ahmad Hassan interprets what is meant by talkin as teaching, meaning teaching the deceased to answer questions given by Angel Munkar and Nakir in the grave about I'tikad. which must be believed while living in the world. For Ahmad Hassan, talkin is invalid and not

justified because there is no explanation in the Koran and hadith. Talkin was also never done by friends and was narrated by four Imams, namely Hanafi, Maliki, Syafii and Hanbali. As stated by Imam Izuddin, "*Talkin is an act of heresy, so it is not valid do it.*" Likewise, Imam Abu Abdillah said, "*I have never seen anyone do that talkin except the people of Syria on the day Abu al-Mughirah died, that is, someone came and did that talkin.*" Ahmad Hassan too relying on the verse of the Koran, surah al-Naml verse 80, *Verily you can't make people hear the dead.*"

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