



Contesting Hadith Authority: The Socio-Religious Construction of *Tabarruk* in Muhammad Alawi al-Māliki's Thought

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Abstrak: A controversial and widely discussed issue among scholars is *tabarruk*. *Tabarruk* is defined as seeking blessings from both the living and the deceased. For example, seeking blessings from the Prophet, scholars, and those considered noble. This study aims to analyze Muhammad Alawi al-Maliki's understanding of *tabarruk*. The research method used is a qualitative method based on library research data using social theory. The findings of this study explicitly show that Muhammad Alawi al-Maliki's understanding of hadith is very flexible and loose. He uses hadith and the *atsar* of the companions as arguments for *tabarruk*. Furthermore, the hadiths of the Prophet used as evidence are not only valid but also *hasan*. Interestingly, he reads and understands hadith not only textually but also contextually. This is understood from his understanding of *tabarruk*. According to him, *tabarruk* is not only performed on the Prophet and his companions but also on pious people, including saints and scholars. According to the social theories of Peter Berger and Thomas Lukmann, and Gadamer's hermeneutical approach, this aspect of understanding was influenced by social interactions with his teachers and the culture of the society in which he was born and lived. Therefore, he believed that *tabarruk* was permissible as a rebuttal to those who considered it heretical, and he emphasized tolerance and respect for those who rejected his views.

Kata Kunci: understanding; hadith; *tabarruk*

Abstrak: Masalah yang menjadi kontroversi dan diperbincangkan di kalangan ulama adalah *tabarruk*. *Tabarruk* diartikan mencari berkah kepada orang yang masih hidup dan sudah meninggal dunia. Misalnya mengambil berkah kepada Nabi, ulama dan orang yang dianggap mulia. Penelitian ini bertujuan untuk menganalisa terhadap pemahaman Muhammad Alawi al-Maliki tentang *tabarruk*. Metode penelitian yang digunakan adalah metode kualitatif yang didasarkan kepada data kepustakaan (*library research*) dengan menggunakan teori sosial. Hasil temuan dari penelitian ini secara eksplisit menunjukkan, bahwa pemahaman hadis Muhammad Alawi al-Maliki sangat elastis dan longgar. Ia menggunakan hadis-hadis dan *atsar sahabat* sebagai argumentasi dalil tentang *tabarruk*. Tidak hanya itu, hadis-hadis Nabi yang dijadikan dalil tidak hanya derajatnya sahih tetapi juga *hasan*. Menariknya ia membaca dan

memahami hadis tidak hanya tekstual tetapi kontekstual. Hal ini dipahami dari pemahamannya tentang tabarruk. Tabarruk menurutnya tidak hanya dilakukan pada Nabi, dan para sahabat tetapi juga kepada orang-orang saleh termasuk wali dan ulama. Aspek pemahaman ini menurut teori sosial Peter Berger dan Thomas Lukmann dan pendekatan hermeneutika Gadamer, dipengaruhi oleh interaksi sosial dengan gurunya dan kultur masyarakat dimana beliau lahir dan tinggal. Maka tabarruk menurutnya boleh dilakukan sebagai bantahan terhadap orang-orang yang menganggapnya bid'ah dan beliau mengedepankan aspek toleransi dan menghargai kepada mereka yang menolak pendapatnya.

Kata kunci: pemahaman; hadis; Ngalap Berkah

1. Introduction

A controversial and widely discussed issue among scholars is tabāruk. *Tabarruk* means taking blessings from or seeking blessings from the living and the deceased (Maulana, 2024). *Tabarruk* is usually directed towards the Prophet, scholars, and pious people. Some believe that *tabarruk* was prescribed by Allah and His Messenger, just like praying in three mosques during the Hajj to the House of Allah, during the month of Ramadan, and so on (Nāsir bin Abdurrahman bin Muḥammad al-Jadī', 2000). Another opinion says that *tabarruk* is forbidden if it is done excessively, such as the behavior of Christians who glorify the Prophet Jesus and make him God (Al-Dimasqi, 2000). Ibn Taimiyyah, is of the opinion that *tabarruk* carried out by building mosques and buildings on graves is bid'ah (Al-Ḥarāni, 2005). Meanwhile, Al-Ghazali said that *tabarruk* means blessings or virtues that a servant receives from Allah, such as a sense of security, peace, health and long life (Syihabuddin et al., 2023). This means that if seeking blessings is directed only to Allah, there is no problem. Furthermore, according to Shalih Fauzan, *tabarruk* (religious offering) of the Prophet's sweat and ablution water is a matter that is prescribed because it is specific to the Prophet and does not apply to anyone else (Fauzan, 2002).

The discussion about *tabarruk* is getting stronger towards mystical things and is claimed to be part of the people's culture (Ritonga, 2025). Meanwhile, others said that *Tabarruk* was not shirk because the Companions had done it to the Prophet. The companions came to the Prophet to pray and receive blessings. The hadiths regarding *tabarruk* are found in the book al-

BukhaIndonesian and Muslim (Al-Miyanaji, 1422). Other scholars equate *tabarruk* with *tawUSSul*, because both of them are seeking goodness and blessings from pious people, so it is permissible to do so (Al-Bāni, 1983). The scholars agree that *tabarruk* is considered a major form of shirk if it is done to trees, stones and other things with the aim of gaining blessings in life (Wahab, 2004).

The meaning and ability of *tabarruk* seems to be a polemic that has never been resolved. Going back to the time of the Prophet, *tabarruk* was once carried out by Aisyah's friend. He took the Prophet's hand and then placed it on the sick part of the Prophet's body while reciting Surah al-Mu'awwidat, hoping for his blessings (al-Qurṭubī, 1967). This is written in the book *Ṣahīh al-Bukhari* (Al-Bukhāri, 2002). Based on this, *tabarruk* is permissible if it is based on the behavior of the Prophet's companions. The emergence of differences in *tabarruk* in many circles is due to differing understandings, which influence the thinking paradigm of figures or scholars in interpreting a hadith text. Ahmad Zaini Dahlan stated that *tabarruk* is part of *tawassul*, namely seeking blessings and asking Allah through those He loves (Farih, 2016).

In the development of community thought, *tabarruk* is considered a tradition that must be preserved as a form of respect for religious figures who are considered noble and maintaining emotional closeness with them. (Huda, 2020) This practice continued until the end of their lives. They followed religious figures who performed *tabarruk* (religious offering) to their deceased teachers. They followed the actions of community leaders without questioning whether they were right or wrong. However, many Muslim scholars have written about *tabarruk* in community traditions, stating that they performed *tabarruk* with figures or scholars because they were considered noble, distinguished, and possessed profound knowledge.

Furthermore, in Islamic boarding school traditions, *tabarruk* is a tradition passed down through generations. They kiss their teacher's hand and even drink the remaining water to receive blessings. This behavior represents respect and reverence for the teacher who has imparted so much knowledge. It's no wonder that receiving this blessing continues to be preserved for the benefit of knowledge. This is because it has become a tradition that is difficult to abandon. This *tabarruk* tradition is usually found in classical and modern Islamic boarding schools that still honor Kyai and predecessors. Nowadays, this tradition is rarely practiced, especially among organizations that do not

adhere to the *tabarruk* tradition. *Tabarruk* is not merely a tradition without literacy. They possess the book taught by their teacher, the Ta'līmūl Muta'allim which teaches respect for a teacher (Al-Imam Burhānuddīn Az-Zarnūji, 2014).

Tabarruk the attention of researchers who focus on exploring the context of community traditions. *Tabarruk* or ngalap is sometimes performed by some communities for deceased figures. *Tabarruk* is usually performed with a ritual at the figure's grave (Umi et al., 2021). Some Muslims consider *tabarruk* as a means of gaining favor from certain figures, such as Sheikh Abdul Qadir al-Jilani and others. Some Rokan people believe that by praying and requesting blessings from these Sheikhs, their prayers will be answered (Wiguna & Luqman, 2022). Some other studies confirm that *tabarruk* can be performed on pious people and certain objects as intermediaries so that their prayers are answered by Allah (Zaelani, 2022). However, unlike other researchers, *tabarruk* should be based on God, not on anything else. Because *tabarruk* is not just a worldly matter, but also a matter of the afterlife, which is related to faith in God (Nasrullah Nashiruddin et al., 2021). The community's beliefs are divided into two: they believe that visiting the graves of figures and saints will have a positive impact on their lives, and this has become a tradition in the community. This belief is based on the hadith of the Prophet (Huda, 2020). The results of subsequent research confirm that according to Ahmad Zaini Dahlan, *tabarruk* to scholars and pious people who obey Allah is permitted to receive blessings and goodness from Allah as understood by wasilah (Farih, 2016).

Based on this description, it appears that there are gaps and differences in the meaning of *tabarruk* and its permissibility among scholars. However, these gaps were resolved and clarified with the emergence of Muslim thinker Muhammad Alawi al-Māliki scholar born around the 20th century, he refuted the claim that *tabarruk* was ever practiced by the Prophet's companions against him, based on the Prophet's hadith. Based on this, his thinking remains highly relevant today to refute the arguments of those who disagree with the permissibility of *tabarruk*, as mentioned in his book, *Mafāhīm Yajibu an Tuṣāḥḥaha*. The book is taught among students at the Kendal Islamic boarding school to prevent radical behavior among students (Alaydrus & Murtadho,

2024). In addition, the book is intended as a reference for good preaching and communication, where the author presents the strengthening of monotheism and faith in a language that is firm, gentle, and wise and does not quickly mislead or accuse people of being infidels (Arifuddin & Kholid, 2021). This proves that Muhammad Alawi al-Māliki's thoughts are still relevant today, making them crucial for research, particularly his thoughts on *tabarruk*. No previous researchers have examined the tolerance and flexibility of Alawi al-Maliki's thoughts on *tabarruk*, based on the Prophet's hadiths as evidence and argument.

The theory used in studying the understanding of figures in understanding hadith is the theory of Peter L Berger and Thomas Lukmann in their book *The Social Construction of Reality* (Lukmann, 1966). According to both, what is thought and done in social interactions is inseparable from the influence of religion or religious doctrine and the social phenomena that influence it. This means that the accumulation of information that a person responds to will give rise to understanding and actions based on the values of Islamic teachings, namely the Prophet's hadith. The Prophet's hadiths are understood and practiced in daily life. One of the hadiths studied is the hadith on *tabarruk*. *Tabarruk* is not directly carried out by many people, but rather requires a deep understanding of the hadith, both in terms of the sanad and the text of the hadith. The text of the hadith is understood, interpreted, and practiced in daily life. Understanding hadith is inseparable from social interactions, where Muhammad Alawi al-Māliki interacted with many people, including those who taught various kinds of knowledge. This will influence a person's thinking and understanding in interpreting the hadith text.

This research uses a qualitative method based on library data (library research), such as books, journal articles and others (Meleong, 2017). The primary reference source is the *Mafāhim Yajibu an Tusaḥḥaha* book, and supporting reference sources that strengthen the research include books, journal articles, and other references relevant to the object of study. The approach used in this study is descriptive-analytical. This approach aims to uncover and describe the understanding of the hadith on *tabarruk* from the perspective of Muhammad Alawi al-Maliki. Then, it is analyzed from the socio-historical aspects that influence the understanding of the hadith on *tabarruk*

in the *Mafāhim Yajibu an Tusahḥaha* book. This approach is strengthened by Gadamer's hermeneutic theory (Gadamer, 1975). Gadamer said that a person's understanding of a text is influenced by the culture, situation and historical conditions surrounding it, so that everyone must be able to avoid subjective understanding of the text of the hadith (Rohmansyah, 2017).

2. Result and Discussions

Intellectual Biography of Muhammad Alawi Al-Māliki

Muḥammad bin Alawi al-Māliki, whose full name is Sayyidi Abu Aḥmad Muḥammad al-Hasani bin Alawi bin Abbās bin Abdul Aziz al-Māliki al-Idrīsi al-Hasani al-Makki. The fate of his father and mother reached the Prophet SAW, namely Muḥammad al-Ḥasan bin Alawi bin Abbās bin Abdul Azīz bin Abbās bin Abdul Azīz bin Muḥammad bin Qāsīm bin Ali bin Arabi bin Ibrāhīm bin Umar bin Abdurrahīm bin Ash-Shaykh Abdul Aziz ad-Dabbāgh bin Mas'ūd bin Aḥmad bin Muḥammad bin Muḥammad bin Aḥmad bin Abdurrahīm bin al-Qāsīm bin al-Qāsīm bin Muḥammad bin Aḥmad bin Abu al-Qāsīm Muḥammad bin Ibrāhīm bin Umar bin Abdurrahīm bin Abdul Azīz bin Harūn bin Junun bin Alwasy bin Mindīl bin Abdullah bin Ali bin Abdurrahīm bin Isa bin Aḥmad bin Muḥammad bin Isa bin Idrīs al-Ashghar bin Idris al-Akbar bin Abdullah al-Kamil bin al-Ḥasan al-Mutsanna bin al-Ḥasan As-Sabt bin Sayyidindien al-Imam Ali and Fāṭimah binti Rasulullah SAW.

Muhammad Alawi al-Māliki was born in 1367 Hijri coinciding with 1948 AD. His birthplace is still a matter of opinion among the majority of scholars. Some say that he was born in Darāhim which is famous as Hallah al-Qarārah near Babu al-Salām from the city of Mecca al-Mukarramah. He grew up and developed under his father's tutelage. He taught his father about the Qur'an al-Karim, the science of Tawheed, Mabādi al-Fiqh, the science of Hadith, the science of Tafsir, the science of Nahwu and the science of Mantiq. Then he went on to Madrasah al-Fallāḥ in Mecca al-Mukarramah and studied with several scholars about Islamic law from level to level. After graduating from Madrasah al-Falah, majoring in sharia in Mecca, then continued to Al-Azhar University in Egypt, majoring in sharia until he got a doctorate in hadith with the predicate of Mumtaz or Cumlaude. While studying in Egypt, he studied a

lot of knowledge with Egyptian scholars and scholars of Medina. Then he traveled on a scientific journey to find knowledge, the Council of Scholars, the Maktubah pilgrimage and study manuscripts from several countries, such as Syria, Turkey, Tunisia, al-Jazair, Maghrib, Kenya, the East Indies, Pakistan, Indonesia and various other Islamic countries.

Muhammad Alawi al-Maliki studied and studied with scholars, including: His own father, al-Allamah Shaykh Alawi bin Abbas bin Abdul Aziz al-Maliki (1327-1391 H), al-Allamah Shaykh Muhammad al-Arabi bin At-Tabāni al-Jazāiri al-Makki (1315-1390 H), al-Allamah Shaykh Hasan bin Sa'id Yamani al-Makki al-Ma'ruf Ash-Shafi'i al-Shaghir (1312-1391 H), Al-Allamah Shaykh Muhammad Yahya Aman al-Kutubi al-Makki (1312-1387 H), al-Allamah Shaykh Muhammad Nur Saif bin Hilal al-Mahiri al-Makki (1324-1403 H), Al-Allamah Shaykh Abdullah bin Sa'id Allahji (1343-1410 H), Mufti Ad-Diyar Al-Mishriyah al-Allamah Shaykh Husnain bin Muhammad Husnain Makhluḥ (1307-1411 AH), al-Allamah Shaykh Shalih bin Muhammad al-Ja'fari al-Mishri, al-Allamah Shaykh Hasan bin Muhammad al-Masyath al-Manafi al-Makki (1317-1399 H), al-Allamah Shaykh Muhammad Yasin bin Muhammad Isa al-Fadani al-Indunisi al-Makki (1335-1410 H), Al-Allamah Shaykh Abdullah bin Ahmad Abdullah Durdum al-Indunisi Ash-Shafi'i (1407-1335 H), al-Allamah Shaykh Muhammad Hafidz bin Abdul Latif At-Tijani al-Mishri (1315-1398 H), and Al-Allamah Shaykh Muhammad Ibrahim Abu al-Uyun al-Khalwati al-Mishri.

Since he was young, he studied various kinds of religious sciences at the al-Haram Mosque and became a lecturer at the Faculty of Sharia of King Abdul Aziz University, Mecca al-Mukarramah from 1390-1399 H. After his father died in 1391, he taught at the al-Haram Mosque. He held weekly lectures and hadith studies at local stations. Later he was elected chairman of the International Association of Lajnah At-Takhim for the Musabaqah Al-Quran al-Karim in Mecca al-Mukarramah in 1399-1401 AH and became a member of Rabithah Alimil Islamiyah at the same time as the opening of the Museum of Unity Culture from 1391-1402 AH. He also presided over several sessions of the Imam Malik Conference held in Morocco every year. In addition, he has also participated in many International Seminars and Islamic Conferences in Egypt, Tunisia, al-Jazair, Morocco, Indonesia, Malaysia, Singapore, Pakistan,

Negeria, Canada and the United Kingdom. Then he was a guest lecturer at the State Islamic University in Qadah Darul Aman Malaysia in 1416 H. In addition, he also served on the board of trustees in several schools, institutes, and mosques in several countries in the world, especially East Asian countries.

The works of Muhammad Alawi al-Maliki are approximately 100 works. Among the works that have been printed and published are Imam Darul Hijrah Malik bin Anas, Diasat Muqaranah an Riwayaat Muwatha Imam Malik, al-Uqud al-Lu'luiyah fi al-Asanid al-Uluwwiyah, al-Aqd al-Farid al-Mukhtashar min al-Isbat wa al-Asanid, Ath-Thali' As-Sa'id al-Muntakhab min al-Musalsalat wa al-Asanid, Ittihaf Dzawil Humam Aliyyah bi Raf'i Asanid Walidi as-Saniyyah, Fihrasaat asy-Syuyuh wa al-Asanid lil Imam Sayyid Alawi al-Maliki Rahimahullahu, Zubadatul Itqaan fi Ulumil al-Hadith Ash-Sharif, Muhammad Shalallahu Alaihi wa Sallama al-Insan al-Kamil, Manhaj As-Salaf fi Fahmi an-Nushush Baina an-Nadhariyah wa At-Tatbiq, Mafhum at-Tathawwur wa at-Tajdid fi asy-Syariah al-Islamiyah, al-Mustasyriqun Bain al-Inshaf wa al-Ashabiyah, Mafahim Yajibu an Tusahaha, al-Madah an-Nabawwi Bain al-Ghuluw wa al-Inshaf, al-Bayan wa at-Ta'rif bi Dzikril al-Mawlid an-Nabawi Ash-Sharif, Tahqiq al-Amaal fi Ma Yanfa'u al-Mayyit min al-A'mal, At-Tahzir min al-Mujazafah bi At-Takfir, Madza fi Sya'ban, Adab al-Islam fi Nidzami al-Usrah, Abwab al-Faraj, and Tarih al-Hawadits wa al-Ahwal an-Nabawiyah.

He died at dawn on Friday 15 Ramadan 1425 Hijri coinciding with January 29, 2004 AD in Mecca al-Mukarram. After the Isha prayer, he was prayed at the Grand Mosque and thousands of worshippers and students attended his funeral. He was buried in al-Mu'allāt close to his father, As-Sayyid Alawi bin Abbas al-Māliki and the grave of Ummi al-Mukminin, Khadijah al-Kubra. From the biography of the intellectual Muhammad Alawi al-Maliki, he learned a lot of knowledge from several scholars who are experts in his field. His knowledge was undoubted, so he really mastered various kinds of religious knowledge and was productive in writing. This can be seen by the large number of written works published in Arabic. One of them is a book that discusses hadith, namely *Mafāhim Yajibu an Tusahḥaha*. This book discusses *Wasīlah* and *Tabarruk* which are based on the hadiths of the Prophet and Atsar the

companions. He explained that with the publication of the book, the aim was to oppose people who did not agree with the abilities of *wasilah* and *tabarruk*.

Definition of Tabarruk

Tabarruk is linguistically derived from the words *Tabarraka-Yatabarruku-Tabarrukan*, a form of the verb *tsulatsil mazīd* with two additional letters. It means *al-Muṭawwa'ah*, which signifies the presence of something caused by a previous event. Others say that *tabarruk* means taking blessings, as Christians do when they tear their clothes to wipe them over the *Baytul Maqdis* (the capital city) in order to obtain blessings. (Manzūr, nd) Meanwhile, according to the term, *Tabarruk* has been defined by many scholars. A prominent scholar and hadith expert, Muhammad Alawi al-Maliki, stated that *tabarruk* means taking blessings, a practice practiced by the people of Muhammad, and is permissible. Therefore, it is natural for the people of Muhammad to practice *tabarruk* toward the Prophet, his family, his companions, and his successors, such as the scholars and saints. He stated that the majority of people mistakenly consider this to be *shirk* (polytheism) and misguided, as they view every new thing. Their thinking and knowledge are so limited that they lack prior research.

The permissibility of *tabarruk* is based on the hadith and its supporting evidence. *Tabarruk* is understood similarly to *tawassul* (religious intercession) to Allah, for example, *tabarruk* for a tool or object, a place, or a person. However, *tabarruk* for anything must be believed to be a blessing obtained from *tabarruk*, such as gaining benefits and warding off harm for the sake of Allah. *Asar* (the time of prayer) refers to anything considered noble, sublime, and beloved. Then, the places referred to are those used as places of worship, such as prayer, fasting, and all other acts of worship performed by pious servants of Allah. Then, Allah's grace, the presence of angels, and tranquility will descend. This is what is called the blessing from Allah obtained from that place. This blessing can also be obtained through performing *tawjih* (religious prayer), seeking forgiveness (*istighfar*), praying, and remembering Allah SWT.

Muhammad Alawi al-Maliki's thinking was very flexible regarding the permissibility of *tabarruk*. He did not consider *tabarruk* to be *shirk* (polytheism), arguing that *tabarruk* was practiced by the Prophet's companions against him. Elastic means being flexible and tolerant of those who

disagree with him. He never misled or declared anyone who disagreed with his opinion to be an infidel. However, one should not claim that one's opinion is correct while others' opinions are wrong. Although he stated that *tabarruk* has a hadith and is permissible, he respected the opinions of others. He appears to have adopted a *wasathiyah* or moderate attitude in religion while still prioritizing the values of Islamic faith. Tolerance teaches every human being to respect and appreciate differences of opinion or belief in other religions without having to give up faith in Allah SWT (Lukmanul Hakim et al., 2025). Tolerance is not only respecting differences but also the beliefs held by other religions as mentioned in the letter al-Kafirun by prioritizing a pluralistic attitude in religion without misleading one another (Rohmansyah, 2022).

Tabarruk Hadiths and Their Explanations

The hadiths about *Tabarruk* that are used as the basis for argument by Muhammad Alawi al-Maliki are hadiths that are sourced from hadith books, namely hadith books by al-Bukhari, Muslim, Ahmad, al-Hakim and Ath-Thabrani. The hadiths about *tabarruk* in the book *Mafāhim Yajibu an Tusahḥaha* are reinforcing the abilities of *tabarruk* towards the Prophet Muhammad and others, such as guardians, teachers, scholars and pious people.

Hadith *Tabarruk* with the Hair of the Prophet Muhammad

Tabarruk using the Prophet's hair is based on a hadith narrated by Aṭ-Ṭabrāni:

عن عبد الحميد بن جعفر، عن أبيه أن خالد بن الوليد فقد قلنسوة له يوم اليرموك فقال : اطلبوها فلم يجدوها فقال : اطلبوها فوجدوها فإذا هي قلنسوة خلقة فقال خالد : اعتمر رسول الله صلى الله عليه و سلم فحلق رأسه فابتدر الناس جوانب شعره فسبقتهم إلى ناصيته فجعلتها في هذه القلنسوة فلم أشهد قتالا وهي معي إلا رزقت النصر (رواه الطبرني)

“From Abdul Hamid bin Ja'far from his father that Khalid bin Walid lost his hat on the day of Yarmok and said: look for it but they did not find it, and then said again: look for it, and suddenly they found a bad hat. So, Khalid said: The Messenger of Allah performed Umrah, and he shaved his hair, the people who were beside him took the Prophet's hair. Then I preceded them to take

his hair to put in the hat. So, I will not be martyred in battle unless I gain victory.” (HR. Aṭ-Ṭabrāni) (Aṭ-Ṭabrāni, 1995).

Muhammad Alawi al-Maliki said that quoting his opinion al-Haitsami, the hadith was narrated by Aṭ-Ṭabrāni and Abu Ya'la. In addition, this hadith is also narrated by al-Ḥākim in the book al-Mustadrak. The *narrator* of the hadith is *ṣaḥīḥ*. Ja'far heard from a group of friends but did not know whether he heard from Khalid or not. Ibn Hajar said in the book al-Mathalib al-Aliyah, that Khalid said, “I do not face a direction unless I get victory. In the hadith there is a person named Hasyim bin Bashir As-Sulami who is considered *tsiqah* by most hadith scholars, but he also does a lot of *tadlis* (*mudallas*). The scholars who judged *tadlis* were Ibn Hajar, Ahmad bin Shuaib an-Nasa'i, Az-Ḥābi, Ibn Hibbān, Al-Khaṭīb al-Baghdadi, and Yaḥya bin Hisan At-Tanisi.

Tabarruk with Used Water of the Prophet's Ablution

عن أبيه عن جده أبي أسيد الساعدي الخزرجي قال : وله بئر بالمدينة يقال
لها بئر بضاعة قد بصق فيها النبي صلى الله عليه و سلم فهو يشربها
ويتيمن بها (رواه الطبرني)

“From his Father from his grandfather, Abi Usaid as-Sā'idī al-Khazrajī said: He (Abu Usaid) had a well in Medina called the Well of Biḍā'ah. The well was spat out by the Prophet PBUH. Then Usaid drank and took blessings with it.” (HR. Aṭ-Ṭabrāni).

Muhammad Alawi al-Maliki relates the above hadith with the hadith narrated by al-Bukhāri. From the aspect of the quality of the hadith, the hadith is problematic because there is one narrator who is considered to be *munkar* and *majhul* by hadith scholars, namely Abdullah bin Uthman bin Ishaq bin Sa'ad bin Abi Waqas. The scholars who judged *majhul* and *munkar* were Abu Ahmad bin Adi al-Jurjani, Abu al-Fath al-Azdi, Abu Hatim Ar-Razi, Ibn Hajar al-Asqalani, and Yahya bin Ma'īn. The hadith explains that the Prophet's companions were almost killed because they fought over the Prophet's ablution water. This is the basis that shows the ability to take blessings from the ablution of a person who is considered noble. According to

Ibn Hajar al-Qalani, al-Story in the above hadith shows the purity of the sputum, and the hair of the Prophet. Therefore, *tabarruk* with phlegm and the hair of a pious person is also allowed. The Companions did this in front of Urwah as a form of rebuttal to the assumption of the enemies of the Muslims who said that the Prophet was worried about a gap between them. It is as if they are saying, the one who loves his Messenger and glorifies him, how can he stay away from him and surrender to his enemies? As a form of their love for the Prophet, and his religion, they helped or strengthened their position above other nations. This is an indication that it is permissible to tawassul or *tabarruk* against the Prophet in a way that is allowed by religion.

Tabarruk with the Sweat of the Prophet

عن ثمامة عن أنس أن أم سليم كانت تبسط للنبي صلى الله عليه وسلم نطعا فيقبل عندها على ذلك النطع قال فإذا نام النبي صلى الله عليه وسلم أخذت من عرقه وشعره فجمعته في قارورة ثم جمعته في سك قال فلما حضر أنس بن مالك الوفاة أوصى إلي أن يجعل في حنوطه من ذلك السك قال فجعل في حنوطه (رواه البخاري)

“From Tsumamah from Anas that Ummu Sulaim spread the skin for the Prophet SAW, then she slept *qailulah* or nap on his side, on a leather mat. Anas said, so when the Prophet was asleep, he took the Prophet's sweat and hair, and collected it in a bottle, then mixed it with his sukk fragrance while he was sleeping. Usman said, when Anas bin Mālik died, he made a will to me that the balsam be mixed with the sukk fragrance. He said, so the sukk was mixed with the balsam.” (HR. al-Bukhari) (Al-Bukhāri, 2002).

The above hadith is also narrated by Muslim imams,(Al-Ḥusain, 1998) Aḥmad (Ḥanbal, 2001), Ibnu Hibbān and Ibn Khuzaimah. According to al-Maliki, based on several narrations, the Prophet SAW first and the deeds of Ummu Sulaim and justified it. As for the connotation of its collection, which at one time was said to be a mixture of fragrances and at one time it was said to take blessings. In this aspect there is nothing controversial, that Um Sulaim did it for the purpose of both. More explicitly it is mentioned in the narration

of Ahmad, that um Sulaim collected the sweat of the Prophet with the aim of obtaining blessings for her children.

Tabarruk with a Touch of the Prophet's Skin

عن عبد الرحمن بن أبي ليلى عن أبيه قال : كان أسيد بن حضير رجلا صالحا ضاحكا مليحا فبينما هو عند رسول الله صلى الله عليه و سلم يحدث القوم ويضحكهم فطعن رسول الله صلى الله عليه و سلم في حاضرتة فقال : اوجعتني قال : اقتص يا رسول الله إن عليك قميصا و لم يكن علي قميص قال فرفع رسول الله صلى الله عليه و سلم قميصه فاحتضنه ثم جعل يقبل كشحه فقال : بأبي أنت و أمي يا رسول الله أردت هذا (رواه الحاكم)

“From Abdurrahman bin Abi Laila from his father said: Usaid bin Hudair was a good man with a generous smile. When he was by the Messenger of Allah's side, he told the people stories that made them laugh. Then the Prophet SAW poked his back. Then Usaid said: You have hurt me. He said, reply. O Messenger of Allah, there is indeed a shirt on your back, even though there was none. He said he took off his shirt and held him, then kissed his waist. He said, "For my father's sake, you and my mother, O Messenger of Allah, I want so.” (HR. Al-Hakim) (Al-Naisābūri, n.d.).

The hadith was narrated by al-Hakim with a sahih sanad. However, al-Bukhārī and Muslim did not issue it. Adz-Dzahabi said that al-Hakim was a good person. Ibn Asakir narrated the hadith from Abu Laila and Ath-Thabrani from Usaid bin Hudhair. According to Muhammad Alawi al-Maliki, Usaid bin Hudhair touched the Prophet's skin in order to get blessings from the Prophet. This is based on this hadith and other hadiths narrated by Ahmad bin Hanbal, Abdur Razaq, Ibn Sa'ad.

Tabarruk with the Blood of the Prophet

عن الهند بن القاسم بن عبد الرحمن بن ماعز قال : سمعت عامر بن عبد الله بن الزبير يحدث أن أباه حدثه أنه أتى النبي صلى الله عليه و سلم

و هو يحتجم فلما فرغ قال : يا عبد الله اذهب بهذا الدم فاهرقه حيث لا يراك أحدا فلما برزت عن رسول الله صلى الله عليه و سلم عمدت إلى الدم فحسوته فلما رجعت إلى النبي صلى الله عليه و سلم قال : ما صنعت يا عبد الله ؟ قال : جعلته في مكان ظننت أنه خاف على الناس قال : فلعلك شربته ؟ قلت : نعم قال : و من أمرك أن تشرب الدم ويل لك من الناس و ويل للناس منك (رواه الحاكم)

“From al-Hindu bin al-Qasim bin Abdirrahman bin Mā'iz said: I heard Amir bin Abdillah bin Zubair tell him that his father told him that he came to the Messenger of Allah SWT while he was cupping and when he finished the cupping, he said: O Abdullah, bring this blood, and throw it away when no one sees you. So when I was out of the sight of the prophet, I deliberately drank the blood. Then when I returned to the Prophet SAW, he asked, what are you doing, O Abdullah? Abdullah replied, "I threw the blood in a place that is hidden or hidden from human knowledge. He asked, would you drink it? I answered: yes, he said; Who told you to drink the blood. You are a wretched man, you are a wretched man.” (HR. Al-Hakim) (Al-Naisābūri, n.d.).

Muhammad Alawi al-Maliki said that by quoting the opinion of Abu Musa, according to Abu Ashim, they considered that the strength of Abdullah bin Zubair came from the blood of the Prophet. This is mentioned in the book al-Ishabah vol. 1 page 31, al-Hakim vol 3 page 554, and Ath-Thabrani vol 8 page 280. The hadith is narrated by Ath-Thabrani, al-Bazzar briefly. The narrator of al-Bazzar is sahih, Hunaid bin al-Qasim is one of the narrators. In addition, the presence was also taughtish by Ibn Asakir with the same editorial, as mentioned in al-Kanz vol 7 page 87 by mentioning the opinion of Abu Ashim. In another narration, Abu Masalah said that they considered that the power in Ibn Zubair came from the blood of the Prophet or the Prophet SAW.

Muhammad Alawi al-Maliki corroborates the argument of the above hadith with the opinion of Abu Nu'aim in the book al-Hilyah volume 1 page 33 from Kaisan, a former slave of Abdullah bin Zubair who told that Abdullah bin Zubair once drank the blood of the Prophet. This hadith is narrated by Ibn Asakir of Salman succinctly, and the narrators are tsiqah, as mentioned in al-Kanz volume 7 page 56. Ath-Thabrani narrated with the same editorial.

The hadith is corroborated by the hadith narrated by Ath-Thabrani as quoted by Alawi al-Maliki, that Safinah drank the cupping blood of the Prophet SAW, and the Prophet laughed. In another hadith it is mentioned that the Prophet said: Whoever mixes my blood with his blood, the fire of Hell will not touch him.

Imam Muhiddin An-Nawawi said in the book Syarh al-Muhadzab, that the person who says that blood and urine are holy is based on two popular hadiths. The first hadith, that Abu Thayyibah as a cupper, cupped the Prophet Muhammad SAW and drank his blood, then he did not deny it. While the second hadith, a woman drinks the urine of the Prophet Muhammad SAW, then she does not deny it. Hadith of Abu Thayyibah about cupping blood, daif. Meanwhile, the hadith about the Prophet's urine is sahih and narrated by Ath-Thabrani. Ath-Thabrani himself said that the hadith is sahih. This is enough to be used as an argument for the purity of the excrement that came out of the Prophet Muhammad SAW as an analogy or qiyas. Then An-Nawawi said that al-Qadhi Husayn was of the opinion that the most correct opinion is the certainty of the purity of all the impurities. An-Nawawi said that the law of cleaning the dirt is sunnah (Al-Nawawi, n.d.).

In strengthening the ability of *tabarruk* with the blood of the Prophet, Muhammad Alawi al-Maliki quoted the opinion of Badruddin al-Aini, Syarh al-Bukhari in the book Umdatul Qari volume 2 page 35, that the hair of the Prophet was glorified and glorified in addition to the dirt (Al-Hanafi, 2001). However, on another occasion, Alawi said that it is holy dirt using analogy or qiyas. This means that the Prophet's excrement is sacred, let alone his hair. This is based on the opinion of al-Aini, Abu Hanifah and Islamic leaders who said that all the excrement of the Prophet is holy because it includes *khshais* (Prophet's Specialty). So unlike the people, all their excrement is unclean so that when they are going to pray and carry out other worship, they must be pure first.

Tabarruk with the Tomb of the Prophet

عن عمرو بن ميمون الأودي قال رأيت عمر بن الخطاب رضي الله عنه قال
يا عبد الله بن عمر اذهب إلى أم المؤمنين عائشة رضي الله عنها فقل يقرأ
عمر بن الخطاب عليك السلام ثم سلها أن أدفن مع صاحبي قالت كنت

أريده لنفسي فلاؤثرنه اليوم على نفسي فلما أقبل قال له ما لديك قال
أذنت لك يا أمير المؤمنين قال ما كان شيء أهم إلي من ذلك المضجع فإذا
قبضت فاحملوني ثم سلموا ثم قل يستأذن عمر بن الخطاب فإن أذنت
لي فادفوني وإلا فردوني إلى مقابر المسلمين (رواه البخاري)

“From Amr bin Maimun al-Audi said: I saw Umar bin Khathab saying (to his son), O Abdullah bin Umar, go to the Ummul Mukminin Aisha RA, then say, greetings from Umar bin Khathab, then ask him that I want to be buried with two of my companions. Aisha replied, I want that for myself. But today will win Umar for me. So when Ibn Abdullah came after returning from Aisha, Umar asked Abdullah, what was the result? Abdullah said, I have done what you want, O Commander of the Faithful. Umar said, there is nothing more important to me than this matter. Then when I die, take me and say hello. Then say, Umar bin Khathab has asked for permission. If you allow me, then bury me. If they reject me, return me to the graves of the Muslims.” (HR. Al-Bukhari) (Al-Bukhāri, 2002).

According to the hadith, Muhammad Alawi al-Malik argued with a hadith recounting the story of Umar ibn al-Khattab, who wanted to be buried near the Prophet's grave. This hadith is used as the basis for the permissibility of *tabarruk* (interment) near the Prophet's grave. This hadith is included in the hadith mawq (religious order).ūf, namely the hadith that reached the Prophet's companions. Furthermore, when this hadith appeared, the Prophet Muhammad had already passed away, so it is included in the Atsar of the companions, namely Umar ibn Khatab. There is no other channel that narrates the hadith or atsar other than from Umar ibn Khatab's companions. According to Ibn Bathal, the purpose of al-Bukhari's hadith in conveying this hadith was to explain the unmatched virtues of Abu Bakr and Umar. Both were companions of the Prophet Muhammad during his life and successors after his death. This is the virtue and glory that is privileged by Allah SWT. Aisha once gave a will to Ibn Zubair not to be buried with them for fear of being called a pure person. What Aisha did was an act of humility and Itsar, or prioritizing others over herself. Furthermore, when Umar asked permission to

be buried near the Prophet's grave, Aisha allowed it because Umar was considered more entitled to be close to the Prophet's grave. On this basis, it is understood that the desire and sincerity of people to be buried near pious people is aimed at receiving His grace and the prayers of visitors who come to the graves of pious people (Al-Mālik, 2003).

Muhammad Alawi al-Maliki stated that *tabarruk* (religious observance) of the Prophet, including everything related to him, is a highly recommended sunnah (sunnah), a praiseworthy form of worship that is prescribed by law. This is based on the narrations of the Prophet's companions and the hadiths cited by the Prophet. The cited texts aim to counter the lies of those who believe that *tabarruk* was not observed by the Prophet's companions. It is acknowledged that there was one companion of the Prophet who did not practice *tabarruk*, namely Ibn Umar. According to him, this assumption is ignorant, a lie, and baseless. Because there are many companions who did *tabarruk* besides Ibn Umar, namely Khulafaur Rasyidin, Umm Salamah, Khalid bin Walid, Wasilah bin al-Asqa', Salamah bin al-Akwa', Anas bin Malik, Umm Sulaim, Usaid bin Khudhair, Sawad bin Ghuzaih, Sawah bin Amr, Abdullah bin Salam, Abu Musa, Abdullah bin Zubair, Safinah, namely the former slave of the Prophet, Sarah, Umm Salamah's servant, Malik bin Sinan, Asma' binti Abu Bakar, Abu Mahzurah, Malik bin Anas, all the teachers who came from the residents of Medina such as Sa'id bin Musayyab and Yahya bin Sa'id. The arguments he presented were quite satisfying for readers who emphasized that *tabarruk* could be done by the people of Muhammad.

Analysis of the Elasticity of Hadith Understanding on Tabarruk

Scholars in understanding hadith are more likely to look at aspects of the text and context.

Scholars, when understanding hadith, tend to look at the text and context. Understanding hadith typically uses a textual and contextual approach. However, in practice, some approaches are strict and others are looser or more flexible. Loose means being flexible and not strict in using hadith as evidence. Not all hadith used as the basis for *tabarruk* are authentic, but some are weak. However, Muhammad Alawi al-Maliki did not pay much attention to this, if the hadith is not inaccurate. Meanwhile, the general

requirements for valid hadith are that it must meet five criteria: the justice of the narrator, the consistency of the narrator, the continuity of the chain of transmission, and the absence of defects or inconsistencies. Therefore, to understand the text of a hadith, its quality must first be checked. If a hadith is authentic, it can be further studied. Conversely, if the chain of transmission is invalid or problematic, it cannot be understood. This is different from Muhammad Alawi al-Maliki, his understanding of hadith does not always pay attention to the quality of the sanad of the hadith, but rather to the matan of the hadith that supports his argument, for example the hadith and *atsar* about *tabarruk*.

Muhammad Alawi al-Mālīki understood the hadith of *tabarruk* textually and contextually. According to him, the hadith on *tabarruk* is understood to be permissible for non-Prophet Muhammads, such as Kyai, ustadz, saints, and others. This understanding is practiced by some who respect and honor the kyai, ajengan ustadz, and other sheikhs with the aim of gaining blessings. This is typically practiced in rural communities that still preserve ancestral cultural traditions. For example, students at an Islamic boarding school (*pesantren*) highly respect and honor their teachers, to the point of fighting over their used drinking water to obtain blessings or *tabarruk*.

According to Muhammad Alawi, *tabarruk* hadiths do not only apply to the Prophet, but also apply to other than the Prophet. This understanding provides the opportunity for Muhammad's people to worship scholars or teachers and consider them like Prophets. His understanding cannot be separated from the influence of his teacher and the place where he lived as well as the behavior of the Prophet's friends who performed *tabarruk* on the Prophet. Some of the Prophet's companions drank the Prophet's cupped blood, and he did not forbid it. The basis of the argument used as proof by Muhammad Alawi in religions other than the Koran and hadith is *ijtihād*. In *ijtihād*, there is something called *qaulu sahabi* or friend's opinion. Aspects of Muhammad Alawi al-Maliki's thoughts are in line with Imam Malik's thoughts. In the Maliki school of thought, what is used as a source of law apart from the Koran and hadith is *ijtihād*, including; *ijma'*, *qiyas*, actions of the people of Medina, opinions of friends, *istihsan* and *saddu dzarī'ah* (Al-Ḥasani,

2010). On this basis, that uses the aspect of *ijtihad*, namely the opinion of the companions in judging *tabarruk*.

Besides the influence of his understanding of hadith on the Maliki school, this can be seen in his birthplace, Mecca. Mecca is a holy city, where Muslims from all over the world come to worship and purify themselves (Al-Mubārakfūri, 2002). In this place, Muslims are not allowed to carry out any actions other than worship, such as cutting down trees, hunting animals and so on. Apart from that, Mecca is a historical city, where the Prophet and his companions spread Islam, full of challenges and obstacles imposed by the Quraish infidels (Al-Mubārakfūri, 2009). People highly praised the Prophet and his companions for their immense contribution to the spread of Islam in Mecca and its surroundings. They desired to be close to him and receive his blessings. Therefore, when he died, they sought blessings from his grave. One of these companions was Umar ibn al-Khattab. However, the implication of the permissibility of performing *tabarruk* on the Prophet, both during his life and after his death, gave rise to the understanding that *tabarruk* could also be performed on others, as they were considered to possess special qualities and profound knowledge.

Tabarruk in Muhammad Alawi's view, it is seeking goodness or blessings from Allah through the Prophet, his companions, pious people, and objects that are considered sacred. For example, Allah gave blessings to the Kaaba. Muslims kiss the Black Stone in order to get closer to their God, namely Allah (Al-Hasani, nd). However, it is important to note that the Prophet's recommendation to kiss the Black Stone (Hajar Aswad) is part of the Hajj ritual, not merely to seek blessings and worship God. Some people equate it with other objects besides the Black Stone, which they believe can provide benefits and ward off harmful elements. *Tabarruk* actually seeks blessings, growth, and an increase in wealth. This is what the Dhikr Council (Majelis Dzikir) does; they recite dhikr to God with the aim of receiving blessings, not to the deceased (Zamhari, 2009).

Nasir ibn Abdurrahman ibn Muhammad al-Jadi' affirmed the permissibility of *tabarruk*. He stated that *tabarruk* for pious people is prescribed in Islam. He even created a separate chapter on it. His argument was based on the Prophet's hadiths. Many of the Prophet's companions took

blessings from the Prophet, including his hair, his ablution marks, and so on (Nāsir bin Abdurrahman bin Muḥammad al-Jadī', 2000). This aligns with the understanding of Muhammad Alawi al-Maliki mentioned above. This understanding of *tabarruk* apparently involves scholars and hadith experts who tend to legalize *tabarruk*, or seeking blessings from others than the Prophet, as a way to obtain blessings and benefits from Allah. It seems that the legal basis for *tabarruk*, according to these scholars, is unreasonable. This is because the Companions of the Prophet (peace be upon him) performed *tabarruk* with the Prophet, who possessed special qualities and advantages from Allah SWT. This is natural and proven, as the Prophet was infallible and could even cure Ali ibn Abi Talib when he was blind with water he prayed over. This was specifically done by the Prophet as a prophet and messenger, distinct from his followers.

If you look at the understanding of Muhammad Alawi al-Maliki's hadith regarding *tabarruk*. Then it will be seen, he is very baggy in using hadith. This means he not only used hadiths from the Prophet, but also used the *atsar* of the Companions, or the deeds of the Companions to the Prophet after his death. This leniency may have been influenced by his father, as well as other teachers. Therefore, his understanding tends to be contextual in interpreting the *tabarruk* hadith. According to him, the *tabarruk* aspect applies not only to the Prophet but also to others. However, in other aspects, he was also textual. Textual, meaning he interpreted the hadith based on the explicit aspects of the text (M. Syuhudi Ismail, 2009). This textual and contextual method is used by hadith experts, such as Yusuf Al-Qardhawi, al-Ghazali, Mustafa A'zami, Muhammad Syuhudi Ismail (Rohmansyah, 2019), and Salahuddin al-Idibi in his famous book on the methodology of research on the text of hadith (Rohmansyah, 2013). Muhammad Alawi al-Maliki provided a clear understanding that *tabarruk* was practiced during the time of the Prophet and his companions. Therefore, it is wrong to say that *tabarruk* has no basis. This is understood from his statement in the book *Mafahim Yajibu an Tuṣaḥḥaha*. This is an attempt to refute those who disagree with the permissibility of *tabarruk*, deeming it heretical. This may be a breath of fresh air and strengthen the arguments of those who practice *tabarruk*, which has

become a tradition among some segments of society, both intellectuals and lay people.

According to Gadamer's hermeneutical theory, Muhammad Alawi al-Maliki's thinking, which is seen as elastic or loose, is influenced by the long history of his scientific journey and the place where he lived, which led to inclusive and open thinking. The explanation above clearly indicates that the argumentation of his opinion is based on hadiths which state that the companions made *tabarruk* to the Prophet with their clothes, hair and so on and the Prophet let it go. It is understood that *tabarruk* may be performed not only on the Messenger but on others. His view on *tabarruk* strengthens the habit of people who usually seek blessings from ulama or kyai and pious people, both living and dead. However, he emphasized that as stated in the intermediary of book *Mafāhīm Yajibū an Tuṣāḥḥaḥa*, that monotheism is something that is important to instill in a person's soul by avoiding acts of shirk and continuing to prioritize polite and wise behavior and maintaining Islamic brotherhood under the auspices of the sentence ṭayyibah, namely *Lā ilāha illallāhu Muḥammadun Rasūlullāhi* (Al-Ḥasani, 2009). Muhammad Alawi al-Maliki's thought was flexible in matters of social interaction, but very strict in matters of faith. This was undoubtedly influenced by his strong scientific foundation and highly tolerant religious culture.

3. Conclusion

Tabarruk according to Muhammad Alawi al-Mālīki as mentioned in the book *Mafāhīm Yajibū An Tuṣāḥḥaḥa* is an effort to seek and obtain blessings from the Prophet and others. This understanding is based on the hadiths of the Prophet and *atsar sahabat*. Based on this, his understanding of the texts of the hadith and his *atsar* is considered *tasāhul* or elastic, where he places the hadith of the Prophet and the *atsar* of the companions as equal evidence or arguments for the permissibility of *tabarruk*. Furthermore, in selecting hadith, he did not rely solely on the authentic hadith of the Prophet, but also the hadiths of Hasan, and even the deeds of the Companions. However, he emphasized that *tabarruk*, or seeking blessings from the Prophet, scholars, and pious people, is permissible without diminishing the aspect of monotheism in Allah SWT and respecting differences by prioritizing Islamic brotherhood.

Therefore, he believes that *tabarruk* is permissible as a rebuttal to those who consider it heretical, while still prioritizing tolerance toward those who disagree.

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