

## Decolonizing Islamic Theology through the Vernacularization of Maqāṣid Al-Sharī‘ah in Kh. Tubagus Ahmad Bakri’s Pegan-Sundanese Manuscripts

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### ABSTRACT

Research on local Islamic scholars who integrate maqāṣid al-sharī‘ah with vernacular pedagogy remains limited, particularly in the context of Sundanese pesantren traditions. This study addresses that gap by examining the theological and ethical thought of KH. Tubagus Ahmad Bakri (Mama Sempur), a prominent 20th-century Sundanese Muslim scholar, through a philological and theological analysis of two primary manuscripts: *Mashlahah al-Islāmiyyah fī Ahkām al-Tawhīdiyyah* (MIFIT) and *Campakadilaga*. Written in Pegan script and Sundanese language, these texts systematically articulate moderate Sunni theology (tawhīd), spiritual-ethical Sufism (taṣawwuf akhlāqī), and jurisprudence grounded in maqāṣid-oriented reasoning. Methodologically, the study involved codicological assessment, transliteration, and textual criticism to establish reliable editions, followed by thematic and hermeneutical analysis informed by classical Sunni theological frameworks. The findings reveal an integrated paradigm linking rational faith ('aql), embodied ethics (zakāt al-jawārih), and social harmony through the preservation of maqāṣid al-sharī‘ah. Notably, Mama Sempur localized classical doctrines within the Sundanese pesantren milieu, employed vernacular pedagogical strategies, and explicitly rejected religious extremism and legal vigilantism. Theoretically, this research advances the discourse on vernacular Islamic intellectualism as a form of decolonizing Islamic knowledge; practically, it offers a contextually grounded ethical-theological model for contemporary Islamic education and reform in plural societies.

**Keywords:** Ahmad Bakri; Ethical Sufism; Moderate Islamic; Philology; Theology; Vernacular Manuscript.

### INTRODUCTION

In recent decades, the discourse surrounding Islamic theology has undergone a critical transformation in response to the twin pressures of global radicalization and moral relativism (Mantyk, 2024). Across various Muslim societies, a growing concern has emerged over how theological rigidity and politicized interpretations of Islam have contributed to intolerance, social fragmentation, and a rejection of pluralistic values (Neuwirth & Hartwig, 2024). These developments have prompted scholars and policymakers alike to seek out alternative theological paradigms rooted in moderation (*wasatiyyah*), spiritual ethics, and inclusive religious interpretations (Kanafi et al., 2021). However, while modern intellectual movements have often focused on reformist or institutional approaches, far less attention has been given to the archival legacy of Islamic theological thought, particularly that found in indigenous manuscripts outside the Arab world.

Within this broader framework, the manuscript tradition of Southeast Asia, especially in the Sundanese regions of Indonesia, provides a rich but underexplored site of theological and ethical engagement (Syibromalisi et al., 2023). These manuscripts encapsulate centuries of Islamic learning, often shaped by local wisdom, oral pedagogy,

and a harmonious integration of *'aql* (reason), *qalb* (heart), and *naql* (scripture). One of the most significant figures in this tradition is KH. Tubagus Ahmad Bakri (Mama Sempur), a prolific 20th-century scholar from Purwakarta, West Java, who authored over fifty manuscripts—many of which remain unstudied in academic circles (N. Hasan et al., 2022). His corpus reflects a powerful convergence of moderate theology, Sufi ethics, and social transformation, articulated in vernacular Sundanese Arabic script (Pegon), and rooted in the teachings of classical authorities such as al-Ghazālī, al-Suyūṭī, and Ibn 'Arabī.

Two of his most influential works—*Mashlahah al-Islāmiyyah fi Ahkām al-Tanḥīdiyyah* (MIFIT) and *Campakadilaga*—offer detailed expositions of monotheistic principles, moral prohibitions, duties of the intellect, communal obligations, and the spiritual refinement of the soul (Burhanudin, 2023). These texts exemplify a contextualized Islamic theology that is not only doctrinal but also practical, embodying ethical frameworks that engage with everyday human realities: labor, governance, morality, and social cohesion (Hayat et al., 2025). Moreover, Mama Sempur's theological vision articulates a clear stance against extremism, sectarianism, and dogmatic exclusivism, positioning his work as a natural counter-narrative to contemporary forms of radicalism.

Despite the depth and relevance of these manuscripts, they have received limited attention in global Islamic studies. Much of the scholarship on Islamic theology continues to revolve around Middle Eastern texts and ideologies, while the intellectual contributions of non-Arab Muslim scholars—particularly those in Southeast Asia—remain marginalized. This gap is particularly striking given Indonesia's status as the world's most populous Muslim-majority country, with a long-standing tradition of textual scholarship, Islamic boarding schools (*pesantren*), and manuscript production. The failure to engage with such sources risks excluding a significant stream of Islamic thought that is deeply embedded in local culture yet universally resonant.

This article addresses this gap by presenting a philological and theological analysis of Mama Sempur's manuscripts, especially MIFIT and *Campakadilaga*. It seeks to uncover how the author's synthesis of moderate theology, ethical discourse, and spiritual practice constitutes an original contribution to the broader Islamic intellectual tradition. In doing so, the study contributes not only to manuscript studies and philology, but also to the discourse of Islamic moderation, interreligious ethics, and the reconstruction of theology in the modern era.

Methodologically, the study is grounded in textual criticism and reception theory, allowing for a detailed exploration of the structure, content, and intertextual references within the manuscripts. These are then contextualized within Mama Sempur's intellectual genealogy—his education in Mecca, affiliation with major Sufi and Shafi'i scholars, and his role in shaping the theological outlook of West Javanese Muslim communities. This approach allows the study to bridge micro-historical manuscript analysis with macro-theological insights relevant to contemporary Muslim societies.

In sum, this article argues that Mama Sempur's theological and ethical vision—rooted in classical Islamic principles yet articulated through local cultural idioms—offers a compelling model for responding to current challenges in Muslim theology, ethics, and education. By retrieving and recontextualizing this manuscript legacy, we not only preserve a vital strand of Islamic heritage but also revitalize theological thinking in ways that are inclusive, spiritually profound, and socially transformative.

## LITERATURE REVIEW

The exploration of Islamic manuscripts as primary sources for theological and ethical thought has gained increasing scholarly attention in recent years, particularly within the fields of philology, religious studies, and Southeast Asian Islamic intellectual history. However, much of the literature tends to center on Arabic or Persian texts from the Middle East, while vernacular Islamic manuscripts from the Malay-Indonesian world remain comparatively understudied (Lykov, 2020). The works of KH. Ahmad Bakri (Mama Sempur), a Sundanese scholar deeply rooted in the *pesantren* tradition, represent a unique convergence of classical theology, Sufi ethics, and local epistemology—elements that are rarely examined in combination.

### **Islamic Moderation and Theological Response to Radicalism**

Numerous studies have addressed Islamic moderation (wasatiyyah) as both a doctrinal stance and a counter-radicalism narrative. Scholars such as M. Hasan (2021) have proposed the concept of *maqāṣid moderation*, which situates religious moderation within the objectives of Islamic law (*maqāṣid al-sharī'ah*) as a theological strategy against extremism. Wahab et al. (2024) and Rahman & Walid (2022) also argue that religious intolerance often stems from decontextualized scriptural interpretations and the erosion of traditional authority. These studies, while conceptually rich, often lack engagement with classical textual traditions or local manuscript-based sources.

This study complements and extends these discussions by grounding the discourse of moderation in primary philological evidence, particularly from a localized manuscript tradition with rich theological implications (Natsif

& Siddik, 2024). By doing so, it contributes to the material grounding of Islamic moderation—moving beyond abstract theorization to textual embodiment in historical sources.

### Philology and Indigenous Islamic Manuscripts

The field of Indonesian philology has developed a solid foundation in the works of scholars such as Lloyd (2023), Franke (2020), and Bartoletti (2020), who emphasize the importance of textual criticism, codicology, and reception theory in studying handwritten Islamic manuscripts (*manuskrip Islam Nusantara*). They demonstrate that texts like *serat*, *babad*, and *kitab kuning* contain significant doctrinal and cultural meanings.

However, despite this growing body of philological literature, there is still a lack of systematic engagement with theological dimensions of these manuscripts. In particular, the works of KH. Ahmad Bakri are often referenced for their linguistic and pedagogical value, but not deeply analyzed for their systematic theology or ethical frameworks (Rijal & Sihotang, 2025). This study seeks to fill this lacuna by positioning Bakri's manuscripts within the broader discourse of Islamic theology and ethics.

### Modern Islamic Theology and Ethical Frameworks

The distinction between classical and modern Islamic theology is often made along thematic lines. Hochberg (2020) posits that classical theology focuses on metaphysical and eschatological concerns (e.g., attributes of God, afterlife), while modern theology addresses contemporary social issues such as poverty, science, and governance. Levitin (2022) classifies theological approaches into liberal (rationalist) and traditionalist (text-based) camps. Mama Sempur's works, however, reveal a third path: a moderate theology that integrates doctrinal orthodoxy with contextual ethics and rational engagement, especially in addressing communal disintegration and moral collapse.

The theological discourse in *MIFIT*, for instance, reflects Asy'arite ontology framed within a pedagogical and ethical register. This aligns with al-Ghazālī's conception of theology as not only speculative but also moral, practical, and soul-forming. It also responds to what Smith & Wardatun (2022) calls the "theological illiteracy of the ummah" in confronting post-truth religiosity.

### Sufism, Work Ethic, and Meaning of Life

The *Campakadilaga* manuscript provides a rare integration of tasawuf (Islamic mysticism) with a robust ethic of labor, spiritual economy, and existential purpose. Zenrif et al. (2024) argue that Mama Sempur articulates an indigenous theology of *makna hidup* (meaning of life) akin to Viktor Frankl's logotherapy framework, through values such as creative production, ethical struggle, and transcendental orientation. This represents a neo-sufistic paradigm, in line with scholars like Uchōa (2022), who discuss modern reformulations of Sufism to emphasize socio-moral action alongside spiritual purification.

Mama Sempur's synthesis echoes al-Ghazālī's *Ihyā' 'Ulūm al-Dīn*, where bodily functions, daily work, and family responsibilities are spiritualized into forms of devotion (*'ibādah*). His detailed enumeration of bodily zakat, moral prohibitions, and ethical obligations demonstrates how spiritual theology is lived and enacted, not merely conceptualized.

### Synthesis and Research Gap

While prior studies have variously examined Islamic moderation, theological reform, Sufism, and manuscript studies, none have integrated these perspectives through a textual study of KH. Ahmad Bakri's manuscripts. This article, therefore, fills an important scholarly gap by offering:

1. a philological reconstruction of his theological system;
2. a thematic analysis of his ethical and spiritual principles;
3. and a contextual interpretation that relates these principles to modern Muslim challenges.

By doing so, this study contributes to Islamic intellectual history, regional manuscript studies, and contemporary theological ethics, grounded in real historical texts and socio-religious realities.

## METHODOLOGY

### Research Approach

This study employs a qualitative interpretative approach grounded in philological and theological analysis (Mills, 2019). The central aim of this methodology is to uncover the Islamic intellectual framework of KH. Tubagus Ahmad Bakri (Mama Sempur) as manifested in two of his major manuscripts: *Mashlahah al-Islāmiyyah fī Akhām al-Tawhīdīyyah* (*MIFIT*) and *Campakadilaga*. Both texts were originally written in Sundanese language using Pegan script, reflecting a unique integration of classical Islamic scholarship with local epistemology. This approach

enables a comprehensive examination of both the textual structure and the embedded theological and ethical meanings of the manuscripts, interpreted within their socio-religious and historical context (Berg, 2001).

## Data Sources

The primary data consist of the two aforementioned manuscripts authored by KH. Ahmad Bakri. MIFIT serves as a doctrinal text that addresses the essence of God, divine justice, theological foundations of *tawhid*, and the moral-spiritual obligations of Muslims. *Campakadilaga*, on the other hand, elaborates on the values of meaningful life, ethical labor, and spiritual discipline, framed within a Sufi perspective. These manuscripts are supported by secondary sources, including classical Islamic texts frequently cited in the manuscripts—such as al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn*, al-Jasrī's *al-Hamidiyyah*, and al-Suyūṭī's *Jāmi' al-Ṣaghīr*—as well as contemporary academic literature in Islamic theology, philology, and manuscript studies.

## Textual Analysis and Interpretation

The manuscripts were subjected to philological treatment, beginning with the verification of textual authenticity, followed by transcription, transliteration, and semantic normalization. The texts were critically examined using methods of textual criticism, with close attention to orthographic features, intertextual references, and the internal consistency of doctrinal themes. Each manuscript was then analyzed thematically, focusing on key theological and ethical concepts, such as the unity of God, the role of reason (*aql*) in moral responsibility, eschatological awareness, bodily zakat, and ethical prohibitions. The interpretation process employed a contextual theological lens, in which textual meanings were interpreted not only as abstract doctrine but as dynamic responses to the lived religiosity and socio-ethical realities of the Sundanese Muslim community.

## Theoretical and Analytical Framework

The analysis is guided by an interdisciplinary framework that integrates philological methodology with Islamic theological reasoning. Philological tools are used to establish the textual integrity and lineage of each manuscript, while theological analysis interprets the author's views in light of broader discursive traditions—particularly within Sunni *Ash'ari* theology and ethical Sufism. Intertextual analysis plays a significant role in identifying the intellectual genealogy of Mama Sempur's thought, tracing how classical sources were adapted, localized, and recontextualized. The reception of these ideas is also considered in relation to their pedagogical function within pesantren-based education and the author's broader role in community religious leadership.

## Validation and Limitations

To enhance the validity of the interpretation, the study incorporates triangulation of sources, including cross-referencing with classical Islamic texts and contemporary scholarship. Expert consultation with local manuscript specialists and Islamic scholars was also conducted to confirm semantic accuracy and contextual appropriateness (Padgett, 2017). However, the study is limited to two selected manuscripts from KH. Ahmad Bakri's broader corpus, and therefore does not represent the totality of his intellectual legacy. Furthermore, the linguistic and scriptural challenges inherent in Pegan manuscripts may result in interpretive constraints, despite methodological efforts to ensure fidelity to the source texts.

## RESULTS

The findings of this study are derived from a critical philological analysis of two manuscripts authored by KH. Tubagus Ahmad Bakri: *Mashlahah al-Islamiyyah fi Akhām al-Tawhīdiyyah* (MIFIT) and *Campakadilaga*. These manuscripts encapsulate a structured discourse on Islamic theology, ethics, and spirituality grounded in classical references, yet expressed in a local Sundanese idiom. The results are presented thematically in accordance with the structure and emphasis found in the manuscripts.

### Thematic Overview of the Manuscripts

A comprehensive thematic mapping of the two manuscripts reveals six dominant domains of thought. Table 1 presents an overview of these themes, their core content, source locations, and their connections to classical Islamic references.

**Table 1.** Thematic Structure of MIFIT and Campakadilaga Manuscripts

No.	Thematic Domain	Substantive Focus	Source Manuscript	Classical Reference
1	Theology of Tawhid	Existence, unity, transcendence, justice, divine governance	MIFIT	Ash'arite theology

2	Ethical Prohibitions	Moral vices: arrogance, envy, betrayal, injustice	MIFIT	Qur'an and Prophetic traditions
3	Rational Engagement ('Aql)	Justification of actions through reason and textual evidence	MIFIT	Usūl al-fiqh, Qur'anic epistemology
4	Bodily Spiritual Discipline	Duties of each body organ in worship and ethics	MIFIT	al-Ghazālī's <i>Iḥyā' 'Ulūm al-Dīn</i>
5	Work Ethic and Meaning of Life	Spiritual significance of labor and productivity	Campakadilaga	Neo-Sufistic ethical philosophy
6	Maqāṣid al-Shari'ah	Preservation of religion, life, intellect, wealth, lineage	MIFIT	Classical maqāṣid jurisprudence

This table illustrates that MIFIT serves as a systematic theological-ethical manual, while *Campakadilaga* presents a more existential and sufistic reflection on meaningful life and moral struggle. Thematically, both manuscripts converge in promoting a moderate and ethically grounded interpretation of Islam.

### Embodied Ethics: Bodily Zakat

One of the most notable teachings in MIFIT is the notion of *zakat al-jawārih*—the spiritual duties of bodily faculties. This model offers a synthesis between physical comportment and inner purification. The articulation of this idea is influenced by classical Sufi ethics, yet adapted into Sundanese pedagogical idioms. Table 2 summarizes the function of each bodily faculty as prescribed in the manuscript.

**Table 2.** Bodily Zakat as Outlined in MIFIT

Bodily Organ	Prescribed Ethical Duty	Related Qur'anic Principle
Heart ( <i>qalb</i> )	Contemplation ( <i>tafakkur</i> ) on divine signs	“In that are signs for those who reflect” (3:190)
Eyes ('ayn)	Seeking wisdom and lessons ('ibrāh)	“Travel the earth and observe...” (30:42)
Ears ( <i>udhun</i> )	Listening to truth and guidance	“Give glad tidings to those who listen...” (39:17–18)
Tongue ( <i>lisan</i> )	Speaking truth, remembrance ( <i>dhikr</i> )	“Speak to people good words...” (2:83)
Hands ( <i>yad</i> )	Acting justly and helping others	“Let not hatred prevent you from being just...” (5:8)
Feet ( <i>rijl</i> )	Walking toward righteous purposes	“Do not follow the footsteps of Satan...” (24:21)

This framework represents a highly structured integration of Qur'anic guidance with embodied spirituality. It teaches that each organ has an obligation, and that holistic ethics must begin with personal bodily awareness and discipline. Such a vision reflects an *ihsān*-based theology where the inward and outward are harmonized.

### Synthesis of Reason and Revelation

MIFIT consistently emphasizes that proper faith and action must be supported by either textual evidence (*naṣṣ*) or valid reasoning ('aql). The manuscript legitimizes rationality as part of religious obligation, without reducing theology to speculative philosophy. It warns against emotionalism and extremism by stating that “every action without proof is baseless and sinful.” The structure of legal reasoning (*qiyās, ijma'*) is briefly outlined and contextualized for students of religion. This finding shows the manuscript's pedagogical aim of training *santri* to think theologically with discipline and balance.

### Theological Ethics and Socio-Legal Vision

The final sections of MIFIT outline six objectives of Islamic law (*maqāṣid al-shari'ah*), reaffirming their relevance to personal, social, and political life. Duties are not only religious but juridical and moral. Notably, the manuscript prohibits vigilante punishment and emphasizes legal authority (*raja' syar'i*) as the sole arbiter of justice. This point reflects the author's concern for social stability, legal order, and moral leadership—hallmarks of a theology that is both principled and practical.

## DISCUSSION

The findings of this study demonstrate that the theological and ethical worldview of KH. Tubagus Ahmad Bakri (Mama Sempur), as articulated in *Mashlahah al-Islāmiyyah fi Abkam al-Tawhidiyah* (MIFIT) and *Campakadilaga*, constitutes a vernacular expression of moderate Islam, deeply rooted in classical Islamic sources yet distinctly contextualized within the Sundanese socio-religious setting (Muttaqin et al., 2023). His works provide not only doctrinal coherence but also practical guidance for moral self-discipline, community ethics, and social harmony.

## Moderate Theology and the Reconstruction of Tawhīd

MIFIT reconstructs *tawhīd* through a pedagogical approach that balances doctrinal clarity and spiritual accessibility (Heßbrüggen-Walter, 2024). Instead of engaging in speculative dialectics, the manuscript focuses on internalizing five foundational attributes of God—existence, unity, transcendence, power, and providence—each supported by scriptural evidence and practical implications. This method echoes Yusuf al-Qaradawi's notion of *al-wasatiyyah* as “*a middle position between excessive literalism and uncontrolled laxity*” (Morariu, 2020). Mama Sempur's commitment to rational justification (*i'tiqād bi dalīl*) situates his theology within a balanced epistemology that promotes conviction without coercion.

## Ethical Sufism and the Revival of Spiritual Morality

In both MIFIT and *Campakadilaga*, ethics is not treated as a set of rules but as a discipline of the soul (Wijaya & Syamsuddin, 2021). The concept of *zakat al-jawāriḥ* (bodily zakat) stands out as a structured integration of Qur'anic commands with embodied spirituality. Drawing inspiration from al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn*, Mama Sempur localizes ethical Sufism in phrases such as:

“*Lamun urang hayang eling ka Allah, kudu bersih hate jeung awakna.*” (*Campakadilaga*, fol. 3b)

[If one seeks to remember God, one must purify both heart and body.]

This synthesis affirms the primacy of *taṣfiyah al-nafs* (spiritual purification) as the gateway to social morality. It revives a model of Sufi ethics (*taṣawwuf akhlāqī*) that is not withdrawal from the world, but reformation of the self in order to engage the world justly.

### 5.3 Intellect and Revelation in Harmony

MIFIT explicitly champions the use of reason ('*aql*) as a divinely endowed instrument for discerning truth and moral responsibility. The manuscript warns:

“*Sagala amal kudu aya dalil, bob tina Qur'an, Hadits, atawa ijtihad nu saheulaan.*”

(MIFIT, fol. 7a)

[Every action must be grounded in proof—whether from the Qur'an, Hadith, or qualified ijtiḥād.]

This statement underscores an epistemic model where *naql* (text) and '*aql* (reason) operate symbiotically (Tumanian, 2020). Such harmonization aligns with the classical *uṣūl al-fiqh* methodology and reinforces the rational theology of moderation, resisting both blind traditionalism and decontextualized rationalism.

## Maqāṣid-Based Ethical Vision and Social Order

Mama Sempur's attention to the six objectives of Islamic law (*maqāṣid al-shari'ah*)—preservation of religion, life, intellect, wealth, lineage, and honor—reflects not only legal awareness but ethical intentionality (Yakubovych, 2020). Unlike formalist jurisprudence, his articulation is dynamic: intellect is preserved through education, not merely by avoiding intoxicants; lineage is protected by upholding family virtue, not just marriage contracts (Franke, 2024). This reflects Jasser Auda's theory of systems-based *maqāṣid*, where *shari'ah* is viewed not as a static legal code but a flexible framework aimed at human flourishing (*al-tahqiq al-kamālī*).

Moreover, Mama Sempur strongly opposes vigilantism, stating that legal punishment is exclusively the domain of legitimate authority (*raja syar'i*), thus reinforcing legal centralization and rejecting religious violence—an urgent issue in today's context of extra-state religious activism.

## Vernacular Islamic Thought in Global Discourse

By composing his theological ideas in Sundanese language and Pegan script, Mama Sempur affirms that Islamic knowledge is not the monopoly of Arabic or formal madrasah scholarship (Liubetska, 2022). His works embody what may be termed vernacular theology—deeply grounded in global Islamic tradition, yet expressed in local language, pedagogy, and metaphor (Babich, 2024). This challenges the hegemony of Arab-centric discourse and contributes to the broader decolonization of Islamic knowledge.

In the face of rising religious extremism, ethical relativism, and spiritual superficiality, Mama Sempur's integrated vision—combining '*aqīdah*, *akhlāq*, and *maqāṣid*—offers a viable framework for Islamic reform that is authentic, contextual, and transformative.

The discussion above establishes that Mama Sempur's manuscripts represent more than historical or regional artifacts; they are intellectual contributions with normative relevance. His works invite contemporary Muslim scholars and educators to reclaim a tradition of balanced, ethical, and reasoned faith—one that transcends geography but remains rooted in lived piety and cultural intimacy.

## CONCLUSION

This study has demonstrated that the theological and ethical vision articulated by KH. Tubagus Ahmad Bakri (Mama Sempur) in *Mashlahah al-Islamiyyah fi Akhām al-Tawḥīdiyyah* and *Campakadilaga* represents a systematic model of moderate Islam rooted in classical Sunni theology, ethical Sufism, and *maqāṣid*-based reasoning. Through a philological and theological analysis, the manuscripts reveal a coherent integration of rational belief, spiritual embodiment, moral discipline, and socio-legal order, articulated in a vernacular Sundanese idiom. These findings affirm Mama Sempur's contribution to the broader Islamic intellectual tradition, particularly in advancing a balanced, non-violent, and spiritually grounded religious discourse.

The study also contributes to the growing recognition of vernacular Islamic scholarship as a critical component of global Muslim thought. Mama Sempur's writings challenge the center-periphery paradigm in Islamic studies by showing that locally produced manuscripts can offer doctrinal clarity and practical ethical guidance relevant to contemporary issues. His integration of *‘aql*, *akhlāq*, and *maqāṣid* offers a promising framework for reform-oriented Islamic education and social ethics. Future research may further explore the pedagogical and comparative dimensions of such local manuscript traditions across the Malay-Indonesian archipelago.

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### Conflict of Interest

The authors declare no conflict of interest in relation to the research, analysis, or publication of this article.

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