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**Application of *Ijmālī* Method in Exegesis (*Sharḥ*)
the Hadith of the Prophet: Analysis of the Book of Hadith using the *Ijmālī* Method**

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Abstract

The Ijmālī method in interpreting hadith or Sharḥ hadith is an old method for interpreting the Qur'an as done by previous scholars. This Ijmālī method includes a method that does not require a fairly in-depth discussion of the hadith, but the sharah of the hadith is sufficient globally and is only general in nature. This article aims to explain the sharah of hadith by using the Ijmālī method as a method of discussing interpretations. This article is a library research. The results showed that the application of this method using a language approach, then briefly using another hadith with the same narrator as bi al-ma'na, discussed the meaning globally and not in depth. For this reason, supporting sciences such as language, 'Ulumul Qurān, and 'Ulumul Hadith are needed for someone who is called a scholar to explain the Sharḥ of hadith, such as riwāyah science and Dirāyah science as well as Gharīb al-Ḥad Science in Ma'āni al-Ḥadīṣ Science. The disadvantage of the Ijmālī Method is that someone who wants to explore the meaning of hadith cannot gain deep and thorough knowledge.

Kata Kunci

Metode Ijmālī, Syarah
hadis, 'Ulumul Hadis.

Abstrak

Metode Ijmālī dalam pemaknaan hadis atau syarah hadis merupakan metode yang lama untuk menafsirkan al-Qur'an sebagaimana dilakukan oleh ulama-ulama terdahulu. Metode Ijmālī ini termasuk metode yang tidak menuntut pembahasan hadis yang cukup mendalam, tapi syarah hadis cukup secara global dan bersifat umum saja. Artikel ini bertujuan menjelaskan syarah hadis dengan menggunakan metode Ijmālī sebagai metode pembahasan mengenai tafsir. Artikel ini merupakan kajian pustaka. Hasil penelitian menunjukkan bahwa penerapan metode ini

dengan pendekatan bahasa, kemudian secara singkat menggunakan hadis lain yang periwayatnya sama *bi al-ma'na*, membahas pengertian secara global dan tidak mendalam. Untuk itu, ilmu pendukung seperti bahasa, 'Ulumul Qur'an, dan 'Ulumul Hadis dibutuhkan bagi seseorang yang disebut ulama untuk menjelaskan syarah hadis, seperti Ilmu riwāyah dan Ilmu Dirāyah sebagaimana Ilmu Gharīb al-Ḥadīṣ dalam Ilmu Ma'āni al-Ḥadīṣ. Kekurangan dari Metode Ijmālī adalah seseorang yang ingin mendalami makna hadis tidak dapat memperoleh pengetahuan secara mendalam dan menyeluruh.

Introduction

Epistemologically, hadith is seen and intended by the majority of Muslims as the second source of Islamic teachings after the Qur'an which is the source of the first teachings.¹ Hadith is the reason for the second source because the hadith is explanatory (*bayān*), for verses of the Holy Qur'an which are still *Mujmal* (global), general (*'ām*) and without limitation (*mutlaq*). Even independently the hadith can function as a determination (*muqarrir*) of a law that has not been established by the Qur'an.²

Hadith as the second source of Islamic law, always seems to be interesting to study, both concerning criticism related to originality,³ authenticity or validity (*sanad* and *matan*) as well as the rules of understanding the hadith itself which is termed "*Sharḥ*" hadith as a way to understand intellectual and contextual.⁴ A complete understanding is also inseparable from the text, context and contextualization of the hadith that will be studied, so that the

interpretation of the hadith *Sharḥ* could complete and comprehensive about the truth of the meaning of the hadith.⁵

Previous scholars have tried many times to interpret or understand the hadiths after the Prophet's death, which they tend to ask the companions, see the text of the Qur'an and so on.⁶ This is where there is a period of the development of *Sharḥ* against hadith in various masses of the early, middle and contemporary eras.⁷ The scholar of Hadith then interpret it according to the style of the Qur'an, such as explaining the meaning *al-Kutub al-Sittah*, namely by writing the book of *Sharḥ* to the book using the method above. However, the effort to find the method used by the 'ulama in compiling the book of *Sharḥ* hadith is almost untouched by the method of interpreting the Qur'an, so that the method of interpreting the Qur'an becomes a way to interpret the hadith.⁸ Thus, the method from the west as a direction for interpreting hadith is how the development of interpreting the holy bible, with semiotics, semantics, and hermeneutics.⁹

¹Muhammad Syuhudi Ismail, *Hadis Nabi Menurut Pembela Peningkar dan Pemalsunya* (Jakarta: Gema Insani Press, 1995), 35; Said Agil Husain Munawwar dan Abdul Mustaqim. *Asbabul Wurud* (Yogyakarta: Pustaka Pelajar, 2001), 24.

²Mohammad Muhtador, "Sejarah Perkembangan Metode dan Pendekatan Syarah Hadis," *Riwayah: Jurnal Studi Hadis* 2, no. 2 (2016): 259-272. <http://dx.doi.org/10.21043/riwayah.v2i2.3130>.

³Tasmin Tangngareng, "Orisinalitas Hadis Nabi SAW. Perspektif Islamolog," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 11, no.1 (2020): 36-55. <https://doi.org/10.24252/tahdis.v11i1.15005>

⁴Ruhama Wazna. "Metode Kontemporer Menggali Otentisitas Hadis (Kajian Pemikiran Harald Motzki)," *Jurnal Ilmiah Ilmu Ushuluddin* 17, no. 2 (2018): 112-125. <https://dx.doi.org/10.18592/jiu.v17i2.2243>

⁵Masrukhin Muhsin, "Memahami Hadis Nabi dalam Konteks Kekinian: Studi Living-Hadis," *Holistic al-Hadis* 1, no. 1 (2015): 1-24. <http://dx.doi.org/10.32678/holistic.v1i1.880>

⁶Sarah Z. Mirza, "The Peoples' Hadith: Evidence for Popular Tradition on Hadith as Physical Object in the First Centuries of Islam," *Arabica* 63, no. 1-2 (2016): 30-63. <https://doi.org/10.1163/15700585-12341382>

⁷Mohammad Muhtador, 259-272.

⁸Siti Sarah Izham, Khader Ahmad, Zulkifli Mohd. Yusoff, "Phonex Dactylifera in al-Qur'an and Sunnah: Study on its mixture from the Fiqh al-Hadith and Science Perspective", *Quranica: International Journal of Quranic Research* 9, no.1 (2017): 93-106. <https://doi.org/10.22452/quranica>.

⁹Wahyudin Darmalaksana, "Penelitian Metode Syarah Hadis

However, some of the methods used by classical scholars in compiling the book of *Sharḥ* are still relevant to be classified as a sword to understand the prophet's hadith. There are several methods of understanding the hadiths, namely the *tahlīlī* method, the *ijmālī* method, the *muqārin* method and the *mauḍū'ī* method.¹⁰ These four methods are still used by hadith scholars from the early times of the development of hadith, the middle to the contemporary period. This method remains the leading way of understanding the prophet's hadith and represents the meaning of the prophet Muhammad's hadith.¹¹

The *Ijmālī* method is a systematic way of explaining or explaining the meanings of the hadith both from its legal aspects and lessons learned with a general or global discussion, as well as briefly.¹² This method, does not use a long description and is not in detail but includes so that it is easily understood by everyone from people with low science to people with high knowledge because the hadith explains the content and knowledge of various aspects of other sciences.¹³

Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi," *Diroyah: Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 58-68. <https://doi.org/10.15575/diroyah.v5i1.9468>; Wahyudin Darmalaksana, "Studi Penggunaan Analisis Pendekatan Ilmu-ilmu Sosial dalam Penelitian Hadis Metode Syarah," *Khazanah Sosial* 2, no. 3 (2020): 155-166. <https://doi.org/10.15575/ks.v2i3.9599>; Nawir Yuslem, "Kontekstualisasi Pemahaman Hadis," *Miqot: Jurnal Ilmu-ilmu Keislaman* 34, no. 1 (2010); Muhammad Qomarullah, "Metodologi Penelitian Hadis Dalam Aperspektif Pemikiran Nawir Yuslem," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 6, No. 2 (2018): 279-292; Egi Tanadi Taufik, "Epistemologi Syarah Hadis di Perguruan Tinggi: Diskursus Genealogis Terhadap Transmisi dan Transformasi Metode Syarah Hadis di Indonesia," *Ushuluna: Jurnal Ilmu Ushuluddin* 6, no. 2 (2020): 33-50. <https://doi.org/10.15408/ushuluna.v6i2.15798>.

¹⁰Nizar Ali, *Memahami Hadis Nabi; Metode dan Pendekatan* (Yogyakarta: Center for Educational Studies and Development (CESaD) YPI Al-Rahmah, 2001), 28.

¹¹Akhmad Sagir, "Perkembangan Syarah Hadis dalam Tradisi Keilmuan Islam," *Jurnal Ilmiah Ilmu Ushuluddin* 9, no. 2 (2010): 129-151; Sjafrī Rasjidin, "Metodologi Kritik Matan Dalam Kitab Al-Maudhu'at Karya Ibn Al-Jauzi," *Mediasi* 9, no. 2 (2016). 17-27.

¹²Rahmah Murtadha and Muhammad Mutawali, 2017. "Tafsir Ijmali Sebagai Metode Tafsir Rasulullah." INA-Rxiv. October 28. doi:10.31227/osf.io/7dhbr.

¹³Nizar Ali, *Memahami*, 28; the pattern is like a written dissertation M. Akhmad, *Metode dan Corak Penafsiran Ahmad Hassan* (Doctoral dissertation, Universitas Islam Negeri Riau

This method is also used by ibn Ḥajar in reciting *Ṣaḥīḥ Bukhārī* in the *Fath al-Bārī* book, then *Sharḥ al-Muwatta'* and many other books that use the *Ijmālī* method.¹⁴

In terms of method, the interpretation of the Qur'ān that has developed until now can be divided into four types, namely: the *tahlīlī* method, the *ijmālī* method, the *muqārin* method and the *mauḍū'ī* method. If the Qur'ān is the first and foremost basis, then the hadith is a detailed explanation of the contents of the Qur'ān using the same method. Well, in this article the author will describe the ins and outs of the *ijmālī* method when it is used as a way to *Sharḥ* the Prophet's hadith, so that an easy way to understand and explain the Prophet's hadith using the *ijmālī* method can be proposed.

***Ijmālī* Method; Understanding and Characteristics**

The term "*Sharḥ*" (explening) comes from Arabic, "*Sharḥa, Yashraḥu, Sharḥ-* يشرح – شرحا" an which means to explain, open, expand, explain, or provide understanding.¹⁵ The term *Sharḥ* (understanding) is usually used by many scientists for the terms cholars of Hadith, while the term *tafsīr* is used by scientists to study the Holy Qur'ān.¹⁶ The term or term *Sharḥ* al-hadith which is known today historically is the result of a transformative process from a pre-existing term, namely fiqh al-hadith which is the

Etymologically, the meaning of *ijmālī* is "global." So that term *Sharḥ* in *ijmālī* means *Sharḥ* is global meaning. Terminologically, the method of *Sharḥ* in term *ijmālī* is to explain or translate the hadiths in accordance with the order of the hadiths contained in the hadith book which

Sultan Syarif Kasim Riau, 2014).

¹⁴M. Qomarullah, *Metode Syarah Hadis Dalam Kitab Al-Muntaqa Syarah Al-Muwatta'*, *Jurnal Khabar: Komunikasi dan Penyiaran Islam* 2, no. 1 (2020), 85-99. DOI:<https://doi.org/10.37092/khabar.v2i1.216>.

¹⁵Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: Yayasan Penyelenggara Penterjemah Penafsir Al-Qur'an, 1973), 203.

¹⁶Muhammad ibn 'Umar ibn Sālim Bāzmūl, *'Ilm Syarḥ al-Ḥadīṡ wa Rawāfīd al-Baḥṡ fih*, (t.tp: t.p., n.d), 7.

will be *Sharḥ* briefly, but can represent the literal meaning of the hadith, in language that is easy to understand and easy to understand.¹⁷ When compared with the *tahlīlī* method, that method is no different in explaining the hadith according to the systematics in the hadith book, but in providing an explanation, this method is very easy to understand by readers, both intellectuals and lay people, because the explanation is brief and straightforward.¹⁸

In other words, they both explain substantially the meaning or message. But in terms, the two have different aims and objectives. The term specific interpretation of the Qur'ān which explains the meaning, explaining, content, or message of the verses of the Qur'ān, while the term “*Sharḥ*” hadith which explains the meaning, content or message of hadith and other disciplines. So the purpose of the methodology of understanding *Sharḥ* hadith is the knowledge of the method of understanding hadith. Thus, we can distinguish between two terms, namely the *Sharḥ* method: ways of understanding the hadith, while the *Sharḥ* methodology: knowledge of this method.¹⁹

There are three methods used by the hadiths, namely the *tahlīlī* method, the *ijmālī* method, and the *muqārīn* method. As for looking at the book from the point of view of explaining, theory is used in the form of *Sharḥ bi al-ma'sūr* (namely explaining the Qur'ān, other hadith reports, and the words of the companions of the Prophet Muhammad) and *Sharḥ bi al-ra'yī* (namely explaining using language, grammar, semiotics,

semantics, and hermeneutics).²⁰ Meanwhile, in analyzing and translating it, the book styles used in the theory are in the category of forms of *Sharḥ fiqh*, philosophy, sufi, or language, including science *garīb al-ḥadīṣ*.²¹ The *ijmālī* method, is to explain or exegesis the hadith according to sequence in the *Al-sittah book of hadith*, but can present the literal meaning of hadith, in language that is easy to understand this message of hadith as Nizar has said in a research book in the field of hadith.²² The *Sharḥ* is quite short and does not mention things that are outside the text, and sometimes also does not mention *asbabul al-wurud*. An example of a book that uses the *ijmālī* method is the *Sharah al-Syuyuti li Sunan al-Nasa'i* by Jalaluddin as-Syuyuti, *Qut al-Mugtazi 'ala Jami' al-Tirmidhi* by jalal al-Din al-Suyuti.²³

The *ijmālī* (global) method is to explain or explain the hadiths according to the order in the hadith book in *al-Kutub al-Sittah*, but can represent the literal meaning of the hadiths in language that is easy to understand and easy to understand.²⁴ This method is similar to the *tahlīlī* method in terms of signaling systematics. The difference lies in the description of the explanation. The method of *tahlīlī* is very detailed and lengthy so that the authorization can present more opinions and ideas, while the *ijmālī* method of explanation is very general and concise. This makes the pension does not have room to articulate its opinions and ideas. However, in a book that uses the *ijmālī* method, it also does not rule out a long description of a certain hadith that requires a detailed explanation. However, this

¹⁷The above definition is more accurately taken with the term *ijmālī* in the interpretation. See, Rusydi AM, 'Ulum al Qur'an II (Padang: IAIN IB Press, 2004), 74; Achmad Imam Bashori, "Pergeseran Tafsir Tahliliy Menuju Tafsir 'Ijmaliy," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 1 (2019): 105-122. <https://doi.org/10.36781/kaca.v9i1.3007>.

¹⁸Zuailan, "Metode Tafsir Tahlili," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 4, no. 1 (2016). <https://doi.org/10.24235/diyyaafkar.v4i01.805>; Hasani Ahmad Said, "Mengenal Tafsir Nusantara: Melacak Mata Rantai Tafsir dari Indonesia, Malaysia, Thailand, Singapura hingga Brunei Darussalam," *Refleksi* 16, no. 2 (2017): 205-231. <https://doi.org/10.15408/ref.v16i2.10193>

¹⁹M. Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer; Potret Konstruksi Metodologi Syarah Hadis*, (Yogyakarta: Suka Press, 2012), 30-31.

²⁰Nizar Ali, *Kontribusi Imam Nawawi dalam Penulisan Syarah Hadis; Ringkasan Disertasi* (Yogyakarta: 2007), 4.

²¹Zaki Mahdi Syekh Abu Bakar, *Anda Berdakwah Rasul Bersabda: Etika dalam Menyampaikan Hadis* (Jakarta: Abla Publisher, 2004), 95; Ainul Yaqin, "Meneropong Otentisitas Hadits Melalui Ilmu Naqd al-Hadits," *Tarbiya Islamia: Jurnal Pendidikan dan Keislaman* 7, no. 1 (2018): 114-123. <https://doi.org/10.36815/tarbiya.v7i1.162>; Nizar Ali, *Memahami Hadis Nabi*.

²²Nizar Ali, *Memahami Hadis Nabi*, 42.

²³M. Muhtador, 259-272.

²⁴Al-Asqalānī, *Faṭḥ al-Bārī Ṣaḥīḥ al-Bukhārī*, Vol. 1 (Beirut: Dār al-Ma'rifah, n.d), 41.

explanation is not as broad as the *taḥlīlī* method because it is only brief.

The characteristics of the *ijmālī* method are as follows: *First*, the explaining person usually directly explains the hadith from beginning to end without comparison and title determination. *Second*, the explanation is general and very concise, and the commentator does not express as many opinions as possible. *Third*, the explanation for certain traditions is also given rather broadly, but not as broadly as the *taḥlīlī* method.²⁵

Steps or ways that one needs to take to explain the hadith in the method of *ijmālī*: Discuss one hadith and another according to the order of the book of hadith. Present the global and simple meaning of the meaning of the hadith. The meaning expressed is usually placed in a series of hadiths in the book of hadith or according to a pattern recognized by the majority of scholars and easily understood by everyone. The language used, the pronunciation is similar and even similar to the pronunciation used in the hadith described or another dictionary (in synonymous form).²⁶

Conditions to explain For a interpreter *Sharḥ* the hadith must at least meet the following requirements, including: (1) True faith, because *aqīdah* is very influential on the soul of its owner and often encourages him to change the meaning of the text of the hadith and betrayal in the delivery of news. (2) Clean from lust, because lust will encourage its owner to defend the interests of his sect and the group or interest that is beneficial to him. (3) Interpret hadiths with other hadiths first, because something that is global in one place has been detailed in another place and something that is briefly presented in one place has been described elsewhere. (4) Seeking interpretation from the Sunnah, because the *sunnah* serves as a lecturer of the Qurān.

²⁵Abd al-Hay al-Farmawī, *Al-Bidāyah fī at-Tafsīr al-Mawḍūʿī*, (t.tp: Maṭbaʿah al-Ḥaḍārah al-ʿArabīyyah,1997), 43.

²⁶Ahmad Syukri Saleh, *Metodologi Tafsīr Al-Qurʿan Kontemporer dalam pandangan Fazlur Rahman* (Jakarta: Sulthan Thaha Press, 2007), 48.

(5) Seeking the interpretation or history of the companions of the companions. (6) Seeking interpretation from the narration of *tābiʿīn* (generations after companions). (7) Knowledge of Arabic with all its branches. (8) To understand of the basics of knowledge related to hadith such as *taḥammul wa adāʿ al-ḥadīṣ* (Hadith science that deals with the method of conveying hadith), *jarḥ wa- taʿdīl* (knowledge to assess the personality of the narrators of hadith), and the science of *garīb al-ḥadīṣ* (science that explains the meaning of a sentence from a hadith that is difficult to understand and is rarely used by other hadith narrators). (9) Careful understanding so that the interpreter or interpreter can confirm one meaning over another or conclude the meaning in line with the teks of *matan* hadith as the provisions of Islamic law (*sharīʿa*) or legal sources.²⁷

Various Books In The *Ijmālī* Methods

The *Sharḥ* books that follow this method include:²⁸

- a. Book *sharah al-Suyūṭī li Sunan an-Nasāʿī* in the book Jalāl al-Dīn al-Ṣuyūṭī, this book is famous by “*Sunan Nasāʿī bi Sharḥ al-Ṣuyūṭī wa Ḥāsiyah al-Sindī*” which contains 9 volumes, and which have been compiled based on the chapter so *fiqh*. At the beginning of this book contains an introduction which contains a preface, (purify) section and ends with *fahras al-ḥadīṣ* (contents of the book).²⁹
- b. Book *Qūt al-Mughṭazī ʿalā Jamīʿ al-Tirmīzī* by Jalāl al-Dīn al-Ṣuyūṭī, this book consists of 2 volumes which are recognized by al-Ṣuyūṭī that this book is the fourth book attributed to the Imam *al-Tirmīzī* in the introduction of his book. This book is also compiled

²⁷Manna Khalil al-Qaththan, *Studi Ilmu-ilmu Al-Qurʿan* (Bogor: Litera antar Nusa, 2013), 462-465; see also Thameem Ushama, *Metodologi tafsīr al-Qurʿan (Kajian kritis, objektif & komprehensif)* (Jakarta: Riora Cipta, 2000), 31-33.

²⁸Nizar Ali, *Memahami Hadis Nabi*, 42.

²⁹See, Jalāl al-Dīn al-Ṣuyūṭī, *Sunan an-Nasāʿī bi Sharḥ al-Ḥāfiẓ Jalāl al-Dīn al-Ṣuyūṭī wa Ḥāsiyah al-Imām al-Sindī* (Beirut: Dār al-Maʿrifah, n.d).

with a chapter of *fiqh* which begins with the chapter *Ṭahāra* and ends with the chapter of *Manāqib*.³⁰

- c. Book *Aūnal-Ma'būd Sharḥ Sunan Abī Dāwud*, by Muḥammad ibn Asyrāf ibn 'Alī Haidar al-Ṣiddīqī al-'Azīm Ābādī. Volumes using *fiqh* systematic from the book *Ṭahāra* to the book of *Ādāb* and the *abjadiyah* system which compiles the hadiths of Abū Dāwud from the letters *alif* to *ya* in the contents list.³¹

The Examples of *Sharḥ Ijmālī* Methods

The object of study of the material from the hadith used by the author is random by taking the most common examples of the themes in hadith research. The examples that the author presents in these three books are as follows: First, *Sunan Nasā'ī bi Sharḥ al-Suyūṭī wa Ḥāsiyah al-Sindī* which in books such as the example of hadith no.3208.³²

أخبرنا هارون بن إسحق عن عبدة عن سعيد عن أيوب عن عكرمة عن ابن عباس قال لما زوج علي رضي الله عنه فاطمة رضي الله عنها قال له رسول الله صلى الله عليه وسلم أعطها شيئاً قال ما عندي قال فأين درعك الحطمي. (درعك الحطمية قال في النهاية : هي التي تحطم السيوف أي تكسرها ، وقيل : هي العريضة الثقيلة وقيل : هي منسوبة إلى بطن منعبد القيس يقال حطمة بن محارب كانوا يعملون الدروع ، وهذا أشبه الأقوال

“Hārūn bin Ishāq to Abdah, on Saīd, on Ayūb, on Ikrimah, on Ibn Abbās, who said when ‘Alī, may God be pleased with him, when ‘Alī married Fatima, may God be pleased with her. Your shield al-Hatmiyya said in the end: It is the one that mashes these words, that is to break them, and it was said: It is the heavy

petition.”

Second, Book *Qūṭal-Mughṭazī 'alā Jamī' al-Tirmizī* by Jalāl al-Dīn al-Suyūṭī, on determination of tradition quality, the previous scholars only gave two alternatives: recognized (*maqbul*) or recognized (*mardud*). They had determined rules and limit for both. But the late scholars, include Tirmizi, had given a new nuance on the development of this tradition. Tirmizi has classified the tradition into three, not two part, namely of sound (*sahih*), good (*hasan*) and weak (*da'if*). He gave three criteria in good tradition, namely: (1) the transmitters must not be accused of being liar; (2) the tradition did not contain discordancy; (3) it was transmitted by other transmitter. this rules impresses unstrict and it was proved on his books. The concept developed by Tirmizi influence not only on the technical terms of the tradition-lately being standar terms-but also there was new terms from combination of good (*hasan*), for example *hasan sahih*, *hasan garib*, *hasan sahih garib* etc. on the late development, the thought of Tirmizi has been giving significant influence on the development for terms of tradition, this book consists of hadith 21.³³

(عن عبد الله بن مغفل: «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى أَنْ يَبُولَ الرَّجُلُ فِي مُسْتَحَمِّهِ، وَقَالَ: إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ»، الْجَامِعُ الصَّحِيحُ) نَهَى أَنْ يَبُولَ الرَّجُلُ فِي مُسْتَحَمِّهِ « قَالَ فِي النَّهْيَةِ: « الْمُسْتَحَمُّ الْمَوْضِعُ الَّذِي يُغْتَسَلُ فِيهِ بِالْحَمِيمِ، وَهُوَ فِي الْأَصْلِ الْمَاءُ الْحَارُّ، ثُمَّ قِيلَ لِلْغُتْسَالِ بِأَيِّ مَاءٍ كَانَ: اسْتِحْمَامٌ. قَالَ: وَإِنَّمَا نَهَى عَنْ ذَلِكَ إِذَا لَمْ يَكُنْ لَهُ مَسَلِكٌ يَذْهَبُ فِيهِ الْبَوْلُ، أَوْ كَانَ صُلْبًا، فَيُوهَمُ الْمَغْتَسِلُ أَنَّهُ أَصَابَهُ مِنْهُ شَيْءٌ، فَيَحْصَلُ مِنْهُ الْوَسْوَاسُ « هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَشْعَثِ بْنِ عَبْدِ اللَّهِ، وَيُقَالُ لَهُ أَشْعَثُ الْأَعْمَى. قَالَ عَبْدُ الْغَنِيِّ: « هُوَ أَشْعَثُ بْنُ جَابِرٍ، وَأَشْعَثُ بْنُ عَبْدِ اللَّهِ، وَأَشْعَثُ الْأَعْمَى، وَأَشْعَثُ الْأَزْدِيُّ، وَأَشْعَثُ الْجُمْلِيُّ « قَالَ الذَّهَبِيُّ فِي الْمِيزَانِ: « وَثَقَهُ النَّسَائِيُّ وَغَيْرُهُ، وَأَوْرَدَهُ الْعُقَيْلِيُّ فِي الضَّعْفَاءِ وَقَالَ: فِي حَدِيثِهِ وَهُمْ لَيْسَ بِمُسْلِمٍ. قَالَ: وَأَنَا أَتَعَجَّبُ كَيْفَ لَمْ يُخْرَجْ لَهُ الْبَخَارِيُّ وَمُسْلِمٌ

³⁰See, Lihat Jalāl al-Dīn al-Suyūṭī, *Qūṭ al-Mughṭazī 'alā Jamī' at-Turmuṣī* (al-Mamlakah al-'Arabiyyah al-Su'ūdiyyah: Jāmi' Umm al-Qurrā' Kulliyah ad-Da'wah wa Uṣūl ad-Dīn, 1424 H), 1.

³¹Muḥammad ibn Asyrāf ibn 'Alī Haidar *al-Ṣiddīqī al-'Azīm Ābādī, 'Aūn al-Ma'būd Sharḥ Sunan Abī Dāwud* (Beirut: Dār ibn Hazm, 2005 M/1426 H), 1-2487

³²al-Suyūṭī, *Sunan an-Nasā'ī*, juz I, 131

³³al-Suyūṭī, *Qūṭ al-Mughṭazī*, juz.I, 52. No. 21.

On the authority of Abdullah bin Mughal: “The Prophet - may God’s prayers and peace be upon him - forbade a man to urinate in his bathroom, and he said: The general sense of obsession with him.” He forbade running a man in his bath. He said at the end: The bathing place is the place in which he is bathed with intimate ones, which is originally hot water, then it was said to wash with any water: a bath. He said: Rather, he forbade that if he did not have a pathway in which urine would go, or it was crucifixion, and the one who was bathed would assume that he had been struck by something, and he would get worried from him. Abdul-Ghani said: “He is shaggy bin Jaber, and sha’ath bin Abdullah, shaggy of the blind, disheveled of azadi, and disheveled camel.” Al-Dhahabi said in al-Mizan: “Al-Nisa’i and others trusted him. I wonder how Bukhari and Muslim did not bring it out.”

Third, the book of Book *Aūnal-Ma’būd Sharḥ Sunan Abī Dāwud*, by Muḥammad ibn Ashrāf ibn ‘Alī Haidar al-Ṣiddīqī al-’Aẓīm Ābādī Abu Dawud was a hadith expert who memorized and understood the hadith and its *illats*. He earned the respect of the scholars, especially from his teacher, Imam Ahmad bin Hanbal. Al-Hafiz Musa ibn Harun said, “Abu Dawud was created in the world for Hadith, and in the hereafter for paradise. I have never seen a person more important than him.”³⁴ as follows in hadith no. 2485:³⁵

(حدثنا أبو الوليد الطيالسي حدثنا سليمان بن كثير حدثنا الزهري عن عطاء بن يزيد عن أبي سعيد عن النبي صلى الله عليه وسلم أنه سئل أي المؤمنين أكمل إيماناً قال رجل يجاهد في سبيل الله بنفسه وماله ورجل يعبد الله في شعب من الشعاب قد كفي الناس شره (في شعب: هو ما انفرج بين جبلين ، وقيل : الطريق فيه ، والمراد

الاعتزال في أي مكان . قاله في المجمع (قد كفي الناس شره) : أي وقاهم شره قال القسطلاني : الشعاب بكسر الشين المعجمة وهو ما انفرج بين الجبلين ، وليس بقيد بل على سبيل المثال ، والغالب على الشعاب الخلو عن الناس ، فلذا مثل بها للعزلة . وفيه فضل العزلة لما فيها من السلامة من الغيبة واللغو ونحوهما وهو مقيد بوقوع الفتنة ، أما عند عدم الفتنة فمذهب الجمهور أن الاختلاط أفضل لحديث الترمذي انتهى . قال المنذري : وأخرجه البخاري ومسلم والترمذي والنسائي وابن ماجه . حدثنا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّنَمِيِّ عَنْ عَقْمَةَ بْنِ وَقَاصِ اللَّيْثِيِّ قَالَ سَمِعْتُ عِمْرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ . قَالَ صَاحِبُ عَوْنِ الْمُعْبُودِ : (إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ) : وَفِي بَعْضِ النُّسخِ بِالنِّيَّاتِ . قَالَ الْخَطَّابِيُّ : مَعْنَاهُ أَنَّ صِحَّةَ الْأَعْمَالِ وَوُجُوبَ أَحْكَامِهَا إِنَّمَا تَكُونُ بِالنِّيَّةِ ، وَأَنَّ النِّيَّةَ هِيَ الْمُصْرَفَةُ لَهَا إِلَى جِهَاتِهَا ، وَلَمْ يَرُدَّ بِهِ أَعْيَانُ الْأَعْمَالِ لِأَنَّ أَعْيَانَهَا حَاصِلَةٌ بِغَيْرِ نِيَّةٍ (وَإِنَّمَا لِامْرِئٍ مَا نَوَى) : أَشَارَ بِهِ إِلَى أَنْ تَعْيِينَ الْمَنْوِيِّ شَرْطٌ ، فَلَوْ كَانَ عَلَى إِنْسَانٍ صَلَوَاتٌ لَا يَكْفِيهِ أَنْ يَنْوِيَ الصَّلَاةَ الْفَائِتَةَ بَلْ شَرْطٌ أَنْ يَنْوِيَ كَوْنَهَا ظَهْرًا أَوْ غَيْرَهُ فَلَوْلَا هَذَا الْقَوْلُ لَاقْتَضَى الْكَلَامُ الْأَوَّلُ أَنْ تَصِحَّ الْفَائِتَةُ بِلا تَعْيِينَ . كَذَا قَالَ ابْنُ الْمَلِكِ وَالْعَقْمِيُّ (فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ) : أَيِ انْتِقَالِهِ مِنْ دَارِ الْكُفْرِ إِلَى دَارِ الْإِسْلَامِ قَصْدًا وَعَزْمًا (فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ) : فَإِنْ قُلْتَ : الشَّرْطُ وَالْجَزَاءُ قَدْ اتَّجَدَا ، فَلَنَا لَا اتِّحَادَ لِأَنَّ التَّكْرَارَ قَدْ يُفِيدُ الْكَمَالَ كَمَا قَالَ أَبُو النَّجْمِ وَشِعْرِي شِعْرِي أَيِ شِعْرٍ كَامِلٍ ، وَالْمَعْنَى فَهَجْرَتُهُ كَامِلَةٌ (وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا) : الْبَلَامُ لِلتَّغْلِيلِ أَوْ يَمَعْنِي إِلَى وَدُنْيَا بِغَيْرِ تَنْوِينٍ لِأَنَّهَا تَأْنِيثٌ أَدْنَى وَجَمَعَهَا دُنَى كَكَبْرَى وَكَبِيرٍ (يُصِيبُهَا) : أَيِ يُحْصِلُهَا (أَوْ امْرَأَةٍ يَتَرَوَّجُهَا) : إِنَّمَا ذَكَرَهَا مَعَ كَوْنِهَا مُنْدَرِجَةً تَحْتَ دُنْيَا تَعْرِضًا لِمَنْ هَاجَرَ إِلَى الْمَدِينَةِ فِي نِكَاحِ مَهَاجِرَةٍ ، فَقِيلَ لَهُ مَهَاجِرٌ أَمْ قَيْسٌ ، أَوْ تَنْبِيْهَا عَلَى زِيَادَةِ التَّحْذِيرِ مِنْ ذَلِكَ ، وَهَذَا مِنْ بَابِ ذِكْرِ الْخَاصِّ بَعْدَ الْعَامِّ لِمَزِيَّتِهِ . (فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ) : يَعْنِي لَا يُنَابِ عَلَيِ هِجْرَتِهِ . قَالَ الْخَطَّابِيُّ فِي الْمَعَالِمِ : فِي الْحَدِيثِ دَلِيلٌ عَلَى أَنَّ الْمُطْلَقَ إِذَا طُلِقَ بِصَرِيحٍ لَفْظِ الطَّلَاقِ أَوْ بِبَعْضِ الْكِنَائِيِّ الَّتِي يُطْلَقُ بِهَا وَنَوَى عَدَدًا مِنْ أَعْدَادِ الطَّلَاقِ كَانَ مَا نَوَاهُ مِنَ الْعَدَدِ وَأَقْعَا وَاحِدَةً أَوْ ثِنْتَيْنِ أَوْ ثَلَاثًا ، وَإِلَى هَذِهِ الْجُمْلَةِ ذَهَبَ الشَّافِعِيُّ وَصَرَّفَ الْأَلْفَاظَ عَلَى مَصَارِفِ النِّيَّاتِ ، وَقَالَ فِي الرَّجُلِ يَقُولُ لِامْرِئِهِ أَنْتَ طَالِقٌ وَنَوَى ثَلَاثًا أَنْهَا تَطْلُقُ ثَلَاثًا ، وَكَذَلِكَ قَالَ مَالِكٌ

³⁴Misbah, *Studi Kitab Hadis: Dari Muwaththa' Imam Malik hingga Mustadrak Al Hakim* (Malang: Ahlimedia Press, 2000), 64.

³⁵Muḥammad ibn Asyrāf ibn ‘Alī Haidar al-Ṣiddīqī al-’Aẓīm Ābādī, ‘juz I, 133.

بْنِ أَنَسٍ وَإِسْحَاقَ بْنِ رَاهُوَيْهِ وَأَبُو عُبَيْدٍ ، وَقَدْ رُوِيَ ذَلِكَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ . وَقَالَ أَصْحَابُ الرَّأْيِ هِيَ وَاحِدَةٌ وَهُوَ أَحَقُّ بِهَا ، وَكَذَلِكَ قَالَ سُفْيَانُ الثَّوْرِيُّ وَالْأَوْزَاعِيُّ وَأَحْمَدُ . إِنَّهُ . قَالَ الْمُنْذِرِيُّ : وَأَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالْتِزْمِذِيُّ وَالنَّسَائِيُّ وَأَبْنُ مَاجَةَ .

(Abu Al-Waleed Al-Tayalisi told us, Sulaiman bin Katheer told us, Al-Zuhri told us on the authority of Ataa bin Yazid on the authority of Abu Saeed on the authority of the Prophet, may God's prayers and peace be upon him, that he was asked which of the believers completed a faith. A man said that he would strive for the sake of God himself and his money and a man who worshiped God in a people of the reefs, the evil of people has been sufficient (In Sha`ab: It is not separated between two mountains, and it was said: The road is there, and what is meant is retirement anywhere. For example, and the majority of the reef is emptiness from people, so it is represented in it for solitude. It has the virtue of solitude because it is safe from backbiting, idle talk, and the like, and it is restricted to the occurrence of sedition, but when there is no temptation, the view of the majority is that mixing is better because the hadith of al-Tirmidhi ended. Al-Mundhiri said: It was narrated by Bukhari and Muslim. Tirmidhi and Women's and Ibn Majah. tell us Mohammed bin Sufyan told me many told us Yahya bin said bin Mohammed Taymi Alqamah bin Waqas Laithi said I heard Omar ibn al-Khattab said the Messenger of Allah said peace God be upon him but business intentions, but each man what he intended it had emigrated to Allah and His Messenger Vahjrth to Allah and His Messenger and the immigrant to get a minimum or a woman to marry her Vahjrth immigrated to him. The owner of 'Awn al-Ma'bood said: (Actions are only intent): And in some abrogations with intentions. His rhetoric: means that the business health and the necessity of its provisions but to be

the intention, and the intention is discharged her to the destination, did not respond by the notables business because notables holds without the intention (but to the man what he intended) pointed him to the appointment of the seminal condition, if it was a human being Prayers It is not sufficient for him to intend to perform the last prayer, but on the condition that he intends it to be noon or otherwise. As well as the king's son and Alqami said (it had emigrated to Allah and His Messenger): any move from Dar infidelity to Dar al-Islam deliberately and determination (Vahjrth to Allah and His Messenger): the I said, the condition and the penalty may be united, we said no union because the repetition may benefit perfection as Abu star and my hair my hair any hair full, meaning a full Vahjrth (it was his emigration to a minimum): lam for explanation or sense to a minimum without TANWEEN because it is the feminization of the lowest and collected lows Kkprry and size (hit it (: any get her (or a woman marry her) but mentioned with being subsumed under minimum for those who migrated to implicitly in the city to marry an immigrant, an immigrant and was told Umm Qais, or an alert warning of the increase, this door said after a special year for its comparative. (Vahjrth immigrated to him): I mean, not me Rewarded for his emigration. His rhetoric in the parameters: in the modern evidence that the absolute if divorced explicitly utter divorce or some Alknaia called the nuclei number of the number of divorces was what he intended to issue a reality one or Tntin or three, and this sentence went Shafei and the exchange of words on the banks of intentions, he said the man says to his wife you are divorced and three times he intended it launches three times, as well as Malik ibn Anas ibn Ishaq Raahawayh and Abu Obeid said, was narrated from 'Urwah ibn al-Zubayr. And the opinion holders said it is one and he is more entitled to

it, and also Sufyan Al-Thawri, Al-Awazai and Ahmed said. Al-Mundhiri said: Al-Bukhari, Muslim, al-Tirmidhi, al-Nasa'i and Ibn Majah compiled it.

The Advantages and Disadvantages of the *Ijmālī* method

The main advantage of the *ijmālī* method is that it is concise and compact. *sharḥ* who uses this method feels more practical and shorter, so that it can be understood by readers more quickly. The *Sharḥ* pattern with this method is useful for people who want to understand the hadith in a relatively short time, because it is not verbose like the method of *tahlīlī*.³⁶ Discussion on *Sharḥ* using the *ijmālī* method is very easy to understand, because in this method using easy, concise, and concise language. Thus, understanding the vocabulary contained in the hadith is easier to obtain, because the *sharḥ* directly explains the word or meaning of the hadith without expressing his ideas or opinions.³⁷

The term or term *Sharḥ al-hadith* which is known today historically is the result of a transformative process from a pre-existing term, namely *fiqh al-hadith* which is the handle of the *faqīh al-hadith*. These are the ones who have been given by Allah Swt. Critical power ability and have an understanding of the results of his seriousness in language and knowledge of sharia law. The results of their *ijtihād* in understanding the hadith of the Prophet. Called *fiqh al-hadith*. Therefore, *fiqh al-hadith* is more conceptual in nature, even if it is poured it is still oral (oral explanation), while *Sharḥ al-hadith* is more concrete operational in nature, namely in the form of writing in several books containing explanations of scholars from the results of their understanding of the hadith of the Prophet.³⁸

Thus it can be said that the embryo of the birth of *sharḥ* began at the time of the Prophet. Although it has not formally used the terms *Sharḥ al-hadith* or *fiqh al-hadith*, until the birth of a specific and separate *sharḥ* tradition. *Sharḥ al-hadith* and *fiqh al-hadith* have a very important role in understanding and practicing the traditions of the Prophet. *Sharḥ al-hadith* emerges from various aspects that include it, including: *First*, the historical aspect. History records that the term *Sharḥ al-hadith* which was intended as an explanation of hadith did not appear when the Prophet saw. Still alive, but the term appears along with the development of hadith from time to time. *Second*, the methodological aspect. The model for *Sharḥ hadith* is very diverse according to the socio-historical and socio-cultural that developed at that time. If you look closely, the method of *Sharḥ* that scholars use has similarities to the methods of interpreting the Qur'an, such as the *tahlīlī* method, the *ijmālī* method, and the method of *muqarīn*, but none of the scholars who compiled the *Sharḥ* book explained the method he used.³⁹

However, of course there are drawbacks. This method is considered to make the hadith guidance partial. This method does not support the understanding of hadith as a whole, so it can make the hadith guidance partial. This is because a hadith is not related to one another, so the hadith is general or vague and cannot be clarified with a hadith which is more detailed. Its concise nature means that there is no room for an adequate analysis. This method does not provide room to satisfy the discourse of the plurality of understanding a hadith. Therefore, this method cannot be relied on to analyze the understanding in detail and detail.⁴⁰

The summary of the advantages as stated by

³⁶Nizar Ali, *Memahami*, 44.

³⁷*Ibid.*, 45.

³⁸M. Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*, first edition (Yogyakarta: SUKA-Press UIN Sunan Kalijaga), 5-6.

³⁹*Ibid.*, 3-4.

⁴⁰Khamdan, et.al., *Studi Hadis Teori dan Metodologi: Kritik terhadap Hadis-Hadis Pendidikan* (Yogyakarta: Idea Press, 2012), 96.

Nizar Ali follows:⁴¹ (1) Compact and compact, this method feels more practical and concise so that readers can immediately absorb it. *Sharḥ* is not wordy, *sanad* and criticism are very minimal, (2) Easy Language. Explainer of *Sharḥ hadith* directly explains the word or meaning of the hadith by not expressing their ideas or opinions personally, (3) Free from *isrā'iliyyāt*. Because of the shortness of the explanation given, the *ijmalī* method is relatively purer and free from *isrā'iliyyāt* thoughts. This method can also stem thoughts that are too far from understanding the hadith, and (4) Familiar with hadith language. The descriptions contained in this method are brief and concise.

While the shortcomings in the *ijmalī* method are as follows: (1) Make the hadith guidance partial. This method does not support the understanding of the hadith as a whole and can make the hadith evidence partially unrelated to one another, so that general or vague hadiths cannot be clarified with detailed hadiths, (2) There is no room for an adequate analysis. This method does not provide satisfactory room for the author to analyze a hadith in detail and detail. For readers who need a deeper understanding, a book that uses this method cannot be fulfilled, because sometimes a very short explanation can also confuse the reader in understanding the *Sharḥ hadith*, and (3) This method is not able to dialogue with socio-religious problems as well as the actual problems of the people or science, so that the scholars of hadith view that this method is not a concrete solution in solving the problems of the humanity. This complex problem is not accommodated in the explanation using the *ijmalī* method.

Apart from everything, the 'scholars' who have written the book of *Sharḥ of hadith* using the *ijmalī* method have provided many useful insights for Muslims.

⁴¹Nizar Ali, *Memahami*, 44-45.

Conclusion

The *ijmalī* method is to explain or explain the hadiths in accordance with the order in the books contained in the *al-sittah* book, but it can reproduce the literal meaning of hadith, in language that is easy to understand and easy to understand. The briefing is quite brief and does not mention anything other than the intended meaning.

This method is similar to the *taḥlīlī* method in terms of the systematics of signaling. The difference lies in the description of the explanation. The *taḥlīlī* method is very detailed and lengthy so that more scholars can express their opinions and ideas, while the *ijmalī* method of explanation is very general and very concise, and this is a feature of the *Sharḥ* book with the *ijmalī* method.

The books of *Sharḥ al-Suyūṭī li Sunan al-Nasā'ī* in the book Jalāl ad-Dīn al-Suyūṭī, this book is famous "*Sunan Nasā'ī bi Sharḥ al-Suyūṭī wa Ḥāsiyah al-Sindī*"; Book *Qūṭ al-Mughṭazī 'alā Jamī' at-Tirmizī* by Jalāl ad-Dīn al-Suyūṭī; Book *Qūṭ al-Mughṭazī 'alā Jamī' at-Tirmizī* by Jalāl ad-Dīn al-Suyūṭī and others that need to be re-examined.

All methods have their advantages and disadvantages, as well as the *ijmalī* method. The advantages of this method are that it is concise and concise so that readers can absorb it, and uses language that is easy to understand. However, this method also has drawbacks, namely, making the hadith guidelines partial, there is no room for an adequate analysis, and inconsistencies in the methods used.

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