**APPLICATION OF *IJMĀLĪ*  METHOD IN EXEGESIS (*SYARAḤ*) THE HADITH OF THE PROPHET MUḤAMMAD**

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***Abstract***

*This article is an analysis of the syarḥ hadith which uses the Ijmālī method which is used as a method of discussing interpretation. The methods for analyzing are the Taḥlīlī, Ijmālī, Mauḍū'ī, and Muqārin methods. The Ijmālī method in the meaning of hadith or syarḥ hadith is an old method for interpreting al-Qurān as was done by previous scholars. The Ijmālī method is a method that does not require a deep enough discussion of the hadiths, but the syarḥ hadiths are global and general in nature, as explained by the companions when asked about the Prophet Muhammad. As for the application of this method with a language approach, then briefly using another hadith, discussing the global meaning and not in depth. So, before that supporting knowledge such as language, Qurān Science and Imu Hadith were needed for someone called a scholar to explain the syarḥ of hadiths such as Science of riwāyah and Science of Dirāyah as well as Science of Gharīb al-Ḥadīṡ in Ma'ān al-Ḥadīṡ. The drawback of the Ijmālī Method is that someone who wants to deepen the meaning of the hadith cannot obtain thorough and comprehensive knowledge.*

*Keywords: analysis, syarḥ, global, comprehensive*

***Abstrak***

*Artikel ini merupakan analisa tentang syarḥ hadis yang menggunakan metode Ijmālī yang digunakan sebagai metode pembahasan mengenai tafsir. Adapun metode untuk menganalisa adalah Metode Taḥlīlī, Ijmālī, Mauḍū’ī, dan Muqārin. Metode Ijmālī dalam pemaknaan hadis atau syarḥ hadis merupakan metode yang lama untuk menafsirkan al-Qurān sebagaimana dilakukan oleh ulama-ulama terdahulu. Metode Ijmālī ini termasuk metode yang tidak menuntut pembahasan hadis yang cukup mendalam, tapi syarḥ hadis cukup secara global dan bersifat umum saja, sebagaimana penjelasan para sahabat ketika ditanyai mengenai Nabi Muhammad. Adapun penerapan metode ini dengan pendekatan bahasa, kemudian secara singkat enggunakan hadis lain, membahas pengertian secara global dan tidak mendalam. Maka, sebelum itu ilmu pendukung seperti bahasa, Ilmu Qurān dan Imu Hadis dibutuhkan bagi seseorang yang disebut ulama untuk explaine syarḥ hadis seperti Ilmu riwāyah dan Ilmu Dirāyah sebagaimana Ilmu Gharīb al-Ḥadīṡ dalam Ilmu Ma’ān al-Ḥadīṡ. Kekurangan dari Metode Ijmālī adalah sesorang yang ingin mendalami makna hadis tidak dapat memperoleh pengetahuan secara mendalam dan menyeluruh.*

***Kata Kunci:*** *pemaknaan,syarḥ,global, mendalam*

**INTRODUCTION**

Epistemologically, hadith is seen and intended by the majority of Muslims as the second source of Islamic teachings after the Qurān which is the source of the first teachings.[[1]](#footnote-1) Hadith is the reason for the second source because the hadith is explanatory (*bayān*), for verses of the Holy Qurān 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 Qurān.[[2]](#footnote-2)

Hadith as the second source of Islamic law, always seems to be interesting to study, both concerning criticism related to originality,[[3]](#footnote-3) authenticity or validity (*sanad* and *matan*) as well as the rules of understanding the hadith itself which is termed "*syaraḥ*" hadith as a way to understand intellectual and contextual.[[4]](#footnote-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 *syaraḥ* could complete and comprehensive about the truth of the meaning of the hadith.[[5]](#footnote-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 Qurān and so on.[[6]](#footnote-6) This is where there is a period of the development of *syaraḥ* against hadith in various masses of the early, middle and contemporary eras.[[7]](#footnote-7) The scholar of Hadith then interpret it according to the style of the Qurān, such as explaining the meaning in *al-Kutub as-Sittah*, namely by writing the book of *syaraḥ* to the book using the method above. However, the effort to find the method used by the ulama in compiling the book of *syaraḥ* hadith is almost untouched by the method of interpreting the Koran, so that the method of interpreting the Qurān becomes a way to interpret the hadith.[[8]](#footnote-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]](#footnote-9)

However, some of the methods used by classical scholars in compiling the book of syarh 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 *taḥlīlī* method, the *ijmālī* method, the *muqārin*  method and the *mauḍū’ī* method.[[10]](#footnote-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]](#footnote-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]](#footnote-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]](#footnote-13) This method is also used by ibn Ḥajar in reciting *Ṣaḥīḥ Bukhārī* in the *Fatḥ al-Bārī* book, then syara *al-Muwaṭṭa’* and many other books that use the *Ijmālī* method.[[14]](#footnote-14)

In terms of method, the interpretation of the Qurān that has developed until now can be divided into four types, namely: the *taḥlīlī*  method, the *ijmālī* method, the *muqārin* method and the *mauḍū’ī* method. If the Qurān is the first and foremost basis, then the hadith is a detailed explanation of the contents of the Qurān 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 *syaraḥ* 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 word “*syarḥ”* (explening) comes from Arabic, “*syaraḥa,Yasyraḥu, Syarḥ* شرح – يشرح - شرحا” an which means to explain, open, expand, explain, or provide understanding.[[15]](#footnote-15) The term *syarḥ* (understanding) is usually used by many scientists for the term scholars of Hadith, while the term *tafsīr* is used by scientists to study the Holy Qurān.[[16]](#footnote-16)

Etymologically, the meaning of *ijmālī* means "global." So that term *syarḥ* in *ijmālī* means *syarḥ* is global meaning. Terminologically, the method of *syarḥ* in term *ijmālī* is to explain or translite the hadiths in accordance with the order of the hadiths contained in the hadith book which will be sharhed briefly, but can represent the literal meaning of the hadith, in language that is easy to understand and easy to understand.[[17]](#footnote-17) When compared with the *taḥlīlī* 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]](#footnote-18)

In other words, they both explain substantially the meaning, meaning or message. But in terms, the two have different aims and objectives. The term specific interpretation of the Qurān which explains the meaning, explening, content, or message of the verses of the Qurān, while the term "*syarḥ*" includes hadith which explains the meaning, meaning, content or message of hadith and other disciplines. So the purpose of the methodology of understanding *syarḥ* hadith is the knowledge of the method of understanding hadith. Thus, we can distinguish between two terms, namely the *syarḥ* method: ways of understanding the hadith, while the *Syarḥ* methodology: knowledge of this method.[[19]](#footnote-19)

There are three methods used by the hadiths, namely the *taḥlīlī* method, the *ijmālī* method, and the *muqārin* method. As for looking at the book from the point of view of explanning, theory is used in the form of *syarḥ bi al-ma`ṡūr* (namely explaining the Qur'an, other hadith reports, and the words of the companions of the Prophet Muhammad) and *syarḥ bi ar-ra'yī* (namely explaining using language, grammer, semiotics, semantics, and hermeneutics).[[20]](#footnote-20) Meanwhile, in analyzing and translating it, the book styles used in the theory are in the category of forms of *syarḥ* *fiqh*, philosophy, *sufi*, or language, including science *garīb al-ḥadīṡ*.[[21]](#footnote-21)

The *ijmālī* (global) method is to explain or explain the hadiths according to the order in the hadith book in *al-Kutub as-Sittah*, but can represent the literal meaning of the hadiths in language that is easy to understand and easy to understand.[[22]](#footnote-22) This method is similar to the *taḥlīlī* method in terms of signaling systematics. The difference lies in the description of the explanation. The method of *taḥlīlī* 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 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.[[23]](#footnote-23)

Steps or ways that one needs to take to explain the hadith in the method of Ijmali: 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).[[24]](#footnote-24)

Conditions to explain For a interpreter *syarh* 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 Qur`an. (5). Seeking the interpretation or history of the companions of the companions. (6).Seeking interpretation from the narration of *tābi`īn* (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 adā’ al-ḥadīṡ* (Hadith science that deals with the method of conveying hadith), *jarḥ wa- ta’dīl* (knowledge to assess the personality of the narrators of hadith), and the science of *garīb al-ḥadīṡ*(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 (*syarī`a*) or legal sources. [[25]](#footnote-25)

**VARIOUS BOOKS IN THE *IJMĀLĪ* METHODS**

The *Syarḥ* books that follow this method include:

1. Book *Syaraḥ as-Suyūṭī li Sunan an-Nasā'ī* in the book Jalāl ad-Dīn as-Suyūṭī, this book is famous by *"Sunan Nasā'ī bi Syarḥ as-Suyūṭī wa Ḥāsiyah as-Sindī”* which contains IX volumes, and which have been compiled based on the chapters of *fiqh*. At the beginning of this book contains an introduction which contains a preface, then begins with the *ṭahāra* (purify) section and ends with *fahras al-ḥadīṡ* (contens of the book).[[26]](#footnote-26)
2. Book *Qut al-Mughtażī 'alā Jamī' at-Tirmiżī*  by Jalāl ad-Dīn as-Suyūṭī, this book consists of II volumes which are recognized by as-Suyūṭī that this book is the fourth book attributed to the Imam *at-Tirmiżī*  in the muqaddimah of his book. This book is also compiled with a chapter of *fiqh* which begins with the chapter *Ṭahāra* and ends with the chapter of *Manāqib*.[[27]](#footnote-27)
3. Book *Aūn al-Ma'būd Syarḥ Sunan Abī Dāwud*, by Muḥammad ibn Asyrāf ibn 'Alī Haidar as-Ṣiddīqī al-'Aẓīm Ābādī. This book consists of XIV volumes using fiqhi systematics 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. [[28]](#footnote-28)

**THE EXAMPLES OF *SYARḤ IJMĀLĪ* METHODS**

The examples that the author presents in these three books are as follows:

First, *Sunan Nasā'ī bi Syarḥ as-Suyūṭī wa Ḥāsiyah as-Sindī* which in books such as the example of hadith no.3208: [[29]](#footnote-29)

)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 شيئا 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 told us on of 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 smashes the swords, that is to break them, and it was said: It is the heavy petition.”*

Second, Book *Qut al-Mughtażī 'alā Jamī' at-Tirmiżī*  by Jalāl ad-Dīn as-Suyūṭī, this book consists of hadith 21: [[30]](#footnote-30)

**)عن عبد الله بن مُغَفَّل: "أنَّ النَّبيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نهى أَنْ يَبُولَ الرَّجُلُ في مُسْتَحَمِّه، وَقَالَ: إِنَّ عَامَّةَ الوَسْواسِ مِنْهُ "، الجامع الصحيح(** نهى أن ييول الرَّجل في مستحمه " قال في النِّهاية: " المستحم الموضع الذي يُغتسل فيه بالحميم، وهو في الأصل الماء الحار، ثم قيل للاغتسال بأي ماء كان: استحمامٌ. قال: وإنما نهى عن ذلك إذا لم يكن له مسلك يذهب فيه البول، أو كان صُلبًا، فيُوهم المغتسل أنه أصابه منه شيء، فيحصل منه الوسواس " هذا حديث غريب لا نعرفه مرفوعًا إلاَّ من حديث أشعث بن عبد الله، ويقال له أشعث الأعمى".قال عبد الغني : " هو أشعث بن جابر، وأشعث بن عبد الله، وأشعث الأعمى، وأشعث الأزدي، وأشعث الجُمْلي " قال الذهبي في الميزان: " وثقه النسائي وغيره، وأورده العُقَيلي في الضعفاء وقال: في حديثه وهم. ليس بِمُسلَّمْ. قال: وأنا أتعجب كيف لم يُخرِّج له البخاري ومسلم "

*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 waswas 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 *Aūn al-Ma'būd Syarḥ Sunan Abī Dāwud*, by Muḥammad ibn Asyrāf ibn 'Alī Haidar as-Ṣiddīqī al-'Aẓīm Ābādī as follows in hadith no. 2485: [[31]](#footnote-31)

)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 إيمانا 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 كفى 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. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. قَالَ صَاحِبُ عَوْنِ الْمَعْبُودِ :( إِنَّمَا الْأَعْمَال بِالنِّيَّةِ ): وَفِي بَعْض النُّسَخ بِالنِّيَّاتِ . قَالَ الْخَطَّابِيّ : مَعْنَاهُ أَنَّ صِحَّة الْأَعْمَال وَوُجُوب أَحْكَامهَا إِنَّمَا تَكُون بِالنِّيَّةِ ، وَأَنَّ النِّيَّة هِيَ الْمُصْرِفَة لَهَا إِلَى جِهَاتهَا ، وَلَمْ يُرِدْ بِهِ أَعْيَان الْأَعْمَال لِأَنَّ أَعْيَانهَا حَاصِلَة بِغَيْرِ نِيَّة ( وَإِنَّمَا لِامْرِئٍ مَا نَوَى ): أَشَارَ بِهِ إِلَى أَنَّ تَعْيِين الْمَنْوِيّ شَرْط ، فَلَوْ كَانَ عَلَى إِنْسَان صَلَوَات لَا يَكْفِيه أَنْ يَنْوِي الصَّلَاة الْفَائِتَة بَلْ شَرْط أَنْ يَنْوِي كَوْنهَا ظُهْرًا أَوْ غَيْره فَلَوْلَا هَذَا الْقَوْل لَاقْتَضَى الْكَلَام الْأَوَّل أَنْ تَصِحّ الْفَائِتَة بِلَا تَعْيِين . كَذَا قَالَ اِبْن الْمَلَك وَالْعَلْقَمِيّ( فَمَنْ كَانَتْ هِجْرَته إِلَى اللَّه وَرَسُوله ): أَيْ اِنْتِقَاله مِنْ دَار الْكُفْر إِلَى دَار الْإِسْلَام قَصْدًا وَعَزْمًا( فَهِجْرَته إِلَى اللَّه وَرَسُوله ): فَإِنْ قُلْت : الشَّرْط وَالْجَزَاء قَدْ اِتَّحَدَا ، قُلْنَا لَا اِتِّحَاد لِأَنَّ التَّكْرَار قَدْ يُفِيد الْكَمَال كَمَا قَالَ أَبُو النَّجْم وَشِعْرِي شِعْرِي أَيْ شِعْر كَامِل ، وَالْمَعْنَى فَهِجْرَته كَامِلَة ( وَمَنْ كَانَتْ هِجْرَته لِدُنْيَا ): اللَّام لِلتَّعْلِيلِ أَوْ بِمَعْنَى إِلَى وَدُنْيَا بِغَيْرِ تَنْوِينٍ لِأَنَّهَا تَأْنِيث أَدْنَى وَجَمْعهَا دُنَى كَكُبْرَى وَكُبَر(يُصِيبهَا(: أَيْ يُحَصِّلهَا( أَوْ اِمْرَأَة يَتَزَوَّجهَا ): إِنَّمَا ذَكَرَهَا مَعَ كَوْنهَا مُنْدَرِجَة تَحْت دُنْيَا تَعْرِيضًا لِمَنْ هَاجَرَ إِلَى الْمَدِينَة فِي نِكَاح مُهَاجِرَة ، فَقِيلَ لَهُ مُهَاجِر أُمّ قَيْس ، أَوْ تَنْبِيهًا عَلَى زِيَادَة التَّحْذِير مِنْ ذَلِكَ ، وَهَذَا مِنْ بَاب ذِكْر الْخَاصّ بَعْد الْعَامّ لِمَزِيَّتِهِ. ( فَهِجْرَته إِلَى مَا هَاجَرَ إِلَيْهِ ): يَعْنِي لَا يُثَاب عَلَى هِجْرَته . قَالَ الْخَطَّابِيّ فِي الْمَعَالِم : فِي الْحَدِيث دَلِيل عَلَى أَنَّ الْمُطَلِّق إِذَا طَلَّقَ بِصَرِيحِ لَفْظ الطَّلَاق أَوْ بِبَعْضِ الْكِنَائِيّ الَّتِي يُطَلَّق بِهَا وَنَوَى عَدَدًا مِنْ أَعْدَاد الطَّلَاق كَانَ مَا نَوَاهُ مِنْ الْعَدَد وَاقِعًا وَاحِدَة أَوْ ثِنْتَيْنِ أَوْ ثَلَاثًا ، وَإِلَى هَذِهِ الْجُمْلَة ذَهَبَ الشَّافِعِيّ وَصَرْف الْأَلْفَاظ عَلَى مَصَارِف النِّيَّات ، وَقَالَ فِي الرَّجُل يَقُول لِامْرَأَتِهِ أَنْتِ طَالِق وَنَوَى ثَلَاثًا أَنَّهَا تَطْلُق ثَلَاثًا ، وَكَذَلِكَ قَالَ مَالِك بْن أَنَس وَإِسْحَاق بْن رَاهْوَيْهِ وَأَبُو عُبَيْد ، وَقَدْ رُوِيَ ذَلِكَ عَنْ عُرْوَة بْن الزُّبَيْر . وَقَالَ أَصْحَاب الرَّأْي هِيَ وَاحِدَة وَهُوَ أَحَقّ بِهَا ، وَكَذَلِكَ قَالَ سُفْيَان الثَّوْرِيّ وَالْأَوْزَاعِيُّ وَأَحْمَد . اِنْتَهَى .قَالَ الْمُنْذِرِيُّ : وَأَخْرَجَهُ الْبُخَارِيّ وَمُسْلِم وَالتِّرْمِذِيّ وَالنَّسَائِيُّ وَابْن مَاجَهْ .

(*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 Kkpry 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. Syarah who uses this method feels more practical and shorter, so that it can be understood by readers more quickly. The *syarḥ* 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 *taḥlīlī*.[[32]](#footnote-32) Discussion on *Syarḥ* 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 shyarah directly explains the word or meaning of the hadith without expressing his ideas or opinions.[[33]](#footnote-33)

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. [[34]](#footnote-34)

The summary of the advantages as stated by Nizar Ali follows:

1. Compact and compact, this method feels more practical and concise so that readers can immediately absorb it. *Syarḥ* is not wordy, sanad and criticism are very minimal.
2. Easy Language.exlplainner of *syarḥ* hadith directly explains the word or meaning of the hadith by not expressing their ideas or opinions personally.
3. Free from *isrāiliyyāt*. Because of the shortness of the explanation given, the ijmaliy method is relatively purer and free from *isrāiliyyāt* thoughts. This method can also stem thoughts that are too far from understanding the hadith.
4. Familiar with hadith language. The descriptions contained in this method are brief and concise.

 While the shortcomings in the *ijmālī* 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 *syarḥ* hadith.
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 *ijmālī* method.

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

**CLOSSING**

The *ijmālī* method is to explain or explain the hadiths in accordance with the order in the books contained in the *as-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 *ijmālī* method of explanation is very general and very concise, and this is a feature of the syarah book with the *ijmālī* method.

The books of *Syaraḥ as-Suyūṭī li Sunan an-Nasā'ī* in the book Jalāl ad-Dīn as-Suyūṭī, this book is famous by *"Sunan Nasā'ī bi Syarḥ as-Suyūṭī wa Ḥāsiyah as-Sindī;* Book *Qut al-Mughtażī 'alā Jamī' at-Tirmiżī*  by Jalāl ad-Dīn as-Suyūṭī; Book *Qut al-Mughtażī 'alā Jamī' at-Tirmiżī*  by Jalāl ad-Dīn as-Suyūṭī and others that need to be re-examined.

All methods have their advantages and disadvantages, as well as the *ijmālī* 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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