

Method, Approach, And Type Of Hadis *Syarah* Of The Book *Al-Minhāj Sharah Ṣaḥīḥ Muslim Ibn Al-Ḥajjāj* By Al-Nawawī (W.676 H.)

Takwallo, Abdurrohman

Ushuluddin Science College of Darussalam, Indonesia

mastaqwa93@gmail.com abdurrohmanhafi@gmail.com

Abstract

The purpose of writing this article is to review the role of Imam Muslim in the *syarah* of *al-Minhaj* by analyzing how the method, approach and style of the hadith commentary in it. The method used in this article is qualitative by using a historical approach, namely by tracing the biography of Imam Muslim's personality and the ins and outs of his work entitled *al-Minhaj Sharh Sahih Muslim*. The result of this research is that this book was written because of *istikharah* conducted by Imam al-Nawawī after previously writing the *syarah* of *Ṣaḥīḥ al-Bukhārī*. The methods of *syarah* used by him are: *muqārin*, *taḥlīlī*, and *ijmālī*, his approach is linguistic, while his style is *fiqhī*. This book has been very influential for hadith scholars. Many of them have made this book their main source of reference, and many hadith scholars have even conducted research on this book.

Keywords: Imam Muslim, Hadis, Hadis*Syarah* Method.

Introduction

Hadith is the second source of teaching after the Qur'an. In addition, functionally, the hadith is an explanation of the Qur'an. This information is realized by limiting the absolute or specializing the general proposition, as well as abolishing the law.¹ Hadith as an explanation of the Qur'an, and the hadith itself also needs to be filtered first.

In the book *Hadith Studies* written by Idri et al. it is stated that the embryo of *syarah* hadith has emerged since the time of the Prophet to then find development in the following period, the period of companions and *tābi'īn*.² An example of a hadith that was handled directly by the Prophet is when there was

¹Abdul Mustakim, *Ilmu Ma'anil Hadis Paradigma Interkoneksi*, (Yogyakarta: Idea Press, 2016), 37.

²Idri dkk., *Studi Hadis*, (Surabaya: UIN Sunan Ampel Press, 2014), 404.

a saying of the Prophet that was not understood by the Companions. Like the following hadith:

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُقْبَضُ الْعِلْمُ، وَيُظْهَرُ الْجَهْلُ وَالْفِتْنُ، وَيَكْثُرُ الْحَرْجُ»، قِيلَ يَا رَسُولَ اللَّهِ، وَمَا الْحَرْجُ؟ فَقَالَ: «هَكَذَا يَدِهِ فَحَرَفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ»³

Al-Makkī ibn Ibrāhīm narrated to us, Ḥanẓalah ibn Abī Sufyān narrated to us, from Sālim, who said: “I heard Abū Hurayrah narrate a hadith from the Messenger of Allah, who said: ‘Knowledge will be taken away, so that ignorance and slander will be rampant, and there will be many al-harju’. It was said to the Prophet, ‘What is meant by al-harju O Messenger of Allah. Then the Prophet gestured with his hand as if he wanted to kill the people.

Based on the example of this hadith, it can be seen that the process of sharaḥ hadith existed during the lifetime of the Prophet. During the time of the Companions the sharaḥ of the hadith was done by correlating the hadith reports with other reports. The activity of sharaḥ was not as massive as the writing of hadith and the codification of hadith.⁴

Not only that, at the time of the Prophet, the Companions also 'criticized' what the Prophet said. As mentioned in the narration that Muslims who kill each other, then the murderer and the murdered go to hell. For more details, here is the hadith in question:

أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ يَزِيدَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ الْحَسَنِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَاجَعَا الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «أَرَادَ قَتْلَ صَاحِبِهِ»⁵

Muḥammad ibn Ismā'īl reported to us from Yazīd, from Sulaymān al-Taymī, from al-Ḥasan, from Abī Mūsā, from the Prophet, who said: “When two Muslims face each other holding a sword and one of them is killed, both of them will be in Hell.” It was said to him, “O Messenger of Allah, isn't Hell for the one who kills? Why is the one who is killed also the same?” The Prophet replied, “The one who is killed also wants to kill his opponent.”

³Abī ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Bukhārīy, *Ṣaḥīḥ al-Bukhārīy*, (Riyāḍ: Dār al-Salām, t.th.), ١٠.

⁴Idri dkk., *Studi Hadis...*, 404.

⁵Abī ‘Abd al-Raḥ mān ibn Aḥmad ibn Shu‘ayb ibn ‘Alī ibn Sinān al-Nasā‘ī, *Sunan al-Nasā‘ī*, (Riyāḍ: Dār al-Salām, t.th.), 2357.

In this Hadith, the Prophet's companions asked the Prophet a question. It is as if they 'did not accept' if the party who was killed was also included in hell. It was incidents like this that became the embryo of the sharaḥ hadith later on.

Meanwhile, when it comes to the first book of sharaḥ, scholars differ. Still in the same book, some say that the first book is a book by al-Khaṭṭābī who died in 388 AH. The book is called Ma'ālim al-Sunan. Not only this book, al-Khaṭṭābī also has a book on the sharaḥ Ṣāḥiḥ al-Bukhārī entitled A'lām al-Ḥadīth. However, some scholars say that the first book on sharaḥ was authored by Ibn Jarīr al-Ṭabarī who died in 310 A.H. The book by al-Ṭabarī is entitled Tahdhīb al-Āthār wa Tafṣīl Ma'ānī al-Thābit 'An Rasūlillāh Min al-Akhbār. This book later became a reference for the next generation of hadith narrators, including Ibn Ḥajar al-'Asqalānī..⁶

Actually, before these two books, there were books that explained hadith, such as the book Ikhtilāf al-Ḥadīth written by Imam al-Shāfi'ī who died in 204 AH. In this book, he elaborated on seemingly contradictory traditions by organizing them according to the chapters of fiqh. For example, in the chapter on tashahhud, he paraphrases the following tradition of Ibn Mājah:

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أُنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَطَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»⁷

Then he elaborated on the narrations that differ from Ibn Mājah's hadith above. According to him, it is possible that all the different narrations about the tashahhud are from the Prophet. In this case, he taught the Companions a recitation that was not the same as others.⁸ In the author's opinion, what Imam al-Shāfi'ī wrote is already part of the hadith literature. If so, the book of Ikhtilāf al-Ḥadīth is provisionally the first book of hadith sharaḥ.

⁶ Idri dkk., *Studi Hadis...*, 406.

⁷ Abū 'Abdillāh Muḥammad ibn Yazīd al-Rib'ī ibn Mājah al-Qazwīnī, *Sunan Ibn Mājah*, (Riyād: Dār al-Salām, t.th.), 2530.

⁸ Muḥammad ibn Idrīs al-Shāfi'ī, *Ikhtilāf al-Ḥadīth*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 43-44.

Besides Imam al-Shāfi'ī, there are other names who devoted themselves to the process of explaining the Prophetic traditions, especially the contradictory ones. Names like Ibn Qutaybah al-Daynūrī who died in 274 AH cannot be ignored. He is the author of the book *Ta'wīl Mukhtalif al-Ḥadīth*. In my opinion, Ibn Qutaybah's book can be categorized as a book of *sharah* hadith because in it the author explains the traditions that are considered contradictory.

One example of a polemical hadith in the book is the hadith about the death of the Companions after one hundred years.⁹ According to Ibn Qutaybah the narrator of the hadith has omitted one of the words in the text. The missing word is *منكم*. Ibn Qutaybah then quotes Ibn Mas'ūd to clarify the Hadīth further.¹⁰ For the author, what was done by Imam al-Shāfi'ī in his *Ikhtilāf al-Ḥadīth* and Ibn Qutaybah in his *Ta'wīl Mukhtalif al-Ḥadīth* has fallen into the category of *sharah* so that the first book of *sharah* can be pinned on these two books.

After the time of Imam al-Khattābī, books of *sharah* continued to appear. There were several factors that prompted the scholars to write hadith commentaries. First, the distant period with the Prophet caused a shift in understanding, especially the fading Arabic language. Second, the increasing number of heretics. These two factors encouraged the scholars to write the commentaries of the previous scholars on the hadith, hence the writing of the hadith commentary.¹¹

Among the hadith books that emerged after al-Khattābī (d. 388 AH) was *al-Minhāj Sharah Ṣaḥīḥ Muslim Ibn al-Ḥajjāj* written by Imam al-Nawawī. He died in 676 AH.¹² In addition to this book, there is the book *Fath al-Bārī Sharah*

⁹ Hadis tentang ini diriwayatkan oleh Imam al-Tirmidhī. Lihat Abū 'Īsā Muḥammad ibn 'Īsā ibn Sawrah ibn Mūsā al-Tirmidhī, *al-Jāmi' al-Kabīr*, (Beirut: Dār al-Gharb al-Islāmī, 1998), 102-103.

¹⁰ Abū Muḥammad 'Abdullāh ibn Muslim ibn Qutaybah, *Ta'wīl Mukhtalif al-Ḥadīth*, (Mesir: Dār ibn 'Affān, 2015), 211-212.

¹¹ Idri dkk., *Studi Hadis...*, 407.

¹² Muḥyi al-Dīn al-Nawawī, *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, (Lebanon: Dār Iḥyā' al Turāth al 'Arabī, t.th)

Ṣaḥīḥ al-Bukhārī written by Ibn Ḥajar al-'Asqalānī. He died in 852 AH.¹³ Another Indian scholar, Abū al-'Ulā Muḥammad ibn 'Abd al-Raḥmān ibn 'Abd al-Raḥīm al-Mubārakfūrī with his monumental work, *Tuḥfat al-Aḥwadhī Sharah Jāmi' al-Tirmidhī*.¹⁴

The development of hadith comprehension can also be seen in the various theories that Islamic scholars have come up with in order to understand the Prophet's hadith. For example, Shaykh Yūsuf al-Qarḍāwī has proposed eight methods and approaches that need to be considered in understanding hadith. The eight instruments include (1) understanding the Hadīth with the guidance of the Qur'an, (2) collecting Hadīths on the same theme, (3) compromising conflicting Hadīths, (4) paying attention to the cause, occasion, and purpose (maqāṣid) of a Hadīth, (5) distinguishing between the purpose of a Hadīth and its intermediary, (6) distinguishing between the meaning of majaz and the essence, (7) distinguishing between the unseen and the unseen, (8) ascertaining the meaning of a word or term in a Hadīth.¹⁵

In addition to Sheikh Yūsuf, Indonesian scholars also have their own theories in understanding the Prophetic Hadith. For example, Kiai Ali Mustafa Yaqub and M. Syuhudi Ismail. The explanation above shows the evolution of the development of hadith comprehension from the time of the Prophet to the various theories proposed by contemporary scholars, such as Sheikh Muḥammad al-Ghazālī, Sheikh Yūsuf al-Qarḍāwī, Grand Muḥmūd Shaltūt, and other figures. However, of the many books of commentary, the one that the author of this paper brings up is al-Nawawī's book by the name of al-Minhāj Sharah Ṣaḥīḥ Muslim Ibn al-Ḥajjāj by discussing its approach, method of commentary and style.

Discussion

¹³ Aḥmad Ibn 'Alī Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī Sharah Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2009)

¹⁴ Abū al-'Ulā Muḥammad ibn 'Abd al-Raḥmān ibn 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī Sharah Jāmi' al-Tirmidhī*. (t.t.: Dār al-Fikr, t.th.)

¹⁵ Yūsuf al-Qarḍāwī, *Kayfa Nata'āmal Ma'a al-Sunnah al-Nabawīyyah*, (Kairo: Dār al-Shurūq, 2002), 111-199.

1. A Short Biography of Imam al-Nawawī

Imam al-Nawawī's name is Muḥyi al-Dīn Abū Zakariyā Yaḥyā ibn Sharaf ibn Miray al-Ḥizāmī al-Ḥawrānī al-Shāfi'ī. He was born in Muharram in 631 A.H. In 649 A.H. he came to Damascus. This great scholar of the Shāfi'ī school made the pilgrimage twice. Imam al-Suyūṭī categorized him as the 20th ḥāfiẓ ṭabaqah along with al-Dimyāṭī, Ibn Daqīq al-'Īd, Ibn al-Zubayr, and other scholars.¹⁶

In *Siyar A'lām al-Nubalā'*, his name is Yaḥyā ibn Sharaf ibn Murī ibn Ḥasan al-Nawawī. This scholar's father owned a shop in Nawā. Therefore, al-Nawawī's daily life was in his father's shop. He grew up in a protected and good environment. In 649 AH his father sent al-Nawawī to Damascus to study there. Within four months and a half, he was able to memorize the book of al-Tanbih. He also studied a quarter of al-Muhadhdhab with Shaykh al-Kamāl Ishāq ibn Aḥmad.¹⁷ In addition, al-Dhahabī said that physically, his skin is brown and has a thick beard.¹⁸ Imam al-Dhahabī said in *Tadhkirat al-Ḥuffāẓ* quoting from Abū al-Ḥasan ibn 'Aṭṭār, Imam al-Nawawī studied twelve daras every day. These daras include:¹⁹ *Syarah* and *taṣḥīḥ*, Two books of *al-Wasīṭ*, one book of *al-Muhadhdha*, lessons on *Ṣaḥīḥ al-Bukhārī-Muslim*, *Ṣaḥīḥ Muslim*, *Ibn Junnī's Al-Luma'*, *Mantiq*, *Taṣrīf*, *Usul fiqh*, *Biographies of narrators*, *Usuluddin*.

Ibn al-'Aṭṭār also said that he was a scholar who did not waste his time day or night even when he was on the road. He did this for six years. After that he composed his books. Imam al-Nawawī did not eat some fruits for fear of making his body wet and making him (often) fall asleep. In fact, he ate only once during the day and night, and drank once at suhoor.²⁰

¹⁶ Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, *Ṭabaqāt al-Ḥuffāẓ*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983), 513-515.

¹⁷ Abū 'Abdillāh Shams al-Dīn Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qāymāz al-Dhahabī, *Siyar A'lām al-Nubalā'*, vol. III, (Lebanon: Bayt al-Afkār al-Dawliyyah, 2004), 4174.

¹⁸ Ibid. 4176.

¹⁹ Abū 'Abdillāh Shams al-Dīn Muḥammad al-Dhahabī, *Kitāb Tadhkirat al-Ḥuffāẓ*, vol. IV (Beirut: Dār al-Kutub al-'Ilmiyyah, t.th.), 1470.

²⁰ Ibid., 1472.

In addition, Ibn al-' Aṭṭār also said that Imam al-Nawawī did not like eating fruits because of the musāqāh contract, and this contract is still disputed by the scholars.²¹ This shows the Imam's authority to the extent that he does not eat something that is still in dispute.

After his trip to Bayt al-Maqdis, al-Nawawī returned to his hometown of Nawa. After that he fell ill in his father's lap. This was his last illness. At that time, after he had filled this chaotic earth with the light of knowledge, this scholar passed away to *rafīq al-a'lā*, the 'highest friend' on the 24th of Rajab in 676 AH.²²

2. Imam al-Nawawī's teachers

Imam al-Nawawī had many teachers in various fields of knowledge ranging from fiqh, hadith and other branches of science. His teachers can be sorted into the following sections:²³

a. His teachers in hadis

- 1) Ibrāhīm ibn 'Īsā al-Murādī (w.668 H.)
- 2) Zayn al-Dīn Abū al-Baqā' al-Nābilī (w.663 H.)
- 3) Abū al-Faraj 'Abd al-Raḥman ibn Abī 'Umar Muḥammad ibn Qudāmah al-Maqdisī (w. 682 H.)
- 4) Ibn Abī al-Dā'im al-Maqdisī (w.668 H.)

b. His teachers in fikih

- 1) Abū Ibrāhīm Ishāq ibn Aḥmad ibn 'Uthmān al-Maghribī (w.650 H.)
- 2) 'Abd al-Raḥmān Nūḥ al-Maqdisī (w.654 H.)
- 3) 'Umar ibn As'ad al-Irbilī (w.670 H.)
- 4) Abū al-Ḥasan Sallār ibn al-Ḥasan al-Irbilī (w.670 H.)

c. His teachers in language, *usul*, and *nahwu*

- 1) 'Umar ibn Bundār al-Naflī
- 2) Aḥmad ibn Sālim al-Miṣrī (w.664 H.)

²¹ Ibid.

²² al-Dhahabī, *Tadhkirat al-Ḥuffāz*..., 1473.

²³ Muḥyi al-Dīn al-Nawawī, *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, (Riyād: Bayt al-Afkār al-Dawliyyah t.th), 11.

- 3) Jamāl al-Dīn ibn Mālīk al-Ṭā'ī (w.672 H.)
3. Students of Imam al-Nawawī:²⁴
 - a. Ṣadr al-Dīn Sulaymān ibn Hilāl al-Ja'farī Khaṭīb Dāriyā (w. 725 H.)
 - b. Ibn Faraj al-Ishbīlī (w.699 H.)
 - c. al-Badr ibn Jamā'ah (w. 733 H.)
 - d. Ibn al-'Aṭṭār (w. 734 H.)
4. His works.²⁵
 - a. His works in hadis
 - 1) *Sharah Ṣaḥīḥ Muslim*
 - 2) *Riyāḍ al-Ṣāliḥīn*
 - 3) *Al-Adhkār al-Muntakhab min Kalām Sayyid al-Abrār*
 - 4) *Al-Arba'in al-Nawawīyyah*
 - 5) *Irshād Ṭullāb al-Ḥaqā'iq*
 - 6) *Al-Khalāṣah Fī Aḥādīth al-Aḥkām*
 - b. His works in fikih
 - 1) *Kitab al-Majmū' Sharḥ al-Muhadhdhab*
 - 2) *Rawḍat al-Ṭālibīn*
 - 3) *al-Minhāj*
 - c. His works in biography and language
 - 1) *Tahdhīb al-Asmā' wa al-Lughāt*
 - 2) *Taḥrīr Alfāz al-Tanbīh*
 - 3) *Ṭabaqāt al-Fuqahā'*

In addition to the works mentioned, al-Dhahabī mentioned some of his other works as follows:²⁶

- 1) *al-Tibyān Fī Adāb Ḥamalat al-Qur'ān*
- 2) *al-'Umdah Fī Tṣḥīḥ al-Talbiyyah*
- 3) *al-Manāsik*
- 4) *al-Mutammimāt*

²⁴ Ibid.

²⁵ Ibid., 12.

²⁶ al-Dhahabī, *Siyar A'lām...*, 4175.

The Background of the Book of *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*

Imam al-Nawawī explains the background of this Hadīth commentary in the introduction to his book. He said that he had written a commentary on *Ṣaḥīḥ al-Bukhārī*. This syarah is relatively short with short expressions as well. This monograph by him is not fully completed. In fact, he wrote in the introduction to *al-Minhāj* that he wished he could finish the commentary.²⁷

In addition to the commentary on *Ṣaḥīḥ al-Bukhārī*, he also wrote this book, the commentary on *Ṣaḥīḥ Muslim*. This book was written by him based on his previous *istikharah*. He said that he could have written hundreds of volumes of commentary on *Ṣaḥīḥ Muslim* had he not been worried that the book would not be popular because it was too long. According to him, the hundreds of volumes were not written by repetition, but each of his writings has a different discussion about the principles and meaning of the hadith.²⁸

So this book was written by him because of the *istikharah* he had done. In my opinion, the writing of this book is a consequence of the conditions surrounding Imam al-Nawawī's life at that time. After he wrote a commentary on *Ṣaḥīḥ al-Bukhārī*, the next most reasonable commentary on the book of hadith is *Ṣaḥīḥ Muslim*. This is in accordance with his educational background. As described, every day he gives a special portion to study *Ṣaḥīḥ al-Bukhārī-Muslim* and *Ṣaḥīḥ Muslim* in particular.²⁹

Methods, Approaches, and Patterns of Hadith Book *al-Mu`lim bi Fawā'id al-Muslim*

Imam al-Nawawī uses several methods of commentary in this book. The first is the *ijmālī* method, or the global explanation of the meaning of a hadith, one of which he noted:³⁰

²⁷ Muḥyi al-Dīn Abū Zakariyā Yaḥyā ibn Sharaf ibn Murrī al-Nawawī, *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, vol I (Yordania: Bayt al-Afkār al-Dawliyyah, t.th.), 16.

²⁸ Ibid.

²⁹ al-Dhahabī, *Tadhkirat al-Huffāz...*, 1470.

³⁰ Muḥyi al-Dīn Abū Zakariyā Yaḥyā ibn Sharaf ibn Murrī al-Nawawī, *Ṣaḥīḥ Muslim Bi Sharḥ al-Nawawī*, vol. VII, (Mesir: al-Maṭba'ah al-Miṣriyyah, 1929), 186.

باب ارضاء الساعى ما لم يطلب حراماً

قوله صلى الله عليه وسلم ﴿إذا أتاكم المصدق فليصدر عنكم وهو عنكم راض﴾ المصدق الساعى ومقصود الحديث الوصاية بالساعة وطاعة ولاية الأمور وملاطفتهم وجمع كلمة المسلمين وصلاح ذات البين وهذا كله ما لم يطلب جوراً فإذا طلب جوراً فلا موافقة له ولا طاعة لقوله صلى الله عليه وسلم فى حديث أنس فى صحيح البخارى فمن سئلها على وجهها فليعطها ومن سئل فوقها فلا يعطى واختاف أصحابنا فى معنى قوله صلى الله عليه وسلم فلا يعطى فقال أكثرهم لا يعطى الزيادة بل يعطى الواجب وقال بعضهم لا يعطيه شيئاً أصلاً لانه يفسق بطلب الزيادة وينعزل فلا يعطى شيئاً والله أعلم

According to Imam al-Nawawī, the meaning of the Prophet's words contained in the above quote is that the Prophet's will is to obey the government and invite people to obey the government, except in matters of sin. If this is the case, then there is no obedience. In the author's opinion, this concise explanation is one of the applications of the global or *ijmālī* method in the discourse of hadith studies.

Another method of commentary that can be found in this book is the *muqārīn* method or the comparative method. In the Hadith commentary, there are two comparisons: the comparison of traditions and the comparison of

على كل محتلم والمراد بالمحتلم البالغ وفى الحديث الآخر ﴿حق لله على كل مسلم أن يغتسل فى كل سبعة أيام يغسل رأسه وجسده﴾ وفى الحديث الآخر ﴿لو أنكم تطهروا ليومكم هذا﴾ وفى رواية ﴿لو اغتسلتم يوم الجمعة﴾ واختلف العلماء فى غسل الجمعة فحكى وجوبه عن طائفة من السلف حكوه عن بعض الصحابة وبه قال أهل الظاهر وحكاه ابن المنذر عن مالك وحكاه الخطابى عن الحسن البصرى ومالك وذهب جمهور العلماء من السلف والخلف وفقهاء الأمصار إلى أنه سنة مستحبة ليس بواجب قال القاضى وهو المعروف من مذهب مالك وأصحابه واحتج من أوجبه بظواهر هذه الأحاديث واحتج الجمهور بأحاديث صحيحة منها حديث الرجل الذى دخل وعمر يخطب وقد ترك الغسل وقد ذكره مسلم وهذا الرجل هو عثمان بن عفان جاء مديناً فى الرواية الأخرى ووجه الدلالة أن عثمان فعله وأقره عمر وحاضروا الجمعة وهم أهل الحل والعقد ولو كان واجباً لما تركه ولأنهم ومنه قوله صلى الله عليه وسلم ﴿من توضأ فيها ونعمت ومن اغتسل فالغسل أفضل﴾ حديث حسن فى السنن مشهور وفيه دليل على أنه ليس بواجب ومنها . قوله صلى الله عليه وسلم لو اغتسلتم يوم الجمعة وهذا اللفظ يقتضى أنه ليس بواجب لان تقديره لكان أفضل وأكمل ونحو هذا من العبادات وأجابوا عن الأحاديث

scholarly opinions. For the comparison of scholarly opinions, Imam al-Nawawī wrote:³¹

The quote above explains how he dialogued the opinions on the ruling of Friday bathing. Some say it is obligatory and some say it is recommended. After presenting the opposing opinions, he compares the evidence for both. Among the arguments that the Friday bath is not obligatory is a man who had tradition to the mosque when 'Umar was giving a sermon, but the caliph did not reprimand him. So based on this description, it can be synthesized that he also used the muqārīn or comparison method.

Another example related to the application of the muqārīn method is al-Nawawī's explanation of the ruling on fasting while traveling. He said:³²

اختلف العلماء في صوم رمضان في السفر فقال بعض أهل الظاهر لا يصح صوم رمضان في السفر فان صامه لم ينعقد ويجب قضاؤه لظاهر الآية ولحديث ليس من البر الصيام في السفر وفي الحديث الآخر أولئك العصاة وقال جماهير العلماء وجميع أهل الفتوى يجوز صومه في السفر وينعقد ويجزيه واختلفوا في أن الصوم أفضل أم الفطر أم هما سواء فقال مالك وأبو حنيفة والشافعي والأكثرون الصوم أفضل لمن أطاقه بلا مشقة ظاهرة ولا ضرر فان تضرر به فالفطر أفضل واحتجوا بصوم النبي صلى الله عليه وسلم وعبد الله بن رواحة وغيرهما وبغير ذلك من الأحاديث ولأنه يحصل به براءة الذمة في الحال وقال سعيد بن المسيب والاوزاعي وأحمد وإسحاق وغيرهم الفطر أفضل مطلقا وحكاه بعض أصحابنا قولاً للشافعي وهو غريب واحتجوا بما سبق لأهل الظاهر وبحديث حمزة بن عمرو الأسلمي المذكور في مسلم في آخر الباب وهو قوله صلى الله عليه وسلم هي رخصة من الله فمن أخذ بها فحسن ومن أحب أن يصوم فلا جناح عليه وظاهره ترجيح الفطر وأجاب الأكثرون بأن هذا كله فيمن يخاف ضرراً أو يجد مشقة كما هو صريح في الأحاديث واعتمدوا حديث أبي سعيد الخدري المذكور في الباب قال كنا نغزو مع رسول الله صلى الله عليه وسلم في رمضان فمنا الصائم ومنا المفطر فلا يجد الصائم على المفطر ولا

³¹ al-Nawawī, *Sharḥ al-Nawawī*, vol. VI, 133.

³² al-Nawawī, *Sharḥ al-Nawawī*, vol. VII, 229.

According to the Zahir, fasting while traveling is not valid. A different view was expressed by the majority of scholars. According to them, fasting

هكذا ضبطناه ذكرن بالنون وفي بعض الاصول ذكرت بالناء والاول أشهر وهو جائز على تلك اللغة القليلة لغة أكلوني البراغيث ومنها يتعاقبون فيكم ملائكة . قولها ﴿غير أنه خشي أن يتخذ مسجدا﴾ ضبطناه خشي بضم الخاء وفتحها وهما صحيحان . قوله صلى الله عليه وسلم ﴿قاتل الله اليهود﴾ ومعناه لعنهم كما في الرواية الاخرى وقيل معناه قتلهم وأهلكهم . قوله ﴿لما نزل برسول الله صلى الله عليه وسلم﴾ هكذا ضبطناه نزل بضم النون وكسر الهمزة فكش الاصل نزل

بفتح الحروف الثلاثة وبناء التأنيث الساكنة أي لما حضرت المنية والوفاة وأما الاول فعناه نزل ملك الموت والملائكة الكرام . قوله ﴿طفق يطرح خيمته له﴾ يقال طفق بكسر الفاء وفتحها أي جعل والكسر أفصح وأشهر وبه جاء القرآن ومن حكى الفتح الاخفش والجوهري والخيمصة كساء له أعلام . قوله ﴿عن عبدالله بن الحارث النجرائي﴾ هو بالنون والجمع . قوله صلى الله عليه وسلم ﴿اني أبرأ الى الله أن يكون لى منكم خليل الى آخره﴾ معنى أبرأ أي أمتنع من هذا وأنكره والخليل هو المنقطع اليه وقيل المختص بشيء دون غيره قيل هو مشتق من الخلطة بفتح الخاء وهي الحاجة وقيل من الخلطة بضم الخاء وهي تحلل المودة في القلب فنفى صلى الله عليه وسلم أن تكون حاجته وانقطاعه الى غير الله تعالى وقيل الخليل من لا يسمع القلب لغيره قال العلماء انما نهى النبي صلى الله عليه وسلم عن اتخاذ قبره وقبر غيره مسجدا خوفا من المبالغة في تعظيمه والافتتان به فربما أدى ذلك الى الكفر كما جرى لكثير من الامم الخالية ولما احتاجت

IN Indonesian

while traveling is valid. What is still in dispute is whether it is better to fast or not? Or are they equal? According to Imam Mālik, Imam Abu Hanīfah, and Imam al-Shāfi'ī, fasting is preferable for those who are able. On the other hand, al-Awzā'ī, Imam Aḥmad and some other scholars believe that it is better not to fast. In the quote above, he also outlines the evidence for each opinion. From this, the reader can conclude how he using the muqārīn method in his syarāhs. It turns out that not only the two methods above, Imam al-Nawawī also seems to use the analytical method or taḥlīlī method in explaining the hadith. to prove this claim, the reader can see his explanation below:

The content of the direct quote above is Imam al-Nawawī's description of the meaning of the hadith, in which he uses the *taḥlīlī* method by analyzing the matan of the hadith one by one and then explaining the meaning of the hadith. The explanation begins with the word خشي which, according to him, can be

pronounced as either *fathah* or *ḍammah* . He even cites the opinions of the linguists al-Jawharī and al-Akhfash to analyze the word in the matan of the hadith. So not only *ijmālī* and *muqārīn* methods , he also used the *taḥlīlī* method in *al-Minhāj*.

1. The Type of Sharh

In the author's opinion, the obvious style of al-Minhāj is its fiqh style. This is understandable considering that Imam al-Nawawī is a well-known scholar of the Shafii school of thought. In his syarah, the author often finds him elaborating at length on fiqh issues. One of them is when he explains the following hadith:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: «كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ»³³

The above hadith is one of several elaborated by Imam al-Nawawī. The fiqh style of his syarah can be read, for example, in the following excerpt:³⁴

— ﴿بَابُ الْقَدْرِ الْمُسْتَحَبِّ مِنَ الْمَاءِ فِي غَسْلِ الْجَنَابَةِ﴾ —
﴿وَعَسَلَ الرَّجُلُ وَالْمَرْأَةُ فِي إِنَاءٍ وَاحِدٍ فِي حَالَةٍ وَاحِدَةٍ وَغَسَلَ أَحَدُهُمَا بِفَضْلِ الْآخَرِ﴾
أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ الْمَاءَ الَّذِي يَجْزِي فِي الْوُضُوءِ وَالْغَسْلِ غَيْرُ مُقَدَّرٍ بِلَا يَكْفِي فِيهِ الْقَلِيلُ وَالكَثِيرُ إِذَا وَجَدَ شَرْطَ الْغَسْلِ وَهُوَ جَرِيَانُ الْمَاءِ عَلَى الْأَعْضَاءِ قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى وَقَدِيرٌ فَقِ بِالْقَلِيلِ فَيَكْفِي وَيَخْرُقُ بِالكَثِيرِ فَلَا يَكْفِي قَالَ الْعُلَمَاءُ وَالْمُسْتَحَبُّ أَنْ لَا يَنْقُصَ فِي الْغَسْلِ عَنْ صَاعٍ وَلَا فِي الْوُضُوءِ عَنْ مَدِّ وَالصَّاعُ خَمْسَةُ أَرْطَالٍ وَثَلَاثُ الْبَغْدَادِيِّ وَالْمَدُّ رَطْلٌ وَثَلَاثُ ذَلِكَ مُعْتَبَرٌ عَلَى التَّقْرِيبِ لِأَعْلَى التَّحْدِيدِ وَهَذَا هُوَ الصَّوَابُ الْمَشْهُورُ وَذَكَرَ جَمَاعَةٌ مِنْ أَصْحَابِنَا وَجْهًا لِبَعْضِ أَصْحَابِنَا أَنَّ الصَّاعَ هُنَا ثَمَانِيَةُ أَرْطَالٍ وَالْمَدُّ رَطْلَانِ وَأَجْمَعَ الْعُلَمَاءُ عَلَى النَّهْيِ عَنِ الْإِسْرَافِ فِي الْمَاءِ وَلَوْ كَانَ عَلَى شَاطِئِ الْبَحْرِ وَالْأَظْهَرُ أَنَّهُ مَكْرُوهٌ كِرَاهَةٌ تَنْزِيهٌ وَقَالَ بَعْضُ أَصْحَابِنَا الْإِسْرَافُ حَرَامٌ وَاللَّهُ أَعْلَمُ . وَأَمَّا تَطْهِيرُ الرَّجُلِ وَالْمَرْأَةِ مِنْ إِنَاءٍ وَاحِدٍ فَهُوَ جَائِزٌ بِاجْتِمَاعِ الْمُسْلِمِينَ لِهَذِهِ الْإِحَادِيثِ الَّتِي فِي الْبَابِ . وَأَمَّا تَطْهِيرُ الْمَرْأَةِ بِفَضْلِ الرَّجُلِ لِمَا جَاءَ بِالْإِجْمَاعِ أَيْضًا . وَأَمَّا تَطْهِيرُ الرَّجُلِ بِفَضْلِهَا فَهُوَ جَائِزٌ عِنْدَنَا وَعِنْدَ مَالِكٍ وَأَبِي حَنِيفَةَ وَجَمَاهِيرِ الْعُلَمَاءِ سِوَاهُ خَلَّتْ بِهِ أَوْ لَمْ تَخُلْ قَالَ بَعْضُ أَصْحَابِنَا وَلَا كِرَاهَةٌ فِي ذَلِكَ لِلْإِحَادِيثِ الصَّحِيحَةِ الْوَارِدَةِ بِهِ وَذَهَبَ أَحْمَدُ بْنُ حَنْبَلٍ وَدَاوُدُ إِلَى أَنَّهَا إِذَا خَلَّتْ بِالْمَاءِ وَاسْتَعْمَلَتْهُ لَا يَجُوزُ لِلرَّجُلِ اسْتِعْمَالُ فَضْلِهَا وَرَوَى هَذَا عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ وَالْحَسَنِ الْبَصْرِيِّ وَرَوَى عَنْ أَحْمَدَ رَحِمَهُ اللَّهُ تَعَالَى كَمَذْهَبِنَا وَرَوَى عَنْ الْحَسَنِ

³³ Abū al-Husayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysāburī, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Fikr, 2003), 168.

³⁴ al-Nawawī, *Sharḥ al-Nawawī*, vol. IV, 2.

The content of this quote is that it is permissible for a man to wash with his wife's leftover water and vice versa based on Muslim consensus. In addition, using excessive water in purification is forbidden by some scholars, but some only condemn it. The proportions of the obligatory bath are also described by Imam al-Nawawī in this book. This quote is a sample of the style that can be found in *al-Minhāj*, which is a fiqh style, because he “escapes” the explanation of the hadith to the realm of fiqh.

2. The Approach of Sharh

This scholar uses a language approach in his books. One example of the application of this approach is the commentary on the hadith about the warning not to be deceived by the world. He said:³⁵

وقوله صلى الله عليه وسلم الا آكلة الخضر هو بكسر الهمزة من الا وتشديد اللام على الاستثناء هذا هو المشهور الذي قاله الجمهور من أهل الحديث واللغة وغيرهم قال القاضى ورواه بعضهم ألا بفتح الهمزة وتخفيف اللام على الاستفتاح وآكلة الخضر بهمزة ممدودة والخضر بفتح الخاء وكسر الضاد هكذا رواه الجمهور قال القاضى وضبطه بعضهم الخضر بضم الخاء وفتح الضاد وقوله ناطت هو بفتح الناء المثناة أى ألفت الثلط وهو الرجيع الرقيق وأكثر ما يقال للابل والبقر والفيلة. قوله اجتزت أى مضغت جرتها. قال أهل اللغة الجرة بكسر الجيم ما يخرج البعير من بطنه ليضعه ثم يبلعه والقصع شدة المضغ وأما قوله صلى الله عليه وسلم ﴿ما أخشى عليكم أيها الناس الا ما يخرج الله لكم من زهرة الدنيا فقال رجل يا رسول الله أيا ترى الخير بالشر فقال له رسول الله صلى الله عليه وسلم ان الخير لا يأتى الا بخير أو خير هو فعناه أنه صلى الله عليه وسلم حذرهم من زهرة الدنيا وخاف عليهم منها فقال هذا الرجل انما يحصل ذلك لنا من جهة مباحة كغنيمة وغيرها وذلك خير وهل يأتى الخير بالشر وهو استفهام انكار واستبعاد أى يبعد أن يكون الشئ خيراً ثم يترتب عليه شر فقال له النبي صلى الله عليه وسلم أما الخير الحقيقي فلا يأتى الا بخير أى لا يترتب عليه الا خير ثم قال أو خير هو معناه أن هذا الذى يحصل لكم من زهرة الدنيا ليس بخير وانما هو فتنة وتقديره الخير لا يأتى الا بخير ولكن ليست

This explanation of his as written uses a language approach. His explanation is about the Prophet Khidir. The word *khiḍir* above is analyzed from the aspect of language. Not only that, there are several words that the Prophet explained in his book. among these words is *al-jirrah*. The meaning of

³⁵ Muḥyi al-Dīn Abū Zakariyā Yaḥyā ibn Sharaf ibn Murrī al-Nawawī, *Ṣaḥīḥ Muslim Bi Sharḥ al-Nawawī*, vol. VII, (Mesir: al-Maṭba‘ah al-Miṣriyyah, 1929), 142.

this word is something that the camel ejects from its stomach to chew and swallow again. Not only that, other explanations can also be found in the quote above. The description above is very clear about the language approach used by him in his book.

Another example of the linguistic approach that can be found in *al-Minhāj* is when he refers to the hadith relating to doing good to one's parents. He writes:³⁶

﴿يا غلام من أبوك قال فلان الراعي﴾ قد يقال ان الزاني لا يباحقه الولد وجوابه من وجهين أحدهما لعله كان في شرعهم يلحقه والثاني المراد من ماء من أنت وسماء أباً مجازاً. قوله صلى الله عليه وسلم ﴿مر رجل على دابة فارهة وشارة حسنة﴾ الفارهة بالفاء النشيطة الحادة القوية وقد فرحت بضم الراء فراهة وفراهيّة والشارة الهيئة واللباس قوله ﴿فجعل بمصها﴾ بفتح الميم على اللغة المشهورة وحكى ضمها. قوله صلى الله عليه وسلم ﴿فهاك تراجع الحديث فقالت حلقى﴾ معنى تراجع الحديث أقبلت على الرضيع تحدّثه وكانت أولاداً تراها أهلاً للكلام فلما تكرّرمه الكلام علمت أنه أهل له فسألته وراجعته وسبق بيان حلقى في كتاب الحج. قوله في الجارية التي نسبوها الى

This explanation relates to the story of Jurayj who chose to continue his voluntary prayer over his mother's call. The implications of this include him being accused of adultery with a woman. This woman actually committed adultery with a shepherd, not with Jurayj. In the above quotation, Imam al-Nawawī seems to elaborate on the words contained in the text of the hadith. Among the words that receive his attention is *الفارهة*, a word that means strong. In addition, he also elaborates on the word *بمصها* and the word *تراجع الحديث*. From this explanation, we can synthesize the approach he used, namely the linguistic approach.

Conclusion

1. This book was written as a result of the *istikharah* that Imam al-Nawawī did after previously writing the *syarah* of *Ṣaḥīḥ al-Bukhārī*;

³⁶al-Nawawī, *Sharḥ al-Nawawī*..., vol. XVI, 107.

2. The systematic division of chapters is the same as *Ṣaḥīḥ Muslim*. It is divided into fifty-four books, starting with kitāb al-īmān and ending with kitāb al-tafsīr. In addition, he also wrote a commentary that is divided into thirty-eight chapters with different discussions;
3. The methods of syarah used by him are: *muqārin*, *taḥlīlī*, and *ijmālī*; his approach is linguistic; and his style is *fiqhī*.

Bibliography

- ‘Asqalānī (al), Aḥmad Ibn ‘Alī Ibn Ḥajar, *Fath al-Bārī Sharah Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2009)
- Bukhārīy (al), Abī ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah, *Ṣaḥīḥ al-Bukhārīy*, (Riyāḍ: Dār al-Salām, t.th.),
- Dhahabī (al), Abū ‘Abdillāh Shams al-Dīn Muḥammad ibn Aḥmad ibn ‘Uthmān ibn Qāymāz, *Siyar A‘lām al-Nubalā’*, vol. III, (Lebanon: Bayt al-Afkār al-Dawliyyah, 2004),
- Dhahabī (al), Abū ‘Abdillāh Shams al-Dīn Muḥammad, *Kitāb Tadhkirat al-Ḥuffāz*, vol. IV
- Idri dkk., *Studi Hadis*, (Surabaya: UIN Sunan Ampel Press, 2014),
- Mustakim, Abdul, *Ilmu Ma’anil Hadis Paradigma Interkoneksi*, (Yogyakarta: Idea Press, 2016),
- Mubārakfūrī (al), Abū al-‘Ulā Muḥammad ibn ‘Abd al-Raḥmān ibn ‘Abd al-Raḥīm, *Tuḥfat al-Aḥwadhī Sharah Jāmi’ al-Tirmidhī*. (t.t.: Dār al-Fikr, t.th.) (Beirut: Dār al-Kutub al-‘Ilmiyyah, t.th.),
- Nasā’ī (al), Abī ‘Abd al-Raḥ mān ibn Aḥmad ibn Shu‘ayb ibn ‘Alī ibn Sinān, *Sunan al-Nasā’ī*, (Riyāḍ: Dār al-Salām, t.th.),
- Naysāburī (al), Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Fikr, 2003),
- Nawawī (al), Muḥyi al-Dīn, *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, (Lebanon: Dār Iḥyā’ al Turāth al ‘Arabī, t.th)
- Nawawī (al), Muḥyi al-Dīn Abū Zakariyā Yahyā ibn Sharaf ibn Murrī, *al-Minhāj Sharah Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, vol I (Yordania: Bayt al-Afkār al-Dawliyyah, t.th.),

- Nawawī (al), Muḥyi al-Dīn Abū Zakariyā Yaḥyā ibn Sharaf ibn Murri, *Ṣaḥīḥ Muslim Bi Sharḥ al-Nawawī*, vol. VII, (Mesir: al-Maṭba‘ah al-Miṣriyyah, 1929),
- Qarḍāwī (al), Yūsuf, *Kayfa Nata‘amal Ma’a al-Sunnah al-Nabawiyyah*, (Kairo: Dār al-Shurūq, 2002),
- Qazwīnīy (al), Abū ‘Abdillāh Muḥammad ibn Yazīd al-Rib‘īy ibn Mājah, *Sunan Ibn Mājah*, (Riyād: Dār al-Salām, t.th.),
- Qutaybah (al), Abū Muḥammad ‘Abdullāh ibn Muslim ibn, *Ta’wīl Mukhtalif al-Ḥadīth*, (Mesir: Dār ibn ‘Affān, 2015),
- Shāfi‘ī (al), Muḥammad ibn Idrīs, *Ikhtilāf al-Ḥadīth*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008),
- Suyūṭī (al), Jalāl al-Dīn ‘Abd al-Raḥmān ibn Abī Bakr, *Ṭabaqāt al-Ḥuffāz*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1983),.
- Tirmidhī (al), Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Sawrah ibn Mūsā, *al-Jāmi‘ al-Kabīr*, (Beirut: Dār al-Gharb al-Islāmī, 1998),