

THE CONTRIBUTION OF JALAL AL-DDIN ^cABD AL-RAHMANAL-SUYUTI (D: 1445 AD) IN THE WORKS OF SHARH AL-HADITH: ANALYSIS OF SIX WORKS IN SUNAN AL-SITTAH

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Abstract

Al-Suyuti is one of a scholar in the 15th century who is familiar in the Islamic world. His character and ability as an Islamic scholar has been proved through the various written works especially in the al-Quran and al-Hadith studies. In the scopes of al-hadith, al-Suyuti has produced various aspects such as ^cUlum al-Hadith, ^cIlm Sharhal-Hadith, ^cIlmJarhwaal-Ta^cdil, ^cIlmTakhrij al-Hadith and so on. In the Sharhal-Hadith, several works have been produced by him such as *Al-Tashwih*, *Al-Dibaj*, *Mirqah al-Su^cud*, *Qut al-Mughtadhi*, *Zahr al-Rubba*, and *Misbah al-Zujajah*. Therefore, this paper is prepared to review the writing of hadith performed by al-Suyuti in the six main sources of the hadiths known as Sunan al-Sittah. Using the qualitative method, this paper will analyze the author's method in the Sharh al-Hadith contained in his works. The findings show that al-Suyuti has his own method in describing the hadiths to help the reader to understand the hadiths contained in the Sunan al-Sittah. Even these works are still used as references in the study of hadith today. This is also proven the creativity of al-Suyuti in the arts of hadith was still relevant until nowadays.

Keywords--Al-Suyuti; al-Quran dan al-Hadith Studies; Sharh al-Hadith; Sunan al-Sittah;

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INTRODUCTION

The efforts to record the hadiths of Holy Prophet SAW actually have begun in the Sahabah RA and Tabi^cinera. As early as the second century of Hijriyah, some of the hadith manuscripts recorded had been produced and collected. Among the great names such as Ibn Shihab al-Zuhri (d. H124), AbuBakr Muhammad ^cUmar bin Hazim (d.H 117), IbnJurayj (d.H 150), Muhammad bin Ishaq (d. H 151) those who were important scholars in the writing of the Sharhal-Hadith at that time. While in the third century of Hijriyah, efforts, and developments in the collecting of the hadiths of the Prophet Muhammad SAW has gone through the golden age until it is known as *Asr al-Dhahabi li-l-Hadith* "the golden era for the hadith"¹. In this era, scholars in the field of hadith actively gather and record the hadiths of the Prophet Muhammad SAW according to their own methods. Among the methods are, the preparation of the al-hadiths based on the names of the narrators of the hadith known as *musnad* books such as *Musnad Ahmad Hanbal* and the preparation of hadith based on the topic of discussion of Fiqh such as *Sahih al-Bukhari and Muslim*.² The appearance of important scholars such as Ahmad bin Hanbal, al-Bukhari, Muslim, al-Tirmidhi, al-Nasa'i, Abu Dawd, Ibn Majah, and others have proven that the responsibility and trust of defending the Hadith have been successfully taken by Muslim scholars. It also restricts the manipulation and counterfeiting of the hadiths of the Holy Prophet SAW which became an important source after the Holy Quran.

The continuity of the preservation of the hadith of the Holy Prophet (SAW), has opened the spaces for a new generation of

knowledge in the field of prophet's hadith, such as *Sharh al-Hadith*, *Mustalah al-Hadith*, *Takhrij al-Hadith*, *Asbab al-Wurud*, *Ilal al-Hadith*, *IlmRijalWa al-Asanid* and so forth. Among the scholar who played a major role in the field of hadith is al-Imam Jalal al-Din ^cAbdul Rahman al-Suyuti who was born in 849 Hijriyah (1445 AD). His expertise in the field of Islamic religion cannot be concealed and denied. Until today his books are still used as a reference in the field of hadith studies. He also contributed greatly to the knowledge of Sharhal-Hadith and was a scholar who succeeded in producing a hadith for the six hadiths in Sunanal-Sittah which has not been done by other ulama until today.

Therefore, this paper focuses on the analysis and evaluation of the six works of the hadith that has been written by al-Suyuti. The analysis of the text in this study also attempts to highlight the methodology of al-Suyuti's writing in these six works, namely *Al-Tashwih FiSharh Sahihal-Bukhari*, *Al-Dibaj^c AlaSahih Muslim*, *Mirqah al-Su^cudlla Sunan AbiDawd*, *Qut al-Mughtazi^c Ala Sharh al-Jami^c al-Tirmidhi*, *Zahr al-Rubba^cAla al-Mujtaba* and *Misbah al-Zujajah FiSharh SunanIbnMajah*.

JALAL AL-DIN AL-SUYUTI AND HIS WORKS

^cAbd al-Rahman bin Kamal AbuBakr bin Muhammad bin Sabiq Al-Ddin bin al-Fakhr ^cUmarbin Nazir al-Ddin al-Hamam al-Khudayri al-Suyutiwas amongst the most important Islamic scholars in Egypt. Al-Suyuti is the title taken from his hometown of Asyut in Egypt. He was originally born and raised in Asyut³. Al-Suyuti was born in 849 Hijriyah equivalent to 1445 AD during

¹Abu Zahw, Muhammad. M, *al-Hadith Wa al-Muhaddithun*, (Riyadh: Dar al-Buhuth al-'Ilmiyyah, 1985), p. 202.

²Hamid Ahmad Hammad, *al-Haq al-Mubin fiManahij al-Muhaddithin*, (Egypt: Dar al-Ma'rifah al-Azhariyyah, 2001), p. 154.

³Al-Suyuti, Jalaluddin, *al-Luma' FiAsbabWurud al-Hadith*, (Beirut: Dar al-Fikr li al-Taba'ahwa al-Nashr, 1996), p. 4.

the reign of Mamalik Gracose⁴. Al-Suyuti claimed he was an Asyut native and his father was a resident of the place⁵. He was also called Jalal Al-Din by his own father and was given a *kunyah* AbuFadl by his father's acquaintance while still alive⁶. The title of Jalal al-Din al-Suyuti is very synonymous with him until today. During his lifetime he had held various positions in services such as teachers, directors, fatwa, school principals and several other positions in Egypt⁷. According to al-Zirkili, during the lifetime of al-Suyuti, he is a very deeply focused person in the field of writing. He had locked and hidden in his house *at Rawdhah al-Miqyas* when he was 40 years old to complete religious works⁸. Al-Suyuti returned to Rahmatullah at Jamadil Awwal of 911 Hijriyah equivalent to October 17, 1505 AD, due to paralytic illness. At first, he was only paralyzed in his hands. There is some disagreement over his death date, some claiming he died in 910 AH and some claimed he died in 901 AH. But the 911 Hijriyah was the most accurate year based on the consent from al-Suyuti's students⁹.

WORKS OF JALAL AL-DIN AL-SUYUTI IN THE FIELD OF HADITH

Al-Suyuti admitted that he had mastered seven important subjects tafsir, hadith, fiqh, Arabic grammar, *'ilm al-ma'ani*, *al-bayan*, and *al-badi'* (three sciences of rhetoric) according to the eloquent Arabs' understanding, not the understanding of non-Arabs and philosophers¹⁰. Al-Suyuti is a versatile scholar in religious writing. In a young age, he has been able to produce excellent quality works. The first work recorded is *Riyad al-Talibin* which is relating to recite *al-Basmalah* and *Isti'azah*¹¹. Imam al-Dawudi al-Maliki one of his students states that, al-Suyuti has written as many as 500 books. While Abu ʿIyyas said he had written about 600 books. These also proven his ability in this knowledge. According to (Badi ʿSayyid, 1994), there are several factors that cause al-Suyuti to produce a lot of writing, some of which are:

- The ability to write at a young age, he managed to write as early as age 17.
- High knowledge in the field of religion is one of the advantages of his writing
- Leaving careers before age 40, and at the same time focusing on book writing.
- summarizes many previous works.

⁴Ali Ibrahim Hasan, *Tarikh Mamluk al-Bahriyyah*, (Egypt: Maktabah al-Nahdah al-Misriyyah, 1944), p. 202.

⁵Al-Zirkili. *Khayruddin al-A'lam al-Qamus Tarajum li Ashhar al-Rijal wa al-Nisa' min Arab wa al-Musta'inbayna al-Mustashriqin*, vol. III, (Beirut: Dar al-ʿIlm al-Malayan, 2002), p. 301.

⁶Badi' al-Sayyid al-Lahham, *al-Imam Al-Hafiz Jalal al-Din wajuhuduhu fi Ahadithwa 'Ulumihi*. (Damshiq: Dar al-Qutaybah, 1994), p. 64.

⁷Badi' al-Sayyid al-Lahham, p. 164.

⁸Al-Zirkili. *Khayr al-Din*. p. 301.

⁹*Ibid*, p. 50.

¹⁰Munirullkhwani, *Kitab Al-Muzhir of Jalal Al-Din Al-Suyuti: A Critical Edition and Translation of Section Twenty on Islamic Terms*, Al-Jam'iah Journal of Islamic Studies, vol. 47, no. 2, 2009, p.381.

¹¹Al-Suyuti, Jalal al-Din ʿAbd al-Rahman, *al-Tahadduth bi Ni'mah Allah*, (Cairo: al-Matba'ah al-'Arabiyyah al-Hadith, n.d (a)).

- Write small brochures. Some of them are just a single page¹².

There are many works of al-Suyuti in the field of hadith, among the famous works are al-Is'af al-Mubattabi al-Rijal al-Muwatta', Tadrib al-Rawi FiSyarah Taqrib al-Nawawi, al-ʿAyn al-Isabah FiMa ʿrifah al-Sahabah, Kashf al-Talbis ʿAn Qalb Ahli al-Tadlis, al-La'ali al-Masnu ʿah Fi al-Ahadith al-Mawdu'ah, Minhaj al-Sunnah Wa al-Jami' al-Saghir Fi Ahadith al-Bashir Wa al-Nadhir, Ziyadah al-Jami' al-Jannah, Jami' al-Masanid, Jami' al-Saghir, Takhrij Ahadith al-Muwatta' li al-Imam al-Malik and so on.

SHARH AL-HADITH AND ITS IMPORTANCE IN UNDERSTANDING THE HADITH

Sharh al-Hadith is one of the areas in the knowledge of hadith, it is the knowledge that discusses and describes a hadith prophet Muhammad SAW from various aspects. It is also known as *'Ilm al-Ma'ani al-Hadith*, *Tafsir al-Hadith*, *'Ilm Fiqh al-Hadith*, and also has received many definitions such as¹³ (Tash Kubra Zadah, 1985), it is only a science that studies how to understand the hadiths of the Holy Prophet SAW according to the Arabic method and the *shari'a* methods that is compatible with the ability of Muslims to understand. But this definition has been criticized because of the absence of explaining the aspects of sanad hadith which is an important element in the tradition of hadith. (Al-Haj Khalifah, 1941) in *Kashf al-Zunun* has defined the knowledge of Sharh al-Hadith in a concise definition said the *Sharh al-Hadith* actually part (*furuc*) of the sciences of hadith¹⁴. Therefore, this knowledge is understood in more detail.

The knowledge of the *Sharh al-Hadith* the earliest known in the field of hadith. Like other Islamic religious sciences, in the early days of the companions of Rasulullah SAW and the tabi'ins, the name for the knowledge of *Sharh al-Hadith* still unknown. Through the passage of time, knowledge of *Sharh al-Hadith* has been developed along with the other knowledge.

Based on some of the earlier scholars statements have shown the knowledge of hadith has already been one of the earliest science. For example, according to (Sufyan al-Thawri, d: 161H): (*"... Tafsir al-Hadith (Syarah al-Hadith) the best known to be heard..."*)¹⁵. Whereas (al-Dhahabi, 1985) described the words of (ʿAli al-Madini, d: 232H) also expresses the broad advantages and benefits of the hadith. According to ʿAli al-Madini: (*... Syarah al-Hadith is a deep knowledge of Ma'ani al-hadith being half of knowledge, and Ma'rifah al-Rijal is part of it ...*) (al-Dhahabi, 1985)¹⁶. Likewise (ʿAli al-Harsham: 257H): has narrated, he was in a ceremony with Sufyan ʿUyaynah. He said: (*"...study the knowledge of Fiqh al-Hadith (Sharh al-Hadith), which it will defeat the arguments of Ashab al-Ra'yi..."*) (Al-Sam'ani, 1401H)¹⁷.

¹²Badi' al-Sayyid al-Lahham, p. 177.

¹³Tash KubraZadah, Tash KubraZadah, *Miftah al-Sa'adah wa Misbah al-Ziyadah fi Mawdu'at al-ʿIlm*, vol. II, (Beirut: Dar al-Kutub al-ʿIlmiyyah, 1985) p. 341.

¹⁴Al-Haj Khalifah, Mustafa bin ʿAbd Allah, *Kashf al-Zunun fi Asami al-Kutub wa al-Funun*, vol. II. (Baghdad: Maktabah al-Masthna, 1941) p. 1032.

¹⁵Al-Sam'ani, AbuSa'ad Abd al-Karim bin Muhammad, *Adab al-Imla' wa al-Istimla'*, vol. I (Beirut: Dar al-Kutub al-ʿIlmiyyah, 1981) p. 61.

¹⁶Al-Dhahabi, Shams al-Ddin A.M., *Siyar al-A'lam al-Nubala'*, vol. 11. (Beirut: Mu'assasah al-Risalah, 1985), p. 48.

Based on the above statements, (Bayanuni, 2007) has explained the definition of knowledge of the hadith that has been stated by earlier hadith scholars, has received a new definition from the current hadith scholars¹⁸. It all includes in discussions related to the traditions of *Sharh al-Hadith* current. (Bassam al-Safdi, 2015) has concluded, the knowledge of hadith is a science related to the hadith either the aspect of *al-dabt* (writing) and its origin, details of certain aspects of the rules, discussions of the error of a hadith and its relation to the knowledge of jurisprudence and the knowledge of hadith in particularly¹⁹.

It can be summarized the development of *Sharh al-Hadith* along with the development of hadith books written by religious scholars as early as the second-century of Hijriyyah. Among the earliest known *Sharh al-Hadith* were identified as the opus of *Sharh Muwatta' al-Imam Malik* by ʿAbd Allah bin Nafiʿ (186H), *Sharh Muwatta' al-Imam Malik* by ʿAbd Allah bin Wahab (d.197H) and *Sharh Muwatta' al-Imam Malik* by ʿIsa bin Dinar (d.232H). Through the passage of time, *Sharh al-Hadith* is also facing changes in the same innovation as other religious knowledge. The works of the *Sharh al-Hadith* had been produced by the scholar of hadith such as Muhammad bin ʿAli al-Mazari (d.536H), Abu Fadl ʿIyyad al-Yahsabi (d.544H), al-Nawawi (d.785H) Hajar al-ʿAsqalani (d.852H), al-ʿAyni (d. 855H) al-Suyuti (d.911H), Muhammad bin Yusuf al-Kirmani (d:949)until nowadays.

Thus, it can be concluded that the definition of knowledge of al-hadith is one of the histories of the hadiths, has played an important role in maintaining the importance of the hadith of the Holy Prophet (SAW) as an important source in establishing law in the religion of Islam.

AL-SUYUTIWORKS OF SHARHAL-HADITH AGAINST SUNAN AL-SITTAH

This paper will describe and analyze the six works of the hadith that had been written by al-Suyuti against Sunan Sittah, namely *al-Tashwih Fi Sharh Sahih al-Bukhari*, *Al-Dibaj cAla Sahih Muslim*, *Mirqah al-Sucud Ila Sunan AbiDawd*, *Qut al-Mughtadhi cAla Sharh al-Jamic al-Tirmidhi*, *Zahr al-RubbacAla al-Mujtabaand Misbah al-Zujajah Fi Sharh Sunan Ibn Majah*.

1. *Al-Tashwih FiSharh Sahih al-Bukhari*

There are many books of *Sharh al-Hadith* which mostly focus on *Sahih al-Bukhari*. Among the popular works such as the work of *Fath al-Bari* by Ibn Hajar al-ʿAsqalani (d: 852H), *Al-Kawakib al-Durari* by al-Kirmani (d: 787H), *ʿUmdah al-Qari*, by Muhammad al-ʿAyni (d: 855H), *Irshad al-Sari FiSharhSahih al-Bukhari*, by Shihab al-Ddin Ahmad al-Qastalani (d: 637H) and others. Besides, Al-Suyuti also produced a work of *Sharh al-Hadithon Sahih al-Bukhari*, named as "*Al-Tashwih FiSharh Sahih al-Bukhari*". This work is still recorded with original manuscripts, which can be seen in a works *Al-Tashwih Sharh Sahih al-Bukhari*, tahqiq by Ridhwan Jami 'Ridhwan, and published by

Maktabah al-Rushd Riyad²⁰. Through al-Suyuti's statement in the introduction of this work, he has briefly elaborated on some of his methods of writing to readers. According to him: "...this book is *ta'liq* (description) on *Sahih al-Bukhari* named by *al-Tashwih*. It is described as done by *Badr al-Ddin al-Zarkashi* namely *al-Tanqih*..."²¹

Though al-Suyuti does not explain all his writing methods in this book, the writing style in this book is very interesting and systematic, clearly showing in a very detailed method. The influence of writing on al-Zarkashi is also identified. This has been one of al-Suyuti's writing methods in this work as stated by him. According to (Bafraj, 2004), however only certain aspects have similarities with the al-Zarkashi's method such as the context of language, and some of the scholars' views brought from al-Tanqih²².

In another statement, al-Suyuti also explains some of the explanations used in *al-Tashwih*, which has shown some of the methods of the hadith's description has been implemented by him. According to al-Suyuti: "...the description made in this work is to benefit readers. Either from the aspect of *dhabit* (spelling) to a pronouncement in the hadith or from the description of the words in the hadith. It is also as evidence of two hadiths that *riwayah* had clashes..."²³

In addition, al-Suyuti stated that in addition to the description of the hadith text does not rule out another hadith. Similarly, it is a translation of *Hadith al-Marfu'* which are not described in another authentic book of hadith. As well as an explanation to the narrator described as *mubham* (doubted), *irbal-Mushkil* and assembled the *Mukhtalifal-Hadith*²⁴.

With the statement given by al-Suyuti, it also proves that *al-Tashwih*'s work has been examined by him from the description of the hadith. At the same time, al-Suyuti also took the opportunity to elaborate on several specific topics that were considered important before the work was discussed. A total of seven topics were discussed at the beginning of this work such as *Fasl Fi Bayan Shart al-Bukhari wa Mawdu'ih* which discussed the conditions set by al-Bukhari, *Fasl Fi Tasmiyah Min Zikr Fi al-Sahih bi Kuniyyatihi* discusses the names of the narrators known as kunyah, "*Fasl fi al-Nisa'* which discusses the female narrator, *Fasl Fial-Ta'rif bi Man Zikr al-Bunuwah* which discussed the narrative names known with their father's name, *Fasl Fi al-Ta'rif bi Man Zikr bi Laqab Aw bi Nasbi*, which deals with the names of the narrators known as laqab or nasab. *Fasl Ma La Yashtabih bi Ghayrihi fi al-Kitab* the names are not the same as in the book, *Fasl Fial-Muhamal* which deals with the negligent of al-Hadith that has been identified by al-Suyuti, found in *Sahih al-Bukhari*²⁵. Although the discussion in the above topics has been summarized, it is able to provide a basic guide to readers in this work.

²⁰Ridwan Jami' Ridwan, *Tahqiq al-Tashwih Sharh al-Jami' al-Sahih li al-Suyuti*, (Riyad: Maktabah al-Rushd. 1998) p. 34.

²¹Al-Suyuti, Jalal al-Din ʿAbd al-Rahman, *al-Tashwih Sharh al-Jami' al-Sahih*. Riyad Saudi Arabia: Maktabah al-Rushd. 1998.) p. 41.

²²Bafraj, Ahmad Salim, *al-Tashwih Sharh al-Jami' al-Sahih: Dirasah wa Tahqiq*, Ph.D. Dissertation, (Arab Saudi. University of Ummul Qura, 2004), p. 84.

²³Al-Suyuti, 1998, p. 41.

²⁴*Ibid*, p. 42.

²⁵*Ibid*, pp. 49-124.

¹⁷ʿAli bin al-Harsham, *Ma'rifah Ilm al-Hadith li Abi ʿAbd Allah Muhammad bin ʿAbd Allah al-Hakim*. (Beirut: al-Maktab al-Tijariyyah li al-Taba'ah wa al-Tawzi' wa al-Nashr. 1977), p. 66.

¹⁸Bayanuni, Fath al-Ddin, *Adwa' cAla Ilm Sharh al-Hadith*, Majallah Dirasat al-Islamiyyah, vol. 42. (Pakistan: al-Jami'ah, al-Islamiyyah al-cAlamiyyah, 2007) p. 72.

¹⁹Bassam Khalil Safdi. *Ilm Sharh al-Hadith: Dirasah Ta'siliyyah Manhajiyah*. Ph.D. Dissertation, (Palestin: The Islamic University Ghaza, 2015), p. 13.

From the aspect of the description of the hadith, the author has started with discussion from the headline. It can be noted that every title in this book has been overlooked by him. Some important terms in a title are explained, it can be seen as early as in the first chapter, relating to the term "*Al-Wahyu*". This term has been described in detail.

From the aspects narrators (*al-riwayah*), the most narrator's names are also highlighted by the author. The level of dignity of the narrator is also discussed. Likewise, the views of ulama's of the previous hadith were also highlighted by him. Among the name of the narrator who has always been a reference in his work are Ibn Hajar al-ʿAsqalani, al-Zarkashi, and so on. The views of scholars in the field of language are also displayed such as al-Khawaʿi, al-Khatabi, al-Balqayni. Through this research, most of the works of al-Tashwih are highlighted in the aspects of the grammar in Arabic (*nahw and sarf*) in the texts of the hadith compared to other aspects which have been performed by other scholars in the books of their hadith tradition. The description of the meaning to the hadith text also highlighted the aspect of *Asbab al-Wurud* in the part of the hadith discussed.

2. *Al-Dibaj ʿAla Sahih Muslim*

The opus of description to *Sahih Muslim* was written by al-Suyuti named *al-Dibaj ʿAla Sahih Muslim*. The name *al-Dibaj* has been set by al-Suyuti himself as it has been stated in the introduction of this work. According to al-Suyuti: "... the work of sharh al-hadith of Sahih al-Bukhari has already been named as *al-Tashwih*, while for Sahih Muslim, I named with *Al-Dibaj*..."²⁶. This statement has been supported by al-Hajj Khalifah which explains, al-Suyuti has been referring to *Sahih Muslim* by *al-Dibaj ʿAla Sahih Muslim*²⁷. Similarly al-Kattani²⁸, C. Brokelmann²⁹ and Sirkis³⁰, also confirmed this work belonged to al-Suyuti. *Al-Dibaj* is also referred to by Islamic scholars who perform add annotations (*al-tahqiq*) on this work as done by Badi ʿSayyid al-Liham published by *Idarah al-Quran wa al-ʿUlum al-Islamiyyah*, Pakistan and Abulshaq al-Huwayni under published by *Dar al-ʿAffan*, Saudi Arabia, and the latest is ʿAbd al-Rahman al-Madani³¹.

According to (Al-Madani, 2005), this work has been identified to have three original copies, two of which are complete copies and the other one is found to be imperfect³². The first recorded copy was published by the print of *Dar al-Kitab al-ʿIlmiyyah*, in Egypt. It is the masterpiece of *al-Dibaj*'s work recorded in 1124 Hijriyah. While the second copy under the Maktabah Shaykh Company in

²⁶Al-Suyuti, Jalal al-Din ʿAbd al-Rahman, *Al-Dibaj ʿAla Sahih Muslim bin Hajjaj*. (Saudi Arabia: Dar Ibn Affan, 1996), p. 83.

²⁷Al-Haj Khalifah, vol. I, 194, p. 762.

²⁸Al-Kattani, Muhammad ʿAbd al-Hayy ʿAbd al-Kabir, *Fihris al-Fahariswa al-Athbatwa Muʿjam al-Maʿajimwa al-Mushayyakhatawa al-Musalsalat*, vol. 35, (Beirut: Dar al-Gharb al-Islamiy, 1982), p. 1015.

²⁹Carl Brokelmann, *Tarikh al-Adab al-ʿArabi*, vol. III, (Beirut: Dar al-Maʿarif, 1977), p. 183.

³⁰Sirkis, Yusuf ʿIlyan, *Muʿjam al-Matbuʿat al-ʿArabiyyah wa al-Muʿarrabah*, vol. I. (Egypt: Maktabah Sirkis, 1928) p. 269.

³¹Madani, ʿAbd al-Rahman Khalid, *Dirasah Naqdiyah wa Tahqiq: al-Dibaj ʿAla Sahih Muslim bin Hajjaj*, 2005. Ph.D. Dissertation. (Lahour: Punjabi University), pp. 10.

³²*Ibid*, p. 13.

Egypt and the third copy under the Maktabah Bishawar publishing. But neither of them was declared the year of issue.

The purpose of *al-Dibaj*'s has been explained by al-Suyuti in this work. It is a description of the hadith from Sahih Muslim, which is a string of his writings describing the hadiths in Sahih al-Bukhari, named with *al-Tashwih*. Compared to *al-Tashwih*'s, some of the methods of description of the hadith in *al-Dibaj* is identical to the *al-Tashwih*. It is reinforced by the author's statement in his book: "...the description has the benefit of the reader either from the aspect of the word in the hadith, especially those that are rarely used, descriptions of applicable disputes among some of riwayah in hadith, the addition of the intention in the hadith which does not reject the other hadiths..."³³

At the same time, al-Suyuti also stated: "...the addition of the meaning of the hadith which does not reject the other hadiths, the descriptions which are not described in Sahih al-Bukhari, additions of the meaning of the hadith which does not reject the other hadiths, the descriptions which are not described in Sahih Muslim, renaming the *mubham* of some narrators, and gathering the *mukhtalif al-Hadith*..."³⁴.

While in *work al-Dibaj*, al-Suyuti has stated that: "...The descriptions of the Sahih Muslim is indispensable to both readers and listeners, whether it includes *dhabit* in the hadith, the descriptions of the words rarely used in the hadith (*gharib al-hadith*), descriptions of applicable disputes among some of riwayah in hadith, the addition of the intention in the hadith which does not reject the other riwayah, renaming the *mubham* of some narrators, all of these are not mentioned in this lecture unless it has great benefits..."³⁵.

Generally, this work is seen almost the same as the writing method that al-Suyuti has done in previous works. Al-Suyuti has also compiled some of the important things in the writing method. For example, in the introduction of this book, he has discussed scientifically in relation to Sahih Muslim, such as the terms of the Imam Muslim in choosing the hadith and also the terms used by him.

He also discussed some of the specific topics at the beginning of the book, such as, discussion of the names of the narrators of the hadiths who use the agnomen (*kunyah*), the discussions of the names of the narrators of the hadiths who use the title, the discussions of the female narrators in hadith, the discussions on the names of narrators known only from their father's name, the discussion of *Dabtal-Rawi* (spelling names) to narrators who are concerned about the change of name, the discussion of narrative chapter according to agnomen (*laqab*), the discussion of *dabt al-kalimat* (spelling of words) of the text in the hadith, the discussion of the dispute on the words of the hadith, relating to the description of the words rarely found in the hadith texts, the description of the *mubham* of hadith, the explanation of the addition of the meaning of the hadith, and gathering the *mukhtalif* of hadith into one discussion.

In summary, the work of *al-Dibaj* is one of the works of the second hadith that has been produced by al-Suyuti. This work is very useful for readers to get brief descriptions of the hadith from Sahih Muslim.

³³Al-Suyuti, 1998, p. 41.

³⁴Al-Suyuti, 1996, p. 83.

³⁵*Ibid*, p. 84.

3. *Mirqah al-Suʿud Ila Sunan Abi Dawd*

Mirqah al-Suʿud Ila Sunan Abi Dawd is the opus of Syarh Hadith for al-Sunan Abi Dawd written by al-Suyuti, is the third work after *al-Tashwih* and *al-Dibaj* are completed. This coincides with the al-Suyuti's own statement, which is the third work for the *Syarah hadith* produced by him. According to him: "... This is the third book I have prepared according to the order in *Sunan al-Sittah* ..." ³⁶.

Interestingly, in terms of content, this work is said to be a summary of a book called *Maʿalim al-Sunan* written by Sulayman al-Khatibi (d. 386H). It is as explained by the author in the introduction of *al-Mirqah al-Suʿud*. It is as explained by the author in the introduction of this *al-Mirqah al-Suʿud*. More interestingly in this work, al-Suyuti also brought a letter that Abu Dawd wrote to the scholars of Mecca at that time. It deals with the method of narration of the hadith in the book of Sunan Abu Dawd which he has produced. Thereby, he has indirectly explained to the readers the narrative methodology of the hadith used by Abu Dawd. Al-Suyuti also brings together more specific views in the different riwayat of hadith, it is written in the introduction of this work. It is also seen as a basic guide to readers of the hadith narrative methodology identified in the Sunan of Abu Dawd.

From the aspect of the method of interpretation, according to (Muhammad Shayib, 2012) a researcher of the book *al-Mirqah al-Suʿud*, al-Suyuti did in the previous works, he not only focused on the detailed descriptions of certain words in the hadith, but he also detailed the descriptions of the passages in the hadith ³⁷. However, the study has identified some of the descriptions that have been done by him, not bringing the whole of the texts of hadith. Similarly, the author does not bring all the subtopics (الباب) as to be described. For example, the chapter (الرجل في يذكر الله) and the chapter (الفرق بين المضمنة) contained in the Sunan of Abu Dawd was not loaded by al-Suyuti in *al-Mirqah al-Suʿud*. This has clearly shown, not all the hadiths found in Sunan Abu Dawd are examined by al-Suyuti, even just some of the important hadiths have been described.

More interestingly, in this *al-Mirqah al-Suʿud*, the author not only focused on the description of the hadith, also the rare words in hadith (*Gharib al-Hadith*) and the mubham of hadith. Even he has touched on the problems in the laws relating to fiqh and its proposals, aqidah, history and current issues in his time also highlighted him. He coincided with Abu Dawd's own method of compiling the hadiths by focusing on the aspects of Islamic jurisprudence.

4. *Qut al-Mughtadhi ʿAla Sharh al-Jamiʿ al-Tirmidhi*

Qut al-Mughtadhi ʿAla Sharh al-Jamiʿ al-Tirmidhi is an opus of the description of hadith to Sunan al-Tirmidhi which has been produced by al-Suyuti. Like the works of *al-Tashwih* and *al-Dibaj*, this work was published after the completion of *al-Mirqah al-Suʿud*. There are some views of the scholars who say, *Qut al-Mughtadhi* is produced after the work of *al-Dibaj syarah hadith* to Sahih Muslim, not *al-Mirqah al-Suʿud*. However, from the allegations written by al-Suyuti in *Qut al-Mughtadhi*, it shows a solid proof that it was produced after the work of *Mirqah Suʿud* was completed.

According to al-Suyuti: "... This is the fourth book of what I have prepared in *al-Kutub al-Sittah* as (the description) of *Jamiʿ Abu Isa Sunan al-Tirmidhi*, over what I did to *Sahih al-Bukhari*, named *al-Tashwih*, and *Sahih Muslim* named *al-Dibaj*, as well as *Sunan Abu Dawd* as *al-Mirqah al-Suʿud*, I have also named it (this work) as *Qut al-Mughtadhi ʿAla Sharh al-Jamiʿ al-Tirmidhi*..." ³⁸ (Al-Suyuti).

The name of the work of *Qut al-Mughtadhi* has also been named by al-Suyuti as other collections of hadiths. This can be seen in his statement as recorded above in the original manuscript of this work. The purpose of *Qut al-Mughtadhi*'s writing is clearly similar to the writing of the three previous works, which are more focused on the intentions of the hadiths of *Sunan al-Tirmidhi*. (Al-Gharibi, 2003) has explained, the priorities given by al-Suyuti in this work are more focused on elaborating on issues such as *mushkil* and *mubham hadiths*, either involving aspects of *sanad* and also the text of hadith ³⁹. Al-Suyuti has also highlighted the description of the Arabic language aspect, such as the description of *Nahwu* and *Sarf*, aspects of *balaghah* contained in the texts of hadith, as well as some other aspects such as *tawhid*, Islamic jurisprudence and so on.

However, there is a difference compared to the works that had been written by al-Suyuti before, the contents have been writing by the author is more detail and deeper than his previous works. Al-Suyuti has taken the opportunity to elaborate some of the conditions that had been compiled by scholars in the hadith narration methods such as al-Bukhari, Muslim, as well as Sunan Abu Dawd and Sunan al-Nasa'i. According to him, these conditions are not determined by themselves, but they have been identified by scholars who have studied their works in detail.

Generally, al-Suyuti also compiled the views of the scholar of hadith in the aspect of division of hadith's position. For example, al-Suyuti has quoted al-Fadl bin Abu Tahir's statement that Imam Kutub al-Khamsah does not mention the terms of the hadith set by them in their book. But after the study was conducted by the hadith scholars, the study has found that these scholars have their own methods and conditions in the selection of a hadith. For example, al-Bukhari and Muslim priests only produce a hadith narrated by the narrators of the hadith and taken from the famous SAW companions (*al-sahabah*). While the Sunan Abu Dawd and Sunan al-Nasa'i, the conditions determined by the Abu Dawd and al-Nasa'i in narrating the hadith, have been identified as having three parts. Firstly, the hadiths narrated by them are the hadiths which have been issued from both Sahih al-Bukhari and Muslim. Secondly, the hadiths which fulfill one of the conditions of al-Bukhari or Muslim. And the third, the hadiths which do not conform to the validity of these two works (Al-Bukhari and Muslim), it must be explained in the hadith (*al-ʿIlal*) ⁴⁰.

Al-Suyuti also made additions in the division of hadiths in *Sunan al-Tirmidhi* with four divisions. The first is hadith Sahih Maqtuʿ, which means the hadiths agreed upon by al-al-Bukhari and Muslim. Secondly, the hadith categorized as authentic according to the conditions determined by Abu Dawd and al-Nasa'i in *Sunan Abu Dawd* and *Sunan al-Nasa'i*. The third, the hadith other than the two preconditions. It is explained about the disability or *al-ʿIlal* of the hadith. Lastly, forth, the hadith described by al-Tirmidhi why the hadith can be used as an argument and

³⁶Al-Suyuti, Jalal al-Ddin ʿAbd al-Rahman, *Mirqah al-Suʿud Ila Sunan Abi Dawd*, (Lubnan: Dar Ibn Hazim, 2013), p. 23.

³⁷Muhammad Shayib Sharif, *Mirqah al-Suʿud Ila Sunan Abi Dawd*, (Lubnan: Dar Ibn Hazim, 2013), p. 7.

³⁸Al-Suyuti, Jalal al-Ddin ʿAbd al-Rahman, *Qut al-Mughtadhi ʿAla Jamiʿ al-Tirmidhi*, (Dimashq: Dar al-Nawadir, 2012), p. 1.

³⁹Al-Gharibi, Nasir Muhammad bin Hamid, *Qut al-Mughtadhi ʿAla Jamiʿ al-Tirmidhi: Dirasahwa Tahqiq*, (Saudi Arabia: Ummul Qura University, 2003), p. 7.

⁴⁰Al-Suyuti, 2012, p. 27.

practice⁴¹. In this work, it can give a clear picture to the readers of the true method of al-Tirmidhi in the *Sunan al-Tirmidhi* himself. From the aspect of language, al-Suyuti clearly still emphasizes the aspects of the word in the hadith there are disputed by scholars. He has also described the hadith in detail in the selected hadiths. The views of the scholars of the hadiths such as al-ʿIraqi, al-Nawawi, Ibn Hajar al-ʿAsqalani, Ibn al-ʿArabi, al-QadiʿIyyad, al-Tibi, al-Mizzi, and others are still taken and explored for some purposes contained in the description of the hadith.

5. *Zahr al-Rubbaʿ Ala al-Mujtaba and Misbah*

Zahr al-Rubbaʿ Ala al-Mujtaba is the opus of a hadith for *Sunan al-Nasaʿi* written by al-Suyuti. In the introduction of this work, al-Suyuti has stated that this work is one of the works of syarah that has not been done after 600 years produced by al-Nasaʿi⁴². This is based on his statement: "...This is the fifth book i have prepared in *Sunan Sittah*, it is a description (taʿliq) on *Sunan al-Hafiz Abuʿ Abd al-Rahman al-Nasaʿi*, *The two al-Sahihayn*, *Sunan Abu Dawud*, and *al-Jamiʿ al-Tirmidhi*. Indeed, for over 600 years it has been compiled, it is still unknown to any al-sharh (description), and i call it (this work) as *Zahr al-Rubbaʿ Ala al-Mujtaba dan Misbah*..."⁴³.

However, from the results of the study, there are many books of the hadith for *Sunan al-Nasaʿi* that were written before the work was authored by al-Suyuti. It is possible that al-Suyuti did not know the other writers who had produced the book before him. Through the description of the hadith, the author has preceded his writings by giving some comment on the position of hadith in the book of *Sunan al-Nasaʿi* and the position of some of the narrators of the hadith contained in the *Sunan al-Nasaʿi*. In the introduction of this book, the author has taken the opportunity to portray some views from leading scholars such as Ibn Tahir, Ibn Salah, al-Hafiz Abu Talib, Ibn Hajar al-ʿAsqalani to explain the position of *Sunan al-Sittah* and to discuss the *Sunan al-Nasaʿi* one in it.

Like the previous works, al-Suyuti still uses the same method, by starting a description of the particular narrators in the hadith. Most easily, it can be seen as early as the description of the first hadith. For example, the author describes the real name of two narrators in this hadith. One of the narrators found in the hadith, known as Qutaybah. Al-Suyuti has brought two scholars of Qutaybah. According to him, Qutaybah is a laqab while his name is Yahya bin Saʿid, there is a view that it is ʿAli bin Saʿid⁴⁴. Likewise, al-Suyuti also has explained in the hadith that there is an individual named Sufyan. According to him, Sufyan meant in the hadith is Sufyan bin ʿUyainah.

While from the aspect of the word description in the hadith, al-Suyuti still retains the description of the word which is seen as important. Not all the words contained in the hadith have been described by him. Except for a few words that require a more detailed description. Similarly, from the aspects of the hadith, the clarification described by him is concise. But it is quite dense in giving meaning to the reader. Al-Suyuti also did not elaborate on all the hadith contained in *Sunan al-Nasaʿi*. Among the hadiths

identified have been left by the mosque to be elaborated are the 16th, 22nd, 25th, 26th, 27th, 28th, 35th, and 43rd of hadiths.

Authors only choose some of the hadiths which are considered important to be described. Especially in the hadiths which are a bit difficult to understand by readers. The form of the hadiths contained in this work has been similarly done as in the previous books written like *al-Tashwih*, *al-Dibaj*, *Mirqah al-Suʿud* and *Qut al-Mughtazi*. The findings also found that there (asbab al-wurud in hadith) was also brought by him in this work. Al-Suyuti also did not miss to analyze the hadith contained in his work by saying that the hadith was also narrated from other books of sunan, as in the chapter "al-Bawl Fi al-Masjid". In this chapter, he has stated that the hadith is also narrated by Imam al-Tirmidzi⁴⁵ (al-Suyuti, n.d (b)). Among the statements of the hadiths' scholars brought by him such as al-Nawawi, al-Tibbi, al-Kirmani and so have been included by him in this work.

6. *Misbah al-Zujajah Fi Sharh Sunan Ibn Majah*

The opus of *Misbah al-Zujajah Fi Sharh Sunan Ibn Majah* is the sixth book of the Sharh al-Hadith produced by al-Suyuti. It is a very concise description of the hadith written by al-Suyuti compared to the previously stated works. As always, al-Suyuti used the same method as the previous works of a description of hadith, which has used the description in its simplest form. Some factors can be identified, such as the hadiths already present in the previous books⁴⁶. Therefore, his previous descriptions have been in previous books. As well as the aspect of the description to the name of the narrator is clearly reduced by him rather than the previous work. In *Misbah al-Zujajah*, not all hadith have been described by the author, even the gap between the descriptions of a hadith with another hadith. For example, the descriptions that have been made on the hadith number (263) are followed by the hadiths to (276). Likewise with the hadith (645) followed by the hadith (718).

From the aspect of the description of the word hadith (kalimat) as in the previous works is also clear in this work. However, the conclusion of the ʿulama is still being narrated by al-Suyuti as al-Nawawi, al-Tibi, al-Kirmani has been used by him in this work⁴⁷ (al-Suyuti, 2005). Some of the names of the references are also mentioned as Ibn al-Athir's book *al-Nihayah*. Clearly, the work of *Misbah al-Zujajah Fi Sharh Sunan Ibn Majah* is the work of the sixth hadith that has been successfully produced by al-Suyuti, as well as completing the hadiths for the six books in *Sunan al-Sittah*. Although this work is very concise, it has its own advantages in terms of arrangement which does not reduce the number of hadith contained in *Sunan Ibn Majah*.

SOME OF METHODS SHARHAL-HADITH BY AL-SUYUTI IN HIS WORKS

Through the study of the above six works, can conclude that the six works written by al-Suyuti have its own method in the description of the hadith. The methods used have been identified through several books written from *al-Tashwih* to *al-Misbah al-Zujajah*. Here is the method of the hadith description he has used on his works:

- i. Description of the narrators of hadith. It involves the earliest narrators (al-Sahabah) until the other narrators.

⁴¹Ibid. p. 36.

⁴²Al-Suyuti, Jalal al-Ddin ʿAbd al-Rahman, *Zahr al-Rubbaʿ ala Mujtaba*, (Lubnan: Dar al-Maʿrifah. 2006) p. 3.

⁴³Ibid, p. 3.

⁴⁴Ibid, p. 13.

⁴⁵Ibid, p. 31.

⁴⁶Al-Suyuti, Jalal al-Ddin ʿAbd al-Rahman, (2015). *Misbah al-Zujajah Ala Sunan Ibn Majah*. Tahqiq Abu Ibrahim Hussayn al-Sadiq. Dar al-Kutub al-ʿIlmiyyah, p. 27.

⁴⁷Al-Suyuti, (2015), p. 67.

- ii. For narrators who have problems *ʿIlal FiSanadal-Hadith* (a problem at the narrators of hadith) also highlighted. It involves their Dabt (accuracy in telling the hadith) and *al-ʿAdalah* (Honesty of narrators).
- iii. Analysis of the source of the hadith *Tahkrij al-Hadith* (analysis reference of hadith) and *Hukm al-Hadith* (position of Hadith).
- iv. The explanation of the words in the hadith, especially to the odd and rarely used words found in the hadith.
- v. Explanation of the important aspects of the knowledge of the hadith that would involve the reader's understanding, such as the *Mubham al-Hadith*, *Mukhtalifal-Hadith*, *Mushkilal-Hadith*, *Nasikh al-Mansukhal-Hadith* and *Asbabal-Wurud* of Hadith;
- vi. General understanding with the description of a hadith (*Fiqh-Hadith*);
- vii. The Islamic jurisprudence contained in the Islamic religion (*shari'a*).
- viii. Evidence pertaining to Islamic belief (*al-Aqidah Islamiyyah*).
- ix. Current issues related to religion in his time.

From the study of the works of Sharh al-Hadith in the six papers discussed, finds the writing done by al-Suyuti has fulfilled all the methods listed. But in the six papers discussed is more concise than the great tradition of hadiths written by earlier scholars. Some of the advantages in al-Suyuti are summarized as follows;

- i. The author has highlighted the discussion of the Arabic language which plays an important role in presenting a prophet's hadith.
- ii. It is possible that the author has seen the great efforts made by previous scholars who have produced the great works of the hadith of al-hadith are sufficiently well-defined.
- iii. The great works in the hadiths had been produced by scholars before and the author tried to make a good summary.
- iv. Some of the hadiths are not exposed because they are repeated in terms of description.
- v. Al-Suyuti attempted to form a separate hadith methodology in his writings.

SUMMARY

The study found that the six works of hadiths written by al-Suyuti against Sunan Sittah, such as Al-Tashwih Fi Sharh Sahih al-Bukhari, Al-Dibaj cAla Sahih Muslim, Mirqah al-Sucud Ila Sunan Abi Dawd, Qut al-MughtazicAla Sharhal-Jamic al-Tirmidhi, Zahr al-RubbacAlaal-Mujtaba, and Misbah al-Zujajah FiSharh Sunan Ibn Majah. But there is another work written by al-Suyuti, al-Hawalik cAla al-Muwatta' al-Imam Malik, is a tradition of hadith to the al-Muwatta' work of Imam Malik. This has shown al-Suyuti was a scholar who served to give an understanding of the hadith of the Holy Prophet to all Muslims until today. The need for Sharh al-Hadith (description of hadith) has been highlighted by him, it can also be an example and a reference to the writing of hadith today.

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