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

Wahyu Hidayat Abdullah¹, Muhammad Mustaqim Mohd Zari²

¹Department of Islamic Studies, Sultan Idris Education University, Tanjung Malim, Perak, Malaysia
²Islamic Science University of Malaysia

E-mail: ¹wahyu@fsk.upsi.edu.my, ²mustaqim@usim.edu.my

Received: 02.05.2020  Revised: 01.06.2020  Accepted: 25.06.2020

INTRODUCTION

The efforts to record the hadiths of the Holy Prophet Sawaw actually have begun in the Sahabah RAsandal-Tabi’inersa. As early as the second century of Hijriyyah some of the hadith manuscripts recorded had been produced and collected. Among the great names such as Ibn Shihab al-Zuhri (d. H124), Abu Bakr Muhammad ʿUmar bin Hazin (d.H117), Ibn Mujjary (d.H150), Muhammad bin Isqaq (d. H 151) those who were important scholars in the writing of the Sharh-Hadith at that time. While in the third century of Hijriyyah, efforts, and developments in the collecting of the hadiths of the Prophet Muhammad Sawaw has gone through the golden age until it is known as ʿAr al-Adhhaba li-i-Hadith (the golden era for the hadith). In this era, scholars in the field of hadith actively gather and record the hadiths of the Prophet Muhammad Sawaw 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 Masnad Ahmad Hanbal and the preparation of hadith based on the topic of discussion of Fiqh such as Sahih al-Bukhari and Muslim. The appearance of important scholars such as Ahmad bin Hanbal, al-Bukhari, Muslim, al-Tirmidhi, al-Nasa’, 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 Prophet Sawaw which became an important source after the Holy Quran.

The continuity of the preservation of the hadith of the Holy Prophet Sawaw, 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, Takhrir al-Hadith, Asbab al-Wurud, ʿIlal al-Hadith, ‘IlmRijalWa al-Asnand and so forth. Among the scholar who played a major role in the field of hadith is al-Imam Jalal al-Din ʿAbdul Rahman al-Suyuti who was born in 849 Hijriyyah (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 Sharh al-Hadith and was a scholar who succeeded in producing a hadith for the six hadiths in Sunan al-Sittah which has not been done by other umma 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-Tashbih FīSharh Sahihal-Bukhari, Al-Dibaj AlasSahih Muslim, Mirqah al-Surudlla Sunan Abidawd, Qut al-Mughtaza Aal Sharh al-Jamil al-Tirmidhi, Zahr al-Rubba Ala al-Mujabba and Musbah al-Zujajah FīSharh SunanithMajah. JALAL AL-DIN AL-SUYUTI AND HIS WORKS

ʿAbd al-Rahman bin Kamal AbuBakr bin Muhammad bin Sabil Al-Din bin Al-Fakhri ʿUmarin Nazir al-Din al-Hamam al-Khadyari al-Suyutwas 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 Asyut. Al-Suyuti was born in 849 Hijriyyah equivalent to 1445 AD during


the reign of Mamalik Gracco9. 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 kuniyah 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 Rawdah al Miqas when he was 40 years old to complete religious work8. Al-Suyuti returned to Rahmatullah at Jamadi Alawalof 91 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: 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-badi9 (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 reciting-Basmalahandal-lst’azah11. Imam al-Dawudi al-Malikisone of his students states that, Al-Suyuti has written as many as 500 books. While Abu ‘uyasas said he had written about 600 books. These also prove his ability in this knowledge. According to (Badi ‘Sayid, 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.

---


12Badi’ al-Sayyid al-Lahham, p. 164.

13Al-Zirkili, Khayr al-Din, p. 301.

14Ibid, p. 50.


---

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


SHARH AL-HADITHAND 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 ‘ilmal-Ma‘ani al-Hadith, Taqfsiral-Hadith, ‘IlmiFiqhal-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 shar‘is 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 sunah 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 SharhAl-Hadithis actually part (fur'a) of the sciences of hadith14. Therefore, this knowledge is understood in more detail.

The knowledge of the Sharh Al-Hadithis 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 tab‘ins, the name for the knowledge of Sharh Al-Hadithis 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 (Suyan al-Thavri, d. 161H): (‘...Tafsir Al-Hadith (Syarh Al-Hadithis the best known to be heard...)’15. Whereas (al-Dhahabi, 1985) described the words of (al-Madini, d. 232H) also expresses the broad advantages and benefits of the hadith. According to (‘Al-Madini... Syarh Al-Hadith is a deep knowledge of Ma‘ani al-hadith being half of knowledge, and Mir‘a‘fah al-Rijal is part of it...’) (al-Dhahabi, 1985)16. Likewise (‘Ali al-Harsham: 257H): has narrated, he was in a ceremony with Suyan ‘Uyaynah. 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.
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 scholars.18 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 HIjriyijah. Among the earliest known Sharh al-Hadith were identified as the opus of Sharh Muwatta’ al-Imam Malik by ‘Abd Allah bin Nafi’ (186H), Sharh Muwatta’ al-Imam Malik by ‘Abd Allah bin Wahab (d.197H) and Sharh Muwatta’ al-Imam Malik by ‘Isa 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 definition of hadith such as Muhammad bin ‘Ali al-Mazari (d.536H), Abu Fadl ‘Iyyad al-Yahsabi (d.544H), al-Nawawi (d.785H) Hajar al-Aqaqani (d.852H), al-Ayni (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 in the religion of Islam. The Holy Prophet (SAW) as an important source in establishing the definition of knowledge of hadith in particular.

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

This paper will describe and analyze the six works of the hadith that had been written by al-Suyuti against Sunan Sittan, namely al-Tashwih Fi Sharh Sahih al-Bukhari, Al-Dibaj cAlaSahih Muslim, Mirqah al-Smad al-Ibn Abidaw, Qut al-MughaddhisAla Sharh al-Jami al-Tirmidh, Zahr al-RubacaAla al-MujtabaYadd Misbah al-Zujajah Fi Sharh Sunan Ibn Majah.

1. Al-Tashwih FiSharh Sahih al-Bukhari

There are many books of Sharh al-Bukhari which mostly focus on Sahih al-Bukhari. Among the popular works such as the work of Fath al-Bari by Ibn Hajar al-Aqalani (d. 852H), Al-Kawakib al-Durari by al-Kirmani (d. 787H), ‘Umud al-Qari, by Muhammad al-Ayni (d. 855H), Ishad al-Sari FisarhSahih al-Bukhari, by Shihab al-Didin Ahmad al-Qastalani (d. 637H) and others. Besides, Al-Sayuti also produced a work al-HadithonSahih al-Bukhari, named as “Al-Tashwih FiSharh Sahih al-Bukhari”. This work is still recorded with original manuscripts, which can be seen in a work Al-Tashwih Sharh Sahih al-Bukhari, tahqiq by Ridhwan Jami ‘Ridhwan, and published by Maltalah al-Rushid Riyadh.20 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-Bukharianamed by al-Tashwih. It is described as done by Badr al-Didin 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’s 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 dhabih (spelling) to a pronunciation 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 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 mubah (doubted), irabal-Mushkil and assembled the Mukhtalifal-Hadithi24.

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 Fasli Bayan Shart al-Bukhari wa Mawdu’ihiw which discussed the conditions set by al-Bukhari, Fasl Fitasmiyah Min Zikr Fi al-Sahih bi Kuntiyathih discusses the names of the narrators known as kuniyah, “Fasli fi al-Nisa” which discusses the female narrator, Fasl Fial-Tarif bi Man Zikr al-Bunuwah which discussed the narrative names known with their father’s name, Fasl Fi al-Tarif bi Man Zikr bi Laqab Aw bi Nasih, which deals with the names of the narrators known as laqab or nasih. Fasla Mu La Yashatib bi Ghayrihi fi al-Kitabthe names are not the same as in the book, Fasl Fial-Muhmawwah which deals with the negligent ofal-Hadith that has been identified by al-Suyuti, found in Sahih al-Bukhari25. Although the discussion in the above topics has been summarized, it is able to provide basiguide readers in this work.


24Ibid, p. 42.

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-Wahy”. 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-Asqalani, al-Zarkashi, and so on. The views of scholars in the field of language are also displayed such as al-Khawari, al-Khatabi, al-Balqayni. Through this research, most of the works of al-Taswhih are highlighted in the aspects of the grammar in Arabic (na‘wah and sarf) in the text 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 Asbah al-Wurud in the part of the hadith discussed.

2. Al-Dibaj AlaSahih Muslim

The opus of description to Sahih Muslim was written by al-Suyutinamedal-Dibaj ‘AlaSahih 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-Bukharihas already been named as al-Taswhih, while for SahihMuslim, I named with Al-Dibaj.”23 This statement has been supported by al-Hajj Khalilah which explains, al-Suyuti has been referring to Sahih Muslim by al-Dibaj ‘AlaSahih Muslim23. Similarly al-Kattani23, C. Brokelmann23 and Sirks,23 also confirmed this work belonged to al-Suyuti. Al-Dibajis also referred to by Islamic scholars who perform addenda annotations (al-tahqiq) on this work as done by Badi ‘Sayyid al-Liham published by Dar al-Quran wa al-Ulam al-islamiyah, Pakistan and Abdulshaq al-Huwayni under published by Dar al-Affan, Saudi Arabia, and the latest is ‘Abd al-Rahman al-Madani23.

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 imperfect.24 The first recorded copy was published by the print of Dar al-Kitab al-‘Imiyyah, in Egypt. It is the masterpiece of al-Dibaj’s work recorded in 1124 Hijriyah. While the second copy under the Maktahab Shaykh Company in Egypt and the third copy under the Maktahab 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-Taswhih. Compared to al-Taswhih’s, some of the methods of description of the hadith in al-Dibaj are identical to the al-Taswhih. 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...”23

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 mubhamof some narrators, and gathering the mukhtalif al-Hadith..."24

While in workal-Dibaj, al-Suyuti has stated that: "...The descriptions of the Sahih Muslim is indispensable to both readers and listeners, whether it includes dhahib 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 mubhamof some narrators, all of these are not mentioned in this lecture unless it has great benefits...25

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 (kunyan), 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-Rawl (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) in the text, 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 mubah 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.

3. Mirqa' al-Surūd ila Sunan Abī Dawd

Mirqa' al-Surūd ila Sunan Abī Dawd is the opus of Syahih Adhadh for Sunan Abī Dawd written by al-Suyuti, is the third work after Al-Tashih 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 ...".

Interestingly, in terms of content, this work is said to be a summary of a book called Murālim al-Sunan written by Salayman al-Khatabi (d. 386H). It is as explained by the author in the introduction of al-Mirqa' al-Surūd. It is as explained by the author in the introduction of this al-Mirqa' al-Surūd. More interestingly, in this work, al-Suyuti also brought a letter that AbuDawd wrote to the scholars of Mecca at that time. It deals with the method of narration of the hadith in the book of Sunan AbuDawd which he has produced. Thereby, he has indirectly explained to the readers the narrative methodology of the hadith used by AbuDawd. Al-Suyuti also brings together more specific views in the different riwayahad 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 AbuDawd.

From the aspect of the method of interpretation, according to (Muhammad Shayib, 2012) a researcher of the book al-Mirqa' al-Surūd, al-Suyutidid in the previous works, be 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. 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 subtopics as to be described. For example, the chapter (آليات) and the chapter (الفرفيف) in the previous work in the Sunan of AbuDawd was not loaded by al-Suyutidimirqa' al-Surūd. This has clearly shown, not all the hadiths found in Sunan AbuDawd are examined by al-Suyuti, even just some of the important hadiths have been described.

More interestingly, in thial-Mirqa' al-Surūd, 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 touched on the problems in the laws relating to fiqh and its proposals, aqidah, history and current issues in his time. He coincided with AbuDawd's own method of compiling the hadiths by focusing on the aspects of Islamic jurisprudence.

4. Qut al-Mughaddhārā' al-Sharr al-Jamī' al-Tirmidhi

Qut al-Mughaddhārā' al-Sharr al-Jamī' al-Tirmidhi is anopuesto the description of hadith to SunanTirmidhī which has been produced by al-Suyuti. Like the works of Al-Tashih and Al-Dibaj, this work was published after the completion of al-Mirqa' al-Surūd. There are some views of the scholars who say, Qut al-Mughaddhārā' is produced after the work of Al-Dibajyarahad hadith to Sahih Muslim, not al-Mirqa' al-Surūd. However, from the allegations written by al-Suyutin Qut al-Mughaddhārā', it shows a solid proof that it was produced after the work of Mirqa' Su'ud was completed. According to al-Suyuti: "... This is the fourth book of what I have prepared in al-Kutub al-Sittah (the description) of Jamī'Abū'Isa Sunan al-Tirmidhī, over what I did to Sahih al-Bukhari, named al-Tashih, and Sahih Muslim named Al-Dibaj, as well as Sunan Abu Dawd as al-Mirqa' al-Surūd, I have also named it (this work) as Qut al-Mughaddhārā' al-Sharr al-Jamī' al-Tirmidhi...". According to the author in the introduction of this work, there are more focused on elaborating on issues such as mushkil and mubham hadiths, either involving aspects of sanad and also the text of hadith. Al-Suyuti has also highlighted the description of the Arabic language aspect, such as the description of Nahwu and Sarf, aspects ohbalghah contained in the text 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 written by the author is more detailed 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 Bukhari, Muslim, as well as Sunan AbuDawd 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 in the hadith in the aspect of division of hadith's position. For example, al-Suyuti has quoted al-Fadl bin AbuTahir's statement that Imam Kutub al-Khamasah 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 AbuDawd and Sunan al-Nasa'i, the conditions determined by the Abu Dawd and al-Nasa'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 Sahihal-Bukhari and Muslim. Secondly, the hadiths which fulfills one of the conditions of al-Bukhari and 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-Ilal).

Al-Suyuti also made additions in the division of hadiths in Sunan al-Tirmidhi with four divisions. The first is hadith SahihMaqūl, which means the hadiths agreed upon by al-Bukhari and Muslim. Secondly, the hadith categorized as authentic according to the conditions determined by AbuDawd and al-Nasa'i in SunanAbuDawd and Sunan al-Nasa'i. The third, the hadith other than the two preconditions. It is explained about the disability or al-Ial of the hadith. Lastly, forth, the hadith described by al-Tirmidhī why the hadith can be used as an argument and...
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-Iraqi, al-Nawawi, Ibn Hajar al-Asqalani, Ibn al-Arabi, al-Qadi-Iyyad, al-Tibi, al-Mizzi, and others are still taken and explored for some purposes contained in the description of the hadith.

5. Zahr al-Rubba’Ala al-Mujamaband Misbah

Zahr al-Rubba’Ala al-Mujamaband Misbah is the opus of a hadith for Sunan al-Nasa’i 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-Nasa’i. This is based on his statement: “...This is the fifth book I have prepared in SunanSittah, it is a description (ta’laq) on sunan al-Hafiz Abur’Abd al-Rahman al-Nasa’i, The two al-Sahihayn, SunanAbu Dawud, and al-Jami’ al-Tirmidhi. Indeed, for over 600 years it has been compiled, it is still unknown to any of the other scholars of hadith...”⁴³.

However, from the results of the study, there are many books of the hadith for Sunan al-Nasa’i 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 hadith before him. Through the description of the hadith, the author has proceeded his writings by giving some comment on the position of hadith in the book of Sunan al-Nasa’i and the position of some of the narrators of the hadith contained in the Sunan al-Nasa’i. 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-Asqalani to explain the position of Sunan al-Sittah and to discuss the Sunan al-Nasa’i’s 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-Suyutithas brought two scholars of Qutaybah. According to him, Qutaybah is a laqab while his name is Yahya bin Sa’id, there is a view that it is ‘Ali bin Sa’id⁴⁴. 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 ‘Uyainah.

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-Suyutialsdo did not elaborate on all the hadith contained in Sunan al-Nasa’i. 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, Miraj al-Sawad and Qat al-Mughtazī. The finding also found that there (ashab 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-Tirmizī⁴⁵ (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.


The Opus of Misbah al-Zujajah Fi Sharh Sunan Ibn Majah is the sixth book of the Sharah-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 (jalamat) as in the previous works is also clear in this work. However, the conclusion of the ulama 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. Gearly, the work of Misbah al-Zujajah Fi Sharh Sunan Ibn Majahis 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, we 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.
⁴³Ibid.p. 3.
⁴⁴Ibid.p.13.
⁴⁵Ibid, p. 31.
ii. For narrators who have problems *Ila FiSamad-h-Hadith* (a problem at the narrators of hadith) also highlighted. It involves their Di'a (evidence in telling the hadith) and al-Adalat (Honesty of narrators).

iii. Analysis of the source of the hadith Taheri *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 Mudahl al-Hadith, Mushkilat al-Hadith, Nasilah al-Mansukhal-Hadith and Asbab  Wurudul 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 (Aqaid 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 hadith 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 hadith 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-Sunud Ilu Sunan Abi Dawd, Qut al-Mughazz Ala Sharah-Jamic al-Tirmidhi, Zahr al-Rukbah-Ala-Mujahah and Mishbah al-Zujajah FiSharh Sunan Ibn Majah. But there is another work written by al-Suyuti, al-Hawalik cAla Al-Muwatta’ Al-Malik Malik, is a tradition of hadith to the Muwatta’ work of Imam Malik. This has shown al-Suyutiv 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.

**BIBLIOGRAPHY**


