

Implementation of Tahlili, Ijmali and Muqāran Methods in Thematic Hadith Study

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Abstract.

The study of the Prophet's hadith encompasses not only the authenticity of sanad and matan but also the methodology of understanding (syarh) employed by Muslim scholars in their commentaries. This study aims to examine the implementation of three hadith commentary methods, namely the tahlili, ijmali, and muqarin methods, and their relevance in the academic development of hadith studies. This research employs a qualitative approach through library research, with data collected from authoritative hadith commentary books and relevant hadith methodology literature. The findings indicate that each of the three methods has distinct characteristics, strengths, and limitations. The tahlili method provides comprehensive and in-depth understanding of each hadith but is susceptible to partial and subjective interpretation. The ijmali method offers concise and accessible explanations, yet is limited in analytical scope. The muqarin method provides broader insights through comparative analysis of hadith texts and scholarly opinions, although it is less suitable for novice readers. This study concludes that the selection of an appropriate commentary method depends on the research objective, the target audience, and the contextual problem under investigation, so that a comprehensive and contextual understanding of hadith can be optimally achieved.

Keywords: Tahlili Method; Ijmali Method; Muqarin Method and Thematic Hadith.

I. INTRODUCTION

Epistemologically, the hadith is viewed by the majority of Muslims as the second source of Islamic teachings after the Qur'an. This is because it provides a bayan (explanation) for verses in the Qur'an that are mujmal (global), 'am (general), and muthlaq (unlimited). Even independently, the hadith can function as a legal confirmation (muqarrir) for laws not yet established by the Qur'an. Hadith, as a secondary source, always seems to be interesting to study, both regarding criticism of its authenticity or validity (sanad and matan) and the methodology of understanding (syarh) itself. Scholars have attempted to interpret or understand the hadith contained in al-Kutub al-Sittah, writing commentary on it. However, efforts to find the methods used by scholars in compiling the hadith sharia books have almost never been touched upon. However, from several methods used by scholars in compiling the Sharh book, several methods of understanding hadith can be classified, namely the tahlili method, ijmali method, and muqarin method.

II. METHODS

This study uses a qualitative approach with a library research method, namely research that focuses on collecting and analyzing data from relevant written sources. Primary data were obtained from books on the complete hadith commentary such as Faḥ al-Bārī by Ibn Ḥajar al-'Asqalānī, Ṣaḥīḥ Muslim bi Syarḥ al-Nawawī by Imam al-Nawawī, and 'Umdah al-Qārī by al-'Ainī, while secondary data were obtained from literature on the methodology of hadith scholars, books on hadith science, and academic works that discuss hadith commentary methods. Data collection techniques were carried out through inventory, classification, and critical review of sources related to the tahlili, ijmali, and muqarin methods. Data analysis in this study uses descriptive-analytical methods. This study aims to systematically describe the characteristics of each method of hadith commentary and then analyze the advantages and disadvantages of each method comparatively. This approach allows researchers to identify the methodological patterns used by scholars in commenting on hadith and evaluate the relevance of each method within the context of developing academic hadith studies. The results of the analysis are then synthesized to produce comprehensive conclusions regarding the implementation of the three methods in thematic hadith studies.

III. RESULT AND DISCUSSION

A. The Community of the Hadith

When referring to the Matn Hadith books, what is automatically meant is a book compiled by a mukharrij (collector of Hadith), containing the Matn Hadith and its chain of transmission, starting from the lowest level, namely the collector, all the way back to the Prophet Muhammad (peace be upon him). These books are referred to as the primary sources of Hadith, because they were compiled independently without citing the works of earlier scholars. When citing Matn Hadith, the books written by the mukharrij should be referred to. The following are some of the primary books of Hadith, according to chronology and type.

First, the books of al-Muwattha' and al-Musannaf. Among the books using this method, the most famous is the book al-Muwattha' compiled by Imam Malik ibn Anas Abu`Abdullah al-Ashbahi (93-179 AH). This book consists of 2 juz and 61 chapters, starting with a discussion of prayer times and ending with a discussion of the names of the Prophet Muhammad SAW. There are differences of opinion among scholars when faced with the question of whether al-Muwattha' is a book of fiqh or a book of hadith. Abu Zahwu is of the opinion that al-Muwattha' is not only a book of fiqh but also a book of hadith. Hadith at the same time, because the systematic writing that uses fiqh chapters is not only the monopoly of Imam Malik, but is also used by other compilers of Hadith books.

Besides that, Imam Malik in several places in his book also provides comments and criticism of a Hadith narration. In compiling his book, Imam Malik typically followed several specific steps, beginning with writing down the Hadith, then citing the fatwas of his companions, the fatwas of his successors, the consensus of the scholars of Medina, and often concluding with his own opinion. These steps were not always present in every discussion, but citing the Prophet's Hadith was the first reference Imam Malik made. Books of this type were found in almost every big city at that time, such as al-Mushannaf by Abd al-Malik ibn Abd al-Aziz al-Bashri (d. 150 AH) in Mecca, al-Muwattha' in Medina, al-Mushannaf by al-Rabi` ibn al-Shabih in Basrah, and others. *Second*, Al-Musnad books. The first person to compile the Hadith with this concept was Abu Dawud Sulayman ibn al-Jarrad al-Tayyalasi (133-204 H). The most comprehensive and comprehensive book of its kind is the Musnad Ahmad ibn Hanbal, compiled by Ahmad ibn Muhammad ibn Hanbal ibn Hilal (164-241 AH). This book contains 40,000 hadith, with approximately 10,000 of them repeated. His son, Abdullah, added approximately 10,000 hadith, and Ja'far al-Qathi'i, a narrator of Abdullah's narration, also added several additions.

As is known, Ahmad ibn Hanbal died before he could revise it. Therefore, his son, Abdullah, was responsible for arranging the Musnad. Abu Bakr Muhammad ibn Abdillah al-Muqaddasi arranged the Musnad according to the Hijaiyah letters. Because the systematics used is Musnad, the search for Hadith in this book must be based on the name of the companion who narrated it, starting from Musnad Abu Bakr and ending with Musnad Fathimah bint Abi Jaysy. Books of this type, apart from the works of Ahmad bin Hanbal, are Musnad Abu Hanifah, Musnad Ishaq bin Rahawiyah, Musnad al-Bazzar, Musnad al-Humaydi, and so on. *Third*, the books of al-Juz'u. In terms of Hadith experts, al-Juz'u is a book compiled by collecting Hadiths that have the same theme with a simple concept, or books that are not actually written specifically as Hadith books. For example, the books al-Jihâd and al-Zuhud by Ibn al-Mubarak, Fadha'il al-Qur'an and al-Umm by al-Syafi'i, Tafsir al-Tabari and Tarikh al-Thabari by Thabari, and others. Although these books were not written specifically as hadith books, the hadiths contained in the book al-Juz'u were all narrated by the author directly to the prophet without quoting from other people's works. So, these books are worthy of being called the main reference for Hadith.

Fourth, the books of al-Shahîh. The scholar who pioneered this type of writing was Muhammad Isma'il al-Bukhari (194-256 H) with his book which is popularly called Sahih al-Bukhari. Imam al-Bukhari wrote his Sahih book for 16 years and is the result of a selection of around 600,000 Hadiths. Every time he wanted to put an authentic Hadith in his book, he always preceded it by purifying himself and praying two rak'ahs. Al-Bukhari only recorded hadiths from the first-level narrators and a few from the second level, those who were just, had strong memorization, were meticulous, honest, and had a long training period. The second level met the same criteria as the first, but had a shorter training period. The compilation carried out by al-Bukhari was then followed by one of his students, Imam Abi al-Husayn Muslim ibn al-Hajjaj al-

Qusyayri al-Naysaburi (206-261 AH) with his book Sahih Muslim. This book uses the same jami` systematics as Sahih al-Bukhari. In his muqaddimah Muslim classifies Hadith into three types, namely; 1) Hadith narrated by fair and habitual narrators.

2) The Hadith was narrated by narrators whose circumstances were unknown (mastur) and whose memorization was mediocre. 3) The Hadith was narrated by a narrator who was weak at memorizing and the Hadith was abandoned by people. From the categories above, when a Muslim has narrated the first category he always includes the second category, while he does not use the third category. These two books (al-Bukhari and Muslim), according to the scholars, are the most authentic books after the Qur'an, because the conditions they use are so strict. This method was then followed by several scholars who compiled their books based on the requirements of al-Bukhari and Muslim, including Sahih Abu `Awanah, Sahih ibn Khuzaymah (d. 311 AH), and Sahih ibn Hibban (d. 254 AH). *Fifth*, the books of al-Sunan. Among the books of this type are Sunan Abu Dawud written by Abu Dawud bin Sulayman al-Sijistan (202-275 H), Sunan al-Tirmidhi by Abu 'Isa Muhammad ibn 'Isa ibn Sawrah al-Tirmidhi (209-279 H), Sunan al-Nasa`i (al-Mujtaba) by Ahmad ibn Syu`ayb ibn Ali ibn Sinan ibn Bahr alias Abu Abd al-Rahman al-Nasa`i (215-303 H), Sunan ibn Majah, and others. In this era, new terms based on the classification of the quality of Hadith emerged, including Hasan Hadith. This term was introduced by al-Tirmidhi, previously scholars only divided Hadith into two categories, namely, sahih and da`if Hadith. Because the book al-Tirmidhi contains many hasan hadiths, this book is also popularly known as the book of hasan hadiths.

Sixth, the books of al-Mustadrak. Among this type of book is al-Mustadrak by Muhammad ibn Abdullah al-Hakim al-Naysaburi. With its jami` system of arrangement, this book is one of the most famous of its kind. There is also al-Mustadrak by Abu Dzar and al-Daraquthni. *Seventh*, al-Mustakhraj books. The concept of this arrangement commonly used in the 4th and 5th centuries AH. Among the books compiled with this concept are Mustakhraj Abu `Awanah `Ala Muslim, Mustakhraj al-Isma`ili `ala al-Bukhârî, and others. The 5th century AH marked the end of the era of Hadith codification. After that era, the original sources of Hadith books and the valid sanads were relatively no longer available. Even according to al-Bayhaqi, scholars refused to take Hadith other than from the books of scholars of the first five centuries. In the terminology of Hadith experts, works published after the 5th century AH are commonly called "new references". In fact, referencing the main hadith books mentioned above is not difficult. If the hadith quoted is narrated by al-Bukhari, then the reference is Sahih al-Bukhari. Tracking it down simply involves looking at the chapters in the book as needed, because in writing hadith, mukharrij have grouped hadith according to certain themes. If difficulties persist, other scholars have also described certain takhrij techniques that directly indicate the location of the hadith book where the traced hadith can be found. *Eighth*, books of compilation. After the 5th century, the flow of Hadith compilation changed in its systematic study.

From the independent compilation of Hadith, namely by sanad from the compiler continuing up to the Prophet Muhammad. to the study and research of Hadith tended to focus on efforts to elaborate the works produced by scholars of the first five centuries. Starting from syarh, combining several Hadith books, and collecting Hadiths from the main Hadith books according to the theme, such as the collection of legal Hadiths carried out by Ibn Hajar (773-852 H) with his book Bulugh al-Maram. The collection of Hadith based on the theme was also carried out by Imam al-Nawawi (631-676 H) in his work Riyadh al-Shalihin which collected Hadiths about the virtues of charity. These types of books differ from the al-Juz`u method, as discussed previously. The compilation of these compiled books usually uses a good systematics, making it very useful and easy for researchers on certain themes. However, because of this ease, these types of compiled books are often considered as Hadith books by some researchers, so that it is not uncommon for every Hadith quotation in their work to always reference this type of book. In fact, these books are not the main books of Hadith and are not unlike collections of Hadith compiled by contemporary scholars, such as those written by Mawlana Muhammad Zakariya, Fadhilat al-A`mal, al-Hidayat al-Tarbawiyah fi al-Hayah al-Ijtima`iyah, Collection of Verses and Hadith on Education, and others.

B. Hadith Analysis Method

The word syarah (Syarh) comes from Arabic, Syaraha-Yasyrahu-Syarhan, which means to explain, open, expand. The term syarh (understanding) is usually used for hadith, while tafsir (interpretation) is used for the study of the Qur'an. In other words, both are essentially the same (both explain the intent, meaning, or message); but in terms of terminology, they are different. The term tafsir (interpretation) is specific to the Qur'an (explaining the intent, meaning, content, or message of Qur'anic verses), while the term syarah (syarh) encompasses hadith (explaining the intent, meaning, content, or message of hadith) and other disciplines. So the purpose of the hadith understanding methodology (syarh) is the science of methods of understanding hadith. Thus, we can distinguish between two terms, namely syarh method: ways of understanding hadith, while syarh methodology: the science of these methods. There are three methods used in the telling of hadith, namely the tahlili method, the ijmal method, and the muqarin method. As for looking at the book from the perspective of the form of narration, the theory of the forms of syarh bi al-ma'sur and syarh bi al-ra'y is used. Meanwhile, in analyzing the style of the book, the categorization theory of the form of sharia fiqhy, falsafy, sufy, or lugawy is used.

1. Tahlili Method (Analytical)

The syarh tahlili method is to explain the hadiths of the Prophet by explaining all the aspects contained in the hadith and explaining the meanings contained therein according to the tendency and expertise of the speaker. In presenting explanations or comments, a hadith lecturer follows the systematics of hadith in accordance with the order of hadith contained in a book of hadith known from al-Kutub al-Sittah. The commentator begins his explanation sentence by sentence, hadith by hadith, sequentially. This explanation covers various aspects of the hadith, such as vocabulary, the connotation of the sentences, the background to its revelation (if any), its relationship to other hadiths, and the opinions circulating surrounding the understanding of the hadith, whether from the Companions, the Tabi'in, or hadith scholars. In general, the books of discourse that use the tahlili method usually in the form of ma'sur (history) or ra'y (rational thinking). Syarah in the form of ma'sur is characterized by the predominance of narrations coming from friends, tabi'in or hadith scholars. Meanwhile, sharah in the form of ra'y is dominated by the rational thinking of its speakers.

Sharia books that use the tahlili method have the following characteristics:

- a. The narration is carried out using a pattern of explaining the meaning contained in the hadith comprehensively and thoroughly. In the narration, hadiths are explained word by word, sentence by sentence in sequence and do not forget to also explain the sabab al wurûd of the hadiths which are understood if the hadith has its sabab wurud.
- b. It also explains the understandings that have been conveyed by the companions, tabi' in and other experts in hadith analysis from various disciplines.
- c. In Apart from that, the munasabah (relationship) between one hadith and another hadith is also explained.
- d. Apart from that, sometimes syarah using this method is characterized by the tendency of the syarah towards one particular school of thought, so that various styles of syarah emerge, such as fiqhy styles and other styles known in the field of Islamic thought.

The form of tahlili hadith commentary has advantages and disadvantages, the advantages are:

- a. Scope of discussion very wide

Analytical methods can cover various aspects: words, phrases, sentences, sabab al wurûd, munasabah (internal munasabah) and so on.

- b. Contains various ideas and concepts

Providing a very loose opportunity for lecturers to express ideas, ideas that have been put forward by scholars.

The disadvantages of the tahlili method are:

a. Making partial hadith guidance

The analytical method makes the guidance of the hadith partial or fragmented, so that it seems as if the hadith provides guidance that is incomplete and inconsistent because the explanation given in other hadiths that are the same is due to a lack of attention to other hadiths that are similar or have the same wording as it.

b. Giving birth to subjective discourse

In the analytical method, the commentator is not aware that he has commented on the hadith subjectively, and it is not impossible that some of them comment on the hadith according to their personal wishes without paying attention to the applicable rules or norms.

In academic practice, the tahlīlī method in hadith analysis is generally carried out through the following stages:

- a. Determine the hadith from the mu'tabar hadith book.
- b. Analyzing the sanad, including the continuity of the sanad and the credibility of the narrator.
- c. Explaining important words, especially unfamiliar or multi-interpretable words.
- d. Examine the context of the hadith (asbāb al-wurūd) if available.
- e. Linking hadiths with other propositions, both the Qur'an and similar hadiths.
- f. Drawing legal, religious and moral implications, according to related disciplines.
- g. Explaining the opinions of Islamic scholars, if there are differences in interpretation.

These steps make the tahlīlī method very powerful for in-depth and argumentative study of hadith. An example of the application of the Tahlīlī Hadith method regarding intention: Hadith narrated by Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim:

God bless you

"Indeed, deeds depend on the intention."

Tahlīlī Analysis:

- a. Sanad: This hadith was narrated through the path of 'Umar bin al-Khaṭṭāb ra., with a sanad that is muttafaq 'alayh, thus achieving the highest degree of ṣaḥīḥ.
- b. Word: The word innamā indicates limitation (ḥaṣr), emphasizing that the value of charity is only valid and valuable if accompanied by the right intention.
- c. Context: Some scholars explain that this hadith is related to the event of migration, especially people who migrate for worldly purposes, not for Allah and His Messenger.
- d. Scholars' Understanding: In Faṭḥ al-Bārī, Ibn Ḥajar explains that this hadith is the foundation of all external and internal deeds, and is even used as the opening of Ṣaḥīḥ al-Bukhārī as a methodological sign.

Implications: This hadith forms the basis for:

- 1) Validity of worship (jurisprudence),
- 2) Sincerity (morals),
- 3) Charity orientation (Sufism).

This example shows how the tahlīlī method comprehensively analyzes a hadith without separating it from the structure of the text and scientific tradition.

2. Ijmali Method (Global)

The ijmalī (global) method is to explain or explain the hadiths in accordance with the sequence in the book of hadith contained in al-Kutub al-Sittah in a concise manner, but can represent the literal meaning of the hadith in language that is easy to understand and easy to comprehend.

The characteristics of ijmalī presentation are:

- a. The lecturer immediately explains the hadith from beginning to end without comparison or determining the title.
- b. General and very concise explanation.
- c. Lecturers do not have space to express as many opinions as possible. However, the explanation of certain hadiths is also given quite extensively, but not as extensively as the tahlili method.

The ijmalī hadith telling method has advantages and disadvantages, the advantages are:

a. Concise and concise

This method feels more practical and concise, making it readily absorbed by the reader. The commentary is concise, and the sanad and criticism of the text are minimal.

b. Easy Language

The lecturer directly explains the words or meaning of the hadith without expressing his ideas or opinions personally.

Meanwhile, the shortcomings of narrating hadith using the ijmalī method are as follows:

a. Making the hadith instructions partial

This method does not support a complete understanding of the hadith and can result in partial hadith instructions that are not related to one another, so that hadith that are general or vague cannot be clarified by hadith that are detailed.

b. There is no room to put forward an adequate analysis.

This method does not provide a satisfactory space regarding the discourse on the plurality of understandings of a hadith.

The ijmalī method has several key characteristics. First, its explanations are concise and general, without lengthy analyses of language, sanad (chain of transmission), or scholarly disagreements. Second, it focuses on the apparent meaning and moral message of the hadith, rather than on disputed legal details. Third, it follows the order of the hadith as in the original text, without complex thematic groupings. Fourth, the language used is relatively simple and communicative, making it easy to understand for readers from various academic backgrounds. Fifth, this method minimizes cross-references, both to other hadith and to scholarly opinions more broadly.

In practice, the application of the ijmalī method in the analysis of hadith can be done through the following steps:

a. Mention the text of the hadith as stated in the source hadith book, either in full or in relevant parts.

b. Provides a simple translation or paraphrase of the meaning of the hadith.

c. Third, explain the general meaning of the hadith in several short sentences, emphasizing its main message.

d. If necessary, provide confirmation of moral values, the virtue of charity, or practical lessons from the hadith.

e. Avoid discussing khilafiyah, unless it is absolutely necessary and only touched on in passing.

Examples of the Application of the Ijmalī Method in Hadith Analysis

a. Hadith text: Rasulullah ﷺ said:

God bless you

"Indeed, deeds depend on intentions." (Narrated by al-Bukhārī and Muslim)

b. Explanation with the Ijmalī Method

This hadith explains that the value and quality of every human deed in the sight of Allah is largely determined by one's intention. A deed that appears outwardly good will not be considered worship if it is not based on a true intention for Allah. Conversely, a simple deed can be of great value if done with sincere intentions. Therefore, this hadith serves as an essential foundation for all acts of worship and good deeds in Islam, and encourages every Muslim to always align their intentions in all their activities.

The example of the above commentary shows the characteristics of the ijmalī method: short, straight to the core meaning, and without analysis of sanad, language, or differences of opinion among scholars.

3. Muqarin (comparative) method

The Muqarin method is a method of understanding hadith by: 1) comparing hadith that have the same or similar wording in the same case or have different wording in the same case. 2) comparing the opinions of various scholars of Islamic law in interpreting hadith. So this method of understanding hadiths is not only comparing hadiths with other hadiths, but also comparing the opinions of scholars (teachers) in interpreting hadiths. Among the books that use the muqarin method are Sahih Muslim bi Syarh al-Nawawi by Imam Nawawi, Umdah al-Qari Syarh Sahih al-Bukhari by Badr al-Din Abû Muhammad Mahmûd al-'Aini.

The characteristics of the Muqarin method are as follows:

- a. Comparing editorial analysis (mabahis lafziyyah) and comparison of narrators, the meaning content of each hadith is compared.
- b. Discussing the comparison of various things discussed in the hadith.
- c. The comparison of the opinions of the commentators covers a very broad scope because the descriptions discuss various aspects, both concerning the content (meaning) of the hadith and the correlation (munasabah) between hadith and hadith.
- d. The main characteristic of this method is comparison, namely comparing hadith with hadith, and the opinions of scholars of Islamic jurisprudence in interpreting hadith.

This method begins by explaining the use of vocabulary (syllables), word order, and similarities in wording. If, for example, the comparison is about similarities in wording, the steps are as follows:

- a. Identifying and collecting hadiths with similar wording.
- b. Comparing hadiths with similar wording, which discuss the same case, or two different cases in the same wording.
- c. Analyzing the differences contained in various similar wordings, whether the differences are regarding the connotation of the hadith or its wording, such as differences in the use of words and their arrangement in the hadith, and so on.
- d. Compare the various opinions of the lecturers regarding the hadith which is used as the object of discussion.

Analyzing hadith using the muqaranah method has advantages AndDisadvantages, among the advantages are:

- a. Provides a relatively broader understanding of the reader compared to other methods.
- b. Open the door to always be tolerant of other people's opinions which are sometimes very different.
- c. Understanding the muqarin method is very useful for those who want to know various opinions about a hadith.
- d. Lecturers are encouraged to study various hadiths and the opinions of other lecturers.

The disadvantages of the muqaranah syarah method are:

- a. This method is not relevant for beginner level readers, because the discussion presented is too broad, making it difficult to make a choice.
- b. This method cannot be relied upon to answer social problems that develop in society, because the lecturer prioritizes comparison rather than problem solving.
- c. This method seems to be more about exploring the understanding that has been given by mother rather than putting forward new opinions.

To properly understand hadith, a comprehensive set of auxiliary sciences is absolutely necessary. Regarding auxiliary sciences in understanding hadith, Yusuf Al Qardawi provides several guidelines, namely:

- a. Know the instructions of the Qur'an regarding this hadith.
- b. Collecting hadiths with the same theme.
- c. Combining and reconciling hadiths that appear to contradict each other.
- d. Taking into account the background, situation and conditions of the hadith when it was said and done and its purpose.
- e. Able to distinguish between changing goals and fixed goals.
- f. Able to distinguish between expressions that have real meaning and those that are metaphorical.
- g. Able to differentiate between hadiths relating to the supernatural (visible) realm and those that are transparent.
- h. Able to ascertain the meaning and connotation of words in the hadith.

In the practice of hadith analysis, the muqārin method is generally carried out through the following stages:

- a. Determine the main hadith to be narrated.
- b. Collecting other hadiths that have the same theme or are directly related to the hadith.
- c. Comparing the wording of the matan, both in terms of additions, reductions, and differences in wording.
- d. Analyze the context of the narration (asbāb al-wurūd) if available.
- e. Expressing the opinions of scholars of Islamic law, such as al-Nawawī, Ibn Ḥajar, al-Qurtubī, and others.
- f. Conclude a more complete meaning, by choosing the strongest opinion (tarjīh) or compromising (al-jam' wa al-taufiq) the existing differences.

Application Example of the Muqārin Method in the Hadith Commentary, Hadith about intention (al-niyyah):

- a. Hadith narrated by Umar bin al-Khaṭṭāb:

God bless you

"Indeed, deeds depend on intentions." (Narrated by al-Bukhārī and Muslim)

Another hadith related to the theme of intention:

مَنْ عَزَا فِي سَبِيلِ اللَّهِ وَلَمْ يَنْوِ إِلَّا عَفَا لَمْ يَنْوِ إِلَّا عَفَا فَلَهُ مَا نَوَى

"Whoever fights in the way of Allah but has no intention except to obtain wealth, then he only gets what he intends." (HR. Aḥmad)

Through the muqārin method, the first hadith is understood as a universal rule in worship and mu'amalah, while the second hadith clarifies that intention is not only a condition for the validity of deeds, but also determines the value and orientation of deeds.

This comparison emphasizes that intention is not merely internal but must align with the objectives of the sharia. Scholars such as al-Nawawī and Ibn Ḥajar emphasized that intention serves as a distinguishing factor between worship and custom, and between accepted and rejected worship.

With the muqārin method, these hadiths are not understood separately, but complement each other in building a complete concept of intention.

4. Maudhui Method (Thematic)

The thematic method (maudhu'i) in hadith commentary is an approach to hadith commentary that involves compiling all hadith related to a particular theme and then analyzing them comprehensively to gain a complete, systematic, and contextual understanding. Unlike the tahlili method, which follows the order of hadith within a book, the thematic method starts from a theme, not from the order of the sanad or matan within a particular book. The theme can be a concept of faith, worship, social interaction, morals, social issues, education, or contemporary issues. In the context of hadith sharia, the thematic method functions to synthesize the meaning of the hadiths of the Prophet ﷺ which are scattered in various hadith books so that they are not understood partially or apart from the overall teachings of Islam. The thematic method in hadith sharia has several main characteristics, including:

- a. Based on themes, not the order of books or chapters of hadith.
- b. Collecting relevant hadiths from various muktabarah sources.
- c. Comparative analysis and synthesis, not explanation of the hadith separately.
- d. Paying attention to the historical context (asbāb al-wurūd) and the current context.
- e. Avoiding partial textual understanding, thus producing more objective and moderate conclusions.
- f. Integrative, often associated with verses of the Qur'an, rules of jurisprudence, and maqāṣid al-syarī'ah.

The application of the thematic method in hadith analysis generally goes through the following stages:

- a. Determine the theme of the study. For example: honesty, tolerance, children's education, leadership, or mercy in Islam.
- b. Inventorying hadiths related to the theme of Hadith collected from authoritative books such as Shahih al-Bukhari, Shahih Muslim, Sunan Abu Dawud, al-Tirmidzi, and others.
- c. Classification and selection of hadith The quality of the hadith (ṣaḥīḥ, ḥasan, ḍa'īf) is assessed and the substance of the meaning is grouped.

- d. Thematic analysis of the meaning of hadith Hadith is analyzed in an integrated manner, paying attention to the wording, context, and relations between hadith texts.
- e. Synthesis and drawing conclusions A complete concept is drawn up regarding the theme being studied based on the entire hadith.
- f. Contextualization of the results of the discourse is linked to social realities and the needs of contemporary society.

An example of the application of the thematic method in the commentary on the hadith with the theme: Honesty (al-Ṣiḍq). The Prophet Muhammad (peace be upon him) said:

يَهْدِي إِلَى الْجَنَّةِ . God willing, God willing, God willing, God willing, God willing

"Indeed, honesty leads to goodness, and goodness leads to heaven." (Narrated by al-Bukhari and Muslim)

Another hadith states:

"Honest and trustworthy traders will be with the prophets, shiddiqin and martyrs." (HR. al-Tirmidhi)

C. Thematic Lecture

Using the thematic method, the above hadiths are not understood in isolation. Honesty is understood as a fundamental moral value that:

- a. Becoming the foundation of a Muslim's personal morals.
- b. Implications for social and economic relations (honesty in transactions).
- c. It has eternal consequences, namely safety in the afterlife.

From the synthesis of various hadiths, honesty in Islam is not merely an individual attitude, but a value system that supports the social and spiritual order of the community.

IV. CONCLUSION

In understanding (syarh) hadith, scholars use three methods: the tahlili (analytical) method, the ijmalī (global) method, and the muqarīn (comparative) method. Like unbroken ivory, these three methods have their own strengths and weaknesses. With the advancement of science, new methods and approaches to understanding hadith will undoubtedly emerge, as hadith is the second primary source of Islamic law after the Qur'an and cannot be separated from study and research.

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