

Historiography Of Hadith: The Development of Syarah Hadith and Hasyiyah

Eka Purnama

UIN Sunang Gunung Djati Bandung, Indonesia; ekapurnama@gmail.com

*Correspondence: ekapurnama@gmail.com

Abstract: This study explores the historiography of hadith by tracing the development of syarah (commentaries) and hasyiyah (marginal notes) from the classical era to the modern-contemporary period. It demonstrates that hadith commentary evolved in stages: from the Prophet's explanations during his lifetime, the companions' oral interpretations, the Tabi'in and Atba' al-Tabi'in's contextual clarifications, to systematic written works in the medieval period, and finally to thematic and interdisciplinary approaches in modern scholarship. The research highlights four primary methods of commentary ijmalī (concise), tahlīlī (analytical), muqarīn (comparative), and maudlu'i (thematic) each reflecting distinct scholarly needs and socio-cultural contexts. Indonesian contributions, especially by KH. Muhajirin Amsar al-Dari through *Misbāh al-Zalām*, exemplify innovative approaches combining linguistic, historical, and sociological perspectives. The findings affirm that syarah and hasyiyah are not static, but dynamically respond to the intellectual, social, and legal challenges of their times, thereby ensuring the relevance of hadith studies across centuries.

Keywords: Hadith historiography, syarah hadith, hasyiyah, methodology, Islamic scholarship.

Abstrak: Penelitian ini mengkaji historiografi hadis dengan menelusuri perkembangan syarah (komentar) dan hasyiyah (catatan pinggir) sejak era klasik hingga modern-kontemporer. Kajian ini menunjukkan bahwa syarah hadis berkembang secara bertahap: mulai dari penjelasan Nabi pada masa hidupnya, penafsiran lisan para sahabat, klarifikasi kontekstual dari Tabi'in dan Atba' al-Tabi'in, hingga karya-karya sistematis pada abad pertengahan, dan akhirnya pendekatan tematik serta interdisipliner dalam studi kontemporer. Penelitian menyoroti empat metode utama dalam syarah hadis ijmalī (global), tahlīlī (analitis), muqarīn (komparatif), dan maudlu'i (tematik) yang masing-masing mencerminkan kebutuhan keilmuan dan konteks sosial-budaya tertentu. Kontribusi Indonesia, khususnya melalui karya KH. Muhajirin Amsar al-Dari dalam *Misbāh al-Zalām*, memperlihatkan pendekatan inovatif yang memadukan aspek linguistik, historis, dan sosiologis. Temuan ini menegaskan bahwa syarah dan hasyiyah bukanlah statis, melainkan dinamis, selalu merespons tantangan intelektual, sosial, dan hukum pada masanya, sehingga menjamin relevansi studi hadis lintas zaman.

Kata kunci: Historiografi hadis, syarah hadis, hasyiyah, metodologi, keilmuan Islam.

1. Introduction

Hadith holds fundamental importance in Islam as it reveals various traditions that developed during Prophet Muhammad's time, containing essential Islamic teachings that continue to guide

contemporary Muslims (Mahfud Muhammad, 2019). Living hadith manifests in three interconnected forms: written, oral, and practical applications, with practical implementation being most prominent due to its direct community engagement and fiqh dimensions (Mahfud Muhammad, 2019). Contemporary hadith studies have evolved significantly in the global era, utilizing internet access and specialized software for authentication. Modern scholarship extends beyond textual analysis to examine hadith's societal impact through living hadith studies, representing a dynamic development in Islamic studies (M. Suryadilaga, 2014). In Indonesia, living hadith plays a crucial role in bridging Islamic teachings with local culture, strengthening regional religious identities, and fostering harmony between religion and local wisdom (Edriagus Saputra et al., 2024). Research reveals that living hadith enriches social and cultural religious practices while potentially causing social tensions, necessitating comprehensive multidisciplinary approaches using phenomenology and sociology of knowledge (Sumitra & Tajul Arifin, 2024).

The four papers collectively emphasize the indispensable role of hadith as the second primary source of Islamic law after the Qur'an, serving as both an explanation (*bayan*) and reinforcement (*muhaqiq*) of Qur'anic injunctions (M. Umar, 2019; Hasbi Siddik & Muhammad Satir, 2019; D. Azhar et al., 2024; Hamdani Khairul Fikri, 2015). The Qur'an itself, scholarly consensus (*ijma'*), and rationality (*ma'qul*) establish the authority of hadith (D. Azhar et al., 2024; Hamdani Khairul Fikri, 2015). Hadith clarifies general or absolute Qur'anic commands, such as the specifics of prayer and zakat, which are not detailed in the Qur'an (M. Umar, 2019; D. Azhar et al., 2024; Hamdani Khairul Fikri, 2015). Furthermore, hadith sometimes introduces new legal rulings not explicitly found in the Qur'an (D. Azhar et al., 2024; Hamdani Khairul Fikri, 2015). The Prophet's sayings, actions, and tacit approvals are thus essential for a comprehensive understanding and implementation of Islamic law (Hasbi Siddik & Muhammad Satir, 2019; M. Umar, 2019).

The transmission and codification of hadith evolved through distinct historical periods, beginning during the Prophet's lifetime. During the companions' era, hadith were primarily transmitted orally through memorization, though written records existed in the form of personal *sahifah* (manuscripts) by individual companions (Rosyidah et al., 2021; Ngampo, 2021). These *sahifah* served as the embryonic form of hadith codification and significantly influenced the development of later hadith collections (Ngampo, 2021).

The companions played a crucial role in hadith transmission from the Prophet's time until the end of the 2nd century Hijri, employing methods of memorization, recording, and practice to preserve accuracy (Luqman et al., 2023; Sihombing et al., 2023). The codification process progressed through several periods: Pre-Rightly Guided Caliphs, 2nd-3rd centuries Hijri, and continuing to the present (656 H-present) (Luqman et al., 2023). This systematic development transformed personal notes into organized thematic collections, facilitating hadith research and establishing the foundation for contemporary hadith scholarship that has continued for fifteen centuries (Ngampo, 2021).

The earliest and most widely recognized hadith collections include *al-Muwatta'* by Imam Malik, which was the first compiled hadith book containing legal matters and companion fatwas

(Arifin, 2013). Other significant collections comprise Musnad Ahmad by Imam Ahmad ibn Hanbal, which has distinctive characteristics and methodology shaped by the author's challenging life experiences and political pressures (Karim, 2016). The canonical collections also include Sahih al-Bukhari and Sahih Muslim, renowned for containing predominantly authentic hadiths, as well as the four Sunan collections (Abu Dawud, al-Tirmizi, al-Nasa'i, and Ibn Majah) which focus on jurisprudential matters and include various hadith grades beyond just sahih (Arifin, 2013). Later compilations like al-Jami' al-Saghir by al-Suyuti became frequently cited in Islamic religious discussions (Hidayah, 2020). In Indonesian Islamic education, particularly in pesantren, popular hadith texts include Bulugh al-Maram and Hadith al-Arba'in al-Nawawiyah alongside the classical collections (Rofii, 2022).

The systematization of hadith compilations has been predominantly influenced by fiqh (Islamic jurisprudence) patterns, as most hadith books were written during and after the period of major fiqh imams like Hanafi, Malik, al-Shafi'i, and Ibn Hanbal (Arafat & Himawan, 2019). This fiqh-oriented approach is evident in various hadith collections, where books called "Sunan" are organized according to fiqh chapters containing legal hadith for jurisprudential reference, though some variations exist in their systematization and chapter percentages (Suwarni & Maizuddin, 2018). Individual scholars developed distinct methodologies, as seen in Ahmad Ibn Hanbal's Musnad, which reflects his unique academic career and socio-political background (Karim, 2016). The Shafi'i school demonstrates systematic uniformity in fiqh writing, with four major topics arranged proportionally, and contemporary works like Fiqh al-Manhaji maintain this systematic approach while incorporating direct Quranic and hadith references with proper attribution (Khairuddin, 2024).

Bulugh al-Marām is a concise hadith compilation by Ibn Hajar al-Asqalani (773-852 H) containing 1,596 hadiths organized in a single volume (Supriatna et al., 2023). This thematic hadith book primarily focuses on traditions used for deriving fiqh rulings, with hadiths sourced from major collections including Sahih al-Bukhari, Sahih Muslim, and the four Sunan works (Bano & Rehman, 2021). Ibn Hajar designed the work to be accessible to all audiences, from laypeople to scholars, serving as both a life guide and study material (Supriatna et al., 2023).

The book contains educational themes covering knowledge components, educators, students, and teaching methodologies, with 17 hadiths specifically addressing education (Khon, 2021). Beyond its legal focus, Bulugh al-Marām includes moral education values categorized into three areas: morality toward Allah, oneself, and family (Supriatna et al., 2023). Contemporary scholars have produced various commentaries on this work, employing different methodological approaches to explain its contents (Sakinah, 2020).

Bulugh al-Marām by Ibn Hajar al-'Asqalanī is a widely referenced hadith collection, especially in the context of Islamic law and moral education (Irpan Supriatna et al., 2023). The book is notable for its concise presentation of hadiths, often omitting detailed isnad except for companions, and for drawing from sources beyond the canonical nine hadith books (Faridi Faridi et al., 2023). Numerous scholars have written commentaries (syarah) on Bulugh al-Marām,

employing various methods: some use comparative approaches to highlight differences in legal interpretation, while others focus on practical application (Fatihatus Sakinah, 2020). Comparative studies show that, unlike al-Muharrar, which provides more detailed isnad and variant texts, Bulūgh al-Marām excels in presenting hadiths and their legal status succinctly, making it suitable for memorization and practical use (Nurman Kholis, 2018). The book's moral teachings are categorized into relations with God, oneself, and family, and are considered relevant for character education (Irpan Supriatna et al., 2023).

The development of hadith commentary (syarah) in Indonesia experienced significant advancement in the late 20th century, particularly through the work of KH. Muhajirin Amsar al-Dari from Bekasi (Nikmah, 2017). His magnum opus, Misbāh al-Ḍalām Sharḥ Bulūgh al-Marām, represents a comprehensive commentary on Ibn Hajar al-Asqalani's Bulūgh al-Marām, written in Arabic across multiple volumes (Fuadi, 2023; Sakinah, 2020).

This work introduced innovative methodological approaches to hadith commentary in Indonesia, employing the muqārīn (comparative) method and incorporating historical and sociological perspectives (Nikmah, 2017). The commentary utilizes three primary writing methods: tanqīl (quoting), tabyīd (sorting), and taḥqīq (strengthening), covering linguistic explanations, asbāb al-wurūd, fiqh discussions, and scholarly differences (Fuadi, 2023).

Muhajirin's approach aimed at achieving "complete meaning" through comprehensive analysis, distinguishing it from other contemporary works that focused on "applicable meaning" (Sakinah, 2020). This scholarship challenges perceptions that Indonesian hadith studies remain simple, demonstrating the dynamic development of ikhtilāf al-ḥadīth studies in the archipelago (Fatihunnada, 2017).

These studies examine the methodological approaches of Indonesian Islamic scholars in writing hadith commentaries, particularly focusing on K.H. Muhajirin Amsar's work. Fuadi (2023) identifies that K.H. Muhajirin Amsar was a prolific contemporary scholar from Bekasi who authored 34 books across 8 Islamic disciplines, with his most popular work being the 8-volume Misbāh al-Ḍalām, a commentary on Ibn Hajar al-Asqalani's Bulugh al-Maram. The work employs three methodological approaches: tanqil (quoting), tabyid (sorting), and taḥqiq (strengthening) (Fuadi, 2023).

Sakinah (2020) notes that Muhajirin Amsar's commentary uses the muqarin method, aiming for complete meaning comprehension, while presenting various scholarly opinions without emphasizing particular preferences. This contrasts with historical commentaries like al-San'ani's Subul al-Salām, which Mukaromah (2015) describes as influenced by Ibn Taymiyyah's methodology, emphasizing Quranic and Sunnah evidence while avoiding excessive taqlid. These works demonstrate the diversity of approaches in Indonesian hadith scholarship.

Contemporary syarah hadis (hadith commentary) has experienced rapid development in Indonesia, though it has lagged behind other Islamic disciplines. This delay stems from hadith studies' complex integration of multiple fields including linguistics, grammar, jurisprudence, and history (Sagir, 2017). The development of hadith studies in Indonesia remained stagnant from

Islam's early arrival until the late 20th century, but has since shown significant progress in both quantity and quality, evidenced by new hadith study programs at Islamic universities and innovative research publications (Wahid & Masri, 2019).

The contemporary approach to syarah hadis has gained momentum in Indonesian Islamic higher education, necessitating academic research guidelines for undergraduate and graduate studies using interdisciplinary, multidisciplinary, and transdisciplinary approaches (Darmalaksana, 2020). Historical analysis reveals that syarah practices have evolved from the 16th century to present, with each hadith scholar adapting methodologies to address contemporary contextual challenges (Taufik, 2020).

2. Literature Review

The historiography of hadith demonstrates that the development of *syarah* (commentary) and *hasyiyah* (marginal notes) has been an inseparable part of Islamic intellectual dynamics across history. During the lifetime of the Prophet Muhammad, commentary on hadith was inherently embedded in the prophetic explanation itself, as every clarification made by the Prophet was considered part of the hadith. The Companions and later the Tabi'in carried this tradition forward by engaging in contextual interpretation (*athar*) and legal reasoning (*ijtihad*) that still referred to the Prophetic Sunnah. The era of hadith codification (*'ashr al-tadwin*) in the 2nd century Hijri marked the institutionalization of hadith recording, which laid the foundation for subsequent systematic commentary works, including Imam Malik's *Sharh al-Muwatta'* and other early endeavors.

By the medieval period (7th–12th centuries CE), the practice of writing *syarah* and *hasyiyah* became increasingly widespread and sophisticated. Scholars not only provided commentaries on canonical hadith collections such as *Sahih al-Bukhari* and *Sahih Muslim*, but also produced explanatory works on *ahkam* (legal traditions), *zawa'id* collections, and *gharib* (unfamiliar) traditions. Monumental works from this era include Ibn Hajar al-Asqalani's *Fath al-Bari*, al-Nawawi's *al-Minhaj fi Sharh Sahih Muslim*, and al-Qastalani's *Irshad al-Sari*. The diverse methods employed—*ijmali* (concise), *tahlili* (analytical), *muqarin* (comparative), and *maudlu'i* (thematic)—illustrate that commentary was not only an exegetical tool but also a means of addressing the socio-religious needs of Muslim societies.

In the modern-contemporary era, hadith commentary has been increasingly dominated by thematic approaches, intended to address global and contextual challenges. Modern scholars adopt interdisciplinary perspectives, combining philological, historical, sociological, and even psychological or scientific approaches. In the Indonesian context, significant contributions have been made by local scholars such as KH. Muhajirin Amsar al-Dari, whose eight-volume *Misbāḥ al-Zalām Sharh Bulūgh al-Marām* demonstrates methodological innovation. His commentary incorporates *tanqil* (quotation), *tabyid* (systematization), and *tahqiq* (verification), while employing comparative analysis (*muqarin*) to provide comprehensive understanding. This shows

that *syarah* and *hasyiyah* are dynamic traditions that not only preserve the classical heritage but also innovate in response to intellectual, social, and political challenges across eras

3. Method

This study applies a qualitative approach using library research as its main method. Primary data sources consist of classical hadith texts, commentary works (*syarah*), and marginal notes (*hasyiyah*) produced across different historical periods. Secondary data include scholarly articles, theses, and contemporary studies that contextualize and analyze the development of hadith commentary. The research adopts a descriptive-historical analysis to trace the evolution of *syarah* and *hasyiyah* from the Prophetic era, the Companions, the Tabi'in, the codification period, the medieval period, to the modern-contemporary age.

The analytical process is conducted in three stages. First, data collection is carried out by gathering textual sources relevant to the historiography of hadith commentary. Second, classification of commentary methods is undertaken, focusing on *ijmali*, *tahlili*, *muqarin*, and *maudlu'i* approaches, to highlight intellectual tendencies in each era. Third, a comparative analysis is employed to examine similarities and differences between classical and modern practices, with special attention to Indonesian contributions such as KH. Muhajirin Amsar's work. A historical-critical perspective is used to understand the internal dynamics of commentary traditions, while interdisciplinary approaches linguistics, sociology, and historiography support the interpretation of their contemporary relevance.

Through this method, the research demonstrates that *syarah* and *hasyiyah* are not merely textual supplements to hadith but represent a dynamic intellectual dialectic. They evolve in line with socio-historical challenges, ensuring that hadith studies remain contextually relevant and intellectually vibrant in the broader framework of Islamic scholarship.

4. Result and Discussion

Hadith Commentary in the Classical Era (7th–12th Centuries CE)

The four papers collectively trace the historical development and periodisation of hadith commentary (*syarah* hadith) from the time of the Prophet through the codification era. Zaenuri & Rahmah Zaqiyatul Munawaroh (2021) and Taufikurrahman Taufikurrahman & A. Hisyam (2020) detail the early oral and written transmission of hadith among the Prophet, his companions, and the tabi'in, emphasizing the gradual shift from memorization to systematic collection and documentation. A. Nabil & Tasnim Abdul Rahman (2021) and A. Amir (2021) focus on the emergence and evolution of hadith commentary as a distinct scholarly discipline, highlighting the development of *usul al-sharh* (principles of commentary) and the methodological approaches (*ittijahat al-sharh*) employed by classical and later scholars. Both note that the period known as 'Ashr al-Syuruh' marked a shift where scholars, satisfied with hadith codification, concentrated on commentary, reflecting broader intellectual trends and the needs of the Muslim community (A. Nabil & Tasnim Abdul Rahman, 2021; A. Amir, 2021).

The Age of the Prophet

The development of hadith commentary traces back to the Prophet Muhammad's era, where his words, deeds, and approvals constituted the sunnah that followers must. During the Prophet's period, hadith commentary was not explicitly separate from the hadith text itself, as the Prophet's explanations became independent hadith texts (Liadi et al., 2024). The historical development of hadith progressed through distinct periods: the Prophet's era where revelation was explained through his actions and words, the companions' period where hadith was obtained directly from the Prophet, and the tabi'in period where hadith was collected through meetings with companions (Liadi et al., 2024). Modern hadith commentary has evolved significantly, with scholars like Muhammad Asad developing contextualist approaches that emphasize the intrinsic philosophy and social implications of hadith (A. Amir, 2022). Contemporary scholars like Fazlur Rahman have defended hadith authenticity against Orientalist criticisms, arguing that hadith originated from the Prophet rather than being fabricated by early Muslims (Zakiyah et al., 2020).

These papers examine various aspects of adultery cases and punishments in Islamic tradition, particularly focusing on the Prophet Muhammad's approach. Pavlovitch (2010) analyzes the historical development of the tradition about stoning a pregnant woman from Juhayna who confessed to adultery, using isnād and matn analysis to trace its evolution through early Islamic authorities. Jamal (2023) examines the Prophet's communication patterns with adultery confessors, finding that he employed kind words, honesty, and good counsel while avoiding slander, demonstrating different treatments for similar cases. Putra (2022) explores how the Prophet handled household problems, including adultery accusations against his wives Aisha and Mariah, using methods of patience, firmness, and temporary separation when necessary (Kamali, 2018) addresses the theological tension between Quranic punishment (100 lashes) and Prophetic practice (stoning), questioning whether this represents specification or abrogation, and noting that some modern scholars advise against enforcing stoning altogether.

The development of hadith commentary has its origins in the prophetic period, where explanations were integral to the hadith transmission process itself. During the time of Prophet Muhammad (Asr al-Wahy wa al-Takwin), revelations were explained through the Prophet's words, deeds, and taqirir, with companions serving as the first inheritors who witnessed and practiced these teachings (Syakhrani et al., 2022). The companions played a crucial role in receiving, memorizing, and applying hadith in their lives, with strict criteria for narrator reliability including being Muslim, mature, intelligent, pious, and free from criticism (Harahap, 2018).

Hadith commentary serves as essential description and contextualization of particular hadith by scholars, relating them to other scriptural parts and preventing misinterpretation of the original meaning (Jaafar & Che Pa, 2016). The period continued through the Rashidun Khulafa' era (11-40 H), maintaining the tradition of careful hadith preservation and transmission among the great companions (Syakhrani et al., 2022).

The Era of the Companions and Tabi'in

The development of Islamic jurisprudence during the era of the Companions and Tabi'in represents a crucial transitional period following Prophet Muhammad's death. During this time, the Companions became responsible for addressing new religious issues not clarified during the Prophet's lifetime, relying on the Qur'an and Hadith for solutions (Hidayat, 2020). The interpretation of religious texts evolved significantly as Companions began seeking explanations based on the Prophet's teachings, and when no direct guidance was found, they engaged in *ijtihad* (Hidayat, 2020). The Companions' *ijtihad* in Qur'anic interpretation was of high quality, based on their understanding of the circumstances behind verse revelations (*asbab al-nuzul*), enabling deep comprehension of interconnections between Qur'anic verses (Suroño & Anita, 2022). Despite the absence of formal *ushul fiqh* science, the Companions successfully formulated precise Islamic legal products because they mastered these principles and retained them in memory (Hidayat & Jafar, 2021). Hadith writing during this period remained limited, with transmission methods differing from the Prophet's time (Al-Maududi et al., 2025).

The reviewed papers collectively explore the authenticity, practice, and broader implications of hadiths related to ritual acts such as wudu and worship. Nila Sadiyah (2023) analyzes the hadith on ablution from Sahih Muslim No. 360, confirming its *sahih* status and emphasizing its motivational value for perfecting wudu. M. Afif & Uswatun Khasanah (2019) further affirm the authenticity of wudu-related hadiths, highlighting both their ritual significance and health benefits, such as cleansing and disease prevention. Radinal Mukhtar Harahap (2018) discusses the transmission and application of hadiths during the Prophet's and Companions' era, noting the companions' role in preserving, memorizing, and disseminating hadiths, as well as the criteria for their reliability. Athiyatul Maziyah et al. (2024) examine a hadith prohibiting excessive worship, confirming its authenticity and clarifying that such prohibitions are contextual, aiming to balance religious devotion with other obligations. Together, these studies underscore the enduring relevance and careful preservation of hadiths in Islamic practice.

The *tabi'in* period represents a crucial transitional phase in Islamic scholarship, characterized by distinctive approaches to Quranic interpretation and hadith transmission. During this era, two primary models of Quranic interpretation emerged: *bil-ma'tsur* (traditional) and *bil-ro'yi* (rational), utilizing the *ijmali* method and marking the beginning of interpretation that incorporated both Arab and non-Arab cultural elements (Hasibuan et al., 2024). The *tabi'in*, as direct disciples of the companions, collected prophetic traditions through systematic meetings (*al-talaqqi*) and maintained orderly records of hadith (Zaenuri & Rahmah, 2021). Understanding *Asbab Wurud al-Hadith* during this period required consideration of historical, social, and cultural contexts to reveal underlying meanings and circumstances surrounding hadith transmission (Shobri et al., 2024). The period demonstrated active *ijtihad* practices, with legal reasoning adapting to societal needs and interests, continuing the dynamic intellectual tradition established during the Prophet's time (Erwan, 2018).

The Age of Atba' al-Tabi'in

At this time, the tradition of *syarah* was still oral, because it was during this period that the recording of hadith began. In the history of hadith, this period is called 'asr al Tadwin. By order of Caliph 'Umar Ibn 'Abdul 'Aziz (d. 101 AH/720 AD), the recording of hadith was carried out officially and on a large scale. It is said to be official because the collection was carried out under the policy of the head of state, and it is said to be mass because the head of state's order was addressed to the governors and hadith scholars of that time.

The activity of hadith commentary at this time still used oral tradition, with the formation of *majlis-majlis ilmu* (knowledge councils). At this time, commentary had not yet become an independent science, because the scholars were busy with the activity of collecting hadith. In addition, the *atba' al tabi'in* (followers of the *tabi'in*) were still able to explain the hadith well, which was attributed to the companions and *tabi'in*.

However, this does not preclude the existence of books explaining the hadith. Imam Malik wrote the book *Syarah Al-Muwaththa'* at the request of Caliph al-Mansur during the Abbasid dynasty. A characteristic of the book *Syarah Al-Muwaththa'* is that Imam Malik always mentions the hadith of the Prophet Muhammad in the introduction to each topic. He also quoted the sayings of the companions and *tabi'in*. Almost none of these sayings came from scholars outside Medina, as it is said that Imam Malik never left Medina. He often mentions several issues related to deeds or actions that have been agreed upon by the consensus of the scholars of Madinah. He also explains the meaning of the hadith and includes several explanations of the words with linguistic explanations.

Although written commentary on hadith was not yet popular at that time, it was not long before scholars began to comment on the book *Al-Muwaththa'*. The commentary on *Al-Muwaththa'* was written by 'Abd Allah ibn Nafi' (d. 180 AH) and was titled *Tafsir ilā al Muwatta'*. This step was then continued by other hadith scholars, with a more systematic approach. Examples include Abu Marwan ibn 'Abdul Malik Ibn H{ubayb al-Malik (d. 239 AH) with his work *A'lam Sunan*, which is a commentary on *Sahih Al Bukhari*, and AbūSulaiman Ahmad Ibn Ibrahim Al-Khattabi (d. 388 AH) with his work *Ma'alim al Sunan Sharh Sunan Abi Daud*, which has survived to the present day.

Commentary on Hadiths from the Middle Ages (13th-19th Centuries CE)

According to Hasbi Ash Shiddiqiey, the practice of written commentary on hadiths began to flourish and become popular between the 7th and 11th centuries AH. This differs from the opinion of Thahir al-Jawwabī, who believes that the practice of commentary on hadiths began to flourish in the 4th century AH. He bases his opinion on the historical reality that the codification process had ended at that time, and the writing of commentary began to emerge. Meanwhile, Hasbi Ash Shiddiqiey bases his opinion on the proliferation of high-quality commentary books on hadiths that had existed previously.

The seriousness of the scholars in commenting on hadiths in the Middle Ages was marked by the emergence of various hadith commentary books with different characteristics and systematics. The scholars not only commented on *mu'tabar* hadith books, but also on *ahkām* hadith books, *zawaid* books, and commented on *gharīb* hadiths or hadiths that were difficult to understand

according to them. In commenting on hadith, scholars no longer focused solely on the sanad and authenticity of the hadith, but rather on understanding the content of the hadith in relation to the needs of the people at that time.

Several books of hadith commentary that emerged during the early medieval period, such as *al-Tuqsa li Hadīth al-Muwatt}{t}{ā}*' and *al-Tamh}{id} limā fi al-Muwatt}{t}{ā}*' min Ma'ani wa al-Asanid by Abū 'Umar Yusuf ibn 'Abd al -Barr (d. 463 AH). *Kasyf al-Mughthā' fi Sharh al-Muwatt}{a}*' and *Tanwīr al-Hawalik* by Jalāl al-Dīn 'Abd al-Rahmān ibn Abū Bakr al-Suyutī (d. 911 AH). *Fath al-Bārī* by Ahmad ibn 'Alī ibn Hajar al-'Asqalanī (d. 852 AH). *Irsyad al-Sārī ilā Sahih al-Bukhārī* by Ahmad ibn Muhammad al-Qastalani (d. 922 AH). *Al-Minhaj fi Sharh} Sahih Muslim* by Yahya ibn Syarf al-Nawawī al-Syāfi'ī (d. 676 AH). *Al Mu'lim bi Fawaid Muslim* by Abū 'Abd Allah Muhammad ibn 'Alī al-Māzirī (d. 556 AH) with his work . *Ikmal al-Mu'allim Bi Fawa'id Kitab Muslim* by Qadi 'Iyad ibn Musa al-Malikī (d. 554 AH). *'Āridah Al-Ah}wazī fi Sharh Sahih al- Turmuzī* by Ibn 'Arabi al-Mālikī (d. 543 AH).

Along with the emergence of ontological hadith books in this era, many scholars also wrote commentaries, including: *Subul al Salām Bulug Al- Maram* by Muhammad Ibn Isma'il Al Amīr al S{an'anī (1099 H- 1182H/1688-1769 AD), *Sharh 'Umdat Al Ahkam* by 'Abdurrahman Ibn Nashir al Sa'di, *Nail al-Autār sharh Muntaqo Al Akhbar* by Muhammad Ibn Ali Al-Syaukani (d. 1250 AH), *Al Mawahib al Laduniyyah bi al-Minah al-Muhammadiyyah* by Ahmad Ibn Muhammad Al-Qastalani (d. 923 AH).

The medieval period marked a significant era in hadith commentary development, characterized by methodological refinement and scholarly innovation. During this time, important secondary hadith compilations emerged, including *Mishkāt al-Maṣābiḥ* by Abu Abdillah al-Tibrizi, which introduced three-category hadith classification and enhanced narrator information (Hanif & Husnia, 2023). Commentary methods evolved from the simple *ijmāli* approach used by earlier scholars to incorporate *tahlili* (analytical) and *muqārin* (comparative) methods (Nurzakka, 2021).

Prominent commentaries like *Mirqāt al-Mafātīh* by Mulla Ali Qari demonstrated sophisticated approaches to resolving contradictory hadiths, combining traditional interpretations with innovative solutions (Khan, 2022). These *syarah* books employed systematic methodologies including listing opinions with evidence, discussing argumentations, stating preferred views, and indicating objections to establish hadith meanings (Abu Bakar, 2021). This period represents what scholars term the "refinement era" of hadith commentary, where analytical rigor and comparative methodology became standard practice..

Commentary on Modern-Contemporary Hadith (20th Century-Present)

At this time, commentary is experiencing rapid development, with methods and types becoming increasingly collective. Hadith commentary is highly sought after by Muslim thinkers in the modern era due to the emergence of global social problems that require solutions from the Qur'an and hadith. The study of hadith commentary is no longer focused on commenting on other hadith books, but rather on addressing emerging global issues. This method is called the *maudlu'i* method.

The development of hadith commentary in the modern-contemporary era is no different from the development of Quranic exegesis in the same era. Thus, the character of modern-contemporary commentary is that it is organised into specific themes (thematic) or discusses topics that are problematic in modern society with the aim of finding solutions from the results of the commentary study. In this era, the maudlu'i method dominates other methods, but the ijmalī, tahlīlī and muqārīn methods can still be found in this decade.

Understanding hadith properly presents significant challenges, particularly when hadiths appear contradictory (Zaini, 2023; Daud & Irwanto, 2021). To resolve these apparent contradictions, scholars employ systematic methods including al-jam'u (compromising), tarjih (confirming), nasakh (abrogating), and tawaqquf (moratorium), with most prioritizing al-jam'u to avoid nullifying any hadith (Daud & Irwanto, 2021). The evolution of hadith understanding reflects dynamic intellectual development across different periods, with methods varying according to changing conditions and situations (Zaini, 2023).

Contemporary scholars utilize diverse approaches beyond traditional linguistic methods, including anthropological, sociological, psychological, and historical perspectives (Zaini, 2023). Scientific hermeneutical approaches, exemplified by Zaghlul an-Najjar's work, involve selecting hadiths with scientific cues, verifying hadith quality, conducting linguistic analysis, examining context, and correlating with Quranic verses (Nur, 2022). Contextual approaches are essential for preventing erroneous interpretations and ensuring accurate understanding of the Prophet's intended meanings across different eras (Dakir & Shah, 2012).

Development of Hadith Commentary Methodology

The development of hadith commentary from the classical to contemporary periods has seen an improvement in methods and approaches. This is because examining a hadith and exploring its meaning requires precise and sharp analytical tools, which necessitates the development of methods and various approaches.

Studies on the method of hadith commentary are very rare, in contrast to studies on the method of interpretation, which have been standardised for a long time. In the book of hadith commentary, there are several methods used by scholars in commenting on hadith, including: Ijmalī (global), Tahlīlī (analytical), Muqārīn (comparative) and Maudlu'i (thematic). Each of these will be discussed descriptively in this chapter, so that the characteristics of each method can be comprehensively understood.

Method Tahlili (Analytical)

Tahlīlī comes from the Arabic word H{allala-Yuhallīlu-Tahlīlan, which means to explain or analyse. In terms of the tahlīlī method in hadith commentary, it means analysing and explaining the meanings contained in the hadith of the Prophet Muhammad (peace be upon him) by explaining the aspects contained therein in accordance with the expertise and tendencies of the hadith commentator.

Commentaries using the tahlili method are explained in a principled and comprehensive manner. A hadith commentator who uses this method explains all aspects related to the hadith. This includes explaining the sanad and its degree of authenticity, explaining each narrator of the hadith, explaining the benefits related to the narrator, takhrij of the hadith, explaining the method used in the acceptance of the hadith (*turquhu wa shawahiduhu*), mentioning the wording that becomes *ziyadāt* if any, explaining the position of *I'rab* in the wording of the hadith, explaining the morphological and grammatical aspects of the wording of the hadith, *garib al hadith*, mentioning *asbab al wurud al hadith*, mentioning *nasikh mansukh* if any, resolving contradictions and ambiguities in the hadith (if any), presenting the laws and benefits contained in the hadith, and so on.

The writing system used in the tahlili method usually begins with an explanation of sentences with linguistic meaning.

Then the *sharih* explains the *asbab al wurud* (if any), the correlation with other hadiths and the Qur'an. Often, the *sharih* presents the opinions of the companions, *tabi'in* and hadith scholars related to the hadith. The commentator then explains the meaning of the hadith and analyses or reflects on it using various approaches. In presenting explanations or comments, a hadith commentator follows the systematics of the hadith in accordance with the order of the hadiths found in the Six Books.

According to Alfatih Suryadilaga, commentaries that use the tahlili method have the following characteristics:

The explanation was carried out by comprehensively and thoroughly explaining the meaning contained in the hadith.

The hadiths are explained comprehensively, word by word, sentence by sentence, in sequence. In addition, the *asbab al-wurud* (reasons for the hadith) are also explained if they are found in the hadiths.

The hadith commentator also elaborates on the opinions of the companions, *tabi'in* and other hadith scholars related to the understanding of the hadith.

The lecturer's efforts to explore the correlation (*munasabah*) between one hadith and another.

Not infrequently, this method is coloured by the tendencies of the commentator in a particular discipline or school of thought. Thus, various styles of hadith commentary emerge, such as Sufism, *fiqh*, and other styles according to the tendencies of the commentator.

Examples of books that use the tahlili method include: *Ibanat al Ahkam biSharh Bulug Al Marām* by 'Alawī Abbas Al-Malikī and Hasan Sulaiman An Nuri, *Fath al Bārī bi Sharh Sahih al Bukhari* by Ibnu Hajar Al-'Asqalani, *al-Kawakib al-Dirari Fi Sharh Sahih Al Bukhari* by Syamsuddin Muhammad Ibn Yusuf Ibn Ali Al-Kirmani, *Al Irshad al Syar'I li Sharh Sahih Al Bukhari* by Ibnu Abbas Syihab al-Din Ahmad Ibn Muhammad Al-Qastalani, and many other books.

Global method

Ijmāli comes from Arabic, meaning concise, while the *ijmali* method in hadith commentary means explaining or interpreting hadiths in accordance with the order found in the *Kutub al-Sitta* concisely but interpreting the literal meaning of the hadith in language that is easy and not difficult to understand.

The results of the *ijmāli* method can indeed be said to be general and concise, because the *shāriḥ* does not have the space to express his opinions and explanations of the hadith. This method has the same systematics as the *tahlili* method in compiling its commentary. However, the commentary in the *ijmāli* method is very general and concise, so that not all hadiths can be understood comprehensively. Nevertheless, in some books, there are also lengthy explanations of certain hadiths that require more detailed explanations, for example, hadiths that at first glance appear to be contradictory or hadiths that have *gharib* meanings.

Commentaries on hadith that use the *ijmali* method include 'Aun al Ma'bud Sharh Sunan Abī Dawud by Muhammad Ibn Asyraf Ibn Ali Haidar al-Siddiqi al-'Azim Abadi, Sharh Suyuti li Sunan an Nasai by Jalal al din al Suyuti, Qut al Mughtazi 'ala Jami' al Turmudzi by Jalal al Din al Suyuti, and others.

Comparative Method

The comparative method in the study of hadith commentary refers to the method of understanding hadith by (1) comparing hadith that have similar or even identical wording in the same case or have different wording in the same case. (2) Comparing the opinions of hadith commentary scholars in interpreting hadith. Therefore, if one of these methods has been employed by scholars of hadith commentary, then their work can be categorised as employing the comparative method.

The main feature of this method is comparison, namely comparing hadith with hadith, comparing the opinions of scholars in interpreting hadith, because with this method it is hoped that many opinions will be obtained that can provide a broad and unlimited understanding.

The *muqārīn* method in hadith commentary and Quranic exegesis has the same application and synthesis even though the objects of the two are different. In the *muqārīn* method of presenting commentary on a hadith, the author does not provide his personal comments and analysis in the commentary; he allows the reader to determine which opinion is superior to those of other scholars. Examples of books of hadith commentary that use the *muqārīn* method include: *Umdah al Qari Sharh Sahih Al Bukhari* by Badr al Din Abu Muhammad Mahmud al 'Aini, *Sahih Muslim bi Sharh al Nawawi* by Imam Nawawi, and others.

The advantage of the *muqārīn* method over other methods is that it opens the door to always being tolerant of other people's opinions, which are sometimes very different. However, this method cannot be relied upon to answer social problems that arise in society, because this method prioritises comparison over problem solving..

Methods of Maudu (Thematic)

The *mawḍū'ī* (thematic) method in hadith commentary represents a systematic approach to understanding prophetic traditions by collecting and analyzing hadiths related to specific themes

(Maulana Ira, 2019). This methodology involves several key steps: determining themes, collecting related hadiths, categorizing them, conducting i'tibār analysis of the sanad, researching narrators' credibility, examining the matan for defects, and comparing commentaries before reaching conclusions (Ira, 2019). The method has proven effective in addressing contemporary challenges by providing comprehensive solutions to complex modern problems through integrated Qur'anic and hadith guidance (Qomarullah, 2021). While the thematic approach existed in classical periods, its conceptual maturity has significantly advanced in contemporary scholarship (Kamala et al., 2025). The method offers practical, systematic, and dynamic advantages, making it highly relevant for addressing modern intellectual and social challenges (Awadin et al., 2022). However, it faces limitations including potential interpretive subjectivity and the need for stricter validation methodologies (Kamala et al., 2025).

5. Conclusion

A study of the historiography of syarah and hasyiyah hadith shows that the development of understanding of hadith has never been separated from the social, political, and intellectual dynamics of Muslims. Since the time of the Prophet, explanations of hadith have been an integral part of the hadith text itself. In the era of the Companions and the Tabi'in, commentary developed in the form of athar and contextual ijtiḥad, while in the period of codification and the Middle Ages, monumental works were produced using analytical, comparative, and systematic methods. The modern contemporary period has seen the dominance of a thematic (maudlu'i) approach that seeks to address the global problems of the Muslim community on a multidisciplinary basis. In the Indonesian context, works such as Misbāh al-Zālīm prove that local scholars are capable of producing methodological innovations that are on par with classical traditions. Thus, syarah and hasyiyah not only serve as complements to the hadith text, but also as historical and intellectual reflections that maintain the relevance of the hadith in responding to the needs of the times.

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