

**SHEIKH JAMIL AL-HUSAINI'S ANALYSIS METHOD
FOR GHARIB HADITHS;
Critical Study of the Book al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī**

Shofiatun Nikmah

Universitas Zainul Hasan Genggong Probolinggo
Indonesia

Email: shofiaelmizan30@gmail.com

DOI: <http://dx.doi.org/10.32505/al-bukhari.v4i2.3094>
Submitted: 2021-07-12 | Revised: 2021-11-12 | Accepted: 2021-11-15

Abstract

Sheikh Jamil Halim al-Husaini has contributed greatly to the study of hadith in the global era. His students are scattered in the word, including the archipelago. However, Research on his character in the field of hadith has not been done. This Research will examine of Sheikh Jamil al-Husaini in the field of hadith by conducting a critical study of his work entitled al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī. This book will be studied critically to find out how Sheikh Jamil al-Husaini's concept is in understanding the Gharib Hadiths. This research uses a qualitative method with a historically approach, this approach will describe comprehensively the intellectual journey and the background of the book in the field of hadith. This research can show that Sheikh Jamil al-Husaini uses the mujadalah method to explain the gharib hadiths in his book. He denied the understanding that was considered incorrect in understanding the Gharib words in the Hadith, especially understanding that is contrary to sunni understanding. Conceptually, Sheikh Jamil al-Husaini understands Gharib hadith based on three concepts, namely, 1) interpreting the argument of the Koran and Hadiths that are relevant to the word gharib. 2) conducting linguistic analysis 3) expressing the opinion of the salaf scholars from sunni and refuting arguments that contradict the meaning of hadith. Sheikh Jamil al-Husaini also gave his personal arguments in every explanation in his book. This book shows that Sheikh Jamil al-Husaini had expertise in the field of hadith. His Contribution to the study of Hadith has also reached the archipelago. Sheikh Jamil al-Husaini also transmitted hadith with his complete sanad to his students in the archipelago, either via virtual or in person.

Key Word: *Gharib, Hadith, Method.*



Al-Bukhari is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Abstrak

*Jamil halim al-Husaini telah berkontribusi besar dalam kajian hadis di era global. Muridnya tersebar di berbagai belahan dunia, termasuk Nusantara. Akan tetapi penelitian tentang ketokohnya dalam bidang hadis belum dilakukan. Penelitian ini akan mengkaji kontribusi Jamil al-Husaini dalam bidang hadis dengan melakukan studi kritis terhadap karyanya *al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī*. Kitab ini akan dikaji secara kritis untuk mengetahui bagaimana konsep Jamil al-Husaini dalam memahami Hadis-hadis gharib. Menggunakan metode kualitatif dengan pendekatan *historical approach*, pendekatan ini akan mendeskripsikan secara komprehensif tentang perjalanan intelektual dan latar belakang karyanya dalam bidang hadis. Penelitian ini dapat menunjukkan bahwa Jamil al-Husaini menggunakan metode *mujadalah* dalam mensyarahi hadis-hadis gharib. Ia membantah pemahaman yang dianggap tidak tepat dalam memahami kata-kata gharib didalam hadis. Secara konseptual Jamil al-Husaini memahami hadis gharib dengan mendasarkan pada tiga langkah yaitu, 1) mentakwilkan dengan dalil nash yang berhubungan 2) melakukan analisis linguistik 3) mengemukakan pendapat ulama salaf dan membantah argumentasi yang berseberangan dengan makna hadis. Jamil al-Husaini juga selalu memberikan argumentasi pribadinya dalam setiap keterangannya. Kitab ini menunjukkan bahwa Jamil al-Husaini memiliki keahlian dalam bidang hadis. Kontribusinya dalam kajian hadis juga telah sampai di Nusantara, dalam berbagai kesempatan Jamil al-Husaini mentranmisikan sanad hadisnya kepada para muridnya di Nusantara, baik melalui virtual maupun secara langsung.*

Kata Kunci: *Gharib, Hadith, Metode*

Introduction

In the history of hadith interpretation, the embryology of sharah hadith is the number of gharib hadith books written before the writing of sharah hadith. Precisely in the second and third centuries of Hijriah, coincided with the beginning of the *tadwin* hadith period.¹ At that time, many gharib

hadith were written to help understand the hadiths of that time. However, the development of science and the needs of the people for the understanding of hadith. So that the scholars began to write sharah hadith until it developed into a thematic form. When the methodology of understanding hadith was established, Sheikh Jamil had an interest in writing books using the sharah hadith writing form in the early days.

¹ Nyayu Siti Zahrah, "Gharib Al-Hadits Sebagai Embriologi Syarah Hadits Dan Transformasinya," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 9, no. 1 (2020): 134.

Sheikh Jamil al-Husaini wrote the gharib hadith with a unique approach. One of the hadith books he write was the book of Qamar Sari li Iḍāḥi Ḡarīb Hadith Ṣaḥih Bukhārī. This book is a takwil work he does on gharib hadith from the Shahih Bukhari book.

Sheikh Jamil al-Husaini is a Scholar from the Lebanese who is currently still alive. His work in the field of hadith cannot be doubted. He is also a student of well-known muhaddiths such as Sheikh ‘Abdullah al-Ghumari, Sheikh ‘Abdullah al-Harārī and others, so that his reputation in the field of hadith cannot be doubted. But research on it has not been carried out, this sould be of new concern to hadith reviewers. Considering the importance of research on Sheikh Jamil al-Husaini, this research will review his character in field of hadith with a focus on his book entitled al-Qamar Sārī li Iḍāḥi Ḡarīb al-Hadīth. By focusing on the study of this book, this research is expected to find specific findings that show the method and

perspective in the field of hadith. In searching the literature, research on it has not been. This could be because sheikh Jamil al-Husaini is still alive so that his character has not been studied much.

This research uses a qualitative method using a historical approach, this approach will describe comprehensively the intellectual journey and the background of the book in the field of hadith. In analyzing the data, this study uses descriptive-historical data analysis method. Through this method, this research will describe Sheikh Jamil’s concept of thought and the philosophical ideas that influence him and the possibility of his thoughts affecting other thoughts or streams.² The purpose of this research is to examine the structure of Sheikh Jamil’s thought structure in his book entitled “Qamar Sārī li Iḍāḥi Ḡarīb Hadith Shahih al-Bukhārī”. Besides that, this research will also show the contribution of

² Rahmadi Rahmadi, “Metode Studi Tokoh Dan Aplikasinya Dalam Penelitian Agama,” *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 2 (2019): 274.

Sunni scholars in the field of hadith in the global era.

This research is an important part of the study of figures in the field of hadith, considering that the roles of scholars in hadith are starting to diminish. Jamil is a character who has many books in the field of hadith. He wrote a lot of hadith takwil in it. His perspective on gharib hadith is different from that of other hadith scholars. It has a broader definition of gharib hadith, it has a broader definition of gharib hadith is not much different, according to him the definition of the verse *mutashabihat* hadiths with gharib hadith. Jamil has a different perspective than in looking at the gharib hadith. So that this study becomes important to do, as well as to see how their thoughts can influence the public in understanding gharib hadith.

In previous literature searches, research that discusses the contribution of Jamil Halim al-Husaini in the study of hadith has not been found. However, several studies with the same method pattern were found with different research

subjects. As research conducted by Ach Baiquni with the title “contribution of Gharib science to understanding hadith. The study explains the extent to which the science of Gharib hadith can be used in understanding hadith. Ach Baiquni explained the method of understanding the Gharib hadiths using the methods that existed previously in the *Ulumul Hadith*.³ Another research was written by Umma Farida with the title “Contribution of Nur al-Din ar-Ranieri and Abd Al-Rauf al-Sinkili in the study of Hadith in the Nusantara”. The research describes the books written by Nur al-Din and Abd al-Rauf through their works, both figures are considered to have contributed to the development of hadith studies in the Nusantara.⁴ Another study was written by Mutaqin al-Zam zami with the title “Contributors of Hadith tough in

³ Ach Baiquni, “Kontribusi Ilmu Garīb Al-Ḥadīṣ Dalam Memahami Hadis,” *Al-Bukhari: Jurnal Ilmu Hadis* 1, no. 1 (2018): 143–155.

⁴ Umma Farida, “Kontribusi Nur Ad-Din Ar-Raniri Dan Abd Ar-Rauf As-Sinkili Dalam Pengembangan Kajian Hadis Di Indonesia,” *Riwayah: Jurnal Studi Hadis* 3, no. 1 (2018): 1.

Indonesia". This study describes the thoughts and works of Indonesian figures who contributed to the field of hadith.⁵ Based on previous research searches, didn't find any research that discussed the contribution of Jamil Halim al-Husani in the study of hadith. This is due to the lack of references to Jamil Halim al-Husaini, although his role is very large for the study of hadith, including in the Nusantara. Therefore, it is important to conduct this study to enrich the scientific treasures in the field of study of hadith figures and their contributions.

Sheikh Jamil Halim al-Husaini's Biography and Educational Background

Sheikh Jamil al-Husaini is one of the most influential scholars in Lebanese. Its full name is Abu Muhammad Jamil bin Muhammad al-Ashari al-Shafi'i al-Husaini al-Rifāl al-Qādirī. Husaini's name relied on his nasab from the Imam

⁵ Muttaqin Al-Zam Zami, "Kontributor Pemikiran Hadis Di Indonesia : Studi Kajian Hadis Di Indonesia Dari Perorangan Hingga Lembaga," *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah* 4, no. 1 (2019): 145.

Husain bin Fatimatuz Zahra Binti Rasulillaah ﷺ wasallam, and al-Shafi'i name relied on his madhab, that is followed is the Imam Shafi'i. and Rifā'i al-Qadiri's name relied on tarekat which he followed at the same time he led.⁶

His father's name Sayyid Muhammad bin Sayyid 'Abdul Halim bin Sayyid Qasim. He is a descendant of the prophet Muhammad from the line of Sayyid 'Ali Zainal 'Abidin bin Imam Husain bin Sayyidah Fatimah al-Zahra al-Batul binti Rasulullah ﷺ. Sheikh Jamil al-Husaini was orphaned when he was ten years old, and was adopted as a son by the hadith expert (muhaddith), Sheikh 'Abdullah al-Harari.⁷ Since then, Sheikh Jamil al-Husaini has always

⁶Jamil Halim al-Husaini, *Ittihāf al-Muslim bi Iqāhi Mutashābihāt Ṣaḥīḥ Muslim* (Beirut: Shirkah Dār al-Mashāri', 2016), 18.

⁷Sheikh 'Abdullah al-Harari is a Muhaddith who lived in the late 20-early 21st century, he came from the city of Harar in Ethiopia. Then he moved to the city of Beirut in Lebanon in 1950. See at Jamil Halim al-Husaini, *al-Suqūf al-Kabīr al-Muhawwī limujassim Ibnu taymiyah* (Beirut: Shirkah Dār al-Mashāri, 2016), 32.

been present at Sheikh Abdullah al-Harari's majlis to listen and learn knowledge from him. He studied everything taught by Sheikh 'Abdullah and memorized all the books taught. Sheikh Abdullah also kept listening to his son's memorization again. It was this syaikh 'Abdullah al-Harari who had a big influence on syaikh Jamil al-Husaini, both from a scientific perspective and personally. Syakh Abdullah al-Harari sent syaikh Jamil al-Husaini to various contries to teach and meet to study with the scholars. From studying in various countries, he got many *ijazah* from the scholars he visited. Among others are:

- Sheikh Imam al-Hafidh 'Abdullah bin Muhammad al-Harari from Habshi
- Sheikh Mu'ammarr Mula Hasan Sayyid Afandi from Turki
- Muhaddis 'Abdur Rahman from Kattani
- Sheikh 'Abdullah bin Muhammad bin Siddiq al-Ghumārī and others.

He met teachers and got from them at least 700 *ijazah* which he wrote Jam'u al-Yawaqīt al-Ghawāfī min Asānīd al-Sheikh Jamil Ḥafīm al-Husaini' and al-Majdu wa al-Ma'ālī fī Asānīd Sheikh Jamīl Ḥafīm al-'Awālī.

In 1985, Sheikh Jamil married with Sayidah 'Ali and had four sons and two daughters that are; Muhammad, 'Abdurrahman, Zakariya, Yusuf, Nurul Huda dan Hajar. In 1995, Sheikh Jamil went on Hajj to Makkah and pilgrsimage to the Prophet's grave in Medina. Sheikh Jamil memorized more than 200 books from various scientific fields and all of them were obtained *sima'ī* from his teacher.

Shseikh Jamil al-Husaini got his first doctorate degree from Maulay Ismail University in Morocco, with a dissertation entitled "al-Ta'wil fī 'ilm al-Kalam wa Ḍawābiḥuhu 'inda Ahlus Sunnah" (Takwil in the science of Kalam according to the perspective of Ahlus Sunnah wal Jamaah). Then he got a second doctorate at a Global University, Beirut-Lebanese with a

dissertation entitled “al-Suqūt al-Kabīr li Ibnu Taymiyah al-Harani”. The dissertation contains about the basics of the Ahlus Sunnah wal Jamah creed and reveals with clear arguments about the mistakes of Ibn Taymiyah and his followers. And his dissertation received a very perfect and satisfying score.⁸

Shayk Jamil al-Husaini becomes President of the association of Sufi scholars in Lebanese. He is also active in various socio-religious group such as, Jam’iyah al-Sādah al-Ashraf in Lebanese, Jam’iyah Mashayikhah Shufiyah in Mesir, Niqābah al-Sādah al-Ashraf in Irak, Niqābah al-Ashraf in Palestine, Jam’iyah al-Mashārī’ al-Khoiriyah al-Islāmiyyah in Lebanese.⁹ al-Amānah al-‘Āmmah al-Ansāb all-Sādah al-Hāshimīn, al-Amānah al-Āmmah li Ittihādī al-Muarrikhin al-‘Arab.

⁸Jamil Halim al-Husaini, *Sami’tu Shaikh Yaqūl*(Beirut: Shirkah Dār al-Mashārī’, 2016),61.

⁹Jam’iyah al-Mashārī’ al-Khoiriyah al-Islāmiyyah in Lebanon is an organization that opens a boarding school education foundation, including in Indonesia and Malaysia.

Sheikh Jamil al-Husaini has been speaker at seminars, sermons and religious events in various countries, both Middle East, Asia and Europe such as: Syria, Iraq, Egypt, Libya, Yemen, Morocco, Indonesia, Malaysia, India, Pakistan, Bangladesh, Australia, Almania, France, Netherlands, Finland, Denmark, Turkey and others. He also met with scholars in various countries to discuss with each other and get Sanad from them.

His attention for science is very great, until now he focuses himself on writing books of the scholars in his private library called ‘Al-Maktabah al-Ash’ariah in Beirut. The library is also open to the public for students and researchers who wish to use the collection as research materials. The name Sheikh Jamil Halim al-Husaini is famous in various part of the world, because he kept the personal belongings of Rasulullaah. Every year no less than ten thousand people come to seek the Prophet’s personal blessings from the Prophet’s personal belongings such as hair, pieces of

turban and robe, pieces of sandals, swords and others.

Sheikh Jamil al-Husaini is a very productive scholar in this contemporary era, he has written various Arabic books which are no less than 75 in 2016 and continue to grow to this day. He write in various scientific field such as hadith, Tafsir, Sirāh of the Prophet Muhammad, faith and tasawwuf. Here are the books written by Sheikh Jamil al-Husaini:

– In the Hadith Field;

- *Ittihāf al-Muslim bi Ṭḍāḥi Mutashabbihat Shahih Muslim* (This work consists of four volumes in which he interprets the hadiths of *mutashabbihat* found in the book of Sahih Muslim.),
- *al-Durar al-Sulthaniyyah,*
- *al-Shumus al-Mukallilah fi al-Aḥādīth al-Musalsalah,*
- *al-Qamar al-Sari Li Ṭḍāḥi Gharib Ṣaḥīḥ al-Bukhārī* (This work describes the gharib hadiths Contained in the book of *Shahih-Bukhari*).

- *al-Mawrūd al-Mu’ayyan li Arba’in min Kutub al’Arba’in,*
- *al-Nujūm al-Sāriyah fi Ta’wīl Ḥadīth al-Jāriyah,*
- *Lubāb an-Nuqūl fī Ta’wīli Ḥadīth al-Nuzūl,*
- *Laṭāif al-tanbihāt ‘alā ba’ḍi Mā fi Kutub al-Aḥādīth min al-Riwāyāt,*
- *Jam’u al-Yawāqit al-Ghawāli min Asānid al-Shaikh Jamīl Halim Al-Husainī*

– In the Tafsir field:

Al-Furqān fī Taṣḥīḥi mā Hurriḥa Tafsīrihi min Āyati al-Quran (terdiri from dua jilid), *al-Madad al-Qudsi fī tafsīri Ayat al-Kursiy, al-Manhaj al-Mubarak fi Tafsir Juz’i Tabārak, Jawāhir al-Aimmah fi Tafsīri Juz ‘Amma*

– In the Tashawwuf field:

Haqīqat al-Tashawwuf al-Islamiy, Irshad al-Anām bi Sharhi Washayā Abi Hanifah al-Imam, al-Bawāriq Al-Imaniyaah fī Ithbāti Adillat al-Shufiyyah, al-Tasharruf bi dhikri Ahli Taṣawwuf, Darbu al-Salamah fi fawāide wa Irshād al-

'Allāmah, Qurratul 'Aynain fi Tarbiyati al-Awlad wa birrul Walidayn,

- In the Faith Ahlus Sunnah wal Jama'ah

Ijma' ahlu al-Tanzil 'alā Ishbāti haqqiyatu Ta'wil (terdiri from tiga jilid), *Ijma' Ahlu al-Haqq wa al-Fadhilah 'alā Jawāz al-Tawasul wa al-Wasilah, asrār al-Athār al-Nabawiyyah, Adillatun Shar'iyah wa Hālatun Shafaiyah, al-Burhān al-Mubayyan fi Dhawabiṭ Takfīr al-Mu'ayyan, Tahīl al-Ma'anī ilā Jawharat al-Luqā'ini, al-Ta'liq al-Mufīd 'alā Sharhi Jawharat al-Tawhīd, Jami' al-Rasāil Imāniyyah fī Bayā'ini 'Aqīsudah al-Islāmiyyah, al-Hujjaj al-Nirat fi Ithbāti Tasharruf al-Nabi wa al-Wali Ba'da al-Mamāt, Zahra al-Jinan fi Jawāzi al-Ihtifāl bi Laylat al-Nishfī min Sha'bān, al-Sahmu al-sadid fī dhilālāti taqsimu al-tawhid, sharh al-Kabīr li rasāil al-Sanusi al-Shahīr,* and many more.

- In the History of the Prophet field:

Is'ad al-Arwah wa al-Qulub bi Tabarraiyah Nabiyullah Ayub,

Mukhtashar Sīrah Nabi wa Sīrah Ashabihi al-Ashrah,

- in the fiqh field:

Is'ad al-Nubula' bi Ma'rifati ahkami wa Akhbār al-Nisā', Matn Fiqh al-Akbar li Imām abu Hanifah al-Nu'man, and others.¹⁰

And many more of his books in various scientific fields. Sheikh Jamil al-Husaini was the favorite disciple of Muhaddith Sheikh 'Abdullah al-Harari. So that the knowledge and understanding methods are no different from the teacher's.

Study of the Book 'al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī'

1. The Characteristics and Background of The Writing of the Book 'al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī' .

In every book that is written by Jamil, before entering into discussion of the book, he always adds a chapter on the faith of the believers. The chapter title is '*al-Mizan fi*

¹⁰Jamil Halim al-Husaini, *Qamar al-Sari li Iḍāḥ al-Gharib al-Hadith Shahih al-bukhārī*, (Beirut: Shirkah Dār al-Mashārī', 2016), 49.

Bayāni ‘Aqīdah Ahl al-Iman, In this chapter, Sheikh Jamil al-Husaini explains the main points of the Islamic faith, he emphasizes that Allah exists without a place, Allah is not like His creatures.

al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī is a book written by Sheikh Jamil al-Husaini to explain the meaning of gharib in a hadith. This book contains 220 hadiths from Shahih Bukhari, all of which have the word gharib. The hadiths studied focus on the attribute of Allah, the attribute of the Prophet and worship. Especially, worship which is considered heretical by Islamic fundamentalist group. This book consist of 798 pages, including bibliography and introduction.

Sheikh Jamil al-Husaini stated that his motivation to write this book was because it was based on the word Allah in the Qur’an surah al-‘Imrān verse 187:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ

لَتُبَيِّنَنَّاهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ

ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ مَا

يَشْتَرُونَ {

“Remember, O Prophet, ‘when Allah took the covenant of those who were given the Scripture to make it known to people and not hide it, yet they cast it behind their backs and traded it for a fleeting gain. What a miserable profit!’”¹¹

Jamil wants to practice this verse because he is afraid of Allah’s threats that are contained in the verse. He also worries that people who seek the truth will get lost because they misunderstand religious text. And it can happen because the scholars are silent. Because the scholars do not make serious efforts to provide understanding to those who seek the truth. Based on that Jamil wrote this book, as a step to give understanding of all Muslims, so that there will be no more

¹¹Mustafa Khattab, *The Clear Quran*, acces from site <https://quran.com/3>

misunderstandings in the religious text, especially the words *gharib* in the hadith.¹²

Jamil chose *gharib* hadiths contained in the *Shahih Bukhārī* because the *Shahih Bukhārī* has advantage over other hadith books. *Shahih Bukhārī* is the main reference in taking law after the Quran, through which we can know *Nasikh-Mansukh*, *muthlaq-muqayyad*, *muḥkam-mutashābih* which is global and detailed. Beside that *shahih Bukhārī* is also studied by seeker of knowledge. But in *Shahih Bukhārī* there are still *gharib* hadiths that need explanations. And many found a wrong understanding of the *gharib* hadiths. Therefore, Jamil chose only the *gharib* hadiths because it was deemed necessary. In the global era, many hadith are interpreted carelessly, not adhering to the rule that have been established in the science of the hadith. As a result, the

resulting meaning become distorted and contradicts the essential meaning contained in the hadith. To prevent it, Jamil wrote this book with the aim of the desired meaning of the *gharib* hadith to be conveyed to Muslims.

Sheikh Jamil al-Husaini makes the opinion of the previous scholars as his reference in understanding the hadith. He also refers to the comentators of the Qur'an, linguist, jurisprudence, *ushul fiqh* expert etc. This shows that Sheikh Jamil al-Husaini really learned the meaning of the hadith from the scholars, he doesn't just hold on to his personal opinion, even though he already has the ability as a hadith scholar. Apart from expressing of scholars from the *Sunni* group, Jamil also expressed the opinions of other figures who were deemed inappropriate in understanding the hadith being explained. Then, he refutes the statement

¹²Jamil Halim al-Husaini, *al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī*, (Beirut: Shirkah Dar al-Mashāri', 2016),28.

of the fundamental Islamic group that understand the hadith textually. The argument put forward by Jamil are also systematic originating from the Qur'an and Hadith.

In the Introduction to this book, Jamil states that he was deeply influenced by the education provided by his teacher, namely Sheikh 'Abdullah al-Harari. In Fact, he stated that he should continue to preach and fight for religious truth as was done by Syaikh 'Abdullah al-Harari, especially in the field of hadith and the field of faith.¹³

2. Techniques and systematics of the book *al-Qamar al-Sāri li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī*

This book is compiled based on the Hadith number which is recorded in Ṣaḥīḥ al-Bukhārī sequentially. This aims to make it easier for readers to refer to the original book. The Hadiths which are the main focus in this book are hadiths in

the field of faith such as the *attribute of Allah, the attribute of prophets* and also hadiths in the field of worship. If there are several hadiths that have the same meaning as gharib, such as the hadith about the descent of surah al-'Alaq and surah al-Mudatthir. The two hadiths explain the same process of revelation to the prophet so he combines it in one discussion. When writing the hadith text, Jamil also wrote the complete hadith sanad accompanied by a reference source from the *Shahih Bukhārī*. The aim, to make it easier for readers to refer to the original book.

Then, Jamil chose one word which means gharib which is contained the hadith. If the sentence requires language analysis to reveal its meaning. So he added language analysis to the explanation. Then the word gharib is given explanations by referring to the explanations of the previous *sunni* scholar. Scholars who are

¹³ *Ibid.*, 14.

the source of the references among other; Ibnu hajar al-‘Asqalani with his book entitled *Fath al-Bārī*, Ibnu Bathal with his book entitled *Sharah Ṣaḥīḥ al-Bukhārī*, al-Baihaqi with his book entitled *al-Asmā’ wa al-Shifāt*, ‘Abdullah al-Harārī with his book entitled *‘Umdāt al-Raghib*, al-Nasafi with his book entitled *tafsīr al-Nasafī*, al-Nawāwī with his book entitled *Sharah Ṣaḥīḥ Muslim*, etc. Sheikh Jamil al-Husaini emphasized the importance of referring to the opinions of the scholars who are credible and trustworthy, the goal is that the norms and values contained in the meaning of the hadith are not lost.

Furthemore, Jamil also combines the hadiths and the Qur’an which have relevance to the word gharib. So that the resulting meaning becomes strong, because it accompanied by arguments from the Qur’an and hadith that have relevance to the word being explained.

Sheikh Jamil al-Husaini adds chapters that specifically discuss thing that fundamentalist Islamic group use to attack *Sunnīs*. For example about the pilgrimage to the grave, *tawasul*, seek blessings against the Prophet’s legacy, the law of tarawih prayer 23 cycles, the law of praying in mosques with grave and all the the problems that the fundamentalist group blamed for heresy (bid’ah, ilhād). Sheikh Jamil Halim al-Husaini denies the statement of the fundamentalist group which has always accused the *Sunni* group of heresy,’ he denies their accusation with clear and comprehensive arguments. This is what makes this book unique and a reference for *Sunni* groups.

Understanding the Concept of Gharib Hadith by Sheikh Jamil Halim al-Husaini in the Book al-Qamar al-Sārī li Iḍāḥ Ḡarīb Ṣaḥīḥ al-Bukhārī

Sheikh Jamil Halim al-Husaini equates the definition between the mutashabbihat verse

with the gharib hadith and for both requires the work of *ta'wil*. According to Sheikh Jamil al-Husaini the Mutashabbihat verse is something whose meaning is unclear or has many meanings, and requires research and comparisons to get the correct meaning.¹⁴ Sheikh Jamil al-Husaini has the opinion that mutashabbihat verse and gharib hadith must be *ta'wil*, because the tradition of *ta'wil* has existed since the time of *sahābah*, among *sahābah* who are known for the expertise in *ta'wil* is Abdullah ibn 'Abbas who was continued by his students. In the *takwil* issue, Jamil was moderate. Therefore, he differentiated the Mutashabbihat verse and gharib hadith into two categories. First, something whose essence is only Allah who knows, such as the occurrence of the day of Resurrection, the emergence of the Dajjal and so on. This kind of thing does not require *takwil*, because no one knows it except Allah. Second, the word from Qur'an or Hadith that have no clear instructions for

meaning and contain many meanings from a language perspective. This kind of thing requires *takwil*, so to get the correct meaning, research and work on *takwil* must be carried out.¹⁵

Sheikh Jamil al-Husaini certain rules before carrying out *takwil* on gharib hadith, these rules are:

- 1) According to al-Faqīh al-Baghdādi in his book entitled 'al-faqih wa al-Mutafaqqih' state that it is unacceptable to assign attributes to Allah based on Qaul Shahābah and tabi'in. However, it must be based on authentic hadith (Ṣahih hadith).
- 2) Hadith narrated by narrators whose *thiqah ma'mun* and *sanad* are connected to the Prophet Muhammad, can be rejected for several reasons: first, hadith which contradicts reason. Because there is Sharia can be accepted with reason. Second, Hadith which contradicts the Qur'an and the Hadith mutawatir. Third,

¹⁴ *Ibid.*, 37.

¹⁵ *Ibid.*, 37-38.

hadith that contradict the ijma' of the scholars.

- 3) If there is a hadith that contradict reason, the Qur'an and the Hadiths but rejects takwil then its meaning is wrong.

The majority of *Sunni* scholars agree with these principles, such as Tajuddin as-Subki, jurisprudence experts, linguist and others.¹⁶

When Sheikh Jamil al-Husaini wrote the explanation of the gharib hadis in the *Qamar al-Sāri li Idhahī Gharib al-Hadith* book he was not consistent in applying certain methods. But he saw the word gharib being explained, from which point it should be understood. Furthermore, Sheikh Jamil al-Husaini's discussion in the *Qamar al-Sāri li Idhahī Gharib al-Hadith* can be formulated as follows;

- Explain word gharib using linguistic analysis.

Sheikh Jamil al-Husaini usually uses linguistic analysis such as explaining the return of *muttashil dhamir*, describes the function of *ziyadah* letters in a

¹⁶*Ibid.*, 65.

word, and others. For example in explaining the word "al-Muslim" in a hadith.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ : حَدَّثَنَا شُعْبَةُ ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّقَرِ وَإِسْمَاعِيلَ ، عَنْ
الشَّعْبِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، رَضِيَ اللَّهُ
عَنْهُمَا ، عَنِ النَّبِيِّ ﷺ قَالَ : الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ
مَا نَهَى اللَّهُ عَنْهُ.¹⁷

الشرح: (المسلم) قيل الألف و اللام فيه

للكمال, نحو: زيد الرجل أي: الكامل في

الرجولية.¹⁸

- Referring to the opinion of previous scholars (*tanqil*)

Jamil al-Husaini always presents the opinions of scholars in his book, both scholars in the field of hadith, *mufassir*, scholar of *Kalam* expert and others. The most frequently referred to scholars is Ibn Hajar with his book *Fath al-Bārī*.

¹⁷Muhammad bin Isma'il al-Bukhārī, *Shahih al-Bukhārī* (Riyadh: Dar al-Salam, 1994), 32.

¹⁸Jamil, *Qamar al-Sari.*, 88.

- Connecting with the Quran and related hadith

Sheikh Jamil al-Husaini always connects his interpretation with the Qur'an and hadith. To show that his interpretation does not contradict the Qur'an and hadith.

- If he explains the hadith about the attribute of the prophet he also presents examples of other prophets who have a relationship with the meaning of the hadith.

- Tawkid, literally means confirmation.

The meaning is that the author provides his personal argument based on the opinions of the scholars.

- Using the *Mujadalah* method.

Mujadalah is an exchange of views carried out by two parties in a synergic manner and does not create hostility. This is done with the aim that the opponent accepts the opinion presented by providing strong arguments and evidence. The *mujadalah* method is used by Sheikh Jamil

al-Husaini when interpreting the hadiths which are interpreted by Islamic fundamentalist group. Such as the rituals of the *sunni* groups which they consider heretical, or when explaining the attributes of Allah that requires *takwil*.

When interpreting *gharib* hadith relating to *sunni* rituals and the attributes of Allah, Jamil discusses them extensively and comprehensively. Among the problem described in detail using the *mujadalah* method are seek blessing (*tabbaruk*) on the legacy of the Prophet Muhammad, Sheikh Jamil al-Husaini presents the opinions of the scholars and companions of the prophet who explain that the law of *tabarruk* on the Prophet's legacy is permissible. The law of beating tambourine is permissible. Some muslims forbid using a tambourine, according to them it is a ritual for infidels and should not be followed. Sheikh Jamil al-Husaini refuted this statement by presenting the hadiths and the opinions of scholars who allowed the use of tambourine.

Sheikh Jamil al-Husaini also explained the law of grave pilgrimage. So far, Islamic fundamentalist group consider *sunnis* heretical because *Sunnis* are doing the pilgrimage to the grave. Jamil also interprets the hadith *nuzūl* by taking takwil on the hadith. Jamil opposes the opinion of the Islamic fundamentalis group which states that the maning of *Nuzul* in the hadith is the descent of Allah from heaven to earth, they have belief that Allah resides on 'Arsh. Whereas the rule that applies to Allah is that Allah exist without a place, then this hadith must be interpreted with the mwaning that sent down His Mercy on His servants. And many more are discussed such as the number of tarawih 23 raka'ats, the permissibility of tawashul, the law of praying in Mosque in which there is a grave and others.

The *mujadalah* method is what makes this book very suitable for people who want to study hadith from a *Sunni* perspective. In this book explain the various views of the *sunni* scholar interpreting hadith.

This book, apart from being a guide for *Sunni* groups, can also be an option for Islamic Fundamentalist groups to better understand hadith from a *sunni* perspective. So that there is no longer a very serious conflict within the Muslim community. Because unity can only be created with through inclusion and dialogue.

Sheikh Jamil Halim al-Husaini's Contribution to the Study of Hadith in the Global Era

Sheikh Jamil al-Husaini wrote several books of hadith, especially about gharib hadith such as; *Ittihāf al-Muslim bi Ṭdāhi Mutashabbihat Shahih Muslim, al-Nujūm al-Sāriyah fi Ta'wīl Ḥadīth al-Jāriyah, Lubāb an-Nuqūl fī Ta'wīli Ḥadīth al-Nuzūl* and this book *al-Qamar al-Sari Li Ṭdahi Gharib Ṣaḥīh al-Bukhārī*. Jamil wrote a lot about gharib hadith because he was concerned about the faith of Muslims, which lately many are deviating. According Sheikh Jamil al-Husaini, this was due to a group that rejecter the takwil. They are a group that claims to be a salafi

group who are followers of Abdullah bin Wahab. Apart from that, they also stated that all rituals of the *Sunni* Muslims that the Prophet did not perform were heretical (*bid'ah*). And Jamil rejected their statements with the arguments of the Qur'an and hadith along with clear Arguments through the books he wrote.

Sheikh Jamil al-Husaini's Contribution to the study of hadith was very large, in Lebanese he was known as a Sufi scholar who had expertise in the field of hadith. He also gives many sermons, seminars and *halaqah* with muslim in various worlds. Sheikh Jamil al-Husaini also has private channels from YouTube and Facebook to broadcast his teachings via these channels.¹⁹ He usually reads a chapter in a particular book which is given (*ijāzah*) to all Muslims who wish to learn from him. In addition, his students who are spread across the world including the Nusantara can continue to get knowledge from him.

¹⁹ Sheikh Jamil's channel in youtube; <https://youtube.com/user/SheikhJameelHalim>

Jamil states that scientific transmission must be *sima'i* method from teacher who have the continuity of knowledge to the Prophet. With the aim that there are no deviations that have been carried out by ignorant people because they are unable to understand the text of the Qur'an and Hadith. They also do not study with teachers who are experts in the field of Islamic religion.

Conclusion

Research results through a critical study of the book Qamar al-Sari li Idhāhi Gharib al-Hadith by Sheikh Jamil Halim Al-Husaini show that the book uses several interpretive concepts of gharib hadith, including: 1) linguistic analysis, 2) Tanqil, which refers to the opinions of the Ulama. 3) Mujadalah method, which is a method for comparing discourse on the interpretation of Islamic fundamentalist group figures with Jameel's interpretation which is strengthened by the interpretation of *Sunni* scholars. 4) Interpretation

Gharib hadith with the Koran and hadith.

Sheikh Jamil is not consistent in applying the concept of his interpretation in interpreting the gharib hadith, because each gharib hadith requires a different concept of interpretation. For example the *mujadalah* method, this method is widely applied in the hadiths that have previously been interpreted by other Islamic figures, but their interpretation is used by them to accuse *Sunni* of heresy and others. So, Jamil al-Husaini did an argumentative dialogue with this method.

Jamil al-Husaini's book *al-Qamar al-Sari li Idhāhi Gharib al-Hadith* is still limited to Gharib hadith which describes the attributes of Allah, the attributes of the Prophet, and the problems of worship. So that it cannot be called the main book of Gharib hadith

Sahih Bukhari. However, this book can help every Muslim to understand Gharib hadith from the perspective of *Sunni* scholars, besides that this hadith also has strong arguments to refute allegations of heresy against *Sunnis*.

This research is expected to be useful for the development of studies in the field of hadith. Besides that, it can also be an initial discourse for further research. Research on Jamil al-Husaini can be developed by further research using different perspectives and points of view. So, that the discourse about it becomes comprehensive. This research can add to the list of hadith scholars who contribute and are still active in reviving hadith studies in the world. Moreover, Sheikh is still alive and the influence of his thoughts extend to Indonesia and Malaysia. Then it will be more extensive to study its strength.

References

- Azra, Azyumardi. 2013. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*. Jakarta: Kencana Prenada Media Group.
- Al-Azamy, Muhammad Musthafa. 1992. *Dirasat fi al Hadith al-Nabawi wa Tarikh Tadwinih*. Jil. 1 Beirut: Maktabah Islamiyyah.
- Baiquni, Ach. 2018. *Kontribusi Ilmu Gharib Al-Hadith Dalam Memahami Hadis*.

- Al-Bukhari : Jurnal Ilmu Hadis* 1, no. 1 143–155.
- bin Abdullah, Y. 2020. Metode Penulisan Kitab Gharib Al-Hadith Serta Pengaruhnya pada Perkembangan Ilmu Hadis. *Tadabbur: Jurnal Peradaban Islam*, 2(1), 116-127.
- Haitomi, F., & Syachrofi, M. 2020. Aplikasi Teori Isnad Cum Matn Harald Motzki Dalam Hadis Misoginis Penciptaan Perempuan. *Al-Bukhari : Jurnal Ilmu Hadis*, 31, 29-55. <https://doi.org/10.32505/al-bukhari.v3i1.1432>
- Farida, Umma. 2018. Kontribusi Nur Ad-Din Ar-Raniri Dan Abd Ar-Rauf As-Sinkili Dalam Pengembangan Kajian Hadis Di Indonesia. *Riwayah : Jurnal Studi Hadis* 3, no. 1: 1.
- al-Bukhārī, Muhammad bin Isma'īl. 1994. *Shahih al-Bukhārī* Riyadh: Dar al-Salam.
- al-Husaini, Jamil Halim. 2016. *Ittihāf al-Muslim bi Iḍāhi Mutashābihāt Ṣaḥīḥ Muslim*. Beirut: Shirkah Dār al-Mashāri'.
- _____. 2016. *Sami'tu Shaikh Yaqūl*. Beirut: Shirkah Dār al-Mashāri'.
- _____. 2016. *al-Suqūṭ al-Kabīr al-Muhawwī limujassim Ibnu Taymiyah*. Beirut: Shirkah Dār al-Mashāri'.
- _____. 2016. *Qamar al-Sari li Iḍāhi Gharib al-Hadith Shahih al-Bukhārī*. Beirut: Shirkah Dār al-Mashāri'.
- Khattab, Mustafa. *The Clear Quran*. <https://quran.com/3>
- Prabowo, Yudhi. 2021. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Alquran dan Hadis Multi Perspektif*. 18 (1). 1-11.
- Rahmadi, Rahmadi. 2019. Metode Studi Tokoh Dan Aplikasinya Dalam Penelitian Agama. *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 2: 274.
- Teguh, Agung. 2020. Penerapan Metode Dakwah Mujadalah dalam membendung Radikalisme di Indonesia. *INTELEKSIA: Jurnal Pengembangan Ilmu Dakwah*. 01 (02) 305-326.
- Umar, Nasaruddin. 2014. *Deradikalisasi Pemahaman Alquran dan Hadis*. Jakarta: PT. Elex Media Komputindo.
- Zahrah, Nyayu Siti. 2020. Gharib Al-Hadits Sebagai Embriologi Syarah Hadits Dan Transformasinya. *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* .9, no. 1: 127.
- Zami, Muttaqin Al-Zam. 2019. Kontributor Pemikiran Hadis Di Indonesia : Studi Kajian Hadis Di Indonesia From Perorangan Hingga Lembaga. *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah* . 4, no. 1: 145.
- Zahwu, Muhammad Abu. 1378 H. *Al Ḥadith wa al Muḥaddithun*. Kairo: Darul Fikr