



Methodology of Writing the Book *Nayl Al-Autar min Ahadith Sa'id Al-Akhyar Sharh Muntaqa Al-Akhbar* by Muhammad Bin Ali Al-Shaukani

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ABSTRACT

The Hadith is the second guideline after the Qur'an for Muslims. The position of hadith in Islam cannot be hypothesized anymore, therefore along with the study of hadith, either the hadith books or the sharah books. There are so many hadith books that are famous among Muslims, until in the end they made new breakthroughs in creating their best work for hadith, one of which is the book of Nail al-Autar by Muhammad bin Ali al-Shaukani. This book has its own uniqueness in its sharah, which uses the method of ijmalī, tahlīlī, muqarīn and other scholarly opinions. In this study, it uses qualitative methods that are library research (library research). This book is organized based on the books of jurisprudence, and the scope of the themes contained in it is also related to jurisprudence. This book is one of the books that contains many opinions of madzhab priests such as imam Malik, imam Hanbali, imam Shafi'i and imam Hanafi.

Keywords: *Book Nayl Al-Autar, Muhammad bin Ali al-Shaukani, Sharh Muntaqa Al-Akhbar*

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INTRODUCTION

Muslims have two guidelines which are the Qur'an and the hadith (Hasannia, 2021). The Qur'an is the word of Allah which was revealed to the Prophet Muhammad Saw through the intermediary of the angel Gabriel. The purpose of Allah's revelation of the Qur'an is as a guide for mankind to attain salvation, happiness in this world and in the Hereafter. The hadith is everything that is backed up to the Prophet Muhammad PBUH either from his words, deeds or taqrir. The hadith for Muslims is important

because in it many traditions developed during the time of the Prophet PBUH, besides that we can take 'ibrah from all his life (Rohmansyah, 2019).

Hadith is Islamic literature that has an important position and position as the second source of law after the Qur'an. As the scholars' consensus puts it as an authoritative source in its role as an explanatory, reinforcer, to the texts contained in the Qur'an (Gözeler, 2018). Hadith as a record of the life of the Prophet Muhammad saw. Believed by Muslims to be the source of Islamic teachings (second) in addition to the Qur'an (first). In addition to the Qur'an, in the hadith it has also been explained about the position of the sunnah of the Prophet saw as follows:

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ "

"From Mālik it has indeed come to Mālik that indeed the Messenger of Allah saw. said; "Have I left unto you two heirlooms, when you hold fast to the two heirlooms you will not be lost, that is; (the Qur'an and al-Sunnah).

As explained above, the author can conclude that the Qur'an and hadith can never be separated, because they complement each other (Nichvoloda, 2019). In this discussion, the author will elaborate several things about the book of s hdirection hadith, namely the book of Nail al- Auṭ ā r sharḥ al-Muntaq ā al-Akhb ā r by al-Im ā m al-Sha wk ā nī , which according to the analysis of the author of this book is classified as a fairly well-known book, and is also ash araḥ of a book that is not widely studied by scholars', so this book can be considered a little difficult to research, both from finding the biography of the author, the background of the writing of the book, the comments of scholars and so on, and for more details, the author will try to explain some things about the book of shthis direction , from b the author's iography, writing background, and writing characteristics of the book Nail al-Auṭ ā r sharaḥ al-Muntaq ā al- Akhb ā r by al-Im ā m al-Sha wk ā nī and b What is the analysis of the method of writing the book?

RESEARCH METHODOLOGY

This research includes library research, the main source of this study is the book Nail al-Auṭār sharaḥ al-Muntaqā al-Akhabār by al Imām al-Shawkānī. While the secondary sources are literature related to the author's research. In analyzing existing data, the author uses the Content analysis method, namely analyzing the content (Fayette, 2018). With this analytical technique, the author will analyze the meaning or content contained in the book.

RESULT AND DISCUSSION

Hadith sharah method

1. Book Writing Methods

Method comes from the English "Method" which means a planned and orderly way of doing things. The word method has entered the Indonesian which means an orderly and well-thought-out way to achieve the intention. Over time, the science of hadith and studies related to it also developed, this can

be seen from the emergence of various hadith books written by hadith scholars. Jika is observed to rarely discuss the science of hadith sharah, especially the methodology of the hadith sharah. In fact, to be able to understand the scholar's explanation of a hadith in the book of sharah, it is very important to know the method used by the scholar (Shidqi & Mudinillah, 2021).

In this study, the author used the hadith sharah method proposed by M. Alfatih Suryadilaga in his book metodolgi sharah hadith, namely, the Tahlīlī (analytical), Ijmalī (global), Muqarīn (comparative) methods. It was later supplemented by Ulin Ni'am Masruri in his book the method s hdirection of hadith by adding one more method namely, the Mauḍu'i (thematic) method. For more details about these methods will be explained below (Afif et al., 2022).

2. Method *Tahliy*

Tahlīlī comes from the Arabic Ḥallala -Yuḥallilu - Taḥlīlan which means to describe or analyze. Whereas in this matter Taḥlīlī what is meant is to explain the meaning of the hadith in order by following the systematics of the master book of hadith (Dewi S et al., 2022). This sharah model usually begins with explanations of sentence by sentence, and hadith by hadith in order. This description concerns several aspects contained in the hadith, such as vocabulary, sentence connotations, Asbāb al-Wurūd (if any), its relation to other hadiths, and the opinions circulating around the understanding of the hadith, both from the Companions, the Tabi'in and the Ulama of the hadith. Of the many methods that exist, this method is the longest and the most frequently used. Because in addition to vocabulary and lafadz, the Taḥlīlī method also explains the intended target and content of the hadith and explains what can be taken from the hadith for the law of fiqh, the postulate of syar'i, its linguistic meaning, and the norms of ahlak clearly and in detail (Lumbantoruan et al., 2022).

In general, the book of sharah using the Taḥlīlī method at a glance will have a fairly long and detailed explanation. This can also be seen from the points of interpretation in the book of sharah hadith. As for the excesses and shortcomings of the Taḥlīlī method, these include a very wide scope of discussion. This method has a very wide scope, because it can cover various aspects: words, phrases, sentences, asbāb al-wurūd, munasabah and so on and contains various ideas. The taḥlīlī method gives the narrator a very loose opportunity to pour out as many of his ideas and ideas as possible (Mufid et al., 2022).

While the shortcomings of the Taḥlīlī method are as follows: Making the hadith instructions partial (fragmented). Because by using the Taḥlīlī method, sometimes the narrator explains the content of the hadith not in its entirety and is also inconsistent because of the difference in attention to the hadith whose redactions are the same or similar and gives birth to a subjective sharah. This is because the model's interpretation is also sourced from reason and the opinion of the narrator which does not rule out the possibility of

distorting the hadith with personal will, without looking at the rules or norms that apply. The books that use the tahlili method include *Fath al bari bi sharhi sahih bukhari* by ibn Hajar al asqolani and *Ibanatul Ahkam bi sharhi Bulughu al Marom* by Shamsuddin Muhammad bin Yusuf bin Ali al Kirmani (Hikmah et al., 2022).

3. Method *Ijmal*

The method of *Ijmālī* is to explain or explain the hadiths of the Prophet Saw. According to the order in *Kutub al-Sittah* succinctly, but can present the literal meaning of the hadith, with language that is easy to understand and easy to understand. This method has similarities with the *Tahlīlī* method in terms of systematics. The difference is in terms of the explanation. The *Tahlīlī* method is very detailed and at length, while the *Ijmālī* method of explanation is very general and very concise. However, in books that use the *Ijmālī* method, it also does not close the possibility of a lengthy description of a particular hadith that requires a detailed explanation. However, the explanation is not as extensive as the *Tahlīlī* method (Gultom et al., 2022).

The characteristics of the *Ijmālī* method are two ways to see the *Ijmālī* method, that is, the *pensyarah* directly performs the explanation of the hadith from beginning to end, without comparison and determination of titles and general explanations and is very concise, because the narrator has no room to express as many opinions as possible. The advantages of this method include being insufficiency and dense in the sense of not being pedantic, making it easier for the reader to understand the hadith being scarred. Then it is easily understood by the general reader and using this method can stem understandings that are too far from the meaning of the hadith in question (Gabriela et al., 2022).

The disadvantage of the method is that the style of language used is sometimes not much different from the hadith that is *syarahi* so that it will make it difficult for the reader to distinguish the two, making the hadith clues partial and there is no room to put forward an adequate analysis. There are books that use the *ijmali* method of *Sharah al Suyuthi li Sunan al Nasa'i* by Jalaluddin as Suyuthi and *Qut al Mugtazi' 'ala Jami; al Tirmidzi* by jalal al Din al Suyuthi (Tri Wulandari & Adam Mudinillah, 2022).

4. *Muqārīn* method (comparison)

The *muqārīn* method is to understand the hadith in two ways; First, compare hadiths that have the same or similar redactions in the same case or have different editors but in the same case. Second, compare the opinions of *sharah* scholars in *mensyarah* hadith. The characteristics of this method are Comparing the editorial analytics of the hadith, its *periwayats* and the content of its meaning, discussing the discussion of various things discussed by the hadith and comparing the opinions of the previous commentators, both in the scope of

the content (meaning) of the hadith, as well as the correlation (munasabah) of the hadith (Hartini et al., 2022).

The advantage of this Muqārīn Method is that it provides a relatively broader insight into understanding to its readers compared to other methods, opening the door to always be tolerant of the opinions of others which are sometimes much different, the Book of sharah hadith of the Prophet Saw. Using this method is very useful for those who want to know various opinions about a hadith and pensharah is encouraged to have a broad Islamic insight, because it examines various hadiths and the opinions of other pensyarahs (Assoah, 2007).

While the drawback of the muqārīn method is that the sharah book that uses the Muqārīn method is not suitable for beginners, because the discussion stated is too broad, this method cannot be relied on to answer social problems that develop in society, because it prioritizes comparison, rather than problem solving, the Muqārīn method This seems to be more tracing old understandings than putting forward new opinions. The books that use the Muqorin method are Shahih Muslim bi al Sharh Nawawi by Imam Nawawi and Umdatul Qori Syarh Imam Bukhari by Badr al Din Abu Muhammad Mahmud al 'Aini (Nopiana et al., 2022).

5. *Mauḍu'i* Method (Thematic)

Mauḍu'ī method of observing hadith is a method of understanding hadith that has the same theme or topic as the Qur'an. In addition 'Abdu al-Majid Khon defines the Mauḍu'ī method, which is the method of understanding hadith according to a specific theme issued by a hadith book. The two definitions above have differences, namely in terms of the scope of the book. In the first definition, the scope is not included, while in the second definition the scope of this method is the same hadith theme and in one book of hadith. From the above understanding, the author can conclude that the essence of the mauḍu'ī method of understanding is to understand the Prophet Saw yang has the same theme so that it will make the understanding of hadith comprehensive and not piecemeal (Amrina et al., 2022).

The advantage of the Mauḍu'ī method is that as this method is predicted to be able to answer the challenges of the times, because the understanding of a problem can be understood comprehensively, because it is supported by all related hadiths, practical and systematic, because with this Mauḍu'ī method it is easy to understand a problem based on a collection of hadiths that has a specific topic and theme and produces a complete understanding. Meanwhile, the shortcoming of this Maudu'i method is that this metode does a lot of beheading of hadith and is in line with the theme discussed. Among the books that use the Maudu' method is Aunu al Ma'abud by al Shaikh al Muhaddith al 'Allamah abi 'Abdu al Rahman (Demina et al., 2022).

Biography of the Author of Kitab Nail al-Auṭār Sharah al-Muntaqā al-Akhbar al-Imam al-Shawkan

His full name is Muḥammad bin 'Alī bin Muḥammad bin 'Abdullah al-Shawkānī al-Shan'a. His nickname was Imam al-Shawkānī which was given to the Shawkān region, he was one of the khan tribes located between the masafah. Meanwhile, al-San'ani was given to the city of Shan'a the city where his father was born and raised. He was born on Monday the 28th of Dhulqo'dah 1173 H, then he grew up in Shan'a, Yemen. He came from a family that adhered to the Zaidiyah Shia sect, his father was a judge. Then he turned to the Sunni madhab and called for a return to the textual sources of the Quran and hadith. Imam al-Shawkānī died in Shan'a in the month of Late Jumadil in 1250 H / 1834 AD at the age of 76 years and 6 months, on Wednesday night. He was buried in the Khuzaimah cemetery in Shan'a, and interred in the Jāmi' Kabīr Mosque. His aqidah is a salaf aqidah that establishes the attributes of God that come in the Book and Sunnah without being ignorant and raw. He wrote a treatise in aqidah entitled al-Tuhaf bi Mazahib al-Salaf (Mudinillah, 2019).

He grew up under the care of his father in an environment full of nobleness of mind and purity of soul. He studied the Quran under the tutelage of several teachers and was preached before al-Faqih Ḥasan ibn 'Abdullah al-Ḥabi and he deepened to the mashayikhs of the Quran in Shan'a. Later he memorized various matans in various disciplines, such as: al-Azhar by al-Imam al-Mahdi, Mukhtaṣar Faraid by al-Usaifiri, Malhah al- Harm, al-Kafiyah al-Shafiyah by Ibn al-Hajib, al-Tahzib by al-Tifazani, al-Talkhisfi Ulma al-Balaghah by al-Qazwaini, al-Ghayah by Ibn al-Imam, Mamhumah al-Jazarif al-Qira'ah, Mamhumah al-Jazzar fi al-'Arud, Adab al- Bahs wa al-Munazarah by al-Imam al-'Adud. At the beginning of his studies, he studied many books of date and adab. Then he went on a journey of searching for the history of hadith with the same and talaqqi to the hadith teachers until he reached the degree of imamah in hadith science. He memorized a l-Q your'an and a number of matan summaries from various disciplines since childhood. His methods and schools were widely accepted in Yemen, then reached India through a disciple of his named 'Abd al-Haq al-Hindi. He had become a mufti (fatwa-giver) at the age of twenty. In 1209 H the great judge of Yemen Yahya ibn Salih al-Shajri al-Sahuli died and his position was succeeded by Imam al-Shaukānī at the age of 36, until his death in 1250 H/1834 AD (Keshav et al., 2022).

Imam al-Shawkānī grew up in the land of Shan'a and studied with his father. He was always studying earnestly. In addition to referring to his father and to other scholars, he also studied al-Q uran with his friends and had time to complete it with Imam Faqih Hasan bin 'Abdullah. Then he deepened his knowledge of the Quran with scholars who mastered the interpretations of the Quran at that time in Shan'a. The teachers include (Qureshi et al., 2022):

1. His father studied Sharh al-Azhar and Sharh Mukhtaṣar al-Hariri.
2. Al-Sayyid al-Allamah 'Abdu al-Rahman bin Qasim al-Madain³, he studied with him Sharh al-Azhar.
3. Al-Allamah Aḥmad ibn Amīr al-Hadai, he studied with him Sharh al-Azhar.

4. As Sayyid al-Allamah Ismail ibn Hasan, he studied with him al-Malhah and his sharah. Al-Allamah Abdullah bin Ismail as-Sahmi, he studied to him Qawa'eid I'rab and his sharah and Syarh al-Khubaiji 'alaal-Kafiyah and his sharah. He also had 87 students including: 1) His son was: Shekh 'Alī ibn Muḥammad (1229-1281 A.D.), 2) Sayyid Aḥmad bin 'Alī bin Muḥsin bin 'Alī bin Imām al-Mutawakkil 'Ala Allah Ismāil bin Qasim al-San'an (1151-1222 H), 3) Aḥmad bin Ḥusain al-Wizn al-San'an (1176-1238 H)

Imam al-Shawkānī has many written works, the majority of which have been scattered in his lifetime. There are 278 books that are still in manuscript form, while those printed reach 38 titles. Among his most famous works include Tuḥfat al- dhakirīn Sharah Idda al-Ḥisnil Ḥushain, Sharh Sudur fi Rafiil Qubūr, Treatise fi Haddi al-Safari Yajibu Ma'ahu Qaḥrus ṣalāti, Ittihaf al-Mahra fī al-Kalām 'ala hadīsi la 'Adwa wa la Ṭayrah and Nail al-Auṭār Sharḥ al-Muntaqā al-Akbar and others (Afif et al., 2022).

Manhaj Imām al-Shawkānī Author of the Book of Nail al-Auṭār Sharḥ al-Muntaqā al-Akbar al Imām al-Shawkānī

Manhaj Imām Shawkānī in mensharahi kitab al-Muntaqā namely:

1. Explains the state of the hadith, explains the peculiarities, and does not explain in detail.
2. Certain chapters that have not been mentioned by the author al-Muntaqā (Ibn Taimiyah) are described by him.
3. Does not explain the state of the perawi (not explaining in detail about the perawi) as in the reference book.
4. Do the same as the Taimiyah ibn did about the sharḥ hadith, legal decisions, even the comments. When speaking without argument, he was silent without comment.
5. He was a strict man (mutasyaddid) just like his teacher Abdu al-Qadir bin Aḥmad

Background to the Writing of the Book

Nail al-Auṭār is a hadith sharah compiled by al-Shawkānī known as sharah that accommodates various scholars' not only from sunni madhab (Malikiyah, hanafiyah, shafiiyah hanabilah) only, but zahriyah and shi'ah schools (Zaidiyah, hadawiyah, Imamiyah). This research focuses on historical or historical to explore various causalities that may exist in the process of writing hadith sharah. the researcher then sought to focus this research on the study of one book of sharah, namely the book of Nail al-Auṭār. This is done to facilitate the coverage of the area, considering the large number of sharah hadith works that appear in various literature. We can conclude that, this book is backgrounded by several reasons, first, Because in reality the community does not care about the problems that Sunni shi'ah disputes in matters related to fiqh, especially in the matter of ṭaharah, ṣhalat, there is a mandatory condition in worship, as it means that ablution' must wash the instep, in a state of safar or muqim one can wipe

the khuf, and others. In the study literature there is no specific work discussing the comparison of the fiqh school to Zaidiyah-an al-Shawkaānī ber aqidah (Alam, 2020).

Karakteristik Kitab Nail al-Auṭār Sharaḥ al-Muntaqā al-Akhbār al-Imām al-Shawkānī

The characteristic of writing the book Nail al auṭ ā r syarah al muntaqā al Akhbar Imam al Shawkani (Hassanein, 2018).

1. In the cover of the book, several things related to the book are listed, including the full title, the name of the author of the book and the name of the parent book.
2. This book is compiled based on the chapters of fiqh, not much different from the book in sharahi. For example, in the first sub-chapter of this book, it explains about the sanctifying chapter which in this chapter explains about water and others related to sanctifying things Example:
3. In this book after mentioning the big title also mentions small subsections. As mentioned in the book, for example in the book of thaharoh there are small chapters including water chapters, tayammum chapters and so on, which are related to large sub-chapters Example:
4. If the hadith listed is issued by bukhārī and it turns out that there is a mukharrij that issued the hadith then under the hadith is given an explanation about it.
5. Lists muqoddimah muhaqqiq. Namely raid bnu sobri bin abi 'Alafah
6. Lists the translations of muallif, muqoddimah musonnif, fahros ayat, fahros hadith, table of contents of the book,
7. In the book there is a hadith which only lists one sanad from among the companions. As stated in the hadith in the chapter of the book al labas, the hadith narrated by 'Umar, no 544
8. In the book after listing the new hadith lists the opinions of either the scholars' or others. As the hadith narrated by anas Example:
حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ شُعْبَةُ: فَقُلْتُ: أَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ شَدِيدًا: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يُلْبَسَهُ فِي الْآخِرَةِ»
9. In the book, if you include the hadith issued by Bukhārī, Muslim, use the term muttaqun 'Alaih, then explain in detail who the mukharrij is referring to and also put the hadith number in the parent book. Example:
10. If the one who narrates the hadith of five people then use the term rawahu al khomsah.
11. If the hadith listed is not of valid quality, then the author lists the quality of the hadith.
12. If the narrator of the hadith is more than five then use the term rawahu al jama'ah

Theme Coverage

The book of Nailu al Autor by al Shawkani here is written with a very systematic scope of themes, in which the chapters in it are written based on the chapters of jurisprudence, besides that continuous explanations will be made into one big theme and in it there are small sub-subs. In each juz there are 5 large sub-chapters, in juz two there is one large sub-chapter, in juz three there are three large sub-chapters, in chapter four there are six large sub-chapters, in juz five there are eighteen large sub-chapters, in juz six there are thirteen large sub-chapters, in chapter seven there are five large sub-chapters and in juz eight there are four large sub-chapters (Tlemsani, 2020).

Methodological analysis of the writing of al-Shawkānī in the book Nail al-Au ṭār sharaḥ al-muntaqā al-newspaper by al-Imam al-Shawkānī

The Book of Nail al-Auṭār is a sharah book from the book of Muntaqā al- Akhbār, which is a book of legal hadith compiled by ibn Taymiyyah, consisting of 5029 hadiths, which were later sharahi by al-Shawkānī into 8 juz, each set 380 pages, up to 3040 pages. Al-Shawkānī in commenting on this book uses several manhajs, namely Explaining the state of the hadith, explaining the irregularities, but not explaining in detail, explaining certain chapters that are not explained in the parent book and explaining the state of the scholars, but he does not explain in detail regarding the state of the scholars (Kubaisi, 2022).

Al-Shawkānī in observing the book of Nail al-Auṭār has many references from various books including those from the book of hadith, fiqh, Language, history and jarh wa al-Ta'dīl. It is estimated that there are about 33 books that he used as references in describing the kitab al Muntaqā. Among the hadith books referenced are Shahīh Bukhārī, Shahīh Muslim, Musnad Aḥmad bin Hanbal and others. Among the books of fiqh referenced in the book of Nail al-Auṭār is Al-Ihkam fī Uṣūl al-Aḥkam, while in the book of language is the book of Asas al-Balaghah, Sham al-Ulm fī al-Lughah, in the book of Jarh and Ta'dilnya, such as Taḥdzīb al-Taḥdhīb, Taqrib al-Taḥdhīb, Lisan al-Mizān (Yusup, 2019).

Al-Shawkānī in writing the book of Nail al-Au ṭār used several methods based on the author's analysis after conducting research on the book of Nail al-Auṭār, the first is the tahlili method, where the tahlili method is a method in which it is explained in detail and at length, this is seen in the interpretation of several hadiths in this book one of them is related to the discussion of "The sacredness of sea water and others" narrated by Anas bin Mālik where this hadith is explained per lafaz as the hadith below (Kamoliddin, 2019):

حَدَّثَنَا عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ قَالَ: «فَرَأَيْتَ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوْضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ» متفق عليه

“Recounting us from Anas ibn Mālik, he said: I had seen the Messenger of Allah Saw when the time of prayer of ashar had come then the people sought ablution', but they did

not get and then it was brought to the Apostle Saw. Ablution water', then the Apostle put his hand into the vessel, and commanded the people to ablution' thereof. Then I saw the water flowing from under his fingers so that they ablution' to the very end of them.”

Sharah this hadith uses the tahlili method which is explained lafadz. Like lafadz وحانت wawu here is a wawu thing by using the letter qad. الوضوء recites fathah on his wawu, indicating that the water is used for ablution' فَأَيّ Hamzah here is read dhommah with the form dimabni majhulnya in the sense of this lafad is read dhommah a'in fi'ilnya and read fathah in the end بوضوء if wawu here is read fathah then what is meant is a container for ablution', then there comes a man with a container in which there is a little water later The Prophet pbuh dipped his fingers in the container. يبتغى recites fathah at the beginning and recites one of its letters and allows reading with kasroh or fathah (Osman, 2019).

In this book he also uses the tahlilī method which is meaningfully hadith like the hadith which explains about "The cancellation of tayammum because of getting water inside and outside the prayer. And sometimes this book sometimes uses the tahlī method which is hadith with hadith seperti hadith that explains the "nature of prayer" (Brown, 2019).

The second uses the muqārīn method where the muqārīn method here is a method that understands the hadith in two ways. First, comparing hadiths that have the same or similar redactions in the same case or have different editors but in the same case. Third, compare the opinions of sharah scholars in mensharahi a hadith. Like the hadith that explains about "the one who doubts in his prayers" as the hadith below:

حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الشَّيْطَانَ يَدْخُلُ بَيْنَ ابْنِ آدَمَ وَبَيْنَ نَفْسِهِ فَلَا يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ» رواه ابوداود وابن ماجه

And from Abī Hurairah, that the Prophet pbuh said: "Verily satan entered (disturbed) between the son of Adam and his soul, so that he did not know how many rakaat. so if one of you experiences such a thing, let him bow down twice, before".

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ، أَنَّ مُصْعَبَ بْنَ شَيْبَةَ، أَخْبَرَهُ عَنْ عُثْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ شَكَ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ» رواه أحمد وأبو داود والنسائي

And from 'Abdullah bin Ja'far, that the Prophet pbuh said: "Whoever hesitates in his prayers, let him bow down twice, after the greeting".

Al-Shawkānī in writing this book of Nail al-Au ṭ ā r, first of all he in his cover listed the name of this book of sharah and also listed the name of his parent book, subsequently he listed his name as the author or author of this book of Nail al-Au ṭ ā r. He in writing this book composed it as the fiqh chapters of this is not much different from the parent book, as in this book he begins with the kitab al Ṭaharoh. In writing this book he composed in a very orderly and detailed manner as he wrote the major sub-chapters after which he wrote the small sub-chapters, this can make it easier to find the hadith to go to (Rasyid, 2021).

Al-Shawkānī in listing the hadith of the hadith in sharahi he has its own uniqueness, but this is not much different from the parent book. For example, he lists

hadiths narrated by Bukhāri and Muslims, he gives the term muttafaqun like the hadith which explains about "lightening about the urination of animals that are halal eaten by their meat" as the hadith below:

عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَهْطًا مِنْ عُكْلٍ، أَوْ قَالَ: عُرَيْيَةَ، وَلَا أَعْلَمُهُ إِلَّا قَالَ: مَنْ عُكْلٍ، قَدِمُوا الْمَدِينَةَ «فَأَمَرَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِفْحاحٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَانِيهَا» متفق عليه

From Anas ibn Mālik, a people of the Urainian tribe, they came to Medina and became ill, then the Prophet pbuh ordered them to bring the camels and ordered them to come out (from Medina), then drink their urine and milk.

In addition, he also listed the mushahid or supporting hadith of the hadith that he listed if the hadith has mushahid. In including the hadiths in the book, he only mentions one sanad from among the companions, such as the hadith which explains about "The obligatory bathing for copulation and the enactment of the law that negates the mandatory bath" which is supported by the hadith narrated by Aisyah, as the hadith below (Puate, 2021):

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا فَقَدْ وَجِبَ الْغُسْلُ» متفق عليه

From Abū Hurairah, of the Prophet PBUH, he said: "Awhen one of you sits among you sits among four female members, then he is earnest, so it is wajib to bathe. "

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَعَدَ بَيْنَ الشُّعْبِ الْأَرْبَعِ، ثُمَّ أَلْزَقَ الْخِتَانَ بِالْخِتَانِ فَقَدْ وَجِبَ الْغُسْلُ» رواه أحمد ومسلم

And from Aisyah, he said: The Prophet PBUH. He said: "When one of you sits between the four female members then the genitals come into contact with the genitals, then it is wajib to take a shower." (Latif, 2021).

Shari'a said of the above hadith indicating that the obligatory bathing is not dependent because of the discharge of the seminal, but it is obliged that it is solely because of copulation or because of the meeting of the pubic with the pubic. Al-Shawkānī in mensharahi hadith hadith, beliau terlabih first mentions the hadith to be sharahi next he lists the opinions of scholars and so on, as the hadith that explains the tentang of the virtues of the two rakaats before dawn, the shortening of the reading, lying down afterwards and in his qodha'nya if left behind" as the hadith below (Yorulmaz, 2019):

عَنْ عَائِشَةَ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى رَكْعَتَيْ الْفَجْرِ» متفق عليه

From Aisyah, he said: none of them were highly observed by the Prophet PBUH. other than two rakaats before dawn.

Regarding the above hadith al-Shawkānī argues that this includes shalatul lail and he after mentioning his hadith also exposes the opinion of the scholars' shari' said: the above hadith shows the virtues of the two rakaats of dawn, and it is annihilated to get used to it, not to be ignored. He said also: and the hadith contained in no. 902 is explained that it shows that he read both letters of sincerity for which he has explained in the footnotes that what is meant by the two letters is the letter qulhu and quyā ayyu al-kāfirūn in the dawn prayer, as well as the speeding up a little. He said next: the next

hadiths show the advisability to lie down after the dawn prayer, until the prayer is called but in this matter of lying down there are still six kinds of opinions namely a njuṛan it reaches the sunnah, anjuṛan it indicates obligatory, b erbaring it is the law of makruh and heresy, kurang baik, d ibedakan between the one who prays the night, then he is destroyed lying down, and for the one who does not pray the night, it is not recommended to lie down and y ang is meant by lying down it is not merely lying it is ansich, but what is meant is separating between the two rakaat of dawn and the prayer of dawn (Musa, 2022).

Buyau also lists the truth about the quality of the hadith he sharahi, if the hadith listed is of shahih quality then he gives an explanation that this hadith is sahih. He is very detailed and very careful in narrating a hadith so that he is willing to pay attention to both the discussion, the loot and the ta'dil, such as the hadith that explains about the person who prayed at the beginning of the past he prayed, then got water in that time".

CONCLUSION

From the foregoing we can conclude that the description of the book of nail al-Auṭar, this book is backgrounded by several reasons including: 1. Because in reality the public does not care about the problems that the Shi'a Sunni eliminate in matters related to fiqh, especially in the matter of ṭaharah, ṣhalat, there is a mandatory condition in worship, as if it is ablution, it must wash the instep, in a state of safar or muqim one can wipe khuf, and others. In the study literature there is no specific work discussing the comparison of the fiqh school to Zaidiyah-an al-Shawkānī ber aqidah. The method used in the book of Nail al-Auṭār is to use the tahlilī method and the Muqārīn method. And the systematics is that it is arranged based on chapters of the fiqh chapter not much different from the book in sharahi. Regarding the scope of the theme of the book of Nailu al-Auṭār, it begins with chapters that include the chapters of fiqh, as the book in sharahi is the kitab al-Muntaqa where the book is arranged based on the chapters of fiqh.

Regarding the author's biography, His full name is Muḥammad bin 'Alī bin Muḥammad bin 'Abdullah al-Shaukānī al-Shan'an. He was born on Monday the 28th of Dzulqo'dah 1173 H, then he grew up in Shan'a, Yemen. Imam al-Shaukānī died in Shan'a in the month of Late Jumadil in 1250 H / 1834 AD at the age of 76 years and 6 months, on the night of Wednesday. He grew up under the upbringing of his father who was full of nobleness of his mind and the sanctity of his soul, after which he continued his education in various regions one of which was in the shan'a area so that he had many teachers as well as students, one of his teachers was Al-Allamah Aḥmad bin Amir al-Hadai, he studied with him Syarh al-Azhar. And he also had students one of whom was Sayyid Aḥmad bin 'Alī bin Muḥsin bin 'Alī bin Imam al-Mutawakkil 'Ala Allah Ismail bin Qasim al-San'an (1151- 1222 H/1739-1807 AD). al-Shaukānī also has many works among which is the interpretation of Fathu al-Qadir Al-Jāmi 'Bayana Fanay al-Riwayah wa al-Dirayah.

The Book of Nailu al Auṭār is a sharah book of the book of Muntaqā al Akhbār, which is a book of legal hadith compiled by ibn Taymiyyah, consisting of 5029 hadiths, which were later sharahi by as Shawkānī into 8 juz, each set 380 pages, up to 3040 pages. Al-Shawkānī in commenting on this book uses some of the first manhaj he explains the state of the hadith, explaining the irregularities but not going into detail. Second, he explained certain chapters that were not explained in the parent book. Third, he explained the situation of the woman but she did not explain in detail about the situation of the woman.

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