THE THOUGHT AND METHODOLOGY OF AL-BAGHAWI IN *MASABIH AL-SUNNAH*: IMPLICATIONS FOR CONTEMPORARY HADITH STUDIES

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ABSTRACT

This research comprehensively examines the book *Masabih al-Sunnah*, focusing on its methodology, al-Baghawi's distinctive and controversial terminologies, and and the implications for the study of Contemporary Hadith. The study employs a descriptive-analytical method to outline the book's fundamental structure and critically elaborate on its content. The approach utilized is a book analysis study (*bahth al-kutub*), which analyze both the structure and methodology employed by the author. Based on the composition of the book, it can be concluded that, al-Baghawi tends to use the *al-jawami'* method, which invilve omitting the *sanad* of the hadiths, except for the names of companions when necessary. In this book, the term *al-Sihhah* refers to all the hadiths narrated by Bukhari and Muslim in the *Sahihayn*. While the term *al-Hisan* refers to the hadiths narrated by Abu Dawud, al-Tirmidhi, and other imam of hadith. Al-Baghawi's work includes 28 chapters, 277 subchapters, and a total of 4.931 hadiths, of which 2.504 are classified as *ṣaḥīḥ* and 2.432 as *ḥasan*.

Keywords: *Al-Baghawi, Masabih al-Sunnah, Hadiths.*

ABSTRAK

Penelitian ini secara komprehensif mengkaji kitab *Masabih al-Sunnah* dengan memfokuskan perhatian pada metodologi penyusunannya, penggunaan istilah-istilah khas dan kontroversial oleh al-Baghawi, serta implikasinya terhadap studi Hadis kontemporer. Kajian ini menggunakan metode deskriptif-analitis untuk menguraikan struktur dasar kitab tersebut dan mengelaborasi isinya secara kritis. Pendekatan yang digunakan adalah studi analisis kitab (*baḥth al-kutub*), yaitu suatu metode yang menganalisis baik struktur maupun metodologi yang diterapkan oleh pengarang. Berdasarkan struktur dan susunan kitab tersebut, dapat disimpulkan bahwa al-Baghawi cenderung menggunakan metode *al-jawāmi'*, yakni dengan menghilangkan sanad hadis, kecuali penyebutan nama sahabat apabila dianggap diperlukan. Dalam kitab ini, istilah *al-ṣihḥah* merujuk pada seluruh hadis yang diriwayatkan oleh al-Bukhari dan Muslim dalam *al-Ṣaḥīḥayn*, sedangkan istilah *al-ḥisān* mengacu pada hadis-hadis yang diriwayatkan oleh Abu Dawud, al-Tirmidzi, dan para imam hadis lainnya. Karya al-Baghawi ini terdiri atas 28 bab, 277 subbab, dan memuat total 4.931 hadis, yang di antaranya 2.504 diklasifikasikan sebagai *ṣaḥīḥ* dan 2.432 sebagai *ḥasan*.

Kata kunci: *Al-Baghawi, Masabih al-Sunnah, Hadis.*

A. Introduction

Hadith becomes a pragmatic interpretation and real implications for the Koran and Islam, as the universal conclusion delivered by Sayyidah 'Aisyah,[1] and Muslims are obliged

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[1] Ahmad ibn Muhammad Hanbal, 'Musnad Al-Imam Ahmad Ibn Hanbal' (Beirut: Muassasah al-Risalah), p. 148.

to accept that the hadith as the second source in Islam.[2] Without the hadith, Islamic law would be challenging to apply, both in matters relating to individuals and to society and the nation.[3] One of the scholars who is an expert in the field of interpretation and hadith is Imam al-Baghawi, with his hadith book Masabih al-Sunnah. With the writing of this book, scholars including Ibn Khalikan gave him the title of Sunnah instigator.[4] So far, studies of Imam al-Baghawi's thoughts have only been dominated by studies of the interpretation of the Qur'an, focused on the book Ma'alim al-Tanzil which is popularly known as Tafsir al-Baghawi. Scholars who lived in the century[5]

Considering the importance of hadith, many theories and methods have been discovered and applied, as well as efforts by scholars to maintain the existence of hadith from the past until now.[6] The book Masabih al-Sunnah by Imam al-Baghawi written in the 5th century Hijri, is an important work that is proof of the existence of the development of hadith after the collapse of the 'Abbasiyyah caliphate,[7] who ruled for approximately 5 centuries from 132 H-656 H.[8] This book presents around 4931 hadiths without mentioning the sanad, only mentioning the names of narrators from among the companions. In the book, the author presents hadith and classifies the hadith according to the themes of fiqh, faith, and manaqib. The author also provides a classification of hadith into two, namely al-sihhah and al-hisan, with standards that are contrary to most hadith scholars. This is one of the characteristics of the book Masabih al-Sunnah, which is quite difficult for readers to find similar books.

This book was highly appreciated by scholars who followed, with some summarizing and others explaining its contents. One of the famous works is Mishkat al-Masabih by Muhammad al-Khatib al-Tibrizi, which was inspired by the work of al-Baghawi.[9] Additionally, research efforts have been undertaken to explore Imam al-Baghawi's thoughts,

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[2] Safrina Ariani and Mohammed Abullais, 'Al-Ahādīth Al-Mushtahirah "Alā Alsinah Mujtama" Atsyih Al-Muta'alliqah Bi as-Shalah: Dirāsah Naqdiyyah', *Jurnal Ilmiah Al-Mu Ashirah*, 20.1 (2023), 104 <https://doi.org/10.22373/jim.v20i1.16439>.

[3] Daud Rasyid, Aisyah Daud Rasyid and Asmuliadi Lubis, 'THE WRITING OF HADITH IN THE ERA OF PROPHET MUHAMMAD A Critique on Harun Nasution ' s Thought', 59.1 (2021), 191–220 <https://doi.org/10.14421/ajis.2021.591.191-220>.

[4] Ahmad ibn Muhammad ibn Ibrahim ibn Khalikan, 'Wafayat Al-A'yan Wa Anba' Abna'i Al-Zaman' (Beirut: Dar Sadir), p. 136.

[5] 'Ali 'Abd al-Basit Al-Mazid, *Minhaj Al-Muhaddithin Fi Al-Qarn Al-Hijri Wa Hatta 'Asrina Al-Hadir* (Mesir: Al-Haiah al-Mishriyyah).

[6] Muhammad Hasan and others, 'INDONESIAN HADITH SCHOLARS ' CONTRIBUTION TO THE ESTABLISHMENT OF HADITH AUTHORITY Akhmad Sagir | UIN Antasari Banjarmasin – Indonesia', 18.02 (2024), 532–57 <https://doi.org/10.29240/alquds.v6i2.4236.8>.

[7] Al-Mazid.

[8] Azizah Nurtanti, 'MASA THE GOLDEN AGE DAN KEMUNDURAN DINASTI ABBASIYAH', *Jambura History and Culture Journal*, 5.2 (2023), 70–81.

[9] Naufal Aulia Hanif and Nisrina Aidaturahma Husnia, 'THE STUDY OF MISHKA < T AL-MAS { A < BI < H { BY ABU ABDILLAH AL-TIBRIZI : As a Secondary Book of Hadîth in Medieval Era MISYKA < T AL-MAS { A < BI < H { KARYA ABU ABDILLAH Studi Kitab Hadis Sekunder Abad', *NABAWI: Journal of Hadith Studies*, 2022, 1–15 <https://doi.org/https://doi.org/10.55987/nabawi>.

conducted by Mohammad, M. Lytto Syahrum Arminsa,[10] and Rusydi Khalid,[11] However, these studies unfortunately focus mainly on interpreting his ideas. This research will examine and review the book Masabih al-Sunnah comprehensively, its compilation methodology and its implications for modern hadith studies. It is hoped that by knowing the characteristics of book, The methodology of its compilation can have an impact on the development of hadith studies in the modern era.

The research conducted in this book study is entirely a type of library research. Therefore, the method used in this study is an analytical descriptive method, namely describing the basic construction of the book that is the object of research and then analyzing it critically. Meanwhile, the approach used in this research is the study of book analysis, namely by analyzing the systematics and methodology used by the author of the book. All of these stages are expected to produce an in-depth study and reveal in detail Masabih al-Sunnah created by Imam al-Baghawi, its compilation methodology, and its implications for modern hadith studies.

B. Results and Discussion

1. Biography of Imam al-Baghawi

The original name of Imam al-Baghawi is Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad ibn al-Farra' al-Baghawi, and he holds the title of religious helper (*zahir al-din*).[12] Imam al-Baghawi is also known as the "Mover of the sunnah" (*muhyi al-sunnah*), as mentioned in Tash Kubra Zadah (w. 1560 M./968 H.): *"I researched in the book al-Majami', he was nicknamed the mover of the sunnah. Because after finishing writing the book of Syarh al-Sunnah, he met Rasulullah in a dream and said: "You have revived my sunnah by explaining my hadiths". So since that incident, he was nicknamed muhyi al-sunnah".*[13]

Historical figures such as Yaqut al-Hamawi (w. 1129 M./626 H.), Ibn Khalikan (w. 1282 M) and Abu al-Fida', record the nickname *al-farra'* for al-Baghawi.[14] This nickname appeared more because he worked as a clothes seller. Al-Dhahabi also noted the nickname *Ibn al-Farra'* for him. Baghawi refers to his birthplace, the Bagh area, also known as Baghshur, in Khurasan. This area is located between the cities of Marw and Herat.[15]

In the month of Jumada al-Ula in the year 433 H he was born. At the age of 27, more precisely in the year 460 H, he moved from the city of Baghdad to Marw al-Rudh, where he gained extensive knowledge from prominent scholars. He passed away in the month of

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[10] Mohammad Rohmanan and M. Lytto Syahrum Arminsa, 'Metode Tafsir Al-Baghawi Dalam Kitab Ma'a>lim Al-Tanzi>l', *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 14.1 (2020), 135–60 <https://doi.org/10.24042/al-dzikra.v14i1.4480>.

[11] M. Rusydi Khalid, 'Metodologi Kitab Ma'alim Al-Tanzil Karya Al-Bagawiy', *Jurnal Adabiyah*, 17.2 (2017), 109–23 <https://doi.org/10.24252/jad.v17i1i2a2>.

[12] Khalikan.

[13] Tash Kubra Zadah, *Miftah Al-Sa'adah Wa Misbah Al-Siyadah Fi Mudlua't Al-'Ulum* (Lebanon: Dar al-Kitab al-'Arabi, 1985) p. 91.

[14] Abu 'Abdillah ibn Yaqut al-Hamawi, 'Mu'jam Al-Buldan' (Beirut: Dar Sadir, 1977), p. 167.

[15] 'Abd al-Karim Al-Sam'ani, *Al-Ansab* (Lebanon: Dar al-Jinan, 1988).

Shawwal in the year 516 H in Marw al-Rudh, at the age of almost 80th[16] Al-Subuki noted that he began receiving hadith in the year 460 H and never entered the city of Baghdad.[17]

This 5th century scholar embarked on a journey of seeking knowledge characterized by asceticism and warak. Even after his wife passed away, he did not take the inheritance at all. His daily meals consisted of plain bread, which later changed to eating bread with olive oil.[18] Al-Dhahabi said that al-Baghawi never started studying except in a pure state. The clothes worn were coarse and relatively cheap, with a small head turban.[19] He is a scholar who is an educator, a worship expert and has a pious nature.[20]

Al-Baghawi is one of the Imams of *Aswaja* (*Ahlussunnah wal Jama'ah*) A term that refers to the group of Muslim who adhere firmly to the teachings of the Prophet Muhammad). According to al-Dhahabi, his daily practice and creed followed the *Ulama* (Scholars) of *salaf* (The early generations of Muslims) .[21] Ibn Nuqtah explained that he was an Imam who held the title of *hafiz*, trusted, and pious.[22] While according to Tash Kubra Zadah, he was a very *warak* (Avoiding doubtful matters or anything that could lead to sin, even if it is not clearly prohibited) figure, had a very strong memorization power, and was straight in his faith.

The school of jurisprudence he adhered to was the *madhhab* (school of thought) of Shafii. This *Madhhab* of *fiqh* (jurisprudence) is the most prevalent in Southeast Asia, especially Indonesia.[23] He is not only a follower, but also an Imam in the legal school. This is evidenced by his work, al-Tahdhib, which is one of the primary references in the Shafii *Madhhab*. Al-Dhahabi called him a jurist and *mujtahid* (A jurist qualified to independently derive legal rulings from Islamic sources; Qur'an and Hadith).[24] The same thing was also conveyed by Taj al-Din al-Subuki, he was a scholar who had great merit in the science of *fiqh*, an expert in hadith, an expert in interpreting the Qur'an, a figure who practiced knowledge by following the *salaf* scholars, [25] a leading figure in any case and a noble position.[26]

A multidisciplinary Islamic scholar, this is the title Imam al-Baghawi deserves. Starting from the disciplines of Tafsir, Qira'at, *Hadith* and *fiqh*. This is evidenced by several monumental works in various disciplines.

a. **Tafsir al-Qur'an**

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[16] 'Abdul Wahhab Al-Subuki, 'Tabaqat Al-Syafi'iyyah Al-Kubra' (Lebanon: Dar Ihya al-Kutub al-'Arabiyyah, 1992), p. 213.

[17] Al-Subuki.

[18] Khalikan.

[19] Shams al-Din Muhammad ibn Ahmad Al-Dzahabi, 'Siyar A'lam Al-Nubala'' (Beirut: Muassasah al-Risalah, 1983), p. 125.

[20] Shams al-Din Muhammad ibn Ahmad Al-Dzahabi, 'Tadhkirat Al-Huffaz' (Lebanon: Dar al-Kitab al-'Arabi, 1975), p. 125.

[21] Al-Dzahabi, 'Siyar A'lam Al-Nubala''.

[22] Ibnu Nuqtah, *Al-Istidrak*.

[23] Muannif Ridwan and Universitas Islam Indragiri, 'MAZHAB SYAFI ' I SEBAGAI PARADIGMA DALAM PEMIKIRAN DAN PENETAPAN HUKUM ISLAM DI INDONESIA'['"The Shafi'i Madhhab as a Paradigm in the Thought and Determination of Islamic Law in Indonesia],"5.2 (2023), 101–23 <https://doi.org/10.15575/vh.v5i2.>.

[24] Al-Dzahabi, 'Tadhkirat Al-Huffaz'.

[25] Al-Subuki.

[26] Abu Bakar Al-Husaini, *Tabaqat Al-Syafi'iyyah* (Beirut: Dar al-Afaq, 1971).

Ma'alim al-Tanzil which is popularly known as Tafsir Al-Baghawi. The work is a reference for scholars, with a medium size.[27] This commentary has the advantage of interpreting verses with verses and with saheeh traditions, and valid atsar from mufassirs from among the companions, *tabi'in* and *tabi' tabi'in* and does not take from *mawdhu hadith* (a fabricated or forged hadith) and opinions of heretics.[28] Ibn Taymiyyah claimed that this tafsir is the one that mentions the least about innovations and *daif* hadith (a weak hadith due to issues in its chain of transmission or content).[29] This book has long been printed and distributed. One of them was printed by Dar al-Ma'rifah Beirut Lebanon in 1985 AD / 1405 AH as many as four volumes and corrected by Khalid al-'Ak with Marwan Siwar. With the writing of the commentary Ma'alim al-Tanzil, he has since been recognized as a *mufassir* (someone who specializes in Tafsir).[30]

b. Hadith

Masabih al-Sunnah, Sharh al-Sunnah, al-Jam' Bayn al-Sahihayn, Arba'un Haditha hadith work completed by al-Baghawi. He has the title of the mover of the sunnah, due to his services in collecting and explaining the Prophet's traditions. According to Ibn Khalikan, his daily routine was to expound on difficult to understand Prophetic traditions, narrate and teach them.[31] He is famous as a person who still maintains the tradition of narrating traditions and their *sanad* (the chain of narrators who transmitted a hadith), listening to traditions directly from the teacher and continuing to connect to the Prophet. Even the hadith that were narrated were still acceptable at the end of his life.[32]

c. Shafi'i Jurisprudence

In the science of *fiqh* he wrote the book al-Tahdhib. The book is a reference to many problems among followers of the Shafi'i *Madhhab*. Even Imam Nawawi often quoted in his work al-Majmu' Sharh al-Muhadhdhab and Imam al-Rafi'i in his work al-Sharh al-Kabir 'Ala al-Wajiz and other scholars. This book is evidence of al-Baghawi's great contribution to the development of the Shafii *Madhhab*.[33] According to Taqi al-Din al-Subuki, every *fiqh* issue chosen by Imam al-Baghawi when researched and studied, it is almost certainly the strongest opinion compared to other opinions.[34] Even scholars from outside the *Madhhab* of Shafii also recognized his credibility, such as Ibn al-'Imad from the Hambali *Madhhab*.[35]

d. Qiraah Science

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[27] Khalid.

[28] Khalid.

[29] Ahmad ibn 'Abd al-Halim ibn Taymiyyah, 'Al-Fatawa Al-Kubra' (Beirut: Dar al-Kutub al-'Ilmiyyah, 1987), p. 183.

[30] Muĥammad bin 'Alī bin Aĥmad Al-Dawudī, 'Tabaqat Al-Mufassirin' (Lebanon: Dar al-Kutub al-'Ilmiyyah, 1983), p. 161.

[31] Khalikan.

[32] 'Uthman ibn Abd al-Rahman ibn Salah, 'Ma'rifah Anwa'i 'Ilm Al-Hadith' (Lebanon: Dar al-Kutub al-'Ilmiyyah, 2002), p. 37.

[33] Romlah Abubakar Askar and Aburrahim Yapono, "'Uluww Al-Isna d Dalam Periwayatan Hadis Abu Muhammad Al-Husain Bin Mas'ud Al-Baghawi (440-516H)', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam ['Uluww al-Isnād in the Transmission of Hadith of Abu Muhammad al-Ḥusain ibn Mas'ūd al-Baghawī (440–516 H)," *Kalimah: Journal of Religious and Islamic Thought Studies]*, 14.01 <https://doi.org/http://dx.doi.org/10.21111/KLM.VI4i1.361>.

[34] Al-Subuki.

[35] 'Abd al-Hayy Ibn al-Imad Al-Hanbali, 'Shadzarat Al-Dzahab Fi Akhbar Min Dhahab' (Beirut: Dar Ibn Kathir, 1989), p. 148.

In addition to excelling and being a reference in the fields of Tafsir, Hadith, and Jurisprudence of the *Madhhab* of Shafii, he also became an expert in the field of Qiraah. He wrote al-Kifayah fi al-Qiraah which refers to the book al-Ghayah written by Ibn Mihran.[36] According to Maulidati Masrurah and Aswadi Syuhada, *Qiraah* Science is the science that discusses the differences in the recitation of the Qur'anic memorization, as well as how the Qur'anic memorization undergoes a transition that shows differences in language, *i'rab*, and other related matters.[37] From this, Haj Khalifah and al-Yafi'i titled him as a great teacher of *qiraah* and was recognized as mastering the science of *qiraah*.[38]

Starting to learn from prominent teachers in the city of Khurasan in 406 AH, [39] there are at least 37 recorded teachers who influenced Imam al-Baghawi's mindset,[40] including: Ahmad ibn Abi Nasr al-Kufani, Ahmad ibn 'Abd al-Rahman al-Kattani, Ahmad ibn 'Abd al-Malik al-Naysaburi an al-hafiz and al-muhaddith in Khurasan, Ahmad ibn Muhammad al-Hamidi, Ahmad ibn Muhammad al-Shurayhi. Imam al-Baghawi had many students including: 'Amr ibn al-Hasan ibn al-Husayn al-Razi Imam al-Razi's father,[41] Fadlullah ibn Muhammad al-Nuqqani, the last student to receive a diploma from him,[42] 'Abd al-Rahman ibn 'Ali ibn Abi al-'Abbas al-Na'imi.[43]

In addition to teaching, he is also a productive scholar, one of his greatest works is the book Masabih al-Sunnah, which is the object of this research study. Some other works such as Arba'un Hadith, Irshad al-Anwar Fi Shamail al-Nabi al-Mukhtar, Tarjamat al-Ahkam Fi al-Furu', Al-Tahdhib Fi al-Fiqh, Al-Jam' Bayn al-Sahihayn, Sharh Li al-Tirmidhi, Sharh al-Sunnah, Al-Kifayah al-Qiraah, Ma'alim al-Tanzil and many others[44]

The year of Imam al-Baghawi's death has two versions, according to al-Mundhiri Shawwal 516 AH, according to Ibn Khalikan Shawwal 510 AH. He was buried in Marw al-Raudh beside the grave of his teacher, al-Qadi Husayn in al-Talqan cemetery.[45]

2. The book of Masabih al-Sunnah and its methodology.

Imam al-Baghawi did not explicitly name his book, but in the pre amble he strongly hoped that the traditions in the book would become a comprehensive reference for hadith. Ibn Khalikan, Ibn Salah, al-Nawawi, al-'Ala'i, and al-Suyuti chose the name Masabih al-

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[36] Muhammad Ammar and others, 'PENTAFSIRAN SURAH AL-FATIHAH [The Interpretation of Surah al-Fatiḥah] The Methodology of Tawj ī h Qiraat by Al-Baghaw ī (d . 561h) On the Interpretation of Surah Al-Fatihah', *Jurnal Qiraat*, 7 (2024), 1–9.

[37] Aswadi Syuhada and others, 'QIRA ' AT AL-QUR ' AN : GENEALOGI KEMUNCULAN DAN [The Genealogy of Its Emergence]', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 26.April (2024), 44–58 <https://doi.org/10.22373/substantia.v26i1.22807>.

[38] Mustafa ibn 'Abdillah Haj Khalifah, 'Kashf Al-Zunun 'an Asami Al-Kutub Wa Al-Funun' (Lebanon: Dar Ihya al-Turath al-'Arabi), p. 149.

[39] Al-Subuki.

[40] Al-Dzahabi, 'Siyar A'lam Al-Nubala''; Al-Dzahabi, 'Tadhkirat Al-Huffaz'; Al-Subuki; Al-Dawudī.

[41] Zadah.

[42] Al-Dzahabi, 'Siyar A'lam Al-Nubala''.

[43] Al-Hanbali.

[44] Al-Dzahabi, 'Siyar A'lam Al-Nubala''; Al-Hanbali; Hamawi; Khalikan; Mustafa ibn 'Abdillah Haj Khalifah.

[45] Hamawi.

Sunnah.[46] Al-Sakhawi and al-Tabrizi preferred the title al-Masabih Fi al-Hadith,[47] and Al-Kattani chose Misbah al-Sunnah.[48]

Regarding the background of writing the book, he writes as follows: *"I collected the traditions in this book for people who are only focused on worship, so that they also have Knowledge of the traditions and help in their observance".*[49] From this it can be understood that the background of the emergence of this book is characterized by the social phenomenon of the people around the author himself, who spend their time only in worship. This triggered an intellectual restlessness that encouraged Imam al-Baghawi to write a book of hadith named Masabih al-Sunnah.

Many scholars of hadith have praised the systematic arrangement of Masabih al-Sunnah, one of them being Muhammad ibn 'Atiq al-Gharnati (d. 646 AH) when he compared it with Ibn al-Athir's writings who arranged the hadith in an alphabetical style, al-Saghani and al-Qada'i by including synonymous words at the beginning of the hadith sentence, al-Nawawi and al-Madini by grouping moral themes or time. This hadith book is considered better in terms of organization, precise in positioning legal arguments and targhib tarhib traditions according to their portions. In fact, according to him, whoever tries to change a chapter from its original position, in the end the position of the chapter written by Imam al-Baghawi is more suitable.[50]

In general, he wrote this book following the method of compiling the book of al-Jawami' like the model of al-Bukhari's book,[51] starting from the book of Faith then the book of Knowledge, then continuing with the book on the law of worship and mu'amalah and ending with the book of *al-Adab* (ethics), *al-Fitan* (the trial of the last days), the conditions of the Day of Judgment, *al-Fadail*, and *al-Manaqib*. According to Muhammad al-Zahrani, the book of hadith *al-Jawami'* is a book that collects all themes of hadith namely creed, law, ethics, hadith about interpretation, history, the trial of the last days, manakib, and the virtues of worship.[52] The arrangement of the book of Masabih al-Sunnah is similar to the other books of al-Jawami', except that Imam al-Baghawi prioritizes the books of *Fadail al-Quran* and *al-Da'awat* before the books of *al-Siyam* and *al-Manasik*.

Masabih al-Sunnah although it is a book of hadith, but the flow of its preparation generally follows the Shafi'i *Madhhab* of *fiqh*, namely the chapters of worship, *mu'amalah*, marriage, *al-'Itq* (freeing slaves), *diyat*, *hudud*, *jihad* and *at'imah*. According to 'Abd al-Wahhab Ibrahim, basically the scholars of *fiqh* differ in the way the book is arranged,

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[46] Muhammad ibn Abi al-Fayd Ja'far Al-Kattani, 'Al-Risalah Al-Mustatrafah' (Dar al-Bashair al-Islamiyyah, 2000), p. 177.

[47] Muhammad ibn 'Abd al-Rahman al-Sakhawi, 'Fath Al-Mughith' (Mesir: Maktabah al-Sunnah, 2003), p. 216.

[48] Al-Kattani.

[49] Muhammad Husain Al-Baghawi, *Masabih Al-Sunnah* (Lebanon: Dar al-Ma'rifah, 1987).

[50] Muhammad 'Abd al-Halim ibn 'Abd Al-Rahim, 'Al-Bida'ah Al-Muzjah Li Man Yutali' Al-Mirqah' (Pakistan: Maktabah Imdadiyyah), p. 58.

[51] Chamim Tohari, 'Otoritas Sahih Bukhari Sebagai Kitab Hadis Rujukan Dalam Hukum Islam [The Authority of Ṣaḥīḥ al-Bukhārī as a Reference Book of Hadith in Islamic Law] ', *Istibath*, 18 (2021) <http://e-journal.metrouniv.ac.id/index.php/istinbath/index>.

[52] Abu Yasir Muhammad Al-Zahrani, 'Tadwin Al-Sunnah Al-Nabawiyyah Nash'atuh Wa Tatawwuruh Min Al-Qarn Al-Awaal Ila Nihayat Al-Qarn Al-Tasi' Al-Hijri' (Riyad: Al-Mamlakah al-'Arabiyyah, 1996), p. 248.

especially some chapters in the theme of worship, such as the *Madhhab* of Hambali and Maliki include a chapter on jihad in the theme of worship. The Hanafi and Shafi *Madhhab* include it in the theme of *muamalah* (the rules and principles of social, economic, and civil transactions in Islam), while also the Hanafi and Maliki *Madhhab* write the theme of marriage between the chapters of worship and muamalah, while Hambali and Shafi put it after the discussion of muamalah.[53] The following are the titles, subchapters and details of the number of traditions in Masabih al-Sunnah:

Table 1. Table of titles, sub-chapters and number of hadiths

No	Title	Number of Sub-chapters	Number of Hadith	
			Sahih (authentic)	Hasan (fair)
1	Book of Faith	5	89	57
2	Book of Knowledge	1	14	30
3	Book of Purification (Taharah)	14	87	114
4	Book of Prayers (Shalat)	49	374	314
5	Book of Prayers-Funerals	8	85	75
6	Book of Zakat	10	79	70
7	Book of Fasting	8	66	52
8	Book of Virtue of the Quran	3	39	41
9	Book of Du'as	9	81	130
10	Book of Pligrimage (Manasik)	15	135	78
11	Book of Muamalah	18	135	138
12	Book of Marriage	17	130	115
13	Book of Emancipating Slave	3	27	28
14	Book of Retaliation (Qisas)	5	44	49
15	Book of *Hudud*	7	29	46
16	Book of Government	5	57	47
17	Book of Jihad	12	116	132
18	Book of Hunting, Slaughter, and What may be eat	4	43	42
19	Book of Food	5	76	54
20	Book of Clothes and Adornment	5	68	103
21	Book of Medicines and Ruqyah	3	30	43
22	Book of Dreams	1	15	4
23	Book of Manners and Etiquette	22	171	243

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[53] 'Abd al-Wahhab Ibrahim Abu Sulaiman, 'Tartib Al-Mawdu'at Al-Fiqhiyyah Wa Munasabatuh Fi Al-Madhahib Al-Arba'ah' (Makkah: Silsilah Buhuth al-Dirasat al-Islamiyyah, 1988), p. 7.

24	Book of *al-Riqaq*	9	59	85
25	Book of Slander of the End Time	8	81	54
26	Book of Characteristics of The Day of Judgement and the beginning	9	109	72
27	Book of Virtues and Life's Histories of the Prophets	8	144	76
	Total	277	2504	2432
			4931	

Source: Masabih al-Sunnah.

The hadiths narrated by al-Baghawi in his book are sourced from credible hadith books. In the introduction he mentions several names of hadith scholars, namely Imam Abu 'Abdillah Muhammad ibn Isma'il al-Ju'fi al-Bukhari, Abu al-Husayn Muslim Ibn al-Hajjaj al-Qusayri al-Naysaburi, Abu Dawud Sulayman ibn al-Ashath al-Sijistani, Abu 'Isa Muhammad ibn 'Isa ibn Sawrah al-Tirmidhi and other hadith imams. He added Imam al-Nasa'i in his statement at the end of the Book of Manasik.

Al-Khatib al-Tibrizi conducted a search for the hadiths in this book using the *takhrij* method. In this way he was able to identify each hadith and mention its source. 13 scholars were found who were used as references and whose books were made references by al-Baghawi, namely al-Bukhari, Muslim, Malik ibn Anas, al-Shafi'i, Ahmad ibn Hanbal, al-Tirmidhi, Abu Dawud, al-Nasa'i, Ibn Majah, al-Darimi, al-Daraqutni, al-Bayhaqi, al-'Abdari and a few hadiths from other scholars.[54]

One of al-Baghawi's methods is to directly mention the text of the hadith without including its chain of transmission, the scholars who narrated it, and rarely mention the names of the companions who narrated it, except with the aim of distinguishing the hadith from other companions who are still on the same theme. This is done with the aim of avoiding reader boredom and to provide sufficient chain of transmission narrated by the scholars in his book.

In the introduction to the book, Imam al-Baghawi has emphasized that the hadith in this book is divided into two, namely *Sihhah* and *Hisan*. Every time he finishes writing the title of each chapter, a sub-chapter is mentioned with the wording *min al-sihhah*. Then the hadiths are quoted from Imam al-Bukhari and Muslim. After that, it is followed by the sub-chapter *min al-hisan*, except in the sub-chapter of tasbih prayer, he does not provide an explanation of *min al-sihhah* or *min al-hisan*. It is stated in the introduction: "You will find the hadiths in each chapter of this book divided into *sihhah* and *hisan*". From here it can be concluded that the hadith in this book is divided into two, namely sahih (authentic) and hasan (fair) hadith. Here is an example:

مِنَ الصِّحَاح: 147- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بن العا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

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[54] AL-khatib Al-Tibrizi, *Mishkat Al-Masabih* (Beirut: Al-Maktab al-Islami, 1979).

"The Book of Knowledge. Chapter one. The authentic hadiths are as follows: 147. From 'Abdullah ibn 'Amr ibn al-'As radiyaallahhu 'anhu he said, the Messenger of Allah said: "Convey from me even if it is only one verse. Also narrate from the Children of Israel, because that is not a problem. Whoever tells a lie about me intentionally, then let him prepare his seat in Hell".[55]

مِنَ الْحِسَانِ: 161- عَنْ أَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ يَسْتَغْفِرُ لَهُ من فِي السَّمَوَات وَمَنْ فِي الْأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ

"The following are among the hasan hadiths: 161. From Abi Darda radiyaallahu 'anhu he said, the Messenger of Allah said: "Whoever follows a path seeking knowledge, Allah will guide him to the paths of Paradise. Indeed, the angels spread their wings for the seeker of knowledge because they are pleased with what the seeker of knowledge does. All creatures in the heavens and the earth, even the fish at the bottom of the ocean ask for forgiveness for someone who has knowledge. The superiority of a person of knowledge compared to a worshiper is like the full moon compared to other stars. The scholars are the heirs of the prophets. The prophets did not inherit dinars and dirhams, they only inherited knowledge. Whoever takes it, then he gets an abundant portion.".[56]

Every hadith narrated by al-Baghawi, he tries to directly mention the matan without including the hadith sanad. However, only mention the name of a friend, if there are similarities in hadith with other friends on the same theme. As follows[57]:

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ"

The word *al-Sihhah* is the plural form of *sahih* which means everything that has no flaws and the word *al-Hisan* is also the plural form of the word *hasan* which means something good. In relation to the meaning of the two terms, al-Baghawi explains that *al-Sihhah* are the hadiths narrated by Bukhari and Muslim in the book *Sahihayn*. And *al-Hisan* are the hadiths narrated by Abu Dawud, al-Tirmidhi, and other hadith imams. The term used by the al-Baghawi century hadith scholars is considered controversial because it is contrary to the meaning adopted by the majority of hadith scholars.

The terms sahih and hasan have long been known among hadith scholars, according to Nuruddin 'Itr as quoted by Jumal Ahmad sahih is a hadith narrated by a just narrator whose memory is perfect, the chain of sanad is continuous and free from the elements of 'illah and shudhudh. Hasan is almost the same as a sahih hadith, only narrated by a just narrator whose memorization is below that of a sahih hadith narrator. From here it is clear that there is a striking difference between the definition of Imam al-Baghawi and the majority of hadith

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[55] Muhammad al-Husayn Al-Baghawi, *Masabih Al-Sunnah*, ed. by Albani (Mansyurat al-Kutub al-Islami).

[56] Muhammad al-Husayn Al-Baghawi.

[57] Muhammad al-Husayn Al-Baghawi.

scholars, so it is not surprising that many scholars disagree and criticize his opinion. Ibn Salah stated that the definition of sahih and hasan in al-Baghawi's version was never known and was not a term for hadith experts. Al-Nawawi also argued that al-Baghawi's definition was not accurate, calling hadith *hasan* for hadiths in the book of sunan is a form of error, because in reality in the book of sunan there are also sahih*, hasan*, *daif* and *munkar* hadiths.

Some scholars accept this term and even defend Imam al-Baghawi. Al-Tibrizi, the author of the commentary on the book Mishkat al-Masabih, was surprised at the rejection of Ibn Salah and al-Nawawi because the existence of differences in terms between scholars is a common thing that cannot be disputed. The same thing was also conveyed by al-Kafiji. According to Ibn Hajar, differences in terms are natural, because al-Baghawi uses special terms in his own book. From here it can be concluded that the term al-Baghawi can be justified because its use is limited to his book, not for general terms in the science of hadith. And one proof that the term *hasan* is only used for hadith that does not meet the standard of *al-sihhah*, is the inclusion of sahih hadith and even *daif*, *mursal*, *munqati'* hadith which in terms of the science of hadith are not included in the category of *hasan* hadith. As an example of a hadith that falls into the Hasan hadith category in the following book Masabih al-Sunnah:

Hadith Sahih[58]

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحُ مَا لَمْ يضمن وَلَا بيع مَا لَيْسَ عِنْدَكَ» (صح)

Hadith Gharib[59]

وَعَنِ الْعَدَّاءِ بْنِ خَالِدِ بْنِ هَوْذَةَ أَخْرَجَ كِتَابًا: هَذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اشْتَرى مِنْهُ عبدا أَو أمة لَا دَاءَ وَلَا غَائِلَةَ وَلَا خِبْثَةَ بَيْعَ الْمُسلِمِ الْمُسلِمَ. (غريب).

Hadith Mursal[60]

عَن سعيد بْنِ زَيْدٍ عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «من أحيى أَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حق» (مرسل)

Hadith Daif[61]

عَن ابْنِ مَسْعُودٍ قَالَ فِي الْجَدَّةِ مَعَ ابْنِهَا: أَنَّهَا أَوَّلُ جَدَّةٍ أَطْعَمَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُدُسًا مَعَ ابْنِهَا وَابْنُهَا حَيٌّ. (ضعيف)

Hadith Munqati'[62]

وَيُرْوَى عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا وَصِيَّةَ لِوَارِثٍ إِلَّا أَنْ يَشَاءَ الْوَرَثَةُ. (منقطع)

In addition to using different terminology, al-Baghawi also applied different standards to sahih and hasan hadith. According to him, a sahih hadith in his book is one that is narrated by al-Bukhari Muslim, with the standard being transmitted by a well-known

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[58] Muhammad Husain Al-Baghawi.

[59] Muhammad Husain Al-Baghawi.

[60] Muhammad al-Husayn Al-Baghawi.

[61] Muhammad al-Husayn Al-Baghawi.

[62] Muhammad al-Husayn Al-Baghawi.

Companion recognized as a hadith narrator, who has two trustworthy students *thiqah* from among the tabiin. Each of these students, in turn, has two students from among the *tabi' al-tabi'in*, who bear the title *al-hafiz*, possessing deep knowledge and being well-known for transmitting hadith. Furthermore, below this level, the hadith must be transmitted by numerous narrators. On the other hand, a hasan hadith is one that is not narrated by Bukhari Muslim, even though it may be authentic according to other hadith scholars, with the standard being narrated by a Companion who has one fair student from among the tabiin. This tabiin narrator, in turn, has only one fair student from among the *tabi' al-tabi'in*.

Table 2. Table of Standards for Sahih Hadith

No	Sanad			
1	The Prophet (Rasulullah)			
2	A well-known Companion			
3	Trustworthy Tabi'in		Trustworthy Tabi'in	
4	Tabi' al-Tabi'in	Tabi' al-Tabi'in	Tabi' al-Tabi'in	Tabi' al-Tabi'in
5	Trustworthy Narrator	Trustworthy Narrator	Trustworthy Narrator	Trustworthy Narrator
6	Trustworthy Narrator	Trustworthy Narrator	Trustworthy Narrator	Trustworthy Narrator

Source: Masabih al-Sunnah.

Table 3. Table of Standards for Hasan Hadith

No	Sanad
1	The Prophet (Rasulullah)
2	Companion
3	Trustworthy Tabi'in
4	Tabi' al-Tabi'in

Source: Masabih al-Sunnah.

From the above explanation, it can be concluded that sahih hadith, according to al-Baghawi, comprises several levels, of which only the highest tier is classified by him as sahih namely, hadith narrated by Bukhari Muslim. Meanwhile, hasan hadith is considered to be authentic hadith narrated by other hadith scholars that do not meet the standards of Bukhari Muslim in the *Sahihayn*. This interpretation reflects his independent scholarly reasoning, which is academically valid and not a misunderstanding of hadith terminology. By the time of this scholar, who passed away in 510 AH, the principles of hadith sciences, including the definitions of sahih and hasan, had already been well established. This is evidenced by the existence of earlier hadith experts and their works, such as al-Muhaddith al-Fasil Bayn al-Rawi Wa al-Wa'i by Ramahurmuzi (d. 360 AH), Ma'rifat 'Ulum al-Hadith by al-Hakim (d. 405 AH), al-Mustakhraj by Abu Nu'aym al-Asbihani (d. 430 AH), and al-Kifayah Fi 'Ilm al-Riwayah also by al-Hakim (d. 430 AH).

3. Implications for modern hadith studies

In modern hadith studies, the thematic method has become one of the primary approaches employed by contemporary scholars to analyze and understand hadith more deeply. According to Maizuddin, the thematic method of hadith involves comprehending the meanings contained within various hadith that relate to the same theme, while considering the interrelations among them in order to derive a holistic understanding.[63] Interpreting hadith through this method clearly provides a more comprehensive grasp of hadith within specific contexts, making it highly relevant for addressing contemporary challenges. Maizuddin argues that the greater the number of hadith related to a theme, the higher the potential for achieving a thorough and well-rounded comprehension.[64] This factor influenced al-Baghawi to adopt the thematic method in his hadith compilation. He cited 688 hadith comprising 374 sahih and 314 hasan, all within a single theme, namely, matters pertaining to salah (prayer). This method was later adopted and further developed by subsequent scholars, such as Ibn Ḥajar in his renowned work Bulughul Maram.[65]

Al-Baghawi deliberately omitted the sanad in his compilation, except for mentioning the Companion who transmitted the hadith. This was done for the sake of efficiency and accessibility for readers, especially those who were more focused on understanding the content of the hadith rather than engaging in detailed sanad criticism. By omitting the sanad, al-Baghawi was able to compile his work in a more concise and practical manner, making it easier to access and utilize, particularly by contemporary scholars. Al-Baghawi is regarded as the first hadith scholar to employ this method in the compilation of a hadith collection. This is evidenced by the notes of al-Zahrani who classified al-Baghawi among the 5th[66]-century hadith scholars, prior to the composition of Riyadl al-Salihin by al-Nawawi and al-Nihayah fi Gharib al-Ḥadith by Ibn al-Athir.

The thematic method and the abbreviation of the sanad of hadith by al-Baghawi succeeded in giving a significant impact on the development of hadith studies in the modern era, especially for the regions of India, Pakistan, Bangladesh, and surrounding Islamic countries. This is proven by the many hadith works that explain the book Masabih al-Sunnah and its commentary Miskhat al-Masabih. According to Washiullah bin Muhammad 'Abbas, 56 written works were found, both in Arabic and Urdu. One of them, a recent work, is *Anwar al-Masabih Syarah Misykat al-Masabih* by Sayyid Muhammad Ahsan al-Qasimi, a scholar from the district of Fatehpur Sikri, India, which was published in 2008 in Pakistan. And the book *Taisir al-Munir* by Muhammad Yamin Munir al-Qasimi, a scholar from the district of Bijnor, India, which was published in 2004.[67] Furthermore, the book Mishkat al-Masabih was established as a follow-up curriculum after Bulugul Maram for Tsanawiyah classes before studying the books Sunan Tirmidzi, Muwattha' in India and its surroundings.[68] Besides giving influence to the development of hadith in India and its surroundings, in reality

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[63] Maizuddin, *Metodologi Pemahaman Hadis* (Padang: Hayfa Press, 2008).

[64] Maizuddin.

[65] Dwi Langgeng Jauhari Labib and Muhammad Alfreda Daib Insan, 'ANALISIS SYARH BULUG AL-MARAM (Studi Komparasi Kitab Subul as-Salam Dan Misbah Azh-Zhalam)', III (2023), 18–35.

[66] Al-Zahrani.

[67] 'Ubadillah Al-Mubarakfuri, *Mir'at Al-Mafatih Syarh Misykat Al-Masabih* (Riyad: Madar al-Qabas Li al-Nasyr Wa al-Tauzi', 2017).

[68] Al-Mubarakfuri.

al-Baghawi's method also triggered Albani to study further. He re-examined the text of the hadith and corrected the incorrect wordings. He also mentioned the continuation of the verse quoted by al-Baghawi and provided a brief explanation if needed.[69] It is clearly seen that al-Baghawi's method in his book is still relevant to be studied more deeply and gives an impact on the development of hadith studies in the modern era.

Although the method chosen by al-Baghawi made it easier for readers to access hadith, this method also has two weaknesses. First: the classification of hadith hat differs from the majority of scholars. As previously explained, al-Baghawi divided hadith into two categories, namely sahih and hasan. Sahih hadith is reserved only for hadith sourced from *Sahih al-Bukhari* and Sahih Muslim. Meanwhile, hasan hadith is designated for hadith from the *sunan arba'ah*. This clearly obscures the status of the hadith itself, as many hadith of sahih quality are classified as hasan by al-Baghawi. Second: readers cannot trace the *mutabi'* and shahid of a hadith without referring to the original sources. This is because al-Baghawi intended his book to be a summary of previous hadith compilations. These weaknesses in the method have theoretical implications for every author of hadith books. Therefore, academics need to better understand the characteristics of each author to minimize misunderstandings.

The verification method carried out by al-Baghawi on ḥadith that had already been recorded in earlier hadith compilations shows that research on the quality of ḥadīth is still ongoing. This approach has important implications, especially regarding the need for re-examination by contemporary hadith scholars to ensure the level of authenticity of the hadith he cited. With the advancement of hadith criticism and the development of digital technology in the study of sanad and matn of hadith, contemporary scholars should be able to determine their validity more accurately. This indicates that al-Baghawi's verification method continues to contribute to hadith studies, but requires further analysis in accordance with modern standards of ḥadīth criticism.

C. Conclusion

Masābīḥ al-Sunnah by al-Baghawi represents a significant contribution to the tradition of hadith transmission in the post-Abbasid Caliphate era. Through the *al-jawāmiʿ* approach, al-Baghawi compiles thematically arranged hadiths covering topics such as theology (ʿaqīdah), law, ethics, and worship, following the structural order commonly found in Shāfiʿī jurisprudence. His distinctive method omits full chains of hadith transmission (*isnād*), mentioning only the name of the Companion narrator, which makes the work more practical and accessible to readers. However, this approach poses challenges for hadith criticism, particularly in tracing *mutābiʿ* and *shawāhid* narrations. Al-Baghawi's use of the terms ṣaḥīḥ and ḥasan also diverges from the definitions upheld by the majority of hadith scholars, as they are applied internally within the framework of his compilation. These findings highlight the necessity for a contextual understanding of each scholar's methodology in compiling hadiths, and open new avenues for further study of the construction and authority of hadith in classical thematic collections.

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[69] Muhammad Husain Al-Baghawi.

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