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1
The Study Of Bulughul Maram In The Perspective Of Persis

Scholars

**(The Influence of Thought and Criticism towards The Work Of
Ibnu Hajar Al-Asqalani As Obligatory Study Among PERSIS)**

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1
Abstract

The most monumental work of Ibn Hajar al-'Asqalani is the Bulughul Maram; the book is used in many schools of thought, while Ibn Hajar has Shafi'i school. Besides, the book is also used by Muslims around the world, majelis taklim (Quran study congregations), Islamic University, and scholars of Persatuan Islam (Islamic Union/Persis). Since the beginning of the establishment of the organization, Bulughul Maram is crucial among book Persis scholars. A. Hasan, one of Persis scholars who develop the organization, is an initiator for the book to be used for Muslims in general and compulsory study of Persis members and its Islamic Boarding Schools in particular. Among the features of the book contains arguments of Islamic sharia law without any commentary and fatwa from the ulama'. The hadiths are presented concisely even the contents of the hadith have a common with other narrations outside the book. When many hadiths are not commented, the hadith is shahih (valid). As a result, the book is easy to learn by beginners, experts, and students of Persis Islamic Boarding School all over Indonesia. Nevertheless, the work of Ibn Hajar has weaknesses, such as if the hadiths are problematic due to the existence of commentary, the other narratives will have a different final evaluation, which is not explained by Ibn Hajar. From this point, Persis cadres give criticism toward the weaknesses, so the book was studied and criticized before putting into practice among the cadres.

Keywords— Bulughul Maram, *Inter-school of thought, Persis, Criticism.*

1. Introduction

Bulughul Maram is one of islamic books widely used in muslim countries. The book even becomes the obligatory subject in Islamic boarding schools, colleges, or in learning communities, even among people of different madzhab.

However, Bulughul Maram provides weird and even controversial phenomenon among its readers as Ibnu Hajar—the author of the book—embraces madzhab Syafie although most of its readers come from various madzhabs and use this particular book as the preliminary study of fikh. The book also becomes a special study among PERSIS scholars since the organization was first founded. A. Hasan was one of PERSIS scholars who initiated the use of Bulughul Maram. Oftentimes, He himself used Bulughul Maram

as the only book he consulted in dealing with a number of religious problems.¹ Bulughul Maram is noted to have been used from one generation to another in PERSIS boarding schools as well as at other occasions with different study.

The ultimate reasons of what was mentioned above is that PERSIS frequently uses Bulughul Maram as it contains brief statement of lawful code with additional comments of scholars. Thus, it merely concerns main contextual with no numerous lists of sanad or the narrators of hadits, yet only names of the messenger's close friends as the first individual who dealt with the hadits directly from Rasulullah SAW and with no variety of the hadits' contents; only the main idea will concern, no Al-Qur'an statement concern.

That is the specific feature of Bulughul Maram that even beginners will find it easy to learn. Researchers considered as experts also find it easy as it only deals with brief hadits or *Mukhtasar*.

With this fact, researchers consider number of constraints owned by Bulughul Maram. In addition, how many hadits with weak and controversial issue and also to what extent the influence of Ibnu Hajar al-Asqalani towards the thought of hadits of PERSIS scholars as it has been used from one generation to another, and therefore, researchers plan to dig more details about the strength as well as weaknesses of Bulughul Maram to be discussed further in this article.

There are two PERSIS boarding schools in Indonesia which use Bulughul Maram as main study of fikih; one is located in Bandung and the other one is in Bangil East Java. In Bandung, PERSIS and the implementation of Bulughul Maram is pioneered and developed by A.Hasan beloved student named K.H.E. Abdurrahman, and Abdul Qadir Hasan, the son of A.Hasan. As mentioned previously that Bulughul Maram is still the main study of fikih in both islamic boarding schools and most of their students are still active in teaching the book. It is due to its content of statements of law of syar'i popularly known as *al-Ahkamusy-Syariyyah*² technically from brief and short hadits with no attach of al-Qur'an and numerous opinions of fikih scholars.

Thus, only law statements from hadits presented briefly with various sanad but with the same matan (content of hadits) are provided in the book. However, the briefness of hadits does not provide detailed hadits with the different ones of the same content (matan).

Whereas, Bulughul Maram seems to be rather unique as it is easy for the learners to understand or to even put it in comprehensive studies.

Another good feature of Bulughul Maram is hadits selection and each story background similarly conducted by previous narrators such as Bukhari, Ahmad in Musnad Ahmad, Abu Dawud in Musnad Abu Dawud, and other imams of hadits. This way the narrator was popularly called *Mukharrij* which means releasing as well as noting hadits in his own books³ while the one who released the hadits will be called as Malik,

¹ A.Hasan, *The translation of Bulughul Maram*, (Banudnug :CV Diponegoro, 2002), this is a frequently-used resource by A.hasan.

² *al-Ahkamusy-Syariyyah* yakni : Wajib, Sunnah, Haram, Makruh, Mubah are popular terms in Fikih.

³ Ibnu Hajar al-Asqalani used the terms for *Mukharrij*:

As-Sabah (seven scholars) such as Ahmad, Bukhari, Muslim, Abu Dawud, An-Nasaie, at-Tirmidzi and Ibnu Majah.

As-Sittah (six scholars) such as Bukhari, Muslim, Abu Dawud, An-Nasaie, at-Tirmidzi, Ibnu Majah. Ahmad excluded.

Al-Khamsah (five scholars) such as Ahmad, Abu Dawud, an-Nasaie, at-Tirmidzi, Ibnu Majah. Bukhari Muslim excluded. Ibnu Hajar al-Asqalani use this with the term *al-Arbaah* (four scholars) and Ahmad.

Al-Arbaah (four scholars) such as Abu Dawud, an-Nasaie and at-Tirmidzi, Ibnu Majah. In case of the first three exclusion, Ibnu Hajar used the term *al-Arbaah* (four scholars) except Abu Dawud / at-Tirmidzi / an-Nasaie.

Ats-Tsalasah (three scholars) such as Abu Dawud, an-Nasaie, and at-Tirmidzi.

Asy-Syafiie, Ibnu Khuzaimah, Ibnu Hibban, al-Baihaqi, AL-Hakim, ad-Daraquthni, al-Bazzar, Abu Yala, at-Tabrani and some others.

In terms of the quality of hadits Ibnu Hajar al-Asqalani sometimes stated them as sahih, hasan or dalaif, especially those of debateable hadits. In practice, Ibnu Hajar never mentions sahih hadits as they have been confirmed by experts of hadits and can be reconsulted with other confirmed hadits.

Hence, based on that fact, PERSIS scholars, A.Hasan included, study *Bulughul Maram* and even translate it into Malayan language in the form of *taliq, dan Syarh, hasyiah*⁴ in the translated *Bulughul Maram*. A.Hasan's thoughts and expertise of analysing the quality of hadits. He is even meticulously able to analyse the redactional issue as well as *matan* (content) of hadits. This way, the translated version of *Bulughul Maram* written by A.Hasan also works as *tafsir* (interpretation) of hadits completed with the introduction (*mukaddimah*) of knowledge of hadits *ushul Fikh* with the background and process of translation.⁵

The thoughts of A. Hasan in the translated *Bulughul Maram* highlights the methodological thoughts of A.Hasan on hadits frequently considered as major study from one generation to another. Thus, the study of *Bulughul Maram* has become obligatory study among PERSIS boarding schools.

Moreover, the supporting knowledge is also taken into consideration to be object of study among PERSIS scholars some of which are the works of Ibnu Hajar al-Asqalani such as: Hadits, *Ulumul Hadits*, *akidah*, *Fikh*, *Ushul Fikh*, *Tarikh Islam* (history) and some others.

2. Literatur Review

2.1 The History of *Bulughul Maram*

Bulughul Maram was written at the seventh century of Hijriah also known as the period of "Hadits Development"⁶. In this particular period, no single scholar specifically collected hadits. Instead, they ran into some hadits memorizers spread in several areas and referred to some works of early scholars (*mutaqaddimin*)⁷ in the sixth century and well-developed a century later (the 7th century) in the form of more systematic collections of hadits especially for the collection of hadits with the content of law.

Muttafak Alaih yakni : Bukhari and Muslim. Though *Muttafak Alaih* hadiths were also narrated by other hadith experts, Ibnu Hajar did not tend to mention names. Oftentimes, *Muttafak Alaih* is the only term shows up.

⁴ A.Hasan, The translation of *Bulughul Maram*, cet, XXIII (Bandung : CV Diponegoro, 1999),1. Further information taken from the book is what follows:

Taliq kitab is a note either in the form of *syarh, hasyiah*, criticism and assessment.

Hasyiah al-kitab has the same meaning as *taliq*, only difference of each note detected. In addition, *Hasyiah* is a special term for edge note of the book.

In general, *Syarh* means notes of *matan* al-Kitab (contents of hadith) using original texts of hadits scholars. In terms of knowledge, *Syarh* is the study of hadith contents using arabic grammatical feature and the principles of syariah. *Syarh hadits* started in the IV century of Hijriah, at the time of hadits codification (*tadwin hadits*) with a specific topic that the note would be made by the next hadits scholars.

⁵ A.Hasan, in the preface of translated book of *Bulughul Maram* suggested that it is a small book of fikh based on the messenger's words widely used in Indonesia, especially by students of madrasah (Islamic schools), pesantren (Islamic boarding schools). The book also comprises hadiths for those with the knowledge of mustholah hadits, *ushul fikh*, and also for those who have expertise of *fikh* and hadits. He confirmed that the book also covers contradiction in some chapters dealing with sahih and dalaif hadiths that more experienced and knowledgeable individuals are desperately needed.

⁶ *Ashr al-Syarh wa al-Jami wa al-Takhrij wa al-Bahts an-Zawaid* are mentioned in this particular period (the period of syarah (commenting), compilation, hadits discussion) when Baghdad was beaten in 656 H /1258 M) through the IX century of A. D.

⁷ The name is Abdus Salam bin Abdullah bin Abul Qasim bin Muhammad al-Harani, awarded as Majduddin, born in the year of 590 H /1193 M, he is the grandfather of Ahmad bin Abd al-Halim bin Taimiyah shortened as Ibn Taimiyah born in 661 H / 1262 M, the author of *Majmu Fatawa*, and awarded as Taqiyyuddin.

Thus, Bulughul Maram appeared later and was preceded by collections of law hadiths.⁸ Bulughul Maram was originally adapted from several books eventually named as *Bulughul Maram Min Adillah al-Ahkam*.⁹

Bulughul Maram means: *Wushuli ila Mathlubi*: I forward to my destination / I have reached my goals (what I am looking for). In other word, it is called: *Bulghut-Thalib Mathlubahu Min Adillatil Ahkam* which means: A passionate learner towards his goals (statements of law).¹⁰ Bulughul Maram was written when the make of *Fath al-Bari Syarh Sahih al-Bukhari* came to the eleventh edition in 828 H / 1424 M¹¹. This particular book was originally a summary of several books and the content of hadith referring to was an edited version (*tahqiq*). The readers and learners of Bulughul Maram will surely get some benefits such as:

- A. Scholars' opinions work as hadiths narrators.
- B. The term of *Mukharrij combination* (the experts of hadiths who noted hadiths in his books)
- C. The term of *Takhrij* (those who released the hadiths)
- D. Remarks of status or level of hadiths
- E. Brief additional narration of other books such as :
 1. *Talkhis al-Habir fi takhrij Ahadits al-Rafii al-Kabir*.
 2. *Takhrij hadiths in Syarh al-Wajiz* by Abu Qasim al-Rafii (died in 623 H / 1226 M)¹⁰
 3. *Al-Dirayah fi Takhrij Ahadits al-Hidayah*, summary of *Nashb al-Riwayah Takhrij Ahadits al-Hidayah* by Imam Al-Zailai (died in 762 H / 1360 M)

2.2 The Brief History of Ibn Hajar al-Asqalani

Ibn Hajar al-Asqalani came with a complete name : Ahmad Ibn Ali Ibn Muhammad Ibn Hajar al-Asqalani, born in Egypt on 12 Syaban 773 H or on the 18th of February 1372 M and also passed away in Egypt on 28 Dzulhijjah 852 H or on the 22nd of February 1449 M. He was the greatest ulema especially in the knowledge of hadiths, Islamic studies. He was even posthumously recognised as the expert of hadiths by most scholars.¹² Most of the scholars, however, did not directly awarded Ibn Hajar Al-Asqalani the title of "Al-Hafid".¹³

Ibn Hajar al-Asqalani have written 205¹⁴ scientific books, and sets of his books of hadiths obtained the most attention with the theme : An-Nukhat ala Ibn Salah, Nukhbatul

⁸ The collection of Law Hadith prior to Bulughul Maram are as follows:

-Umdah al-Ahkam Min Kalam Khair al-Anaam, by Abd Ghani al-Maqdisi (died in 600 H / 1203 M)

-Muntaqa al-Akhhart Min Ahadits Sayyid al-Akhyar, by Ibn Taimiyyah (died in 652 H / 1254 M)

-Ihkam al-Ahkam Syarh Umdah al-Ahkam, by Ibn Daqiq al-Ied (died in 702 H / 1302 M)

-Al-Ilmam bi Ahadits al-Ahkam, by Ibn Daqiq al-Ied

-Al-Muharrar fi al-Hadits, by Muhammad bin Ahmad bin Abd al-Hadi (died in 774 H / 1374 M)

⁹ Ibn Hajar al-Asqalani. *Mukaddimah Bulughul Maram*, Dar- el-Kutub (Beirut, 2002), 9. Ibn Hajar had an only son named Badr al-Din Abu al-Ma ali Muhammad born in 815 H / 1412 M. As Ibn Hajar hoped that his son would someday be an outstanding scholar yet at the same time most books were written in very long sheets, he then summarized those books to enable his son to be able to comprehend them. That was the background of Bulughul Maram compilation. Bisa dilihat dimurid utama Ibnu Hajar yang bernama : Muhammad Ibn Abdirrahman as-Sakhawi, *Al-Jawahir Wad-Durar Fi Tarjamah Syaihil Islam Ibnu Hajar*, (Beirut : Dar Ibn Hazm, 1999 M), 1220

¹⁰ Imam Muhammad bin Ismail al-Amir As-Sanani, *Syarh Subulus Salam al-Mushila ila Bulughil Maram, Tahqiq Muhammad Shubhi Ibn Hasan Hallaq* (Riyadl : Dar Ibnul Jauzi, 1435 H) ,90

¹¹ Ibn Hajar menyusun *Fath al-Bari Syarh Sahih al-Bukhari* for 25 years, from 817 H to 1414 M at the age of 44 and completed it on 1 Rajab 842 H / 18 December 1438 M, at the age of 69.

¹² Muhammad Ibn Abdirrahman as-Sakhawi, *Al-Jawahir Wad-Durar Fi Tarjamah Syaihil Islam Ibnu Hajar*, (Beirut : Dar Ibn Hazm, 1999 M)

¹³ Muhammad Ibn Ali as-Saukani, *Al-Badrut-Thali bi Mahasin Man Badal-Qarnis-Sabi*, (Kairo : As-Saadah, 1348 H), 88

¹⁴ as-Sakhawi, as one finding of Ibn Hajar's outstanding student mentioned each of them in the books.

Fikar fi Mustholah ahliil Atsar with its description namely Nushatun Nazhar, Tahdzibut-Tahdzib and the taqrib-nya, and the most phenomenal book was Fathul Bari bi Syarh Sahih al-Bukhari which was also well-known as the book of Hadits Dirayah and Riwayah, especially in the study of description of hadits. Therefore, this particular book became main reference for scholars and experts in the field of hadits as hadits description as in : Aunul Mabud Syarah Sunan Abi Dawud, by al-Azhhim abadi, Tuhfatul Ahwadzi Syarah Sunan at-Tirmidzi, by al-Mubarak Furi, Nnailul Authar syarah Muntaqal Akhbar, by As-Syaukani, and Subulus Salam syarah Bulughul Maram, by as-Shanani.

The works of Ibn Hajar al-asqalani mostly concern hadits, fikh, akidah, akhlak, history and some other Islamic subjects.

3. Research Methodology

This research can be categorized as library research. Therefore, the data sources needed come from written materials in the form of books, magazines, manuscripts, internet, and other written sources, which are related to the theme in question. The main source of research was Bulughul Maram book. Beside several source from Qur'an and Hadits. As previously mentioned, 'ulama' (scholar) from Persatuan Islam (abbreviated as PERSIS) view that the book called al-Mustadrak written by al-Hakim is full of controversy, for hadith that have not been narrated by Imam Bukhari and Imam Muslim in particular. It thus becomes the topic in this study. It will focus on checking whether or not those hadith are authentic by combining the conditions proposed by many different scholars who are based on Qur'an and Sunnah and the conditions agreed by al-Hakim himself when finding out if a hadith is sahih, hasan, or dha'if.

4. Duscussion

4.1 Bulughul Maram Compilation Methodology According to PERSIS Scholars

Bulughul Maram compilation methodology conducted by Ibnu Hajar al-Asqalani and studied by PERSIS scholars resulted four major thoughts such

A. Theme-based Compilation System

The compilation system is based on periods in which each period is divided into several subs with method and system constructed by the author.

Whereas, the book writing system also known as *Tashnif* puts the interconnecting hadits in the same theme or in one maudlu such as al-Salat. Furthermore, hadits are then divided into some chapters with one theme like *Salat al-Tathawwu* which was called translation. This way covers two meanings, first: The book of *Jami* contains hadits covering akidah, *al-Ahkam*, *as-Sirah*, *al-Adab*, al-Tafsir, etc, secondly : *Mushannaf*, contains hadits with the messenger's friends' narrations, *fatwa tabiin*, and not all islamic subjects covered.

Nevertheless, *Jami and Mushannif* use writing orientation in which hadits analysis is taken into comprehensive consideration developed in the fifth period of Hijriyah or at the end of the first of Daulah Abbasiyah or when the second Abbasiyah was about to begin and can be seen further in two aspects:

Firstly: The hadits quality. This particular aspect results the book called Al-Salih. Secondly, from the aspect of Fiqh al-Hadits which results the book of al-Sunan, the book specifically covers hadits concerning laws with chapter-based compilation.

Furthermore, the difference between al-Mushannaf and al-Sunan informs that al-Mushannaf covers marfu hadits marfu (the messenger's statements and behaviour), Mauquf (the messenger's friends' statements and behaviour) and maqthu (tabiin's statements--generation post mesenger's friends). Whereas, al-Sunan only covers mauquf hadits and maqthu but not specifically be called Sunnah.

Another way of Bulughul Maram writing is by classifying hadiths based on the names of the messenger's friends' names and the nasab. As a matter of fact, Bulughul Maram writing system varies and it becomes the focus of analysis among PERSIS scholars.

Hence, PERSIS scholars can conclude that Ibnu Hajar al-Asqalani wrote *Bulughul Maram* by summarizing previous books especially a book called *al-Ilmam* by Ibnu Daqiqil, and led and *Muntaqa al-Akhbar Min Ahadits Sayyid Al-Akhyar* by Ibnu Taimiyah. Furthermore, previous writing method was also used such as summarizing other books as well as adding another books and comparing other books.

B. Friend-based Compilation System

As mentioned previously that PERSIS scholars carefully observed Bulughul Maram writing method by classifying hadiths based on the messenger's friends; their names, nasab or any other things dealing with the messenger's friends.

Bulughul Maram writing was also based on various books¹⁵ and with systems and method which was also adapted in writing other books taken as reference by Ibnu Hajar al-Asqalani. However, Ibnu Hajar al-Asqalani deployed new structured writing method and system namely; first : Book writing, which means that book writing using book summarizing and book addition. This way, book comparison was mostly carried out.

Second: Chapter system. During Bulughul Maram writing, focused on titles of references, themes, and structuralization: summarizing certain chapters as well as adding some more chapters.

4.2 Hadith Quotation Method according to PERSIS scholars

PERSIS scholars agreed that Ibnu Hajar al-Asqalani structured Bulughul Maram in some quotes such as:

- a. Direct quote per word.
- b. Direct quote per word but with external addition (inserted as remarks). This way, listeners to hadiths release were also taken into consideration. In general, they made their own notes, then added by their students to clarify unclear notes or they gave opinions on their own. This inserted method was also adapted in the writing of other books.
- c. Direct Quote. By omitting irrelevant materials which can be re-observed through the narration of Bukhari and Muslim's in Bulughul Maram.
- d. Indirect quote, also known as al-Riwayah bi al-Mana which means narrating the hadith through the style of the hadith experts themselves.
- e. Quotations with summaries, which means summarizing hadiths by quoting parts considered relevant to the theme and chapter and by removing certain irrelevant parts from both side of hadith sanad (series of hadith narratives) and matan (the contents of the hadith), or from both side of sanad and matan called well-known as change carried out by the book compilers which is not always relevant to the theme and chapter.
- f. When similarities are not found such a summarized quotation like one irrelevant part of quotation called taqthi should be distinguished as taqthi can only be written with comprehensive contents of hadith, while summaries with no themes proposes difficult comprehension among readers.

¹⁵ As the book of *Al-Ilmam* by Ibnu Daqiqil led and *Muntaqa al-Akhbar Min Ahadits Sayyid Al-Akhyar* by Ibnu Taimiyah and other books involved in theme-based book compilation.

g. Quoting by removing the hadith narrators; this particular model of quotation is called Taliq and the hadith that referring to is called muallaq¹⁶ which comprises several forms of hadith:

1. Rawi in the sanad of hadith was completely omitted from Mukharrij¹⁷ or the hadith note taker directly related to the Prophet (not to narrators).
2. Rawi in the sanad of hadith is completely omitted unless those related to friends such as from Mukharrij directly to friends.
3. Rawi in the sanad of hadith is completely omitted except the Tabiin narrators and friend from Mukharrij to Tabiin.
- 4). Rawi is taken as the teacher of Mukharrij.

Along with the development of the hadith, the overview method and Taliq got good progress especially after the book of *Muntaqa al-Akhbar Min Ahadits Sayyid al-Akhyar* by Abd Al-Salam Ibn Taymiyyah (died in 652 AH) came up and the book of *Bulughul Maram Min Adilla al-Ahkam* works Ibn Hajar al-Asqalani. Afterwards, the overview and Taliq method developed by Ibn Hajar al-Asqalani comes in two aspects:

First: History or sanad Quotation. In the process of composing hadith, Ibn Hajar deployed Taliq method carried out in two ways: by removing Rawis except the friend playing as Rawi (directly from Mukharrij to friends), and omitting all the the hadith rawis (directly from Mukharrij to The Prophet (SAW)).

Second: The quotation of Matan hadith (the content of hadith). When compiling the matan of hadith, Ibn Hajar always made a summary by quoting parts relevant to the theme of the chapter and omitting irrelevant parts. This particular method was quite popular among hadith experts. As the example written at the beginning of *Bulughul Maram* which means: "From Abu Hurairah, he said: The Messenger of Allah said: Referring to sea and sea water with pure and all halal deads."

According to Ibn Hajar, the above-mentioned hadiths were narrated by four priests, namely: Abu Dawud¹⁸, at-Tirmidzi,¹⁹ an-Nasai²⁰, and Ibnu Majah²¹. In addition to those priests, some narrations also appear edited by Ibnu Abi Syaibah²²

In the view of the PERSIS Scholars, the above-mentioned hadith was also narrated by Imam Malik in his book *al-Muwattha*, Imam Syafii, Imam Ahmad, Ibn Khuzaimah, Ibn Hibban, Ibn al-Jarud, al-Hakim, ad-Daraquthni, at-Tabrani, Abdurrazaq, ad- Darimi, in which each narrator proposed different edited version through their respective books.²³.

4.3 The Method of Hadits Selection according to PERSIS Scholars

The method used for hadith selection in the book of *Bulughul Maram* is not seemingly understandable as Ibn Hajar al-asqalani did not provide sufficient explanations.

¹⁶ A.Hasan, *Tarjamah Bulughul Maram*, (Bandung :CV. Diponegoro, 1987), In the preface; hadits muallaq are hadiths with omitted rawis to summarize, yet in fact, with detected the sanad though not apparently mentioned.

¹⁷ *Mukharrij* are hadith experts who noted the hadith such as Bukhari, Muslim and otehr scholars.

¹⁸ Muhammad Nashiruddin al-Bani, *Sahih Sunan Abu Dawud I*, (Jakarta :Pustaka Azzam, 2012),21.

¹⁹ Muhammad Nashiruddin al-Bani, *Sahih at-Tirmidzi I* (Jakarta : Pustaka Azzam,2003),102.

²⁰ Muhammad Nashiruddin al-Bani, *Sahih an-Nasai I* (Jakarta : Pustaka Azzam, 2013). Through an-Nasai story, four editorial words were mentioned; two were in the book of *Sunan an-Nasai* and another two were in the book of *Sunan Kubra*.

²¹ Muhammad Nashiruddin al-Bani, *Sahih Sunan Ibnu Majah* (Jakarta : Pustaka Azzam, 2013). According to Ibnu Majah narration, it used two editorial words; narrated by Jabir and another rawi.

²² According to Ibnu Abi Syaibah, in terms of *Mauquf* which highlighted the words of Abu Bakar when dealing with the same questions.

²³ The interview result with Ust Luthfie Abdullah Ismail, Fikih teaaher and the chairperson of PERSIS boarding school in Bangil on 10 April 2018.

Thus, teachers are obliged to conduct researches to have a good understanding of the book as comprehension on relationship between one hadith in a particular book and the hadith in other books of the same theme are very important. After the comparative studies of hadiths with the same theme but in different books, then the conclusion comes up, and the law is taken into consideration. The law plays a pivotal role to decide whether some actions are permitted or not by:

- a. Making sahih (correct) and hasan (good) hadith as the source of arguments.
- b. Not using dlaif (weak) hadith as the source of arguments unless with the most reasonable context, with the assistance of sahih hadiths, for instance. Nevertheless, not many scholars will likely as dlaif hadiths will never be used in arguments. Only sahih hadiths will do. Ibn Hajar al-asqalani suggested that strict requirements will surely be applied to dlaif (weak) hadiths to be used as arguments. The requirements are as follows: first, Ibn Hajar confirmed that dlaif (weak) hadiths are those not well-supported by sanad (list of rawis). However, hadiths with even dlaif rawis (narrators) also belong to dlaif hadiths²⁴. Second: Sanad (List of hadith narrators) with dlaif hadiths and cannot belong to tarjih (taken from the strongest hadith), then the hadith cannot be used as the source of law, even for arguments. Third: Only sahih rawi (valid hadith narrators) will be appreciated and the hadith narration will not be reproached (in jarh).

4.4 Hadiths Criticism Method of PERSIS Scholars in The Bulughul Maram

In general, PERSIS scholars selected hadiths of law through hadith criticism which comprised two ways: First, through the study of sanad (lists of hadith narrators) and secondly, through the study of Matan (the contents of the hadith).²⁵

Of the two ways of criticizing hadiths, particular hadith will apparently belong to Sahih, Hasan or even Dlaif can be noticed from the way the sanads are related to each other (Muttasil). In other words, both sanad must obtain the same hadiths. Otherwise, the sanads are split and the hadith narrations are not qualified (dlaif). Likewise, if a personal assessment applies (narrator's subjective opinion), the assessment based on "Adl and Dhabt."²⁶, no Illat,²⁷ as well as no Syadz²⁸.

Moreover, in general, the method of hadith selection used by Ibn Hajar is not different from those used by other hadith experts. Yet, as a matter of fact, Ibn Hajar apparently had a different thought from other hadith experts especially when al-Jarh wat Tadil method was in use (disgrace and praise against the rawi of hadith). He had a careful thought of the theory and sahrp mind.

The hadith selection by Ibnu Hajar in the book of Bulughul Maram displayed a careful thought of a hadith scholar as he managed to determine whether or not a particular

²⁴ Most scholars in the modern era tend to not all dlaif hadiths. In case of sahih hadith support, only the supporting hadiths were then taken into consideration. When two dlaif hadith appear, both are not used.

²⁵ Muhammad Azami, *Manhaj al-Naqd Inda al-Muhadditsin* (Riyadh : Syirkah al-Tibaah al-Arabiyyah, 1982),5

²⁶ All hadiths rawi should be fair, takwa and *Muruah* (never break the law especially the rules of Islam). In short, They should be moslem with islamic ethics. This was implicitly discussed in the book of Muhadditsin. See: Muhammad Azami, *Manhaj al-Naqd al-Muhadditin*.

Al-Dhabt means share statements previously stated then memorized them. See (Abd Rauf al-Manawi, *Al-Taaruf* (Beirut, Dar el-Fikr, 410 H). However, two definitions also appear. First, Dhabt has rawi with perfect memorization and comprehension. Second, Dhabt with perfect comprehension, yet with poor memorization. See: Ali bin Muhammad al-Jarjani, *Al-Tarifat*, (Jeddah, al-Haramain,tt),137. Also see the book of Mukaddimah Ibnu Salah suggesting that: Al-Dhabt means rawi with perfect memorization, comprehension and with good writing skills.

²⁷ Illat means Hadiths narrated any disgrace which will likely influence the quality of hadiths.

²⁸ No contradiction detected on a particular hadiths narrated by one rawi with more valid one in terms of memorization as well as number of hadiths memorized.

hadith was Sahih though other hadith experts were not obliged to adapt. It even provoked debates among other hadith scholars including experts in PERSIS. PERSIS scholars would surely conduct researches after Ibn Hajar mentioned the name Mukharrij of certain hadith being observed.

PERSIS scholars conducted researches based on the information proposed by Ibn Hajar on the status of a particular hadith in the book of *Bulughul Maram* divided into four parts²⁹:

- A. Level of sahih Hadits consists of 358 hadiths with sentences as follows:
 1. *Wa sahhahu*, (and it is confirmed) total: 324 hadiths
 2. *Wa sahhahaahu*, (both confirmed): 4 hadiths
 3. *Bi Isnaadi Sahih*, (with sahih sanad): 6 hadiths
 4. *Wa Isnaaduhu Sahihun* (with sahih sanad): 7 hadiths
 5. *Bisanadin Sahihin* (with sahih sanad): 2 hadiths
 6. *Wa sanaduhu sahihun* (with sahih sanad): 8 hadiths
 7. *Bi Isnaadi Sahihin* (with sahih sanad): 1 hadith
 8. *Sahihul Isnad* (Sahih sanad): 2 hadiths
 9. *Bisanadin Qawiyyin* (with strong sanad): 2 hadiths
 10. *Bi Isnaadin Laa Basa bihi* (with fair sanad): 2 hadithsTotal of hadiths: 358 hadiths
- B. Levels of hasan hadiths with 51 hadiths with sentences as follows:
 1. *Hassanahu* (categorized as Hasan hadiths): 43 hadiths
 2. *Bi Isnaadin Hasanin* (with hasan sanad): 6 hadiths
 3. *Isnaaduhu Hasanin* (with hasan sanad): 2 hadithsTotal of hadiths: 51 hadiths
- C. Levels of *Dhaif* hadiths (weak) with 138 hadiths with sentences as follows:
 1. *Wa dlaafahu* (categorized as Dhaif hadiths): 107 hadiths
 2. *Wa dlaafaahu* (Both confirmed as dhaif): 1 hadiths
 3. *Fi sanadihi dlafun* (sanad confirmed as weak): 2 hadiths
 4. *Wa fihi dlafun* (Weakness confirmed): 1 hadiths
 5. *Bi Isnaadin dlaifin* (with weak sanad): 3 hadiths
 6. *Bisanadin dlaifin* (with weak sanad): 3 hadiths
 7. *Fi Isnaadihi dlafun* (sanad confirmed as weak): 1 hadiths
 8. *Sanaduhu dlaif* (Weakness confirmed in sanad): 1 hadiths
 9. *DlaifunI* (dlaif/weak): 1 hadiths
 10. *Isnaaduhu Layyinun* (Weakness confirmed in sanad): 19 hadiths
 11. *Bisanadin Layyinin* (with weak sanad): 1 hadiths
 12. *Bisanadin Fihi Layyinin* (Weakness confirmed in sanad): 1 hadiths
 13. *Wa fi Isnaadihima dlafun* (Weakness confirmed in both sanads): 1 hadiths
 14. *Fi Isnaadihi Maqaalun* (Conversation confirmed in sanad): 19 hadiths
 15. *Wa Isnaaduhu Saaqitun* (Omission confirmed in sanad): 1 hadiths
 16. *Fattafaqu ala dlafihi* (Weakness confirmed): 1 hadithsTotal of hadiths: 138 hadiths
- D. Providing remarks or notes of 23 hadiths with sentences as follows:
 1. *Sahhahu wa Hassanahu* (confirmed as sahih and hasan): 3 hadiths
 2. *Sahhahu wa dlaafahu* (confirmed as sahih and weak): 2 hadiths
 3. *Hassanahu wa dlaafahu* (confirmed as hasan and weak): 8 hadiths

²⁹ Interview with Ust Luthfie Abdullah Ismail, fikih teacher and the chairperson of PERSIS boarding school in Bangil on April 10, 2018. The four-type texts was taken from the meeting of PERSIS Central Hibah Boards held in Bangil on 30 -31 January 2018.

4. *Hasanun wa sahihun* (confirmed as hasan and sahih): 7 hadiths
 5. *Bisanadin layyinin sahhahahu* (With weak sanad then confirmed as sahih): 1 hadiths
 6. *Dlaifun wa sahihun* (dlaif/weak and sahih): 2 hadiths
- Total of hadiths: 23 hadiths

Ibn Hajar did not give information about 1088 hadiths in the book of *Bulughul Maram*. The status of those hadiths was taken in two ways. First, the hadiths were already sahih by nature. No further information from hadith experts or other hadith narrators was needed. Second, hadiths with no further information were hadiths narrated by others (not Bukhari and Muslim) and confirmed as sahih by hadith experts. Such as hadiths about sea water with halal dead animals.

Many narrators narrated hadith about the sea and confirmed them as sahih including Ibn Hajar though some scholars also confirmed them as weak. The scholars who confirmed them as weak proposed two reasons. First: the hadith had unknown rawis (narrators); their real names as well as their fathers' names which is also known as Majhul (not well-known narrators, not even sufficient information of names and other identities). Second, two narrators had no sufficient information of names and identity; each identity overlapped. Thus, it is not confirmed as Majhul (unknown narrators) or not.³⁰

Hence, when compiling the book of *Bulughul Maram* Ibnu Hajar used two methods. First, using his own way to understand the hadith based on theories and rules from hadith experts. Second, grouping several hadiths with the same topic, then analyze the texts to eventually determine the hadith status.

The methods are not only used by Ibn Hajar al-Asqalani but also by several hadith experts, even when Fath al-Barri Syarh Sahih al-Bukhari was compiled. Furthermore, these two ways also encourage some experts to conduct more researches on hadith development. Thus, thought-provoking studies for hadith status (Sahih, Hasan or even weak) can be continuously carried out.

From various thoughts of hadith experts including Ibn Hajar with his *Bulughul Maram*, after some reviews, PERSIS scholars have determined ways to implement the study of hadiths. Though considering other scholars' thought in studying hadiths, PERSIS scholars apparently used Ibn Hajar's thought for most studies. For instance, in the inception of PERSIS as an organization, A. Hasan, replying questions about various religious issues in his book "Question and Answer" (four volumes), used arguments taken from Ibn Hajar's thoughts.

4.5 Law Determination Method

When determining a particular law Ibnu Hajar used some methods also used by fikih experts. Nevertheless, Ibn Hajar normally used new structure for some rules especially those related to the use of arguments on texts and the hadith's content.

In dealing with hadiths of contradiction (*taarudl al-Adillah*: arguments textually contradicted), Ibn Hajar always took various ways:

- a. *Al-Jamu*: collecting texts provided (from al-Quran and hadith)
- b. *Nasikh wa al-Mansukh*: to delete and to be deleted from the weakest nash.
- c. *At-Tarjih*: Taking the most powerful texts or arguments from Al-Qur'an and hadith.

³⁰ Based on the interview with Ust Luthfie Abdullah Ismail, teacher of fikih and the chairperson of PERSIS boarding school in Bangil on 10 April 2018. According to the book of Ibnu Majah and other references The hadiths had a particular rawi confirmed to be weak with the name Abu Hatim. According to PERSIS scholars Abu Hatim had no valid references, he was thus confirmed to be a weak rawi.

d. At-Tawaqquf: remaining silence or waiting and seeing until most powerful arguments come up with relevant alternatives of problem solving.³¹

Hadiths taken from Ibn Hajar did not provide further explanations. Thus, those who conduct the study of particular hadiths will be based on their own understanding. Teachers from PERSIS can analyse through interrelated hadiths from different book but with the same topic such as the book of Fath al-Barri with Talkhis al-Habir and the book Bulughul Maram. For instance, a particular chapter on Miyah (Topic: water), each book contains hadiths on water, but different in number. PERSIS scholars combined some books and draw conclusion to eventually implement it as rules of law.

4.6 PERSIS Methodology of Law Determination

The methodology applied by PERSIS is mostly based on the Koran and Sunnah. Both sources of Islamic law should be supported by critical thinking. Thus, Islamic law plays a pivotal role through its development. This development is popularly called *ijtihad* which is important as the texts of al-Quran and Sunnah are relatively limited in number, whereas religious problems require unlimited sources.³²

Hence, *ijtihad* needs to be defined as it etimologically means inquisitiveness and meticulousness in dealing with Islamic law. The word “*ijtihad*” comes from the root “*jahada*” inquisitive and meticulous actions to reach the goals.³³

Nevertheless, *mujtahid* (one implementing *ijtihad*) merely covers *zanni* (things in doubt), not *qathi* (something with crystal clear status of law) which means no further *ijtihad* needed. The definition reveal some points:

1. The devotion of all abilities, energy, thoughts, time and costs to reach the goals.
2. *Ijtihad* carried out by a real *mujtahid* (qualified person).
3. *Ijtihad* carried out by a real *mujtahid*; one who has good behavior in the practice of Islam teachings.³⁴

Al-Sunnah or hadith is any phenomenon coming from the prophet Muhammad and supporting the Koran. Al-Sunnah comes in the forms of speech, behavior and even the prophet's silence as the sign of approval.³⁵

The scholars agreed that al-Sunnah can be used to support arguments for law determination. However, things attributed as *mutabaah* (must be followed) that is obedience and getting closer to Allah the Almighty.

As the source of law, al-Sunah can not only be related to the Koran but it can also be used independently. Al-Sunnah becomes the second source of law after the Koran. The Koran and al-Sunah have structural relationship. Whereas, in terms of its function (functional relationship), the Sunnah functions as the explanation for the Koran as Sura al-Hashr 7 suggests as follows:

"...what the messenger gives you, accept it. Leave what he forbids..." In terms of legal content al-Sunnah has three functions:

- a). Al-Sunnah functions as *Ta'kid* (reinforcement of the law) already exist in the Koran. The law has two legal bases: the holy Qur'an as the main resource of law, and al-Sunnah known as the reinforcement which supports the holy Qur'an.

³¹ Salahuddin adh-Dhabbi, *Manhajul Naqdil Matni*. Ibnu Salah also took some ways such as a). al-Jamu, b). *Nasikh wal Mansukh*. c). at-Tarjih.

³² Al-Shahrastani: *al-Milal wa Nihjal*, (Mesir: Mustafa al-Ba>bi al-H)alabi, 1967), 199.

³³ Wahbah Zuhaili: *al-Wasit fi Usul al-Fiqh al-Islami*, (Damaskus: Dar al-Kitab, 1978), 480.

³⁴ Ahmad Zahro, *Lajnah Bahtsul Masail Nahdlatul Ulama 1926-1999*, Critical Study of Fiqh law determination. (Dissertation, Yogyakarta, 2001), 3.

³⁵ Mahmud al-Thakhhakaan: *Taysir Mustalah al-Hadith*. (Beirut: Dar al-Thaqafah al-Islamiyah, tt), 15-16.

- b). Sunnah functions as Bayan: explanatory support; Takhsis (media of specialization), and taqyid (binding) especially for verses of mujmal (having wider meaning). Al-Sunnah is classified into the quantity as well as the quality of sanad. The quality of the sanad is divided into three kinds of hadith namely sahih, hasan, and daif.³⁶ In addition, hadith scholars confirmed that sahih and hasan hadiths are allowed to apply as arguments. Yet, the same regulation cannot be applied for weak hadiths.

PERSIS Hisbah Boards prioritize ijihad, and in case of ikhtilaf (difference among scholars), it is merely a matter of different data collection such as facilities or references or even comprehension of especially which quality they belong; Sahih, hasan or even dlaif as it deals with law determination.

4.7 Findings in the Book of Bulughul Maram.

The book of Bulughul Maram by Ibnu Hajar al-asqalani plays a pivotal role in developing thoughts especially those hadiths concerning laws in accordance with the interest of PERSIS cadres.

A. Hasan was the pioneer in PERSIS to teach Bulughul Maram and made the book as a reference. Topic on questions and answers of various religious issues was finally published in the form of one book entitled: "*Question and Answer*" eventually inspired PERSIS next generations to compile books.

The book of Bulughul Maram was another work translated by A. Hasan which shows his expertise in analyzing the quality of the hadith collected in the book. The expertise especially in the work of Ibnu Hajar is not only a simple translation to Indonesian, but it also shows comments as well as reviews with the easy-to-understand use of language. With the work, he also introduces ulumul hadith and the science of Ushul Fikh.

The compilation of translated Bulughul Maram was conducted in Bangil, East Java, in A.Hasan's rented house which he could finally complete on August 17, 1958, three months before his death.³⁷

Bulughul Maram and other Sahih Bukhari books are major books used among PERSIS schools. PERSIS encourages fikh learning through various hadith-styles (Manhaj al-Muhadditsin), especially hadith from Ibn Hajar al-asqalani. However, not all hadiths proposed by Ibn Hajar were well accepted by PERSIS as they concern hadiths with clearly sahih. In case of contradictions on hadiths contents, PERSIS scholars are more likely to carry out further review to eventually determine the law proposed in the hadith.

In addition, the book of Bulughul Maram is an obligatory subject beside other books in PERSIS especially in the field of fikh. The teaching model implemented are among others: Comprehending hadith contents, understanding hadith status (sahih, or even dlaif), analyzing the hadith, obtaining the law determination, eventually comparing with other hadiths in terms of different madhhab opinions, making footnotes, summarizing, or criticizing the hadith and also comments previously made by other experts. However, PERSIS do not encourage hadith memorization but trust it to the initiative of PERSIS cadres.

The book of Bulughul Maram is the collection of hadith matan used to determine law. Furthermore, PERSIS teachers are perfectly able to teach the book as they master and have the ability of thinking framework of fiqh and other knowledges related to its fiqh law. In addition, PERSIS scholars assure that their

³⁶ Ibid, p. 9.

³⁷ A.Hasan, *the translation of Bulughul Maram* (Bandung, CV Diponegoro, 1999) the book reveals A.Hasan passed away in Bangil on November 10, 1958 at the age of 71.

teachers are completed with various knowledges such as the study of ushul fiqh and number of knowledges of hadith to support them in case of hadith contradictions..

5. Conclusion

Since its inception, the development of PERSIS has concentrated on the study of Fiqh, and *Bulughul Maram* written by Ibn Hajar Al-Asqalani has remained as the handbook of fiqh. The book was first introduced to the organization of PERSIS by A. Hasan.

A. Hasan referred to *Bulughul Maram* for various religious concerns. Among others, he used it as the reference of his book entitled "Soal-Jawab Jilid 1-4" (Questions and Answers 1-4 editions). This book was widely used among PERSIS boarding schools throughout Indonesia and still being used from one generation to another.

According most PERSIS scholars, *Bulughul Maram* has some specialties as it was designed based on themes, word-by-word citation of hadith and some other techniques as most direct listeners of hadiths were also mentioned. Furthermore, Hadiths were tightly selected with the content of mostly about laws, no scholars' comments were involved, no sanad story. Hadiths were considered to be sahih if no explanation of hadiths condition was elaborated.

In its development, *Bulughul Maram* does not only become the obligatory subject but also part of criticism towards the next generation especially in relation to discussion and criticism towards other books of hadiths.

As organization, PERSIS was considered to be much influenced by the thoughts of Ibnu Hajar Al-Asqalani through *Bulughul Maram*. Through this particular book, PERSIS eventually conduct some studies as well as criticisms towards other books of hadiths by selecting hadiths of laws using the criteria designed by hadith scholars.

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