

Sheikh Jamil Halim al-Husaini's Contribution to the Study of Hadith in the Global Era: Critical Study of the Book al-Qamar al-Sari li Idah Garib Sahih al-Bukhari

Shofiatun Nikmah
Zainul Hasan University

Abstract

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

Keywords: *Hadith, Contribution, sunni.*

Introduction

In the history of hadith interpretation, the embryology of sharah hadith is the number of gharib hadith books written before the writing of sharah hadith. Precisely in the second and third centuries of Hijriah, coincided with the beginning of the tadwin hadith period. At that time, many gharib hadith were written to help understand the hadiths of that time. However, the development of science and the needs of the people for the understanding of hadith. So that the scholars began to write sharah hadith until it developed into a thematic form. When the methodology of understanding hadith was established, Sheikh Jamil had an interest in writing books using the sharah hadith writing form in the early days.

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

Sheikh Jamil al-Husaini is a Scholar from the Lebanese who is currently still alive. His work in the field of hadith cannot be doubted. He is also a student of well-known muhaddiths such as Sheikh ‘Abdullah al-Ghumari, Sheikh ‘Abdullah al-Harari and others, so that his reputation in the field of hadith cannot be doubted. But research on it has not been carried out, this could be of new concern to hadith reviewers. Considering the importance of research on Sheikh Jamil al-Husaini, this research will review his character in field of hadith with a focus on his book entitled *al-Qamar Sari li Idahi Gharib al-Hadith*. By focusing on the study of this book, this research is expected to find specific findings that show the method and perspective in the field of hadith. In searching the literature, research on it has not been. This could be because sheikh Jamil al-Husaini is still alive so that his character has not been studied much.

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

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

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

Sheikh Jamil al-Husaini is one of the most influential scholars in Lebanese. Its full name is Abu Muhammad Jamil bin Muhammad al-Ashari al-Shafi’i al-Husaini al-Rifa’i al-Qadiri. Husaini’s name relied on his nasab from the Imam Husain bin Fatimatuz Zahra Binti Rasulillaah Sallallahu alaihi wasallam, and al-Shafi’i name relied on his madhab, that is followed is the Imam Shafi’i. and Rifa’i al-Qadiri’s name relied on tarekat which he followed at the same time he led.

His father’s name Sayyid Muhammad bin Sayyid ‘Abdul Halim bin Sayyid Qasim. He is a descendant of the prophet Muhammad from the line of Sayyid ‘Ali Zainal ‘Abidin bin Imam Husain bin Sayyidah Fatimah al-Zahra al-Batul binti Rasulullah Sallallahu alaihi wasallam. Sheikh Jamil al-Husaini was orphaned when he was ten years old, and was adopted as a son by the hadith expert (muhaddith), Sheikh ‘Abdullah al-Harari. Since then, Sheikh Jamil al-Husaini has always been present at Sheikh Abdullah al-Harari’s majlis to listen and learn knowledge from him. He studied everything taught by Sheikh ‘Abdullah and memorized all the books taught. Sheikh Abdullah also kept listening to his son’s memorization again. It was this syaikh ‘Abdullah al-

Harari who had a big influence on Syaikh Jamil al-Husaini, both from a scientific perspective and personally. Syaikh Abdullah al-Harari sent Syaikh Jamil al-Husaini to various countries to teach and meet to study with the scholars. From studying in various countries, he got many *ijazah* from the scholars he visited.

Among others are:

- Sheikh Imam al-Hafidh ‘Abdullah bin Muhammad al-Harari dari Habshi
- Sheikh Mu’ammarr Mula Hasan Sayyid Afandi dari Turki
- Muhaddis ‘Abdur Rahman dari Kattani
- Sheikh ‘Abdullah bin Muhammad bin Siddiq al-Ghumari and others.

He met teachers and got from them at least 700 *ijazah* which he wrote Jam’u al-Yawaqit al-Ghawali min Asanid al-Sheikh Jamil Halim al-Husaini’ and al-Majdu wa al-Ma’ali fi Asanid Sheikh Jamil Halim al-‘Awali.

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

Sheikh Jamil al-Husaini got his first doctorate degree from Maulay Ismail University in Morocco, with a dissertation entitled “al-Ta’wil fi ‘ilm al-Kalam wa Dawabituhu ‘inda Ahlus Sunnah” (Takwil in the science of Kalam according to the perspective of Ahlus Sunnah wal Jamaah). Then he got a second doctorate at a Global University, Beirut-Lebanese with a dissertation entitled “al-Suqut al-Kabir li Ibnu Taymiyah al-Harani”. The dissertation contains about the basics of the Ahlus Sunnah wal Jamaah creed and reveals with clear arguments about the mistakes of Ibn Taymiyah and his followers. And his dissertation received a very perfect and satisfying score.

Shayk Jamil al-Husaini becomes President of the association of Sufi scholars in Lebanese. He is also active in various socio-religious group such as, Jam’iyyah al-Sadah al-Ashraf in Lebanese, Jam’iyyah Mashayikhah Shufiyah in Mesir, Niqabah al-Sadah al-Ashraf in Irak, Niqabah al-Ashraf in Palestine, Jam’iyah al-Mashari’ al-Khoiriyah al-Islamiyyah in Lebanese. al-Amanah al-‘Ammah al-Ansab all-Sadah al-Hashimin, al-Amanah al-Ammah li Ittihad al-Muarrikhin al-‘Arab.

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

His attention and love for science is very great, until now he focuses himself on writing books of the scholars in his private library called ‘Al-Maktabah al-Ash’ari al-Abdariyyah in Beirut. The library is also open to the public for students and researchers who wish to use the collection as

research materials. The name Sheikh Jamil Halim al-Husaini is famous in various part of the world, because he kept the personal belongings of Rasulullaah. Every year no less than ten thousand people come to seek the Prophet's personal blessings from the Prophet's personal belongings such as hair, pieces of turban and robe, pieces of sandals, swords and others.

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

In the Hadith Field;

- *Ittihaf al-Muslim bi Idahi Mutashabbihat Shahih Muslim* (karya ini terdiri dari empat Jilid yang didalamnya mentakwilkan hadis-hadis mutashabbihat yang terdapat dalam kitab Shahih Muslim),
- *al-Durar al-Sulthaniyyah*,
- *al-Shumus al-Mukallilah fi al-Ahadith al-Musalsalah*,
- *al-Qamar al-Sari Li Idahi Gharib SAHIH AL-BUKHARI* (Kitab ini mentakwilkan hadis-hadis gharib yang dimuat dalam kitab Shahih Bukhari),
- *al-Mawrud al-Mu'ayyan li Arba'in min Kutub al'Arba'in*,
- *al-Nujum al-Sariyah fi Ta'wil Hadith al-Jariyah*,
- *Lubab an-Nuqul fi Ta'wili Hadith al-Nuzul*,
- *Lataif al-tanbihat 'ala ba'di Ma fi Kutub al-Ahadith min al-Riwayat*,
- *Jam'u al-Yawaqit al-Ghawali min Asanid al-Shaikh Jamil Halim Al-Husaini*

In the Tafsir field:

Al-Furqan fi Tashihi ma Hurriifa Tafsirihi min Ayati al-Quran (terdiri dari dua jilid), *al-Madad al-Qudsi fi tafsiri Ayat al-Kursiy*, *al-Manhaj al-Mubarak fi Tafsir Juz'i Tabarak*, *Jawahir al-Aimmah fi Tafsiri Juz 'Amma*

In the Tashawwuf field:

Haqiqat al-Tashawwuf al-Islamiy, *Irshad al-Anam bi Sharhi Washaya Abi Hanifah al-Imam*, *al-Bawariq Al-Imaniyaah fi Ithbati Adillat al-Shufiyyah*, *al-Tasharruf bi dhikri Ahli Tasawwuf*, *Darbu al-Salamah fi fawaide wa Irshad al-'Allamah*, *Qurratul 'Aynain fi Tarbiyati al-Awlad wa birrul Walidayn*,

In the Faith Ahlus Sunnah wal Jama'ah

Ijma' ahlu al-Tanzil 'ala Ishbati haqqiyatu Ta'wil (terdiri dari tiga jilid), *Ijma' Ahlu al-Haqq wa al-Fadhilah 'ala Jawaz al-Tawasul wa al-Wasilah*, *asrar al-Athar al-Nabawiyyah*, *Adillatun Shar'iyah wa Halatun Shafaiyah*, *al-Burhan al-Mubayyan fi Dhawabit Takfir al-Mu'ayyan*, *Tahil al-Ma'ani ila Jawharat al-Luqaini*, *al-Ta'liq al-Mufid 'ala Sharhi Jawharat al-Tawhid*, *Jami' al-Rasail Imaniyaah fi Bayaini 'Aqisudah al-Islamiyyah*, *al-Hujjaj al-Nirat fi Ithbati Tasharruf al-Nabi wa al-Wali Ba'da al-Mamat*, *Zahra al-Jinan fi Jawazi al-Ihtifal bi Laylat al-Nishfi min Sha'ban*, *al-Sahmu al-sadid fi dhilalati taqsimu al-tawhid*, *sharh al-Kabir li rasail al-Sanusi al-Shahir*, dan masih banyak lagi.

In the History of the Prophet field:

Is'ad al-Arwah wa al-Qulub bi Tabarraiyah Nabiullah Ayub, Mukhtashar Sirah Nabi wa Sirah Ashabihi al-Ashrah,

In the fiqh field:

Is'ad al-Nubula' bi Ma'rifati ahkami wa Akhbar al-Nisa', Matn Fiqh al-Akbar li Imam abu Hanifah al-Nu'man, and others.

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

A. Study of the Book 'al-Qamar al-Sari Li Idahgarib Sahih al-Bukhari'

1. The Characteristics and Background of The Writing of the Book 'al-Qamar al-Sari Li Idah garib Sahih al-Bukhari'

In every book that is written by Jamil, before entering into discussion of the book, he always adds a chapter on the faith of the believers. The chapter title is '*al-Mizan fi Bayani 'Aqidah Ahl al-Iman*, In this chapter, Sheikh Jamil al-Husaini explains the main points of the Islamic faith, he emphasizes that Allah exists without a place, Allah is not like His creatures.

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

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

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَسَ مَا يَشْتَرُونَ
[187]: آل عمران

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

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

Jamil chose gharib hadiths contained in the Shahih Bukhari because the Shahih Bukhari has advantage over other hadith books. Shahih Bukhari is the main reference in taking law after the Quran, through which we can know Nasikh-Mansukh, muthlaq-muqayyad, muhkam-mutashabih which is global and detailed. Beside that shahih Bukhari is also studied by seeker of knowledge. But in Shahih Bukhari there are still gharib hadiths that need explanations. And many found a wrong understanding of the gharib hadiths. Therefore, Jamil chose only the gharib hadiths because it was deemed necessary. In the global era, many hadith are interpreted carelessly, not adhering to the rule that have been established in the science of the hadith. As a result, the resulting meaning become distorted and contradicts the essential meaning contained in the hadith. To prevent it, Jamil wrote this book with the aim of the desired meaning of the gharib hadith to be conveyed to Muslims.

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

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

2. Techniques and systematics of the Preparation of the book al-Qamar Al-Sari Li Idahgarib Sahih al-Bukhari

This book is compiled based on the Hadith number which is recorded in Sahih al-BUKHARI sequentially. This aims to make it easier for readers to refer to the original book. The Hadiths which are the main focus in this book are hadiths in the field of faith such as the *attribute of Allah, the attribute of prophets* and also hadiths in the field of worship. If there are several hadiths that have the same meaning as gharib, such as the hadith about the descent of surah al-'Alaq and surah al-Mudatthir. The two hadiths explain the same process of revelation to the prophet so he combines it in one discussion. When writing the hadith text, Jamil also wrote the complete hadith sanad accompanied by a reference source from the Shahih BUKHARI. The aim, to make it easier for readers to refer to the original book.

Then, Jamil chose one word which means gharib which is contained the hadith. If the sentence requires language analysis to reveal its meaning. So he added language analysis to the explanation. Then the word gharib is given explanations by referring to the explanations of the previous sunni scholar. Scholars who are the source of the references among other; Ibnu hajar al-'Asqalani with his book entitled *Fath al-Bari*, Ibnu Bathal with his book entitled *Sharah Sahih al-Bukhari*, al-

Baihaqi with his book entitled *al-Asma' wa al-Shifat*, 'Abdullah al-Harari with his book entitled *'Umdat al-Raghib*, al-Nasafi with his book entitled *tafsir al-Nasafi*, al-Nawawi with his book entitled *Sharah Sahih Muslim*, etc. Sheikh Jamil al-Husaini emphasized the importance of referring to the opinions of the scholars who are credible and trustworthy, the goal is that the norms and values contained in the meaning of the hadith are not lost.

Furthermore, Jamil also combines the hadiths and the Qur'an which have relevance to the word gharib. So that the resulting meaning becomes strong, because it is accompanied by arguments from the Qur'an and hadith that have relevance to the word being explained. Sheikh Jamil al-Husaini adds chapters that specifically discuss things that fundamentalist Islamic groups use to attack Sunnis. For example about the pilgrimage to the grave, *tawasul*, seeking blessings against the Prophet's legacy, the law of tarawih prayer 23 cycles, the law of praying in mosques with grave and all the problems that the fundamentalist group blamed for heresy (*bid'ah*, *ilhad*). Sheikh Jamil Halim al-Husaini denies the statement of the fundamentalist group which has always accused the Sunni group of heresy, he denies their accusation with clear and comprehensive arguments. This is what makes this book unique and a reference for Sunni groups.

B. Understanding the Concept of Gharib Hadith by Sheikh Jamil Halim al-Husaini in the Book al-Qamar al-Sari Li Idah Garib Sahih al-Bukhari

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

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

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

3. If there is a hadith that contradict reason, the Qur'an and the Hadith but rejects takwil then it meaning is wrong.

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

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

- Explain word gharib using linguistic analysis.
Sheikh Jamil al-Husaini ususally uses linguistic analysis such as explaining the return of muttashil dhamir, describes the function of ziyadah letters in a word, and others. For example in explaininh the word "al-Muslim" in a hadith.

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

الشرح: (المسلم) قيل الألف و اللام فيه للكمال, نحو: زيد الرجل أي: الكامل في الرجولية.

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

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

- Connecting with the Quran and related hadith
Sheikh Jamil al-Husaini always connects his interpretation with the Qur'an and hadith. To show that his interpretation does not contradict the Qur'an and hadith.
- If he explains the hadith about the attribute of the prophet he also presents examples of other prophets who have a relationship with the meaning of the hadith.
- Tawkid, literally means confirmation.
The meaning is that the author provides his personal argument based on the opinions of the scholars.
- Using the *Mujadalah* method.

Mujadalah is an exchange of views carried out by two parties in a synergic manner and does not create hostility. This is done with the aim that the opponent accepts the opinion presented by providing strong arguments and evidence. The mujadalah method is used by Sheikh Jamil al-Husaini when interpreting the hadiths which are interpreted by Islamic fundamentalist group. Such as the rituals of the sunni groups which they consider heretical, or when explaining the attributes of Allah that requires takwil.

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

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

The *mujadalah* method is what makes this book very suitable for people who want to study hadith from a Sunni perspective. In this book explain the various views of the sunni scholar interpreting hadith. This book, apart from being a guide for Sunni groups, can also be an option for Islamic Fundamentalist groups to better understand hadith from a sunni perspective. So that there is no longer a very serious conflict within the Muslim community. Because unity can only be created with through inclusion and dialogue.

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

Sheikh Jamil al-Husaini wrote several books of hadith, especially about gharib hadith such as; *Itihaf al-Muslim bi Idahi Mutashabbihat Shahih Muslim*, *al-Nujum al-Sariyah fi Ta'wil Hadith al-Jariyah*, *Lubab an-Nuqul fi Ta'wili Hadith al-Nuzul* and this book *al-Qamar al-Sari Li Idahi Gharib Sahih Al-Bukhari*. Jamil wrote a lot about gharib hadith because he was concerned about the faith of Muslims, which lately many are deviating. According Sheikh Jamil al-Husaini, this was due to a group that rejecter the takwil. They are a group that claims to be a salafi group who are followers of Abdullah bin Wahab. Apart from that, they also stated that all rituals of the Sunni

Muslims that the Prophet did not perform were heretical (bid'ah). And Jamil rejected their statements with the arguments of the Qur'an and hadith along with clear Arguments through the books he wrote.

Sheikh Jamil al-Husaini's Contribution to the study of hadith was very large, in Lebanese he was known as a Sufi scholar who had expertise in the field of hadith. He also gives many sermons, seminars and *halaqah* with muslim in various worlds. Sheikh Jamil al-Husaini also has private channels from YouTube and Facebook to broadcast his teachings via these channels. He usually reads a chapter in a particular book which is given (*ijazah*) to all Muslims who wish to learn from him. In addition, his students who are spread across the world including the archipelago can continue to get knowledge from him. Jamil states that scientific transmission must be *sima'i* method from teacher who have the continuity of knowledge to the Prophet. With the aim that there are no deviations that have been carried out by ignorant people because they are unable to understand the text of the Qur'an and Hadith. They also do not study with teachers who are experts in the field of Islamic religion.

Conclusion

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

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

Jamil al-Husaini's book al-Qamar al-Sari li Idhahi Gharib al-Hadith is still limited to Gharib hadith which describes the attributes of Allah, the attributes of the Prophet, and the problems of worship. So that it cannot be called the main book of Gharib hadith Sahih Bukhari. However, this book can help every Muslim to understand Gharib hadith from the perspective of Sunni scholars, besides that this hadith also has strong arguments to refute allegations of heresy against Sunnis.

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

References

- al-Bukhari, Muhammad bin Isma'il. *Shahih al-BUKHARI* (1994) Riyadh: Dar al-Salam.
- al-Husain, Jamil Halim. (2016) *Ittihaf al-Muslim bi Idahi Mutashabihat Sahih Muslim* Beirut: Shirkah Dar al-Mashari'.
- al-Husaini, Jamil Halim. *Sami'tu Shaikh Yaqul*, (2016), Beirut: Shirkah Dar al-Mashari'.
- al-Husaini, Jamil Halim. (2016). *al-Suqut al-Kabir al-Muhawwi limujassim Ibnu taymiyah* Beirut: Shirkah Dar al-Mashari.
- al-Husaini, Jamil Halim. *Qamar al-Sari li Idahi Gharib al-Hadith Shahoh al-Bukhari*, (2016). Beirut: Shirkah Dar al-Mashari'.
- Khattab, Mustafa. *The Clear Quran*. <https://quran.com/3>
- Rahmadi. "Metode Studi Tokoh dan Aplikasinya dalam Penelitian Agama". *Jurnal al-Banjari* vol. 2 Number 2.
- Zahrah, Nyanyu Siti. "Gharib al-Hadits sebagai Embriologi Syarah Hadits dab Transformasinya" *Jurnal al-Afkar*, Vol. 9, Number 1.