

# Portrait of Contemporary Hadith Commentary Book

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**Portrait of Contemporary Ḥadīth Commentary  
Book: A Study of The Book *Faṭḥ al-Mun'im Syarḥ  
Ṣaḥīḥ Muslim* By Mūsā Syāḥīn Lāsyīn**

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**Abstract:** The book *Faṭḥ al-Mun'im Syarḥ Ṣaḥīḥ Muslim* by Mūsā Syāḥīn Lāsyīn is one of the contemporary Ḥadīth commentary books. This research aims to discuss the commentary book, starting from the question: what is the portrait of the book *Faṭḥ al-Mun'im* as a contemporary Ḥadīth commentary book. This research is qualitative in nature. It is categorized as library research or literature study, with the primary source being the book *Faṭḥ al-Mun'im*. The research was conducted using a content analysis approach, which involves an in-depth discussion of the content of the book *Faṭḥ al-Mun'im*; a quick overview of the entire book and a careful reading of selected random chapters. The results of this research indicate that the portrait of the book *Faṭḥ al-Mun'im* as a contemporary Ḥadīth commentary book is reflected in its commentary subject matter that follows current trends, its well-organized and systematic structure, and its diverse methods and approaches.

**Keywords:** *Faṭḥ Mun'im*; Ḥadīth commentary; Mūsā Lāsyīn; *Ṣaḥīḥ muslim*.

**Abstrak:** Kitab *Faṭḥ al-Mun'im Syarḥ Ṣaḥīḥ Muslim* karya Mūsā Syāḥīn Lāsyīn adalah di antara kitab syarah hadis kontemporer. Penelitian ini bertujuan membahas kitab syarah tersebut, berangkat dari pertanyaan: bagaimana potret kitab *Faṭḥ al-Mun'im* sebagai kitab syarah hadis kontemporer. Jenis penelitian ini adalah penelitian kualitatif. Penelitian ini dikategorikan library research atau penelitian kepustakaan, sumber primernya adalah kitab *Faṭḥ al-Mun'im*. Penelitian dilangsungkan dengan pendekatan content analysis atau analisis isi, yakni pembahasan mendalam terhadap isi kitab *Faṭḥ al-Mun'im*; membaca cepat secara keseluruhan dan membaca cermat bab tertentu yang dipilih secara random. Hasil penelitian ini menunjukkan bahwa potret kitab *Faṭḥ al-Mun'im* sebagai kitab syarah hadis kontemporer tercermin dari objek syarahnya yang mengikuti tren, sistematikanya yang runut, rapi, dan baku, serta metode dan pendekatannya yang beragam.

**Kata Kunci:** *Faṭḥ mun'im*; mūsā lāsyīn; Ṣaḥīḥ muslim; syarah hadis kontemporer.

## 1. Introduction

One of the most noteworthy collections of Hadith for the Muslim community is Imam Muslim bin al-Hajjaj's *Ṣaḥīḥ Muslim* (200-261 H), alongside other significant Hadith collections, particularly the *al-Kutub al-Sittah* which includes Musnad Ahmad, *Ṣaḥīḥ al-Bukhari*, *Ṣaḥīḥ Muslim*, *Sunan Abi Dawud*, *Sunan al-Nasai*, and *Sunan Ibn Majah*. *Ṣaḥīḥ Muslim* is frequently ranked second after *Ṣaḥīḥ al-Bukhari*, although some scholars have considered them equally significant, and a few have even prioritized *Ṣaḥīḥ Muslim*. Nevertheless, the prevalent perspective tends to favor *Ṣaḥīḥ al-Bukhari*, a viewpoint held by the majority of scholars. However, nearly all scholars, if not all, unanimously concur that both of these books are the most authentic Hadith collections following the Quran. Each of these two *Ṣaḥīḥ* books possesses distinctive strengths regarding their research methodology and organizational structure.

The Muslim community's attention, encompassing both the general populace and scholars, remains steadfastly directed towards *Ṣaḥīḥ Muslim*. While it has garnered considerable appreciation and acclaim, criticisms have also been voiced concerning this Hadith collection. Numerous works have emerged in response to and as expressions of the community's dedication to *Ṣaḥīḥ Muslim*, especially during the 7th century Hijri, known as *'ahd al-syarh wa al-jam' wa al-takhrīj wa al-baḥs* (the era of codification, criticism, and research). During this period, scholars exhibited their creative scholarship, drawing from the Hadith literature written since the 2nd-5th centuries Hijri. This creativity led to the development of various models of books, including mukhtasar (summary), Sharh (explanation), mustakhraj (quotation), and mufahras (index) (Ismail 1991). *Ṣaḥīḥ Muslim* certainly received attention within this scholarly milieu.

Notably, written works in the form of explanations have been produced from the classical era to contemporary times, resulting in numerous commentary books on *Ṣaḥīḥ Muslim* (Al-Zahrani 2012; A'-Nurustani 2007). The most renowned and widely referenced commentary book for *Ṣaḥīḥ Muslim* is *al-Minhaj Sharh Ṣaḥīḥ Muslim bin al-Hajjaj* by Imam al-Nawawi (631-676 H). Al-Minhaj, also recognized as *Sharh al-Nawawi 'Ala Ṣaḥīḥ Muslim*, is acclaimed by scholars and Hadith researchers as the most exemplary classical commentary on *Ṣaḥīḥ Muslim*, particularly in terms of its comprehensive coverage and methodical compilation (Rahayu 2020). As for contemporary commentary on *Ṣaḥīḥ Muslim*, in addition to the book *Faḥḥ al-Muḥin bi Sharh Ṣaḥīḥ Muslim* by Syibbir Ahmad al-'Usmani al-Duyaubandi (1305-1369 H), there is also the book *Faḥḥ al-Mun'im Sharh Ṣaḥīḥ Muslim* by Mūsā Syāḥin

compilation widely embraced by the global Islamic community. The contemporary character is further underscored by its methodical organization, the diversity of methods, and its distinct approach.

One of the salient features of this book is its methodical approach, dividing the commentary into well-defined subsections: *al-Ma'nā al-'Ām*, *al-Mabānī al-'Arabiyyah*, and *Tiqh al-Hadīs*. In terms of methodology, it embraces a range of traditional commentary techniques such as *ijmālī*, *taḥlīlī*, and *muqāran*, alongside contemporary approaches like *mauqūfī*. The prevailing approach consistently adheres to linguistic and theological-normative perspectives. This study is anticipated to serve as an inspiration for scholars to further explore the realm of contemporary commentaries, a field that remains relatively uncharted, despite its growing significance in modern Islamic scholarship.

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