



Portrait of Contemporary Ḥadith Commentary Book: A Study of The Book *Faḥ al-Mun‘im Syarḥ Ṣaḥīḥ Muslim* By Mūsā Syāḥīn Lāsyīn

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Abstract: The book *Faḥ al-Mun‘im Syarḥ Ṣaḥīḥ Muslim* by Mūsā Syāḥīn Lāsyīn is one of the contemporary Ḥadith commentary books. This research aims to discuss the commentary book, starting from the question: what is the portrait of the book *Faḥ al-Mun‘im* as a contemporary Ḥadith commentary book. This research is qualitative in nature. It is categorized as library research or literature study, with the primary source being the book *Faḥ al-Mun‘im*. The research was conducted using a content analysis approach, which involves an in-depth discussion of the content of the book *Faḥ 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 *Faḥ al-Mun‘im* as a contemporary Ḥadith 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: *Faḥ Mun‘im*; Ḥadith commentary; Mūsā lāsyīn; *Ṣaḥīḥ muslim*.

Abstrak: Kitab *Faḥ 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 *Faḥ 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 *Faḥ al-Mun‘im*. Penelitian dilangsungkan dengan pendekatan content analysis atau analisis isi, yakni pembahasan mendalam terhadap isi kitab *Faḥ al-Mun‘im*; membaca cepat secara keseluruhan dan membaca cermat bab tertentu yang dipilih secara random. Hasil penelitian ini menunjukkan bahwa potret kitab *Faḥ 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: *Faḥ mun‘im*; mūsā lāsyīn; *Ṣaḥīḥ muslim*; syarah hadis kontemporer.

1. Introduction

One of the most noteworthy collections of Ḥadīth for the Muslim community is Imam Muslim bin al-Hajjaj's *Ṣaḥīḥ Muslim* (200-261 H), alongside other significant Ḥadīth 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 Ḥadīth 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 Ḥadīth 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 Ḥadīth 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; Al-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 Ḥadīth 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 *Faṭḥ al-Mulhim bi Sharh Ṣaḥīḥ Muslim* by Syibbir Ahmad al-'Usmani al-Duyaubandi (1305-1369 H), there is also the book *Faṭḥ al-Mun'im Sharh Ṣaḥīḥ Muslim* by Mūsā Syāhīn Lāsyīn (1338-1430 H). The latter book serves as the focal point of this study.

The author's motivation for the examination of Mūsā Lāsyīn's work, *Faṭḥ al-Mun'im*, is underpinned by several compelling factors. Primarily, this commentary

stands out for its contemporary methodological approach, specifically in terms of its systematic structure. The qualifications of the author, encompassing expertise in Ḥadīth, the Arabic language, Quranic interpretation (mufassir), and Islamic jurisprudence, have profoundly influenced the style, content, and substance of this commentary. Second, the substantial dedication, seriousness, and the author's extensive knowledge are evident in the sheer magnitude of the work, spanning ten voluminous volumes and spanning a quarter of a century, approximately 25 years, to complete. Third, *Faṭḥ al-Mun'īm* by Mūsā Syāhīn Lāsyīn remains a relatively unexplored territory indeed, to the author's knowledge, it has not been subject to scholarly scrutiny. This is in stark contrast to *Faṭḥ Mulhim* by al-Duyaubandī, which was published considerably earlier than *Faṭḥ al-Mun'īm* (Lasyin 2002).

Sagir's observations emphasize the considerable interest among Indonesian academics in the field of Ḥadīth commentaries (Sagir 2017). Darmalaksana's findings reveal that among 37 thesis titles from the Department of Ḥadīth at the Faculty of Ushuluddin at UIN Sunan Gunung Djati Bandung between 2015 and 2016, 16 of them centered on Ḥadīth commentaries as their research subject (Darmalaksana 2020a). This indicates that the topic of Ḥadīth commentaries garners attention from nearly half of the academic community, particularly at Sunan Gunung Djati Islamic State University Bandung, regardless of the quality of research outcomes. The author's conjecture is that the relatively straightforward nature of this research field, coupled with well-defined research material, might explain why a substantial number of students choose Ḥadīth commentaries as their research subject.

Nevertheless, studies focused on contemporary commentary books remain relatively scarce (Darmalaksana 2020a), including the investigation of *Faṭḥ al-Mun'īm Sharh Ṣaḥīḥ Muslim* by Mūsā Syāhīn Lāsyīn. To the author's best knowledge, no dedicated research has probed into the depths of *Faṭḥ al-Mun'īm* by Mūsā Lāsyīn. Consequently, this research endeavor introduces a novel perspective and enriches scholarly knowledge, especially within the domain of Ḥadīth commentaries. The research's primary objective is to scrutinize this specific Ḥadīth commentary, commencing with the fundamental question: what characterizes *Faṭḥ al-Mun'īm* as a contemporary Ḥadīth commentary book? The research aims to unravel the book's methodology, spanning from the techniques employed in its composition to the methods and approaches utilized. Through this inquiry, the distinct features of *Faṭḥ al-Mun'īm* as a contemporary Ḥadīth commentary book will become evident.

This research embarks on an extensive exploration of contemporary Ḥadīth commentary, with a specific focus on the elucidation of *Faṭḥ al-Mun'īm* crafted by Mūsā Lāsyīn. To ensure the effectiveness and rigor of this scholarly inquiry, a robust research methodology has been meticulously designed, encompassing the following key procedures:

Literature Review. The research commences with a comprehensive and systematic literature review. This review encompasses the realm of Ḥadīth

commentary, with an emphasis on *Ṣaḥīḥ Muslim* and its diverse commentaries, spanning both classical and contemporary exemplars. This scholarly exercise serves as the foundational bedrock for comprehending the existing scholarly landscape within this domain.

Data Collection. A meticulous process of data collection is employed to procure primary sources pertinent to *Faṭḥ al-Mun'īm* authored by Mūsā Lāsyīn. This phase entails the acquisition of physical copies of the commentary, in addition to pertinent publications and resources related to the esteemed author and his literary contribution.

Content Analysis. The heart of this research is content analysis, serving as the predominant research approach. This methodological framework is characterized by its comprehensive and systematic scrutiny of *Faṭḥ al-Mun'īm*. It is through this lens that we seek to unravel the intricacies of the commentary's methodology, structural underpinnings, and its multifaceted approach to the commentary of Ḥadith.

Comparative Analysis. In tandem with content analysis, a comparative analysis will be conducted. This analysis involves a judicious examination of *Faṭḥ al-Mun'īm* in juxtaposition with other renowned Ḥadith commentaries, embracing both the classical and contemporary spheres. This juxtaposition will provide invaluable insights into the distinctive attributes that characterize Mūsā Lāsyīn's magnum opus.

Author Profiling. Author profiling stands as a pivotal component of this research. It is imperative to delve into the qualifications, educational background, and expertise of Mūsā Lāsyīn. This in-depth exploration encompasses his mastery of Ḥadith, proficiency in the Arabic language, prowess as a Quranic interpreter (*mufassir*), and his acumen in Islamic jurisprudence. Such profiling will furnish essential context for comprehending the nuances and stylistic elements embedded within the commentary.

Data Synthesis. A meticulous synthesis of the data gathered, the results of content and comparative analyses, is undertaken to craft a comprehensive tapestry of *Faṭḥ al-Mun'īm* as a contemporary Ḥadith commentary. This synthesis will encapsulate critical insights into the commentary's distinctive methodological framework, systematic structure, and innovative approaches.

Contribution to Scholarship. The research findings will be conveyed in a scholarly narrative that underscores the substantive contribution this study offers to the field of Ḥadith commentaries. Special emphasis will be placed on the novelty of this research, rooted in the paucity of existing studies pertaining to *Faṭḥ al-Mun'īm*. This research has the potential to significantly enrich the academic comprehension of this specific realm of scholarship.

Through these meticulously planned and executed research procedures, the study endeavors to cast a focused and illuminating spotlight on *Faṭḥ al-Mun'īm* by Mūsā Lāsyīn, bringing to the fore its distinctiveness as a contemporary Ḥadith commentary.

2. Result and Discussions

Historical Development of Ḥadith Commentary and its Methodology

The scholarly tradition of Ḥadith commentary, characterized by the meticulous effort to discern the meaning and intent behind the utterances of the Prophet Muhammad, guided by proficiency in the Arabic language and a profound comprehension of Sharia principles, traces its origins back to the era of the Prophet Muhammad and his esteemed companions (Mukhtar 2018; Hariono 2019; Al-Shufidi 2015; Bazmuzil 2008). This scholarly practice is inextricably linked to the pivotal role that Ḥadith plays within the legal framework of Islamic jurisprudence, spanning theological beliefs, legal precepts, ethical conduct, and moral principles (Al-Albani 2005). Ḥadith, as an elucidating complement to the Quran, imparts a functional and practical dimension to Islamic law. Without the guidance of Ḥadith, the Islamic community would encounter considerable challenges in translating the predominantly abstract and overarching directives contained within the Quranic text (Ali and Himmawan 2019).

Unsurprisingly, the scholarly interest in Ḥadith commentary took root in the early days of Islam, during the lifetime of the Prophet Muhammad and his companions (Anshori 2017). This interest becomes evident when examining Ḥadiths that incorporate foreign or enigmatic terms, often baffling the companions. In such instances, the Prophet Muhammad himself provided clarification. For example, the terms *al-wahn* and *al-ruwaibidāh* are instructive. Narrations featuring these terms recount the companions' direct inquiries regarding their meanings. The Prophet Muhammad's elucidation revealed that *al-wahn* conveys an affection for worldly pleasures and a repulsion for death, while *al-ruwaibidāh* signifies a person who displays imprudence in public affairs (Al-Shufidi 2015; Bazmuzil 2008).

During these formative years, unencumbered by the constraints of time and space, the process of uncovering and deciphering the meanings of Ḥadiths posed no significant challenges. This was due to the availability of direct confirmation from the Prophet Muhammad himself, the foremost authority on the intent behind his teachings and actions. However, it is essential to acknowledge that the number of Ḥadiths containing comprehensive explanations of foreign terms, as exemplified above, was relatively limited. The companions naturally sought clarification only for what eluded their understanding, and such instances were infrequent. This situation persisted through the eras of the *Tabi'in* (followers of the companions) and the *Atba' al-Tabi'in* (followers of the *Tabi'in*). This chronological context explains the relatively delayed emergence of Ḥadith commentary literature, often referred to as *syarah*. This delay can be attributed, in part, to scholars initially directing their efforts towards codification (*tadwin*), as well as the perception that the imperative for commentary (*syarah*) was not particularly pressing (Fatah 2020; Al-Shufidi 2015).

Nevertheless, it is crucial to emphasize that the era of Ḥadith codification did not signify a complete absence of scholarly interest in researching and composing

Ḥadīth commentaries. Some scholars contend that the evolution of Ḥadīth commentary is intricately linked to the period of Ḥadīth codification (Suryadilaga 2020). An illustrative example can be found in Imam Malik's work, *al-Muwatta*, the earliest systematically organized collection of Ḥadīth that has reached us. Since its initial publication up to the present day, *al-Muwatta* has consistently garnered significant scholarly attention. This is most notably observed through the numerous commentaries (syarah) produced on this work. Among the earliest surviving commentaries on *al-Muwatta* is *Tafsir Ġarīb al-Muwatta*, authored by 'Abd al-Malik bin Ḥabīb al-Sulamī al-Andalusī (d. 238 AH). The title itself underscores that this commentary exclusively addresses foreign terms found within *al-Muwatta* (Al-Shufidi 2015). This revelation underscores the profound influence of *ġarīb al-ḥadīth* works, composed since the 2nd century Hijri, on the development of Ḥadīth commentary, due to the close interconnection between the two (Al-Shufidi 2015; Zahrah 2020; Suryadilaga 2020).

In the fourth century of the Islamic calendar, the field of Ḥadīth commentary underwent significant transformation, leading to the emergence of well-structured and comprehensive works in this discipline. Notably, the earliest extant work of Ḥadīth commentary is *Tahzīb al-Āṣar wa Tafṣīl al-Ma'ānī al-Sābit 'an Rasūlillāh min al-Aḥbār*, authored by Ibn Jarīr al-Ṭabarī (d. 388 AH). This seminal work, as implied by its title, was dedicated to the explication of the meanings inherent within Ḥadīths. Subsequent generations of Ḥadīth commentators found inspiration in this foundational work, employing its insights as they crafted their own commentaries. *Tahzīb al-Āṣar al-Ṭabarī* paved the way for subsequent works, such as Ma'ālim al-Sunan (a commentary on *Sunan Abū Dawūd*) and *A'lām al-Ḥadīṣ* (a commentary on *Ṣaḥīḥ al-Bukhārī*) by al-Khaṭṭābī (d. 388 H). Following al-Khaṭṭābī's contributions, numerous volumes of Ḥadīth commentary began to proliferate. Notably, the Ḥadīth collections that garnered the most attention from scholars in terms of commentaries were the kutub al-sittah, encompassing the six canonical Ḥadīth collections, namely *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dawūd*, *Sunan al-Tirmidzī*, *Sunan al-Nasā'ī*, and *Sunan Ibn Mājjāh*. These collections are considered the standard references for the Muslim community at large, with *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* holding particular prominence (Al-Shufidi 2015).

Turning to the methodology of Ḥadīth commentary, its evolution can be categorized into two distinct periods: the classical period, spanning from the 650s to the 1250s, and the modern period, which extends from the 1250s to the present day. During the classical era, Ḥadīth commentary predominantly adhered to three distinct methods: *firstly*, the *ijmālī* method, characterized by concise and comprehensive explanations of Ḥadīths; *secondly*, the *tahliīlī* method, involving a meticulous and analytical examination of each Ḥadīth, scrutinizing them word by word in the sequence presented within the original Ḥadīth collections; and *thirdly*, the *muqāran* method, which encompassed comparative analysis, comparing individual Ḥadīths or the perspectives of specific scholars and ultimately arriving at synthesized conclusions or

lending strength to one viewpoint (Muhtador 2018; Burhanuddin 2018). Examples of works employing the *ijmālī* method include *‘Aun al-Ma’būd Syarḥ Sunan Abī Dāwud*. Likewise, renowned works following the *taḥlīlī* method include *Faḥḥ al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, authored by al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī, and *‘Umdah al-Qārī Syarḥ Ṣaḥīḥ al-Bukhārī* by Badrud-Dīn al-‘Ainī (Al-Shufidi 2015). Furthermore, the prevailing approach to commentary during this era was predominantly characterized by linguistic, normative theological, and textual paradigms (Sagir 2017; Fauzi 2018).

Conversely, the modern period, extending from the 1250s to the present, has witnessed a rapid evolution in the methodology of Ḥadīth commentary, marked by the prominence of the *mauḍū‘ī* (thematic) approach. This approach has significantly dominated the landscape of Ḥadīth commentary in contemporary times. The *mauḍū‘ī* method entails the selection of specific themes that hold contemporary relevance or pressing urgency, aligning with the demands of the modern age. Ḥadīth pertaining to or interlinked with these chosen themes are systematically collected and subjected to meticulous critical analysis (Ira 2019). This approach adopts a contextual framework and embodies a multidisciplinary perspective, drawing from a spectrum of social and humanistic disciplines, including sociology, anthropology, psychology, history, politics, and more (Muhtador 2018; Darmalaksana 2020b; Fauzi 2018). Eminent scholars, such as Muḥammad ‘Uṣmān Najātī, have integrated psychological methodologies into their examination of Ḥadīth, culminating in works like *al-Ḥadīth al-Nabawī wa ‘Ilm al-Nafs*. Furthermore, figures like Zaḡlūl al-Najjār have consistently approached Ḥadīth through the lens of scientific methodologies, resulting in a plethora of works, some of which have been translated into English and French, such as *Min al-I’jāz al-‘Ilmī fī al-Sunnah*, among others. The emergence of these substantial works on Ḥadīth underscores the central role of Ḥadīth in various facets of human existence.

The Intellectual Biography of Mūsā Syāhīn Lāsyīn

Mūsā Syāhīn Lāsyīn, a contemporary scholar-academic, has left an indelible mark on the realm of Ḥadīth commentary through his magnum opus, *Faḥḥ al-Mun‘īm Syarḥ Ṣaḥīḥ Muslim*. He came into the world on the 16th of Rajab in the year 1338 H, corresponding to the 6th of April in 1920 AD. His birthplace was the serene village of Asnet, nestled within the precincts of Benha Center, in the Qalyubia Governorate of Egypt. Regrettably, historical records remain meager regarding his familial lineage, and some sources hint at the possibility of him growing up in relative obscurity (*mastūrah al-ḥāl*). Nonetheless, one fact remains unequivocal: from a tender age, Mūsā Lāsyīn embarked on his educational journey, memorizing the Quran in the local Kuttāb, often frequenting Sayyidī Sālīm’s Library, which happened to be his maternal grandfather’s domain, all under the watchful guidance of his elder brother. His formal schooling, spanning elementary and secondary levels, took root at the esteemed al-

Azhar school, culminating in his graduation, which opened doors for further scholarly pursuits at the Faculty of Islamic Studies at al-Azhar University (Al-Jawadi 2021).

In the year 1946 AD, Mūsā Lāsyīn successfully attained his undergraduate degree (licence). Subsequently, he embarked on a quest for knowledge, undertaking a master's program within the Faculty of Arabic Language, a voyage that culminated in graduation during the year 1948 AD, simultaneously earning him a teaching certificate. Upon this academic milestone, Mūsā Lāsyīn made a deliberate choice to not immediately dive into the doctoral realm. Instead, he opted to dedicate a significant portion of his life to teaching Quranic exegesis (*tafsir*) and Ḥadith at al-Azhar school. This educational sojourn spanned nearly two decades, a period encompassing the years from 1948 to 1965. Only in the twilight of his teaching career did Mūsā Lāsyīn decide to embark on the doctoral path within the Faculty of Islamic Studies, with a specialization in Quranic exegesis and Ḥadith, ultimately achieving this academic pinnacle in 1965. This transformative juncture marked the commencement of his tenure as a lecturer at the esteemed Faculty of Islamic Studies at al-Azhar University, a role assumed in 1965. Over the years, he ascended the academic hierarchy, attaining the esteemed position of a full professor within the Department of Ḥadith. Subsequently, he assumed the mantle of head of the Ḥadith department, culminating in his tenure as the dean of the faculty from 1971 to 1982. Hence, Mūsā Lāsyīn stands as a testament to scholarly maturity, epitomizing excellence in Quranic exegesis and Ḥadith education and pedagogy (Al-Jawadi 2021).

Upon scrutiny of his voluminous body of work, it becomes apparent that Mūsā Lāsyīn's scholarly prowess and expertise, especially in the domain of Ḥadith, are unquestionable. His notable contributions in the field of Ḥadith encompass works such as *al-Minhal al-Ḥadīṣ fī Syarḥ Aḥādīṣ al-Bukārī*, *Faḥḥ al-Mun'im fī Syarḥ Ṣaḥīḥ Muslim* (comprising an impressive ten volumes), *Taḥqīq wa Ta'līq Ṣaḥīḥ Muslim* (spanning five volumes), the result of a collaborative endeavor with his student Ahmad 'Umar Hāsyim, *Taisīr al-Bukhārī* (comprising three volumes), and *Ṣaḥīḥ al-Bukhārī fī Naẓam Jadīd* (encompassing four volumes), a project co-authored with his grandson Amānī Mūsā Lāsyīn and Doctor Hiṣṣah al-Suwaidī from Qatar. Furthermore, Mūsā Lāsyīn has produced *al-Mausū'ah al-Mukhtaṣarah li al-Aḥādīṣ al-Nabawiyah*, published under the aegis of the High Council for Islamic Affairs, a comprehensive work that traverses the disciplines of Ḥadith, Sunnah, and Jurisprudence, among others. Notably, he has also authored several works that underscore his proficiency in Quranic studies, including *Taisīr Tafsīr al-Nasafī fī al-Qur'ān al-Karīm* (comprising a monumental fifteen volumes) and *al-Lā'i al-Hissān fī 'Ulūm al-Qur'ān*, to name but a few (Al-Jawadi 2021).

Analysis of the Book Faḥḥ al-Mun'im Syarḥ Ṣaḥīḥ Muslim

The opus titled *Faṭḥ al-Mun‘īm* stands as a magnum opus, significantly elevating Mūsā Lāsyīn’s standing as a contemporary luminary in the sphere of Ḥadīth. However, this work transcends being merely a testament to his mastery in the realm of Ḥadīth. It also serves as a testament to his profound erudition in the domains of Quranic exegesis, the Arabic language, and Islamic jurisprudence, aspects we shall expound upon imminently. *Faṭḥ al-Mun‘īm* represents the culmination of unwavering dedication exhibited by Mūsā Lāsyīn. He invested a staggering twenty-three years meticulously shaping this literary masterpiece, all while juggling the rigors of an exigent academic schedule and a bustling academic life (Lasyin 2002).

What spurred Mūsā Lāsyīn to embark on the composition of *Faṭḥ al-Mun‘īm Syarḥ Ṣaḥīḥ Muslim*? In his preface to the first edition (*Muqaddimah al-Thab’ah al-Ūlā*) of this book, Mūsā Lāsyīn delineates his motivations (Lasyin 2002):

أما بعد فقد وفقني الله للإسهام في شرح مجموعة مختارة من أحاديث البخاري في كتابي المنهل الحديث تناولت فيه نحو أربعمائة حديث بالشرح المبسط المناسب لمستوى طلاب المعاهد الثانوية الأزهرية.

Subsequently, Allah bestowed upon me the opportunity to contribute to the explication of a curated selection of Ḥadīths from al-Bukhārī in my book, ‘al-Minhal al-Ḥadīṣ.’ Herein, I elucidated nearly 4,000 Ḥadīths with a simple and accessible commentary tailored to the level of secondary school students at al-Azhar.

ولقد فكرت طويلا -بناء على طلب كثير من المشتغلين بالحديث وطلابه- في أن أكمل شرح أحاديث البخاري بنفس الطريقة والأسلوب، ولكن غلبتني فكرة أخرى بعد أن عينت مدرسا للتفسير والحديث بكلية أصول الدين جامعة الأزهر، ورأيت أن المقرر في منهاجها أحاديث صحيح مسلم، وهو كتاب لم يخدم بالشرح كما خدم البخاري، وليس فيما ألفه المؤلفون في شرحه ما يغني الطالب أو يشبع الراغب وأحسست حاجة الطلاب إلى شرح يناسبهم، وعذرتهم في مطالبتهم بذلك وإلحاحهم وملاحقتهم لأساتذتهم.

Indeed, I engaged in profound contemplation, spurred by the multitude of entreaties from both scholars and students of Ḥadīth. The notion of continuing my exposition of al-Bukhārī’s Ḥadīths in a congruous style and manner strongly beckoned. Nevertheless, an alternative idea took hold, particularly after I assumed the role of a lecturer in Quranic exegesis and Ḥadīth at the Faculty of Islamic Studies at al-Azhar University. It came to my attention that the curriculum included the Ḥadīth from *Ṣaḥīḥ Muslim*, a book that had not received commensurate commentary as al-Bukhārī. None of the works produced by scholars could satiate the thirst of knowledge seekers or quench the enthusiasm of enthusiasts. I keenly sensed the students’ yearning for a commentary attuned to

their level, one that could serve as a resource to navigate their academic assignments and complement their interactions with their professors.

أمام هذه الظروف فضلت التعجيل بشرح صحيح مسلم، في كتاب سميته (فتح المنعم) ورسمت له منهاجا وطريقة أرجو أن يسدد الله خطاي في سلوكها، وأن ينفع بها، إنه سميع مجيب.

In light of these circumstances, I expeditiously present my commentary on the book of *Ṣaḥīḥ Muslim* in a work I have entitled ‘*Faṭḥ al-Mun‘īm*.’ I have carefully devised a methodology and structure for this endeavor, ardently hoping that Allah SWT will guide my path in its creation, rendering it valuable. Indeed, He is All-Hearing and Ever-Responsive.

The statement above elucidates Mūsā Lāsyīn’s perception that the scholarly attention given to *Ṣaḥīḥ Muslim* was not as exhaustive as that bestowed upon *Ṣaḥīḥ al-Bukhari*, particularly in terms of comprehensive commentary. Consequently, Mūsā Lāsyīn, who originally intended to provide a comprehensive commentary for *Ṣaḥīḥ al-Bukhārī*—complementing his prior commentary work, ‘*al-Minhal al-Ḥadīṣ*,’ which exclusively explicated select Ḥadīths from *Ṣaḥīḥ al-Bukhārī* revised his course to undertake the commentary of *Ṣaḥīḥ Muslim*. Furthermore, immersed in the academic milieu on a daily basis, Mūsā Lāsyīn perceived the existing commentaries on *Ṣaḥīḥ Muslim* to be inadequate as instructional materials for students. As we will explore later, Mūsā Lāsyīn’s work, ‘*Faṭḥ al-Mun‘īm*,’ indeed proves to be a fitting academic reference, particularly within the domains of the Arabic language, jurisprudence, exegesis, and Ḥadīth, owing to its substantial content in these areas and its meticulous, systematic writing style, akin to academic lecture materials (Lasyin 2002).

This exposition illuminates the origins and driving force behind Mūsā Lāsyīn’s monumental work, ‘*Faṭḥ al-Mun‘īm Syarḥ Ṣaḥīḥ Muslim*.’ It transcends the sphere of Ḥadīth and delves into the realm of pedagogy and education, thereby addressing a significant gap within the academic landscape.

Writing Technique

Mūsā Lāsyīn’s writing technique in the composition of the book *Faṭḥ al-Mun‘īm* is meticulously elucidated in the Preface of the First Edition (*Muqaddimah al-Thab’ah al-Ūlā*) (Lasyin 2002):

To begin with, concerning the organization and categorization of Ḥadīths into specific chapters, Mūsā Lāsyīn notably diverged from the sequence found in *Ṣaḥīḥ Muslim*. Ḥadīths that exhibited variances in textual expressions were amalgamated into a single composite Ḥadīth, a judgment solely determined by Mūsā Lāsyīn himself, based on his conviction that these variations essentially represented the same underlying Ḥadīth. Subsequently, these amalgamated groups of Ḥadīths were subjected to explication. Mūsā Lāsyīn held the view that Imam Muslim, within his *Ṣaḥīḥ*, often

repeated Ḥadīths due to disparities in their transmissions. These disparities encompassed additions, omissions, alterations, or variations in specific words or phrases. Furthermore, Mūsā Lāsyīn observed that in certain chapters, different Ḥadīths were congregated despite their discrepancies. He cited, as an example, the case of the Ḥadīth of Mu'āz bin Jabal while riding with the Prophet Muhammad (peace be upon him). This particular narration pertained to the rights of Allah upon His servant and the rights of the servant upon Allah. In *Ṣaḥīḥ Muslim*, this Ḥadīth was grouped within the same chapter alongside the Ḥadīths of Abū Hurairah, Anas bin Mālik, 'Ubadah bin al-Ṣāmit, and others. The chapter was titled *Man laqiya Allah bi al-īmān wa huwa ġair syāk fih dakhala al-jannāh wa ḥurrima 'alā al-nār*. Mūsā Lāsyīn opted to segregate these individual narrations and authored distinct chapter introductions that directly encapsulated the essence of each Ḥadīth. For instance, the Ḥadīth of Mu'āz, which in *Ṣaḥīḥ Muslim* followed the Ḥadīth of Abū Hurairah, was repositioned to the forefront in Mūsā Lāsyīn's arrangement. In the initial edition, this approach was implemented in numerous instances, and in the second edition, Mūsā Lāsyīn reverted to align the order of the Ḥadīths with that found in *Ṣaḥīḥ Muslim*. Nevertheless, the case of the aforementioned Ḥadīth of Mu'āz remained largely unaltered from its original presentation.

Secondly, pertaining to the numbering of chapters and Ḥadīths, Mūsā Lāsyīn methodically assigned sequential numbers to each chapter, commencing from the inaugural Chapter No. 1, designated as *bāb al-īmān bi al-qadr (kitāb al-īmān)*, and concluding with Chapter No. 808, which was labeled *bāb kitāb al-tafsīr (kitāb al-tafsīr)*. The original text of *Ṣaḥīḥ Muslim* did not encompass chapter titles (*tarjamah al-bāb*). The segregation of Ḥadīths and the provision of chapter titles, in conjunction with the numbering system, were originally introduced by Imam al-Nawawī in his commentary, *al-Minhāj* (Rahayu 2020). Mūsā Lāsyīn, however, did not invariably adhere to the chapter titles proposed by al-Nawawī; rather, he frequently composed his own chapter introductions, as alluded to in the initial point. Concerning the numbering of Ḥadīths, Mūsā Lāsyīn assigned sequential numbers spanning from the beginning to the culmination, initiating with Ḥadīth No. 1 (*kitāb al-īmān bab al-īmān bi al-qadr*) and concluding with the final Ḥadīth No. 6571 (*kitāb al-tafsīr*). This enumeration encompassed not only the principal Ḥadīths within each chapter but extended to narrations that featured variations, additions, omissions, or modifications in the primary text, even if such changes consisted of but a solitary sentence. Narrations in *Ṣaḥīḥ Muslim* that solely detailed the chain of narrators without incorporating the text itself or declared that the text was entirely identical to a preceding narration were exempted from receiving new numerical designations. In implementing this numbering system, Mūsā Lāsyīn adhered to the numerical scheme established by Mūḥammad Fu'ād 'Abdul-Bāqī, which was founded on A. J. Wensinck's work, *al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth*.

Thirdly, with regard to the chain of narrators (sanad) in Ḥadīths, in the initial edition of *Faṭḥ al-Mun‘īm*, Mūsā Lāsyīn exclusively cited the names of the companions (*al-rāwī al-a’lā*) using the preposition ‘an (عن) without providing the comprehensive chain up to Imam Muslim’s teacher (*al-rāwī al-adnā*). Instead, Mūsā Lāsyīn concentrated his attention on the discussion of the content and substance of the Ḥadīths. Even within the confines of the predefined subheadings, which served as a structural template for all commentaries in each chapter, Mūsā Lāsyīn’s expositions are notable for their remarkable depth and detail. In the second edition of the book, this writing approach remained unaltered, except for the inclusion of the complete chain of narrators for each Ḥadīth, presented as footnotes. Mūsā Lāsyīn’s intention was to provide valuable insights to readers, particularly experts in the field of Ḥadīth. The citation of the complete chain maintained the original wording and structure, except for the primary narrator (*al-rāwī al-a’lā*), for whom the preposition ‘an (عن) was consistently employed.

Fourthly, in terms of the presentation structure, Mūsā Lāsyīn organized his commentary into three subcategories: (1) *al-Ma’nā al-‘Ām* (General Meaning), in which he provided a comprehensive overview of the Ḥadīth in clear and accessible language, targeting both the general audience (*al-‘āmmah*) and scholars (*al-khāṣṣah*); (2) *al-Mabāḥiṣ al-‘Arabiyyah* (Arabic Language Discourses), featuring an in-depth exploration of the meanings of words and phrases in the Ḥadīth from the perspective of Arabic language, primarily catering to students of Arabic grammar and rhetoric; and (3) *Fiqh al-Ḥadīṣ* (Ḥadīth Jurisprudence), where Mūsā Lāsyīn delved into the legal implications and rulings of Islamic law inherent in the discussed Ḥadīth. This was achieved through an examination of relevant narrations as corroborative evidence, accompanied by a comprehensive analysis of scholars’ opinions and critiques of those opinions, whether they received support or counterarguments. In cases where the *Fiqh al-Ḥadīṣ* section contained extensive and intricate explanations, it was followed by the subsection *Mā Yustafādu min al-Ḥadīṣ* (Benefits from the Ḥadīth), offering concise and straightforward statements that directly pointed to the key conclusions.

Methods and Approaches

In order to conduct a more in-depth analysis of Mūsā Lāsyīn’s methodology in his work *Faṭḥ al-Mun‘īm*, a case study will be employed, focusing on the section pertaining to fasting, specifically the merits of the month of Ramadan, encompassing Ḥadīths numbered 2173-2175 (Volume IV, pages 485-490). The selection of this case study was conducted in a randomized manner but with deliberate consideration, guided by the author’s belief that the Ḥadīths within this section are indicative of Mūsā Lāsyīn’s overall approach in his commentary. This approach primarily centers on aspects of grammar and Islamic jurisprudence, as we shall explore in the following presentation (Lasyin 2002):

Firstly, Mūsā Lāsyīn assigns a title to the chapter, in this instance, Bab Keutamaan Bulan Ramadhan (Chapter on the Merits of the Month of Ramadan), followed by a detailed exposition of the Ḥadīths contained within this chapter.

(297) باب فضل شهر رمضان

Chapter on the Merits of the Month of Ramadan

2173 - عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا جاء رمضان

فتحت أبواب الجنة، وغلقت أبواب النار، وصفدت الشياطين.

2173 – Narrated by Abu Hurairah (may Allah be pleased with him): The Messenger of Allah (peace be upon him) proclaimed, When Ramadan arrives, the gates of Paradise swing open, the gates of Hell are firmly shut, and the devils are bound in fetters.

2174 - عن أبي هريرة رضي الله عنه يقول: قال رسول الله صلى الله عليه وسلم إذا كان

رمضان فتحت أبواب الرحمة، وغلقت أبواب جهنم، وسلسلت الشياطين.

2174 – Narrated by Abu Hurairah (may Allah be pleased with him): He related, The Messenger of Allah (peace be upon him) conveyed, ‘When Ramadan dawns, the doors of mercy are flung open, the gates of Hell are firmly barred, and the devils are securely fettered.’

2175 - عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إذا دخل

رمضان بمثله.

2175 – Narrated by Abu Hurairah (may Allah be pleased with him): He narrated, The Messenger of Allah (peace be upon him) declared, ‘When Ramadan enters... (with identical wording as mentioned above).

As previously elucidated, Mūsā Lāsyīn’s approach to the narration of Ḥadīths refrains from presenting the complete chain of narrators (sanad). Instead, he exclusively mentions the foremost narrator, typically a companion (sahabat), preceded by the preposition ‘an (عن), relegating the other narrators to the footnotes. This practice, as explained by Mūsā Lāsyīn, is intended to cater to the needs of advanced Ḥadīth scholars. Within the realm of Ḥadīth commentary, which predominantly concentrates on the content and essence (*matn*) of the Ḥadīth, this methodology is considered apt, as it directs the focus towards the actual Ḥadīth text while retaining the essential source of the commentary, the companions. Notably, the nomenclature of the chapter headings and the arrangement of Ḥadīths in this context remains consistent with the convention employed in the commentary works of Imam al-Nawawī and *Ṣaḥīḥ Muslim*.

Subsequently, Mūsā Lāsyīn directly delves into the subheading titled General Meaning, wherein he expounds his overarching perspectives on the virtues of the month of Ramadan. The following is his elucidation (Lasyin 2002):

المعنى العام

فضل الله بعض البشر على بعض، بل فضل بعض الرسل على بعض {تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم درجات} [البقرة: 253].

Allah Swt bestows honor upon certain individuals over others, and He even elevates some prophets above their peers, as stated in the Quran (Q.S. al-Baqarah [2]: 253).

وفضل بعض الأمكنة على بعض {إن أول بيت وضع للناس للذي ببكة مباركاً} [آل عمران: 96] {سبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله} [الإسراء: 1].

And He has also favored some places over others (see, the sanctification of the Baitullah and Makkah: Q.S. Āli ‘Imrān [3]: 96; and the sanctification of Masjidil-Harām and Masjidil-Aqṣā: Q.S. al-Isrā’ [17]: 1).

وفضل بعض الأزمنة على بعض {شهر رمضان الذي أنزل فيه القرآن هدى للناس} [البقرة: 185] {إنا أنزلناه في ليلة مباركة إنا كنا منذرين فيها يفرق كل أمر حكيم} [الدخان: 3، 4]. {إنا أنزلناه في ليلة القدر وما أدراك ما ليلة القدر ليلة القدر خير من ألف شهر تنزل الملائكة والروح فيها بإذن ربهم من كل أمر سلام هي حتى مطلع الفجر} [القدر].

And He has favored some times over others (see, the sanctification of the month of Ramadan: Q.S. al-Baqarah [2]: 185; the sanctification of Lailatul-Qadar: Q.S. al-Dukhān [44]: 3-4 and Q.S. al-Qadr [97]: 1-5).

والمكان يشرف ويفضل عادة بما يحل فيه من فضائل وخيرات، ويهبط ويحقر بما يقع فيه من شر وسوءات، كذلك الزمان يعظم بما يقع فيه من عظام الأمور، ويقل شأناً بما يقع فيه من محقراتها، فالمكان والزمان ظرفان لما يقع فيهما.

Places earn honor and preference due to the virtues and blessings associated with them, while they may be diminished in status when marred by vices and malevolence. Similarly, time periods are revered for the significant events occurring during them, although there are occasions when the significance of a particular time is diminished due to less significant occurrences. Time and place both serve as the contextual frameworks within which their distinctive characteristics are manifested.

ففضل شهر رمضان شرف بإنزال القرآن فيه، وبتشريع عبادة فيه، هي أشبه بعبادة الملائكة، وهي الصوم والإمساك عن الطعام والشراب وكف الشهوات، فإذا أضفنا إلى ذلك فتح أبواب رحمة الرحمن، وزيادة فضله وإكرامه للصائمين، إذ يقول جل شأنه في الحديث القدسي: كل عمل يعمل به ابن آدم له، والحسنة بعشرة أمثالها، إلا الصوم فإنه لي وأنا أجزي به. رأينا الفضل الواسع الذي يتفضل الله به على عباده في شهر رمضان، فضل تمكين من العبادة، وتيسير لأدائها، وإبعاد لمعوقاتها، وفضل حصار للمحرمات، وتضييق لمسالكها، وتغليق لمنافذها، وحبس لوسوستها وتزيينها وإغوائها، يتمثل ذلك في فتح أبواب الجنة، وغلق أبواب النار، وسلسلة الشياطين، ثم التفضل بالإثابة على القليل كثيراً، والتفضل بالعفو والتسامح والغفران للهفوات من تطوع بخصلة فيه كان كمن أدى فريضة فيما سواه، ومن أدى فريضة فيه كان كمن أدى سبعين فريضة فيما سواه.

Therefore, the exaltation of the month of Ramadan arises from the revelation of the Quran during this month and the legislation of an act of worship resembling that of the angels – fasting, which involves abstaining from food, drink, and carnal desires. When we couple this with the opening of the gates of God’s mercy and the magnification of His grace towards those who fast, it is underscored by a Ḥadith Qudsi in which God, the Most Glorious, proclaims, Every deed of the son of Adam is for himself, but the fast is for Me, and I shall reward it. We witness the extensive blessings bestowed by God upon His servants during the month of Ramadan, a magnanimity that strengthens acts of worship, facilitates their performance, removes hindrances, bans the prohibited, narrows their pathways, closes their exits, restrains their temptations, adorns and seduces them. This manifests in the opening of the gates of paradise, the closure of the gates of hell, and the binding of the devils. Moreover, it involves the generosity of rewarding manifold for even a little, and bestowing forgiveness, tolerance, and pardon for the errors committed. Whoever voluntarily performs a single good deed in this month receives the reward of one who has performed a mandatory act in other months seventyfold.

فيا فوز من جاهد فيه نفسه، وغنم خيره، وبأحسنة من تكاسل فيه، وحرم فيه فضل الله.

Hence, the success is for those who strive to master themselves and reap its goodness, while lamentation befalls those who are sluggish and are deprived of God’s favor in this blessed month.

In the subheading *al-Ma'nā al-'Ām* (General Meaning), as previously mentioned, Mūsā Lāsyīn provides an extensive overview. He refrains from immediately delving into the core content of the Ḥadith discussing the virtues of the month of Ramadan. Instead, he initiates the discussion by elaborating on God’s exaltation or humiliation of specific times and places. For instance, Mūsā Lāsyīn references various Quranic verses that illustrate how God honors certain locations over others, such as the

sanctification of Makkah (Q.S. Āli ‘Imrān [3]: 96), Masjid al-Ḥarām, and Masjid al-Aqṣā (Q.S. al-Isrā’ [17]: 1). He also underscores that God elevates specific periods over others, exemplified by the significance of Ramadan (Q.S. al-Baqarah [2]: 185) and the Night of Decree (Q.S. al-Dukhān [44]: 3 and Q.S. al-Qadr [97]). Mūsā Lāsyīn thoughtfully primes the readers before delving into the core topic of Ramadan, positioning it as one of the times exalted by God. This coherent approach to the discussion is expected to resonate with readers, offering a lucid and uncomplicated exposition, even if it occasionally veers slightly off-topic. This pattern is consistently observed in the al-Ma’na al-’Am subsection, designed to be accessible to the general audience.

When elucidating the virtues of the month of Ramadan, this straightforward approach is retained. Mūsā Lāsyīn meticulously outlines the merits of Ramadan while referencing some ancillary narrations that are comparatively more accessible and less intricate due to their elevated linguistic style. Why is the month of Ramadan held in high regard and revered? This is partly attributed to the fact that the Quran was revealed during this month, and fasting, an act of worship equated by Mūsā Lāsyīn to the worship of angels, was ordained. Fasting necessitates abstinence from food, drink, and desires. In this exposition, he also delves into the discussed Ḥadith, elucidating that the opening of the gates of paradise, the closure of the gates of hell, and the chaining of the devils signify the expansion of opportunities and an intensified enthusiasm for righteous deeds on one front and the sealing of pathways that typically lead to forbidden actions (*al-muḥarramāt*) on the other front.

Moving on, the subsequent subsection is *al-Mabāḥith al-’Arabiyyah*, which, despite its literal meaning of discussions on Arabic aspects, does not aim to delineate the linguistic regulations found within the Ḥadith under consideration. Instead, this subsection involves an exploration of the semantic content of the Ḥadith through a linguistic perspective. In this subsection, Mūsā Lāsyīn expertly dissects the meanings of the Ḥadith employing a range of Arabic linguistic sciences. For instance, he employs etymology (*al-isytiqāq*) and terminology (*al-iṣṭilāḥ*) to expound on the meanings of terms such as al-shaum, Ramaḍān, and al-syahr. The definitions of these three words—where the first is included in the chapter title, and the latter two are used within the Ḥadith are meticulously elaborated by Mūsā Lāsyīn, with references to Arabic language texts and authorities.

الصوم والصيام مصدران لصيام يصوم، وهو لغة: الإمساك، ومنه قوله تعالى: {إني نذرت للرحمن صوماً فلن أكلم اليوم إنسياً} [مریم: 26] فهذا صوم وإمساك عن الكلام، والصوم في شرع الإسلام: الإمساك عن المفطرات من طلوع الفجر الثاني إلى غروب الشمس. قاله ابن قدامة. وقيل: هو إمساك المكلف بالنية عن المفطرات. والتعريف الذي يشمل جميع الخلافات الفقهية أن يقال: إمساك مخصوص عن شيء مخصوص في زمن مخصوص بشرائط مخصوصة. ذكره في الفتح....

The words *al-ṣaum* and *al-ṣiyām* are derived from the verbal noun *ṣāma-yaṣūmu*, which linguistically means to abstain (see: Q.S. Maryam [19]: 26, where the term *al-ṣaum* means abstaining from speech). In Islamic jurisprudence, shaum means to refrain from actions that invalidate it from the second dawn until sunset. This definition is attributed to Ibn Qudāmah. Some also define it as an act of refraining from what invalidates it with a specific intention. A comprehensive definition that encompasses all jurisprudential differences is to say that shaum is a specific form of abstention from a particular thing during a specific time, subject to specific conditions. This is mentioned in *al-Fatḥh al-Bārī* (and others) ...

ورمضان اسم للشهر المعروف. قال الزمخشري: رمضان من رمض إذا احترق من الرمضاء، فأضيف إليه الشهر وجعل علماً، ومنع الصرف للعلمية والألف والنون، وسموه بذلك لارتماضهم فيه من حر الجوع ومقاساة شدته....

The term *Ramadhan* refers to the well-known month. Al-Zamakhsyārī explained that *Ramadhan* is derived from the root *ramiḍa*, which signifies the burning sensation caused by extreme heat. The word month is added to it, making it a proper name for the month. The name *Ramadhan* falls under the category of words and names that do not change due to their etymology, and it features the letters *alif*, *nūn*, and *alif* at the end. It is called *Ramadhan* because it is a month when people endure the scorching heat of hunger and thirst...

والشهر عدد من الأيام، وجمعه أشهر وشهور. وفي المحكم: الشهر القمر، سمي بذلك لشهرته وظهوره، وسمي الشهر بذلك لأنه يشهر بالقمر وفيه علامة ابتدائه وانتهائه....

A month is a collection of days, and its plural form is *ashhur* or *shuhūr*. In *al-Muḥkam*, it is explained that *shahr* is synonymous with *qamar* (the moon). The month is called this because of its fame and visibility. The term month is associated with it because it is the moon's cycle that signifies its beginning and end ...

In the subheading *al-Mabāḥiṣ al-‘Arabiyyah*, an exploration of the science of rhetoric (*al-balaghah*) is present. For instance, when elucidating the meaning of *futiḥat abwāb al-jannah wa gulliḡat abwāb al-nār*, it can be construed either in its literal sense (*zāhīr*) or categorized as a figurative expression (*al-ta’bīr al-kināyah*). As per Mūsā Lāsyīn, both interpretations can be linguistically justified. Furthermore, semantic analysis (*al-dilālāh*) is invoked to expound the intended meanings of the words employed in the Ḥadīth. For example, the term *al-samā* (heavens) in the expression *futiḥat abwāb al-samā* is clarified to denote *al-jannah* (paradise), and the subsequent phrase, *wa futiḥat abwāb al-jahannam*, functions as an indicator for this interpretation.

Within the fourth subsection, *Fiqh al-Ḥadīṣ*, Mūsā Lāsyīn delves into two facets. Firstly, he deepens and broadens comprehension of the Ḥadīth under consideration, in

this instance, the Ḥadīth delineating the virtues of Ramadan, by collating pertinent narrations. Mūsā Lāsyīn posits that a multitude of Ḥadīths expound the virtues of the month of Ramadan. While some may exhibit frail chains of transmission (*ḍa'īf*), their collective weight fortifies their overall credibility, elevating them to the rank of ḥasan (good). As elucidated by Mūsā Lāsyīn, these narratives collectively evoke a radiant and luminous portrayal of the month of Ramadan that harmonizes with the descriptions enshrined in the Quran and authentic Prophetic Ḥadīth. Mūsā Lāsyīn proceeds to elaborate on these narrations without delving into the individual credibility of each. He avers:

في فضل شهر رمضان وردت أحاديث كثيرة، ولئن كان بعضها ضعيف الإسناد فإنها في مجموعها تتعاضد وترتقي إلى الحسن، وهي في مجموعها ترسم صورة مشرقة نورانية لشهر رمضان، تتفق هذه الصورة وصورة التكريم له في القرآن الكريم والأحاديث النبوية الصحيحة. من هذه الأحاديث ما رواه....

A plenitude of Ḥadīths narrate the virtues of the month of Ramadan. Although a subset of these may possess chains of transmission that are considered weak (*ḍa'īf*), their mutual reinforcement elevates their standing to the rank of ḥasan. Collectively, these narrations conjure a radiant and luminous depiction of the month of Ramadan, in consonance with the descriptions delineated in the Quran and authentic Prophetic Ḥadīth. Among these Ḥadīths are...

Secondly, the discourse proceeds to explore the jurisprudential dimension encapsulated within the elucidated Ḥadīth. Specifically, it revolves around the permissibility of invoking *Ramadhan* (رمضان) without the preceding term (شهر). This issue arises from the presence of a Ḥadīth asserting that *Ramadhan* is one of the names of Allah, leading certain scholars to consider it reprehensible to mention it without the prefix month. Mūsā Lāsyīn meticulously dissects the variance in opinions among jurists concerning this matter. He gradually weakens the stance advocating makruh and leans toward supporting the more lenient viewpoint. This shift is primarily attributed to the questionable authenticity of the Ḥadīth serving as the foundation for the prohibition, as assessed by Ḥadīth scholars. In quoting al-Nawawi, Mūsā Lāsyīn expounds:

قال النووي: والصواب أنه لا كراهة في قول: رمضان مطلقاً، والمذهب الآخر فاسدان، لأن الكراهة إنما تثبت بنهي الشرع، ولم يثبت فيه نهي، وقولهم: إنه من أسماء الله تعالى ليس بصحيح، ولم يصح فيه شيء، وأسماء الله تعالى توقيفية، لا تطلق إلا بدليل صحيح، ولو ثبت أنه اسم لم يلزم منه كراهة، وقد ثبتت أحاديث كثيرة في الصحيحين في تسمية رمضان من غير شهر في كلام الرسول صلى الله عليه وسلم. اهـ والله أعلم

According to al-Nawawi: The most sound view is that there is no reprehensibility (*makruh*) in uttering *Ramadhan* independently, without the word *bulan*. The other two opposing positions are untenable because the designation of *makruh* necessitates

a clear and explicit prohibition in Islamic law, which is conspicuously absent in this case. Their assertion that *Ramadhan* is one of the names of Allah is erroneous, as there exists no authentic narration to substantiate this claim. The names of Allah are firmly established through textual evidence and should not be invoked without a valid basis. Even if it were confirmed that *Ramadhan* is one of the names of Allah, it does not inherently entail a makruh ruling for its standalone usage. Numerous authentic Ḥadīths within the *Ṣaḥīḥain* mention the term *Ramadhan* without the accompanying *Month* in the utterances of the Prophet Muhammad SAW. Wallahu A'lam.

With regards to the operational description of the commentary, in terms of methodology, Mūsā Lāsyīn, within his work *Faṭḥ al-Mun'īm*, accommodates a comprehensive array of classical commentary approaches. These encompass the *ijmāli* (global), *taḥlīli* (analytical), and *muqāran* (comparative) methods. Additionally, he briefly incorporates elements of the *maudū'i* method. This versatile methodology is apparent through his adeptness in collating Ḥadīths on specific thematic elements during his exegesis, such as the Ḥadīths pertaining to the virtues of the month of Ramadan, as previously delineated. The utilization of the *ijmāli* method is prominently observable in the *al-Ma'nā al-'Ām* subsection, which furnishes a comprehensive overview of the thematic underpinnings of the discussed Ḥadīths. Analytical exegesis predominantly employs linguistic approaches and validation or negation through reference to Quranic verses and Ḥadīth narrations. This multifaceted methodology underscores the incorporation of the *muqāran* method and an intertextual approach in conjunction with the textual analysis. The utilization of the *muqāran* method is particularly conspicuous, especially within the *Fiqh al-Ḥadīṣ* subsection, where it serves to compare the perspectives of various scholars pertaining to the jurisprudential facets inherent in the elucidated Ḥadīth.

Faṭḥ al-Mun'īm as a Contemporary Ḥadīth Commentary: An Analytical Overview

A critical examination of contemporary Ḥadīth commentaries reveals specific attributes that go beyond their publication date. In the modern era, there exists a set of recurring characteristics in the composition of these commentaries. This analysis primarily focuses on three distinct facets: (1) the selection of subject matter, (2) the systematic organization of content, and (3) the diverse methods and approaches employed in their composition. Using these aspects as the basis for assessment, this article offers a comprehensive portrait of *Faṭḥ al-Mun'īm* as a representative of Contemporary Ḥadīth Commentary.

Firstly, the selection of subject matter. A notable trend in contemporary Ḥadīth commentaries is the proclivity of commentators to choose Ḥadīth collections with not only specific significance but also contemporary relevance within the Islamic community (Suryadilaga 2016). In this context, *Faṭḥ al-Mun'īm*, authored by Mūsā

Lāsyīn, as a commentary on *Ṣaḥīḥ Muslim*, aptly exemplifies this trend. As previously mentioned, *Ṣaḥīḥ Muslim* holds a preeminent status within the Islamic community, alongside *Ṣaḥīḥ al-Bukhārī* and other texts from the *kutub al-sittah* (the six major Ḥadith collections). This work garners significant attention from a broad spectrum of the Muslim populace, including both the general public and scholars and intellectuals. It is thoroughly studied in informal gatherings as well as in academic settings. Mūsā Lāsyīn, specifically intended his work to serve as a reference for students, particularly those pursuing studies in Ḥadith, tafsir, and the Arabic language.

Secondly, the systematic organization of content. A key feature of contemporary Ḥadith commentaries is the structured presentation of material (Darmalaksana 2020a). In this regard, *Faṭḥ al-Mun‘im* excels. Mūsā Lāsyīn consistently frames his commentary into predefined sub-sections: *al-Ma’nā al-‘Ām* for a comprehensive interpretation of the Ḥadith, *al-Mabāḥiṣ al-‘Arabiyyah* for linguistic analysis, and *Fiqh al-Ḥadīṣ* for a profound exploration of the legal aspects within the Ḥadith. This includes the compilation of relevant narrations and discussions regarding jurisprudential content. Such a structured approach enhances the book’s accessibility and utility, facilitating a comprehensive understanding of the Ḥadith, linguistic nuances, and legal principles. In contrast, *Faṭḥ al-Mulhim Syarḥ Ṣaḥīḥ Muslim*, also categorized as a contemporary commentary, does not adhere to a standardized sub-section structure, adapting its sub-sections to the topics discussed within the Ḥadith content.

Thirdly, the methods and approaches employed. The distinctive characteristic of contemporary Ḥadith commentaries lies in their proclivity to employ a variety of methods and approaches concurrently, rather than rigidly adhering to a single methodology (Darmalaksana 2020b). This trait is exemplified in *Faṭḥ al-Mun‘im*. As previously elaborated, Mūsā Lāsyīn’s commentary encompasses all classical commentary methods, including *ijmālī*, *taḥlīlī*, *muqāran*, and even the contemporary *mauḍū‘ī* method. In terms of approaches, Mūsā Lāsyīn consistently favors linguistic and theological-normative methods. Throughout the examination of his commentary, alternative approaches are rarely identified. Nevertheless, this consistency can be regarded as a strength and distinctive feature of *Faṭḥ al-Mun‘im*, setting it apart from other contemporary commentaries, each of which tends to exhibit a specific inclination toward particular methods and approaches.

3. Conclusions

The book *Faṭḥ al-Mun‘im Syarḥ Ṣaḥīḥ Muslim* stands as a representative of contemporary commentary literature. Its contemporaneity is manifested through the selection of its subject matter, *Ṣaḥīḥ Muslim*, a highly regarded Ḥadith 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-Mabāḥiṣ al-'Arabiyyah*, and *Fiqh al-Hadiṣ*. In terms of methodology, it embraces a range of traditional commentary techniques such as *ijmālī*, *taḥlīlī*, and *muqāran*, alongside contemporary approaches like *mauḍū'ī*. 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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