

The Method of Explanetion The Word *Hijrah* in The Book of Hadith " *Fath al-Bârî*"

Khairil Ikhsan Siregar

Universitas Negeri Jakarta, Indonesia

Abstract: The content of the hadith that is considered by Muslims as a source of teachings after the Koran also experiences the explanation (*sharh*) meaning contained by scholars who are competent in their fields with developed methods. One of the books of hadith which is well known among Sunnis is the Sahih al-Bukhari book which was explained (*sharh*) by the great scholars of his time and received the title al-Hafiz, namely Ibn Hajar al-Asqalani who has a very broad knowledge and is well known for his book name "Fath al -Barî. " In this research, the object or theme of the content of the hadiths being studied is the meaning of hijrah in the book of hadith " Fath al-Barî." This research uses a qualitative approach, namely, a research procedure that produces descriptive data in the form of words, written, or spoken words from the people being observed (Bagdan and Tylor in Moleong, 1990). And the results studied show that Ibn Hajar al-Asqalani's method of explaining the meaning of hijrah in the book of Fathul al-Bari still uses both analytical or thematic methods and mostly quotes the opinion of classical scholars in explaining the meaning of hijrah in the hadith of the Prophet.

Keywords: Method, Explanetion, Hadith, Hijrah

Introduction

The method of explanation (*syaaah*) of the Prophet's hadiths is still the main thing that is expected to develop because the position of hadith is as important as the position of the Koran, both of which are the source of Islamic teachings. The people believe that these two sources of teachings are a living guide for their followers to be safe in this world and in the hereafter. Because the texts of the verses and the Koran and the hadith texts are written in Arabic, certain people can understand their meaning.

The historical development of the method of explanation (*syarah*) hadith aims to understand the hadith so that Muslims can follow all the words, deeds, and *taqrir* (stipulations) of the Prophet, or be able to emulate the Prophet Muhammad Saw, in everyday life. The history of the emergence of explanatory books cannot be separated from the history and development of the hadith itself. Since the time of the Prophet. and friends, the history of codification of hadith during 'Umar bin' Abdu al-'Aziz, until the emergence of standard hadith codification books in the 3rd century Hijriah and books of *Atraf*, *Mustakhraj*, *Mustadrak*, and *Jami'*.

Between these periods, there is a mention of the '*ashru sharh* or explanation period. The explanation that is meant in the periodization is the period of the writing of the hadith explanatory books. The explanation of the hadith has undergone a process of transformation from the form of oral hadith *syarah* which was also known previously as *fikhul al-hadith* to the form of *sharah* hadith in writing (recorded). Therefore, the discussion about *sharah* hadith in

¹ Email: Khairilsiregar05@gmail.com

this early period was not what Hasbi Al-Shiddique meant in the seventh period or 'asyru syarh (written hadith sharah period), but the sharah hadith that was not written (still orally).

There are several reasons why the methods and approaches in understanding the hadith are urgent in the present era. The simplest argument is to understand religious teachings in order to carry out the prophet's orders. But that is not enough, because the form of the Prophet's commandment was so varied and had a variety of expressions. In this case, there are two big reasons. First, not all hadith books have *sharh*, the books of sharah hadith that exist in society generally only cover *the Kutub al-Sittah*. Thus, in the realm of reality, the number of hadith books is enormous with various methods of preparation. Thus, only a small part of the meaning has been touched and peeled off by the experts. In addition, even though *fiqh* books have emerged with various streams. However, it must be noted that the material or theme of hadiths discussed in these books is not only concerned with *fiqh*, but is broader than that. This condition has a negative impact if the thoughts initiated by previous scholars are understood as something final and dogmatic. However, it must be understood that their thoughts emerge from and within a particular time frame, place, and era, and with the changing context of space and age, it is naive to impose this as essential truth. So the understanding of hadith on an ongoing basis by experts in the field of hadith is still needed because it maintains the position of hadith as a sacred source of Islamic teachings. Or hadith has authority for the life of Muslims.

Along with the development of the era, the problems of the people became more numerous and complex. Making people in-between feeling tired and pessimistic and at its worst when humans cannot return to their nature. The pressure that is obtained both inwardly and physically, in Islamic teachings it is called for to get out of this condition, and in Islamic teachings, it is called hijrah. The event of physical migration occurred to Rasullah and his friends leaving Mecca because of the pressure of Kafir Kurais who rejected Islamic teachings towards the city of Medina.

The term hijrah is mentioned in the verses of the Koran and hadith, so it is necessary to examine its meaning in depth through the explanations of previous scholars and added with contextual studies as the development of approaches to the method of explanation of hadith, such as historical, sociological and anthropological approaches and so on.

Literature Review

The research by Aan Supian. (2017), *AL-BARI FATH SYARAH METHOD (Study of Sharah Hadith in the chapter Halawah al-Iman)*. This article aims to find out the methods, approaches and techniques of interpretation of Ibn Hajar's syarah in Fath al-Bari in understanding the hadith about "halawah al-iman." From the results of the study shows that : First, Hadiths in chapter "halawah al-iman" contained in Fath al-Bari, is described by the tahlili method; Second, there are at least two approaches used, namely language approach (linguistic) and theological-normative approach; Thirdly, the Interpretation Technique used by Ibn Hajar in prescribing the hadith about halawah al-iman "is a technique of textual and intertextual interpretation.

And the results of my studied show that Ibn Hajar al-Asqalani's method of explaining the meaning of hijrah in the book of *Fathul al-Bari* still uses both analytical or thematic methods and mostly quotes the opinion of classical scholars in explaining the meaning of hijrah in the hadith of the Prophet.

Problem formulation and limits

Based on the description of the problems presented in the introduction, it is necessary to specify the formulation of the problem and its limitations so that this research becomes focused and focused. The formulation of the problem in this study: "What is the meaning of the word hijrah in the hadith book of the Prophet ?." and the problem is also limited to the study of

how Ibn Hajar Asqalani explains the meaning of hijrah in the *Fathul Bari* book, namely the book of syarh from the *Sahih al-Bukhri* book.

Research Methods

The research is a qualitative literature review model that is descriptive. Because qualitative research is research examining the history of development and ensuring the correctness of the data (Sugiyono, 2010: 35-37). So this research explores the method of sharh (explanation) of hadith and explanation of hijrah from the hadith book of *Fathul al-Bari*, and other hadith books and articles that examine the meaning of *hijrah*.

Findings & Discussion

1. Overview of The Fath al-Bari Book

The author of this book is Ibn Hajar al-'Asqalani (773H./1371M.- 852H./1448.). He lived in Egypt during the Mamalik dynasty (648H./1250M.- 923H./1517M.) Which adhered to a military oligarchic government system where hereditary rights did not apply in government.

In the scientific field, Egypt during the Mamalik dynasty experienced rapid progress due to:

1. The flow of scholars and scholars from the East and West. In the eastern hemisphere, the Muslims were invaded by the Mongols. In the Western hemisphere, the Muslims were attacked by European Christian armies. Many scholars and scholars fled to a safer Egypt.
2. The number of waqf assets provided to meet teaching and learning needs. Amir sultans and wealthy people competed to form a knowledge center.
3. The diligence of scholars in gathering and developing knowledge, especially to replace the books burned by the Mongol soldiers and which the crusaders transported to Europe.
4. The number of science centers in the form of madrassas, mosques, and library.

Therefore, it is not surprising that many sciences developed in Egypt at that time, including history, medicine, optics, astronomy, mathematics, architecture, chemistry, and religious sciences.

Ibn Hajar al-'Asqalani was raised orphaned. His father died when he was 4 years old, while his mother had died before that. He was raised by Zaki al-Din Abi Bakr al-Kharubi, a large trader. Ibn Hajar's works of more than 150 books, especially those related to hadith, such as *Usul al-Hadith*, *syarh al-Hadith*, *turuq al-Hadith*, *takhrij al Hadith*, *atraf*, *al-zawaid*, *al-Ma'ajim wa al-masyikhat*, *al-rijal*, and *al-manaqib*.

Also, a small part of them is about *al-fiqh*, *al-Tarikh*, and *'ulum Alquran*. The book of *Fath al-Bari* is a book that recites *Sahih al-Bukhari*. The book of *Fath al-Bari bi Syarh Sahih al-Bukhari* consists of 15 juz syarah books and 1 juz thick *muqaddimah* (Beirut: Dar al-Fikr, 1405 H). The *muqaddimah* of the book *Fath al-Bari* is named *Hadyu al-Sari*. The systematics of the book *Fath al-Bari* follows the systematics in *Sahih al-Bukhari*. The order of the books, chapters, and hadith numbers are as contained in *Sahih al-Bukhari*. In *Fath al-Bari*, as also in *Sahih al-Bukhari*, it consists of 97 book titles, 3,230 chapter titles, and 7523 traditions. When entering the title of a new book, the title of the book as in *Sahih al-Bukhari* is stated, then the title is given sharah by Ibn H} teaching. *Sharah* regarding the title of the book includes an explanation of the purpose of the title and an explanation of the various titles used by the narrators of previous hadiths who wrote books of hadith.

The book of *Fath al-Bari* is a book that recites *Sahih al-Bukhari*. The book of *Fath al-Bari bi Syarh Sahih al-Bukhari* consists of 15 juz syarah books and 1 juz thick *muqaddimah* (Beirut: Dar al-Fikr, 1405 H). The *muqaddimah* of the book *Fath al-Bari* is named *Hadyu al-Sari*. The systematics of the book *Fath al-Bari* follows the systematics in *Sahih al-Bukhari*. The order of the books, chapters, and hadith numbers are as contained in *Sahih al-Bukhari*. In *Fath al-Bari*, as also in *Sahih al-Bukhari*, it consists of 97 book titles, 3,230 chapter titles, and 7523

traditions. When entering the title of a new book, the title of the book was stated as in Sahih al-Bukhari, then the title was given *sharah* by Ibn Hajar. *Sharah* regarding the title of the book includes an explanation of the purpose of the title and an explanation of the various titles used by the previous hadith narrators who wrote books of hadith. The book of Fath al-Bari is a book that recites Sahih al-Bukhari. The book of Fath al-Bari bi Syarh Sahih al-Bukhari consists of 15 juz syarah books and 1 juz thick muqaddimah (Beirut: Dar al-Fikr, 1405 H). The *muqaddimah* of the book Fath al-Bari is named Hadyu al-Sari. The systematics of the book Fath al-Bari follows the systematics in Sahih al-Bukhari. The order of the books, chapters, and hadith numbers are as contained in Sahih al-Bukhari. In Fath al-Bari, as also in *Sahih al-Bukhari*, it consists of 97 book titles, 3,230 chapter titles, and 7523 traditions. When entering the title of a new book, the title of the book was stated as in Sahih al-Bukhari, then the title was given *sharah* by Ibn Hajar. *Sharah* regarding the title of the book includes an explanation of the purpose of the title and an explanation of the various titles used by the previous hadith narrators who wrote books of hadith.

The opinions he quoted were mainly from scholars of fiqh, kalam, tafsir, hadith, and tasawwuf. There are seven kinds of accreditation methods that he uses, that is:

1. Expressing the opinion of the ulama as a basis for him in argue. (III: 642).
2. Expressing the opinions of scholars to strengthen their opinions (VII: 216)
3. Expressing the opinion of the cleric just like that without comment from him and without being accompanied by Ibn H} teaching's opinion, either agreeing or rejecting (IV: 492; V: 143, 543).
4. Expressing the opinion of the ulama which he later denied (V: 24,25, 444).
5. Expressing the opinion of the cleric, then he expressed his own opinion that was different from the opinion he had quipped (V: 24, 377)
6. Expressing several opinions of scholars who differ from each other as a comparison, without determining one opinion as to his choice (I: 552; V: 553).
7. Expressing several different opinions of the ulama, then he chooses one or several opinions which he thinks are correct.

2. The definition of sharh (explanation) of the hadith comes from Arabic:

مفهوم الشرح لغة: من شَرَحَ - يَشْرَحُ - شَرْحاً - فهو شارحٌ والمفعول مشروحٌ. والمعنى: البيان، التفصيل، الإيضاح، الكشف، التفسير.

Meaning: "the word syarh (explanation) is linguistically from the derivation of sharah-yashrahu-sharhan- the form of the perpetrator is fahuwa sharih- and the object form is maf'ulun", and has a meaning; explanatory, deciphering, explaining, revealing, interpreting."

الشرح اصطلاحاً: للشرح مدلولات عديدة بحسب المراد والاختصاص.

Meaning: "the word sharh (explanatory) in terms:" that the meaning of the word sharh has a lot of explanations depending on the meaning of a word and the addition of a detailed explanation or specificity. "

And in another explanation, the meaning of syarh: etymologically in Arabic means al Bayan (to explain), al fath (to open), al kasyf (to reveal). Meanwhile, the meaning of hadith is everything (read: narration) that relies on the Prophet Muhammad SAW. in the form of the words of the prophet, deeds, consent, and their nature (physical or psychological) whether they

occur before or after prophecy. In terms of sharah hadith are: Sharah hadith is explaining everything related to the hadith in terms of sight, sanad, authenticity, and disabilities as well as explaining the meaning of hadith and issuing laws and wisdom. Syarah hadith means an explanation or interpretation of everything that is leaned against the Prophet Muhammad, whether it includes words, deeds, consent, and characteristics.

The embryo of the birth of the sharh, can be said or started from the birth of the Prophet. until the birth of the sharh tradition specifically and separately. Even so, the tradition that developed was limited to maintaining Hadith, as a source of knowledge, as an activity of tafaqquh fi al-din, as an explanation for the Koran, sometimes also traditions before the emergence of the book of Sharh, hadiths used as explanations in the Book of Tafsir al- Tabari, and others.

In Islamic studies, there is a development of words that are often used in the study of religious texts, such as sharah, tafsir, hasyiyah, and takwil. Basically, all of these words are models for expressing the meaning of the text, but their usage is different. Therefore, this will lead to the assumption that there is word hegemony in one of the Islamic studies, where the interpretation will always be assumed to be an interpretation of the Koran, and sharah will be part of the understanding model of hadith. However, it must be noted that the interpretation or sharah is one of the interpreter's or explanation efforts to find meaning in a textual manner.

3. Definition of Hijrah

The meaning of hijrah can be explored through various dimensions. Etymologically, the word hijrah comes from Arabic which is composed of the letters ha, jim and ra with two main meanings. First, hijrah means breaking off on one side and continuation on the other. Second, the word means a wide lake, it is said that because the lake is something that stops the water. In terms of terminology, the word hijrah has been interpreted differently by previous scholars. Ibn Arabi emphasized that the word hijrah means getting out of an area that is fighting towards an area of Islam (peace).

Another opinion, Etymologically hijrah is the movement of a person from one place to another with the aim of goodness. In the Qur'an, hijrah has various meanings, including the following: (1) Hijrah of the heart is to denounce something true because it is arrogant. (2) Hijrah is moving from one place to another looking for one's safety and maintaining one's faith. (3) Hijrah means the separation of beds between husband and wife. (4) Hijrah is isolating oneself. (Gufron, 2017). Aspects of hijrah, including the following: (1) Everything that is avoided. (2) Everything that must be affirmed. (3) Everything must be carried out consistently and not outside the predetermined limits.

Operationally the hijrah is an effort to leave all difficulties to become various facilities, which do not come out of the provisions that have been set out by the Shari'a physically and mentally. Another meaning of the word hijrah is an effort to distance oneself from various forms of deviation towards correct and consistent rules and regulations. Historically hijrah is a monumentalism pragmatic action that means normative values (Aswadi, 2011).

Hijrah is a movement carried out by individuals and groups with the aim of a better direction. The word hijrah is no stranger to Muslim societies because it means changing oneself to be more religious by the teachings of the Islamic religion.

Some scholars even argue that Hijrah is divided into two parts, including the following:

a. Hijrah Makaniyah, which is to move places. The point is to move from an infidel country to an Islamic country. Examples are as follows:

- 1) Hijrah Rosulullah SAW from Mecca to Habisyiyah.
- 2) Hijrah Rosulullah SAW from Mecca to Medina.
- 3) Migrating from a country that endangers health to avoid disease to a safe country.
- 4) Migration from something in which is dominated by things that are forbidden.
- 5) Migrating from a place because of interference with property.

6) Migrating from a place to avoid physical pressure as stated in Al-Qur'an surah al-Ankabut / 29: 26.9

b. Hijrah Maknawiyah (with heart). Namely moving from immorality and everything that is forbidden by Allah to obedience "amar ma'ruf nahi mungkar". In this case, it can be divided into four of them as follows:

1) Hijrah I'tiqadiyah (belief) is a movement carried out by individuals and groups with the aim of a better direction. The word hijrah is no stranger to Muslim societies because it means changing oneself to be more religious in accordance with the teachings of the Islamic religion.

2) Hijrah Fakriyah (thought) which is according to the language derived from the word fiqrun which means thought. The world we live in today has become an invisible battlefield. A battlefield that exists but we are not aware of its existence by most humans. No wonder thoughts had spread across the battlefield like weapons of death. As the issues of secularization, capitalization, liberalization, popularization, and socialization have infiltrated the foundations of our pure thought base. Making the virus malignant. For that we have to study the pure Islamic thoughts as conveyed by Rasulullah Muhammad through the Sahabat, Tab'it - tabi'in, and followers of the Salaf.

3) Hijrah Syu'uriyah (intuition), namely the taste of pleasure, joy, and postings in us which are often influenced by un-Islamic values such as music, reading, pictures or decorations, clothes, houses, idols, which are centered on western (non-Islamic) culture. . For example, we take in terms of clothing, we can start moving from clothes, we must prioritize the function of covering one's genitals, not as a style.

4) Hijrah Sulukiyah (morals). Suluk means behavior or personality or so-called morals. In his journey, human morals and personality are inseparable from a shift in values from a noble personality to a despicable personality. So it is not strange if immoral moral actions emerge in society. In this Hijrah moment, it is very appropriate to correct our morals and personalities to become noble before Allah .

4. The Urgency of the Syarh Methodology (Explanation) of Hadith

Since entering the sharh hadith period in 665 H. until now, there have been many works of syarh hadith produced. The works in book form are presented with various systematics and methods. The syarh book that was present in the 11th century Hijriah shows that the majority of the interpretations of its traditions are focused on tajzi'i (partial) in the context of tahlili (analytical) and ijmalī (global). The explanation made by the scholars was limited to describing the meaning of the words in a hadith book and explaining it at a glance. So the various methods of syarh (explanation) in the hadiths borrow the classification of the tafsir method, the syarh hadith models can be broadly categorized into four types, namely: tahlili(analytic), muqarran (conversation), ijmalī, and maudu'i (thematic).

5. The Methodological Application used by Ibn Hajar al-Aqalani to explain the Hijrah in the Fathul al-Bari Book.

The concrete application of the methodology is described in the example of the hadith discussion about hijrah as follows:

a. Lafadh and the meaning of the hadith:

١ - حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا ، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا ، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .»

Meaning: "Al-Humaidiy Abdullah bin al-Zubair told us, said Sufyan told us, said Yahya bin Said al-Ansari said, Muhammad bin Ibrahim al-Tamimiy informed me that he had heard 'Alqamah bin Waqqashin al-Laisiy said: "I heard Amir al-mu'minin, Abu Hafsh 'Umar bin al-Khaththab radiallahuanhu on the pulpit he said:" I have heard Rasulullah Sallallahu'alaihi wasallam say:' Surely every action depends on the intention. And everyone (will be rewarded) based on what he intended. Whoever migrates because (wants to get the pleasure of) Allah and His Messenger, then he migrates to (the pleasure) of Allah and His Messenger. And whoever is migrating because of the world he wants or because of the woman he wants to marry, his hijrah (will be of value as) which he intends. " (HR.al-Bukhari).

b. The Naqli (Sharia) Approach

The meaning of hijrah is an event that is very important for the history of Islam, namely moving from the city of *Makkah al-Mukarramah* to the city of *Medina al-Munwarrah*. The exploration of Islamic *da'wah* (indictment) to the city of Medina will be the start of the preaching of Islam to all corners of the world after passing time in Mecca, a very confined and limited place. Together with only a few years the two western and eastern kingdoms (two imperatives) namely Rome and Persia could be conquered by Islam using his *da'wah* (indictment) expansion. And it is an important note for the development of the Islamic accusation that Allah does not want the city of Mecca to become the central city of preaching which and radiates throughout the world, it will be said from the mouths of those who spread slander (falsehood) by claiming the Qarasy nation the only one. the only thing that helped the spread of the teachings of Islam. But the will of Allah was different from the hijrah of the Prophet and his friends of the Muslims to the city of Medina, so various nations had come to spread the teachings of Islamic *da'wah* (indictment).

If we refer to the Koran regarding the case of hijrah, it will be found that the meaning of hijrah is not only a method of prophetic migration, namely the movement from the city of Mecca to the city of Medina. However, the Koran explains several things with arguments. Example QS: Al-Nisa verse 100:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ، وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: "Whoever migrates in the way of Allah, surely they will find on this earth a vast place of migration and a lot of sustenance. Whoever leaves his house with the intention of emigrating to Allah and His Messenger, then death befalls him (before he reaches the intended place), then his reward is true with Allah. And it is Allah Most Forgiving, Most Merciful."

Or the case of the word hijrah is not mentioned in the verse but the event is related to the journey of the Prophet Muhammad, and Abu Bakr al-Siddiq. What happened in the middle of the prophetic period of hijrah, namely QS: al-Taubah: verse 40:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَتَيْنِي إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: If you do not help him (Muhammad) then actually Allah has helped him (that is) when the disbelievers (polytheists of Mecca) took him out (from Mecca) while he was one of the two when both were in the cave when he said to his friend. : "Do not be grieved, verily Allah is with us". So Allah revealed His testimony to (Muhammad) and assisted him with soldiers whom you did not see, and the Koran made those unbelievers the humble ones. And it is Allah's sentence that is high. Allah is Mighty, Most Wise.

The word hijrah based on *shar'i* explains that the meaning of hijrah is not limited to the meaning of the movement of the Prophet and his companions, but what is found in the study is general. And the following explains how Ibn Hajar Al-Asqalani's efforts to explain (*sharh*) the hadith of the reinforcement patterned through the explanation of the verses of the Koran and the pattern of quoting other hadiths can be seen below:

1. Use of Al-Qur'an verses

Steps taken by Ibn Hajar al-Asqalani in patterning the explanation (*sharh*) of the hadith in us Fathul al-Bari quoted the verse on the meaning of the hadith. For example, that in the discussion of the twofold definition of intention in the context of the theme compiled by al-Bukhari, there has been a case in the middle of the ulama expressing their opinion to understand the purpose of al-Bukhari in compiling this hadith intention in the first chapter, which is in the early chapter of the revelation. Among other things, it was explained from Ibn Rusy that al-Bukhari had no other purpose for the matter of compiling this hadith in the chapter of *badaul al-wahyi* except for the sole purpose of being a clean intention to compile the book. While others commented that the purpose of composing the hadith was in *badaul al-wahyi* because it is likened that in the narrative this hadith was conveyed on the pulpit by Sahabat Umar bin Khaththab meaning placing this hadith in the first chapter of our arrangement al-Bukhari is the same. with his position as a prelude to this book. This first pattern of quoting a verse from the Koran strengthens the meaning of talking about intention, so the verse quoted is as follows: QS: *Al-Bayyinah*: 5.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

Meaning: "Whereas they were not ordered except to worship Allah by purifying their obedience to Him in (practicing) a righteous religion"...

2. The use of other traditions is increasingly used

The second pattern is an effort to strengthen the meaning of the hadith that the position of the hadith is compiled in the chapter *badaul al-wahyi*, the goal is because there is an intention as to which Allah gives sacred *fithrah* to the Prophet to be able to unite his God and hate the idol gods. As the hadith narrated by Ayesha in the Sahih Muslim book:

"يَبْعَثُونَ عَلَيَّ نَبَاتِهِمْ." وَ حَدِيثُ ابْنِ عَبَّاسٍ: "وَلَكِنْ جِهَادٌ وَنِيَّةٌ"

Meaning: "They are decided according to their intentions." and the hadith narrated by Abdullah bin Abbas, "And still a struggle and an intention."

The explanation of this hadith is accurate, then based on the text, it explains that there is a correlation in content between intention and action, whether it is general or specific, and the meaning of hijrah is also specific or general, and both activities must be strengthened with intention.

c. *Atsar* Approach (explanation based on opinion)

The meaning of the words of the *atsar* approach, the efforts of Ibn Hajar Al-Asqalani to explain (*sharh*) hadiths in the book of Fathul Al-Bari, with the explanation of the hadith quoted from the words of the companions if there were or if they did not quote *tabi'in's* words regarding the meaning of the Prophet's hadith, which had been compiled in the Sahih al-Bukhari book. What was later explained by Ibn Hajar Al-Asqalani and given the name of the book *Fathul al-Bari*.

The research results of Ibn Hajar Al-Asqalani also used the *atsar* approach to explain the hadiths of *shahih al-Bukhari* starting from the description of the hadith narration *sanad* (path) and the explanation of the contents (eyes) of the hadith. So this careful chapter of the hadith, Ibn Hajar Al-Asqalani, explains it based on the *atsar*: starting from the explanation of the *sanad* (the inheritors) of the hadith.

An example of the narrator's *sanad* (path) explanation:

- قَوْلُهُ : (حَدَّثَنَا الْحَمِيدِيُّ)
- From his words: Al-Hamidi told us:
Al-Hamidi is Abu Bakr Abdullah bin Zubair bin Isa, associated with the *nasab* (lineage) of Hamid bin Usama from Bani Asad bin Abdul Uzza bin Qusai family of Khadijah, the Prophet's wife, to meet him in Asad and meet the Prophet, in *Qusay*. He was a high priest who had books, and had accompanied Shafi'i to ask knowledge from Ibn Uyaynah and took fiqh from him and went with him to Egypt, and returned after that and died in Mecca in 219 AH
- The saying goes: (Sufyan speaks to us)
Sufyan Was the son of Uyaynah ibn Abi Imran Hilali, Abu Muhammad al-Makki, of origin and birth of Kufa, the owner had participated in many elders and lived after twenty years, and it is said that he heard from seventy followers.

• قَوْلُهُ : (حَدَّثَنَا سُفْيَانُ)

From his words: (Sufyan spoke to us)

Sufyan the son of Uyaynah ibn Abi Imran Hilali, Abu Muhammad al-Makki, the origin and birth of Kufa, has been with Imam Mailik studying with his teachers, and he has lived after Imam Malik twenty more years, and it is said that he heard from seventy *tabi'in*.

Example of an explanation of *matan* (content):

• قَوْلُهُ : (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)

What he said: (All actions must begin with intention).

كَذَا أوردَ هُنَا ، وَهُوَ مِنْ مُقَابَلَةِ الْجَمْعِ بِالْجَمْعِ ، أَيُّ كُلِّ عَمَلٍ بِنِيَّتِهِ . وَقَالَ الْحَوَيْطِيُّ كَأَنَّهُ أَشَارَ بِذَلِكَ إِلَى أَنَّ النَّيَّةَ تَتَنَوَّعُ كَمَا تَتَنَوَّعُ الْأَعْمَالُ كَمَنْ قَصَدَ بِعَمَلِهِ وَجْهَ اللَّهِ أَوْ تَحْصِيلَ مَوْعُودِهِ أَوْ الْإِتِّقَاءَ لِوَعِيدِهِ .

As mentioned here, and from the confluence of the plural to the plural, that is, all work according to their intention. *Al-Khubi* said as if he had shown that the intentions were as diverse as various practices. Another example of someone doing an act only because of Allah in the hope of getting a reward from His heaven or hoping to be saved from the punishment of His hellfire. The name Al-Khubi is one of the names of the hadith scholars quoted by Ibn Hajar Al-Asqalani regarding the meaning of the words of the *atsar* quoted as the approach used in his attempt to explain the Prophet's hadith in the book of *Fathul al-Bari*.

قَوْلُهُ : (بِالنِّيَّاتِ) الْبَاءُ لِلْمُصَاحَبَةِ , وَتُحْتَمَلُ أَنْ تَكُونَ لِلسَّبَبِيَّةِ بِمَعْنَى أَنَّهَا مُقْوَمَةٌ لِلْعَمَلِ فَكَأَنَّهَا سَبَبٌ فِي إِجْرَائِهِ , وَعَلَى الْأَوَّلِ فَهِيَ مِنْ نَفْسِ الْعَمَلِ فَيُشْتَرَطُ أَنْ لَا تَتَخَلَّفَ عَنْ أَوَّلِهِ . قَالَ النَّوَوِيُّ : النِّيَّةُ الْقَصْدُ , وَهِيَ عَزِيمَةُ الْقَلْبِ . وَتَعَقُّبُهُ الْكِرَامِيُّ بِأَنَّ عَزِيمَةَ الْقَلْبِ قَدْرٌ زَائِدٌ عَلَى أَصْلِ الْقَصْدِ . وَاخْتَلَفَ الْمُفَقِّهَاءُ هَلْ هِيَ زَكْنٌ أَوْ شَرْطٌ ؟ وَالْمُرْجَحُ أَنْ إِجْرَائِهَا ذِكْرًا فِي أَوَّلِ الْعَمَلِ زَكْنٌ , وَاسْتِصْحَابُهَا حُكْمًا بِمَعْنَى أَنْ لَا يَأْتِي بِمَنَافٍ شَرْعًا شَرْطٌ .

From his words:

The expression of the word intention in the plural form and juxtaposed with the letter *al-ba* (*bin-niyaat*) harfu al-ba has its position to accompany and is likely to be a denominational causal meaning in the work making it the reason for making it happen, or it is the first and unexpected job. changed until the job was finished. Al-Nawawi said: Intention is the target/goal, and is an expression of the heart. The Qur'an comments that resolve is a powerful force beyond the origin of the intention. Jurisprudence experts have different opinions, is it a harmonious intention or a condition? And the strongest opinion is that the intention is in harmony at the beginning of work. and accompanying it is a meaningful assessment and does not contradict the Shari'a.

قَوْلُهُ : (فَمَنْ كَانَتْ هِجْرَتُهُ ...) فَكَانَ الْمُنَاسِبُ أَنْ يُذَكَّرَ عِنْدَ الْحُرْمِ الشَّقِ الَّذِي يَتَعَلَّقُ بِمَقْصُودِهِ , وَهُوَ أَنَّ النِّيَّةَ يَنْبَغِي أَنْ تَكُونَ لِلَّهِ وَرَسُولِهِ .

From his words:

(For whoever the emigration is...) It is appropriate to mention from the first the purpose of the work because it is part of the goal, and the intention should be due to Allah and His Messenger alone.

Conclusion and Summary

From the research results as described above, the points that become the focus of the research are exploring what approaches or methods were implemented by Ibn Hajar in explaining (*sharh*) the hadiths of the Prophet, in the book of *Fathul al-Bari*. Then several results are summarized as follows:

1. The *sharh* (explanation) method of hadith with the *tahlili* (analytic) approach and the *maudhu'i* (thematic) approach cannot be abandoned to explain the traditions, the same thing as Ibn Hajar Al-Asqalani still relies on these two methods.
2. The explanation of the hadith uses the *atsar* (word-for-word) approach of classical scholars and Ibn Hajar al-Aqalani provides thoughtful responses to the explanation of the ulama's opinion.
3. The meaning of the word hijrah in the book of *Fathul al-Bari* is taken from the explanation of classical scholars.
4. The conclusion of the very conditional meaning of the word hijrah can be interpreted as a special meaning, namely the movement of the Prophet and his companions from Mecca to Medina.

5. Hijrah is one of the required actions with clear intentions.
6. Migration transfer to the goodness promised by Allah for his servants by implementing and reflecting obedience to Allah inwardly and outwardly by strengthening the deepening of the religious sciences.

Bibliography

- Ibn Manzur, Muhammad ibn mukarram ibn 'Ali ibn Muhammad Ibn Abu Al Qasim Ibn Haqbah. "Lisan al 'Arab," (Cairo: Dar al Ma'arif) (**Book**) Ibn Manzur, Muhammad ibn mukarram ibn 'Ali ibn Muhammad Ibn Abu Al Qasim Ibn Haqbah. "Lisan al 'Arab," (Cairo: Dar al Ma'arif) (**Book**)
- 1C.H. Becker, 'Egypt' in A.J. Wensinck, Encyclopedia of Islam 1313-1936, vol. II (Leiden: EJ Brill'sPub., 1987), (**Online book**)
- Nurkholis, Mujiono. 2003, "Syarah Hadith Methodology," (Bandung: Fasygil Group) digilib.uinsby.ac.id (**Online book**)
- Yatim, Badri. 1994, "History of Islamic Civilization," (Jakarta: Rajawali Press,), (**Book**)
- Zakariya, Abi Husain Ahmad ibn Faris, "Mu'jam Maqayis al Lughah," (Cairo: Dar El Fikr,), (**Book**)
- Darmalaksana, Wahyudin. 2020, Penelitian Hadis Metode Syarah Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi Diroyah: Jurnal Studi Ilmu Hadis 5, 1 (2020): 58-68. Jurnal Studi Ilmu Hadis is a yearly dual published journal issued by Department of Hadith Studies, Faculty of Ushuluddin, Universitas Islam Negeri Sunan Gunung Djati Bandung, (**Journal Article**)
- Hariono, Duwi. 2019, Syarah Hadith: Model and Methodological Applications- Journal of the Universum of Islam and culture, -Vol. 13 No. July 2, 2019, | 137-150 <https://jurnal.iainkediri.ac.id/index.php/universum/article/view/1912> (**Journal Article**)
- Muhtador, Mohammad. 2016, Sejarah Perkembangan Metode dan Pendekatan Syarah Hadis Riwayah: Jurnal Studi Hadism. issn 2460-755X eissn 2502-8839. Tersedia online di: journal.stainkudus.ac.id/index.php/Riwayah. (**Journal Article**)
- Supian, Aan. 2017, METODE SYARAH FATH AL-BARI (Studi Syarah Hadis pada bab Halawah al-Iman), **Nuansa : Jurnal Studi Islam dan Kemasyarakatan** is published by IAIN Bengkulu. <https://ejournal.iainbengkulu.ac.id/index.php/nuansa/article/view/632> (**Journal Article**)

About the Author:

Chief Researcher
Khairil Ikhsan Siregar <i>Universitas Negeri Jakarta, Indonesia</i>