

**Mutasyābihāt Hadith According Ibn Hajar al-‘Asqalani in His *Fath al-Bārī* Syarh Shahih Bukhari (Study of Understanding of Hadith)**Ali Mahfuz Munawar<sup>1</sup>, Marhumah<sup>2</sup>, Abdul Haris<sup>3</sup><sup>1</sup>Universitas Darussalam Gontor, Ponorogo, Indonesia<sup>2,3</sup>Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, IndonesiaCorresponding author: [alimahfuz@unida.gontor.ac.id](mailto:alimahfuz@unida.gontor.ac.id)

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**Abstract:** “Ayat Mutasyābihāt” studies are often discussed differently from “Hadith Mutasyābihāt” studies. “Hadith Mutasyābihāt” are traditions that are not yet clear in meaning and purpose because they contain a variety of meanings, so there is a need for in-depth research in order to obtain the proper meaning. The traditions that are said to be mutasyābihāt are traditions that enter into indicators, traditions pronounced by the Prophet symbolically, traditions found improbable in their eyes, traditions that are illogical or logical and metaphysical traditions or unknown meanings such as the afterlife, heaven, hell, the attributes of God, the torment of the grave and the apocalypse. This research will specialize the “hadits mutasyābihāt” which explains the nature of Allah by using the method of matan criticism and the understanding of hadith, from this study found differences of opinion in understanding the “hadith mutasyābihāt” there are those who reject “takwil” and those who preach their meanings by not reducing the majesty of God.

**Keywords:** “Hadith *Mutasyābihāt*”, Understanding of The Hadith, *Fath al-Bārī*, Ibnu Hajar Al-‘Asqalani

**Introduction**

The Qur'an is a guideline, a source of reference and an undeniable reference is an absolute thing that is recognized by everyone. He is very noble and becomes a deadly weapon (miracle) for those who deny his teachings. Therefore, everything related to the issue of the Qur'an is considered noble and commendable. How far it can be absorbed and practiced as a guideline depends on how far our understanding of its contents is. Understanding the meaning of the Qur'an means being able to grasp the meaning and outward messages contained therein. This understanding will be made by mankind in living life in this world. Among the contents of the Qur'an there are those that can be understood easily because they have clear meanings. The verses of the Qur'an, when viewed from the aspect of their meaning, can be classified into two things. The first verse has a clear or definite meaning, and the second verse has an unclear meaning. The last one of which can be reached by humans through ijtihad.<sup>1</sup>

When viewed from the aspect of understanding, the verses of the Qur'an are divided into two, namely muhkamāt verses and mutasyābihāt verses. Allah SWT says in the letter Ali 'Imran verse 7:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ.

<sup>1</sup> Nova Yanti, Memahami Makna Muhkamat dan Mutasyābihāt dalam Al-Qur'an, *Jurnal Al-Islah Jurnal Pendidikan*, vol. 8, no. 2, (2016): hlm. 1, <https://dx.doi.org/10.35445/alishlah.v8i2.21>

*It is He who sent down the Book (Qur'an) to you. Among the (contents) there are muhkamāt verses that are the main points of the Qur'an and other (verses) mutasyābihāt. As for those whose hearts are inclined to misguidance, then they follow some verses that are mutasyābihāt to cause slander and to seek interpretations of them, even though no one knows the interpretations except Allah. And those who are deep in their knowledge say: "We believe in mutasyābihāt verses, all of them are from our Lord." And can not take lessons (from it) but people who have sense.*

The verse above confirms that among the contents of the Qur'an, verses are found that are muhkamāt and some are mutasyābihāt. Muhkamāt verses are verses that are clear and firm in meaning, which can be understood easily. Meanwhile, mutasyābihāt verses are those whose meaning is not clear. In the above verse, Allah also names the muhkamāt verses as umm al-kitāb (the main points of the contents of the Qur'an), because these muhkamāt verses must be a reference and reference in understanding mutasyābihāt verses. On the other hand, the mutasyābihāt verse is also divided into two. First, mutasyābihāt verses whose meaning only Allah knows, such as verses related to unseen things, for example verses regarding the Day of Judgment, heaven, hell and others. And secondly, mutasyābihāt verses that can be known by people who are deep in their knowledge (al-rāskhun fi al-'ilm).<sup>2</sup>

Sometimes the Qur'an reveals the meaning of its pronunciation implicitly (implicitly), or explicitly (explicitly), it is even implied especially in mutasyābih verses, so that its meaning is hidden under the surface of the pronunciation. So, to find this meaning, you have to use a method, namely ta'wil, which is one of the methods for finding esoteric (inner) meanings used by the Prophet's Companions, Tabi'in and scholars and their successors.<sup>3</sup>

*Muhkam-mutasyābih* as a building of knowledge, it is parallel to other sciences. Therefore, the science of muhkam-mutasyābihat is not a closed corpus that cannot accept subtraction and addition (*ghairu qabil al-niqash wa al-ziyaddah*). In the context of this alignment, it is correct to say that there are no privileges between one science and another, so that a science built by a Muslim is not then has a superior status compared to scholarship initiated by non-Muslims.<sup>4</sup>

Likewise according to M. Hasbi Ash Shiddieqy that the Qur'an is all muhkam, if it is meant by its muhkam, but when viewed from the lafadz and the aesthetic value of the nadham it is truly perfect. Furthermore, he also said that the entire Qur'an is mutasyābih, if it is desired that the mutasyābih be similar or comparable to the verses both from the aspect of balaghah and *i'jaz*.<sup>5</sup>

Linguists interpret the word at-tasyābuh with a similar meaning, for example. And also interpreted with something that is not yet clear, as the hadith narrated by Friend Nu'man bin Basyir, Rasulullah saw said:

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُتَشَابِهَاتٌ

*What is lawful is clear and what is unlawful is clear, and between the two there are things that are mutasyābihāt (syubhat or vague, the halal-haram things are not clear). HR. Bukhari and Muslim.*

When viewed from this hadith, in terms of language, Mutasyābih is defined as something vague and unclear.<sup>6</sup> In Syuhudi Ismail's terms, the categories of hadiths which include mutasyābihāt

<sup>2</sup> Abdullah al-Hariri, *Al-Syarh Al-Qawim fi Hall Alfazh A-Shirath Al-Mustaqim*, (Beirut: Dar al-Masyari', 1999): 158.

<sup>3</sup> Syarial Dedi, Ushul Al-Fiqh dan Kontribusinya (Konsep Ta'wil dan Relevansinya Dengan Pembaharuan Hukum Islam), *Al-Istinbath : Jurnal Hukum Islam*, Vol. 2, No. 2, 2017: 101, <http://dx.doi.org/10.29240/jhi.v2i2>

<sup>4</sup> Musta'in, Arah Baru Pengembangan Ulumul Qur'an (Telaah Metodologis Ilmu Muhkam-Mutasyābih), *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir*, vol. 4, No. 2, 2019: 194, <https://doi.org/10.24090/maghza.v4i2>

<sup>5</sup> Muhammad Anwar Firdaus, Membincang Ayat-ayat Muhkam dan Mutasyābih, *Jurnal Ulul Albab*, Volume 16, No.1 Tahun 2015: 82, <https://doi.org/10.18860/ua.v16i1.2930>

<sup>6</sup> Abdul Aziz Saifu an-Nashr Abdul Aziz, *Masail al-'Aqidah al-Islamiyah Baina Tafwidh wa al-Itsbat wa at-Ta'wil*, (Mesir, Maktabah al-Iman, 2013), hlm. 70-71.

hadiths are expressions or hadiths of the Prophet conveyed symbolically. This is what causes differences of opinion in understanding it.<sup>7</sup>

In *Fath al-Bārī bi Syarhi Sahih Bukhari*, Ibnu Hajar says that mutasyabihat in the hadith is in 9 places, in the muqaddimah hadyu sari. by returning its meaning to Allah (tafwidh). Furthermore, Ibn Hajar also explained in *Fath al-Bārī* in the qauluhu min al-muhkamat chapter, that Allah made muhkam to explain mutasyabih and appointed muhkam from mutasyabih, and what is obligatory is to interpret al-muhkam to something that confronts it, or by using the rules of al- jam'u maa taqsim, and Ibn Hajar quoted the opinion of al-Khattabi who said that al-mutasyabih consists of two parts, the first meaning can be understood by looking at the muhkam and the second is not giving the meaning and returning it to Allah who knows the meaning best. and this can use ta'wil.<sup>8</sup>

The commentators put forward the meaning of the Mutasyabih verse as a verse that contains meaning and meaning that is not clear. However, there are a number of differences between commentators regarding the true meaning of Mutasyabih. Among these opinions are, (1), a verse whose understanding requires in-depth study or explanation from outside. Included in this group are verses that are mujmal (global, as opposed to detailed). (2), verses that have several meanings. (3). The actual meaning of the verse is different from the pronunciation. (4). Certain verses in the Qur'an, in this case verses that are mansukh, verses in the form of hijaiyah letters at the beginning of the chapter, and verses about the nature of God.<sup>9</sup>

In another sense, when categorizing muhkamat and mutasyabihat verses, quite a lot of differences are found among scholars. This difference is inseparable from the difference in defining the verses of muhkamat and mutasyabihat. Among these differences include<sup>10</sup>:

1. Muhkamāt verses are verses whose meaning can be known either through takwil or not. Whereas mutasyabihāt are verses whose meaning is only known by Allah, such as regarding the occurrence of the Day of Judgment, the release of the Antichrist and the pieces of letters at the beginning of the letter (fawatih al-suwar).

2. Mutasyābihāt verses only concern the opening letters of the letter (fawatih al-suwar), the rest are muhkamāt verses.

3. Muhkamāt verses are verses that can be understood without the need for takwil, while mutasyabihāt verses, on the other hand, require takwil so that the meaning can be known.

4. A muhkamāt verse is a verse that does not reveal another side of meaning, while mutasyabihat has many possible meanings.

5. Muhkamāt verses are verses that can be understood by reason, such as the number of cycles of prayer and the specificity of the month of Ramadan for the implementation of obligatory fasting, while mutasyabihāt verses are the opposite.

6. Muhkamāt verses are verses whose meaning stands alone, while mutasyabihāt verses depend on other verses.

7. Muhkamāt verses are verses that are mentioned without repetition, while mutasyabihāt verses are the opposite.

8. Muhkamāt verses are verses that talk about obligations, threats and promises. Mutasyabihāt verses talk about stories and parables.

9. Muhkamāt verses are nāsikh verses which must be believed and practiced, while mutasyabihāt verses are mansūkh verses which must be believed and not practiced.

<sup>7</sup> Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual*, (Jakarta, Bulan Bintang, 2009) Cet. Ke- II, hlm. 18.

<sup>8</sup> Ibnu Hajar al-‘Asqalani, *Fath al-Bārī Bisyarhi Shahih al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqī, (Cairo, Dār al-Hadis, 1998), cetakan ke-I, Jilid ke-8, hlm. 211.

<sup>9</sup> Jalaluddin As-Suyuti, *Al-Itqan fi ‘Ulum Al-Qur’an*, (Beirut, Muassasah Kutub Al-Hadisah, 1985), hlm. 15

<sup>10</sup> Muhammad bin ‘Alawi al-Maliki, *Nubdzatu al-Itqan fi Ulumul Qur’an*, (Madinah, Maktabah Rasyid, 1980), hlm. 145-146.

So by definition there is no difference between *mutasyābihāt* verses and *mutasyābihāt* hadiths, namely verses or hadiths that are still unclear and cannot be understood immediately, even giving rise to differences of opinion in understanding them. This is one of the importance of this study, if what has been known as *mutasyābihāt* verses turns out to be found in the hadiths of *mutasyābihāt* hadiths. Then, in understanding the hadith, some are textual, some are put in a contextual position, but it should be noted that understanding hadith with these two methods can occur in social hadiths, then what about the hadiths that talk about problems, the attributes of God and metaphysics? . Can all these problems be proven by reason and the five senses, can all these problems be understood textually or contextually? Especially the hadiths that discuss the issue of *aqidah* and *mutasyābihāt* hadiths, whether to be understood in a literal way or by using *takwil*.

Referring to previous studies, the discussion on *mutasyābihāt* hadiths is still relatively small, including specifically discussing Ibn Hajar's methodology in anthropomorphic hadiths and studying criticism of *ablu sunnah wal jamaah* against salafi wahabi in *mutasyābihāt* hadiths, the discussion that has been widely researched is the study of *mutasyābihāt* verses. So this study becomes important by focusing on the understanding of *mutasyābihāt* hadiths in Fathul Bari, by looking at the understanding of Ibn Hajar and other scholars in interpreting *mutasyābihāt* hadiths in the hope of producing a more precise meaning in understanding *mutasyābihāt* hadiths, in which recently there has been a lot of misconduct by scholars. scholar in his understanding, in this study the authors classify these *mutasyābihāt* hadiths from the Book of Fathul Bārī by al-Hafiz Ibnu Hajar al-'Asqalani, the book of Fathul Bārī as the book of sharh, or a book that explains the meanings of hadiths taken from the book of Sahih Bukhari whose hadiths having the quality of authentic degrees, the author classifies *mutasyābihāt* hadiths as follows: theological hadiths or about faith, hadiths on the attributes of Allah, metaphysical hadiths, hadiths of the unseen world, hadiths of the graves, hadiths of heaven and hell and hadiths of the Last Day, which divided into 7 Juz and 11 books or themes in the book *Fath al-Bārī bi Syarhi Sahih Bukhari*, the categories of hadiths included in *mutasyābihāt* hadith are expressions or prophetic hadiths conveyed symbolically. This is what causes differences of opinion in understanding it.

From this, the meaning can be taken that *mutasyābihāt* hadiths are those that have indicators, namely, hadiths uttered by the Prophet symbolically, hadiths that are found abstruse in his eyes, hadiths that are illogical or unreasonable and metaphysical hadiths. To sharpen the research, the study of this *mutasyābihāt* hadith is limited to the problem of the hadith on the nature of God and the hadith on the torture of the grave in the Book of Fathul Bārī.

This research is a library research that analyzes data from the literature using the theory of hadith criticism which includes criticism of *matan*. Related to the theory of hadith criticism which aims to analyze the understanding of the text or *matan* hadith by carrying out linguistic analysis and analysis of the *takwil* and *fiqh* hadith approaches. This study uses a language approach and hadith *takwil* to look at the historical context in understanding *mutasyābihāt* hadiths. As for the method of data analysis, this study used a descriptive-analytical-interpretative method and content analysis.

## Discussion

### Ibn Hajar Al-'Asqalani and the Book of Fathul Bari

Ibn Hajar was born in Cairo on February 18, 1449 AD, coinciding with the 12th of Sha'ban 773 H, from a family known to be very religious. His full name is Syihabuddin Abu Fadl Ahmad bin Ali bin Muhammad bin Ali bin Mahmud bin Ahmad (Hajar al-'Asqalāni).<sup>11</sup>

In the book of Raf 'al-Ishr, Ibn Hajar mentions the origins of his descendants starting from his father 'Alī ibn Muhammad ibn Muhammad ibn 'Alī ibn Ahmad. More fully, in 'Anbā' al-Gumar, he mentions his family tree, namely starting from his father 'Alī ibn Muhammad ibn Muhammad ibn 'Alī ibn Ahmad Ibn Mahmūd ibn Ahmad Ibnu Hajar. His mother was Tujjār bint Muhammad

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<sup>11</sup> Ibnu Hajar Al-'Asqalani, *Kitab Tabdzīb al-tabdzīb*, Juz I, (Libanon: Beirut, t.th ), hlm.1, Lihat juga di Al-Shan'any, *Subul al-Salam*, Juz I, (Libanon; Beirut, t.th), hlm.1, Ensiklopedi Islam, hlm.154.

ibn Ibrāhīm al-Ziftāwī. In a number of works, Ibn Hajar often associates it with al-Kinānī when mentioning his name and descendants. This indicates that Ibn Hajar came from the descendants of Kinan, one of Arab origin. This can be seen in the writings of 'Abd al-Ra'uf al-Manāwī when commenting on Nukhbah al-Fikr by Ibn Hajar.<sup>12</sup>

According to the language, 'Asqalān means the highest part of the head.<sup>13</sup> Therefore, the attribution of 'Asqalānī to the name Ibn Hajar shows the origins of his descendants living in the highlands. 'Asqalān is the name of an area located on the seashore between Gaza and Bayt Jibrin. This area was formerly located in the highlands of Sham and Syria, but is now within the Palestinian territories.<sup>14</sup>

As a child born to a religiously devout family, Ibn Hajar received his initial education from the guidance of his own father. At the age of 5 years, Ibn Hajar entered a religious school, in 782 H, when he was 9 years old, he was able to memorize the Qur'an. In 784 H, when he was 11 years old, he studied hadith at Makah al-Mukarramah with Sheikh Afifuddin al-Naisabury and studied Bukhari hadith with Sheikh al-Makky, this is where he studied hadith for the first time.<sup>15</sup>

At the age of 23, Ibn Hajar has been studying hadith. To pursue his studies he made a long journey to Hedjaz and Yemen in Shawwal 799 H or July 1397 AD to 801 H/1398 AD, in Palestine and Syria. His study trip ended when he returned from Syria in 803 H/1400 AD. It is narrated in the book Subul al-Salam that Ibn Hajar in order to hone his hadith memorization he took his own time, including reading the hadith of Sunan Ibn Majah at four majlis, Sahih Muslim at four majlis, Sahih Bukhari at ten majlis and Sunan An-Nasa'i ten majlis. And on his way to Sham he also read Mu'jam al-Thabrani al-Saghir for one majlis.<sup>16</sup>

Period of study and study: Ibn Hajar Al-Asqalani made many trips to various directions in search of knowledge and studied with scholars and scientists. Ibn Khaldun is one of the teachers of Ibn Hajar Al-Asqalani (Ibnu Khaldun, 2014 and Sherwani, 1964) a classical Islamic scholar figure (732-808 H.) who has written various good books on Islamic sciences, such as hadith, fiqh, ushul fiqh; as well as on science, philosophy, history, economics, social and politics, and one of his phenomenal books is entitled Mukaddimah.<sup>17</sup>

Ibn Hajar began to fall ill in the month of Dzulqa'dah in 852 H. however the tenth loaf was cut off, the congregation attending the *majlis* tried to interpret Ibn Hajar's dream, that he would live a long life, live for another ten years, but fate said otherwise, Ibn Hajar died ten months later.<sup>18</sup>

### ***Kitab Fath al-Bārī***

Next is the famous work of Ibn Hajar, namely Fathul Bārī Syarh Shahih Bukhari, which is the book of sharh hadiths that is most valued by the Sunni community because of the breadth and sharpness of its discussion. This book is an explanation and commentary on Shahih al-Bukhārī. written by Imam al-Bukhārī. Abd al-Hayy ibn Abdul Kabir al-Kathani commented, Ibn Khaldun said that explanation from Sahih Bukhari. is a debt of the Muslims, but the debt has been paid by Ibn Hajar. Therefore, it was suggested to Muhammad ibn Ali Al-Syaukani to write a syarah against al-Jami 'al-Shahih by al-Bukhari, so Al-Syaukani

<sup>12</sup> 'Abd al-Ra'uf al-Manāwī, *al-Yawāqit wa al-Durar fī Syarh Nukhbah Ibnu Hajar* (al-Maktabah al-Syamilah, t.t.), hlm. 2.

<sup>13</sup> Yāqūt Hamāwī ibn 'Abdillāh, *Mu'jam al-Buldān* (Beirut: Dār Ihya' Turasy al-'Arabī, 1979), Juz. IV, hlm. 122.

<sup>14</sup> *Ibid.*

<sup>15</sup> M. Machfuddin Aladip, *Terjemah Bulugh al-Maram*, (Semarang : Toha Putra , 1985 ), hlm.xxvii.

<sup>16</sup> Muhammad bin Ismail Al-Shan'any, *Subulus Salam Syarh Bulughul Maram*, (Libanon: Beirut), hlm.1.

<sup>17</sup> Wisber Wiryanto, Pemikiran Ibnu Hajar Al-Asqalani dalam Ilmu Administrasi Negara, *Jurnal Pemikiran Administrasi Negara*, Vol 13 No. 1 (Juni 2021): 13-30, <https://doi.org/10.15575/jpan.v13i1>

<sup>18</sup> Syamsuddin bin Ahmad bin Abdurrahman as-Sakhawi, *al-Jawahir wa ad-Durar fī Tarjamati Syaikhul Islam Ibnu Hajar*, hlm. 1185.

replied, "There is no migration after Al-Fath," referring to Fathul Bārī".<sup>19</sup> This shows a high appreciation of this work. This was also quoted by Syaikh Ali Ibn Abd al-Azīz Ali al-Syibli.

When writing Fath al-Bārī, Ibn Hajar wrote it every day little by little gradually. After that he handed over his writings to his students to copy. Once a week, Ibn Hajar holds a discussion around his writings. Here a dialogue takes place with Ibn Hajar, especially in the vague and complicated cases with his students. From that discussion, Ibn Hajar made corrections, reductions, and additions.<sup>20</sup>

In Fathul Bārī, Ibn Hajar begins his description by reporting the isnads of 4 people who listened to Shahīh al-Bukhārī, and at the same time were followers of Bukhārī who had read the Shahīh together with Bukhārī and had copied this book, namely Hammād ibn Syākīr al-Nasawī (d. 290 H/902 M), Ibrāhīm ibn Ma'qal al-Nasafī (d. 295 H/907 M), Abū 'Abdillāh Muhammad ibn Yūsuf ibn Matar al-Firabrī (d. 320 H/932 M), and Abū Talhah Mansūr ibn Muhammad ibn 'Alai ibn Qarina al-Bazdāwī (d.329 H/940 M).<sup>21</sup> This book begins by presenting the hadīth, then explaining the history and paths of the sanad. After that, explain the words that need explanation, and end with syarah or explanation of the hadīth.

### ***Mutasyābihāt Hadīth in Fath al-Bārī***

In the Al-Qur'an and in the hadīths there are muhkamāt and mutasyābihāt verses and hadīths. Muhkamāt verses and hadīths are those which have a clear meaning and are clear in meaning and can be understood easily. Mutasyābihāt verses and hadīths are those that contain allusions, formulas that cannot be understood except by people who are knowledgeable, such as the Prophet's companions, Tabi'in scholars, experts in interpretation, such as Ibn Abbas, Ubay bin Ka'ab, Ibn Mas'ud, Ikrimah, Mujahid, Qatadah etc.<sup>22</sup>

Some opinions of salafī scholars argue that what is meant by al-mutasyābihāt is similar to that of the Jews, then it also means that muhkam is something that is clear and practiced, while mutasyābihāt is something that is unclear and should not be practiced. In Syuhudī Ismail's terms, the categories of hadīths which include mutasyābihāt hadīths are expressions or hadīths of the apostles conveyed symbolically. This is what causes differences of opinion in understanding it.<sup>23</sup>

Some hadīth experts are of the opinion that the theme of mutasyābihāt is included in the discussion of abstruse al-hadīth or taking the mukhalafah meaning that there are muhkam hadīths so there are also mutasyābih, as explained by Nuruddīn 'Ithr. Then we can classify the mutasyābih hadīths in Matan into several parts, namely abstruse, symbolic hadīths, tamtsil or parable hadīths, hadīths on the attributes of Allah, *jawāmi'ul kalīm* hadīths and metaphysical hadīths. From this it can be concluded that mutasyābihāt hadīths have indicators, namely, hadīths uttered by the Prophet symbolically, hadīths that were found abstruse in his eyes, hadīths that were illogical or unreasonable and metaphysical hadīths.

### **Understanding Analysis of Mutasyābihāt Hadīth in the Book of Fathul Bari Mutasyābihāt hadīth regarding the face of Allah**

#### **باب قول الله عز وجل (كلّ شيء هالك إلا وجهه)**

حديث: حدثنا قتيبة بن سعيد حدثنا حماد بن زيد عن عمرو بن جابر بن عبد الله قال: لما نزلت هذه الآية: (قل هو القادر على أن يبعث عليكم عذابا من فوقكم) قال النبي صلى الله عليه وسلم: أعوذ بوجهك فقال (أو من تحت أرجلكم) فقال النبي صلى الله عليه وسلم: أعوذ بوجهك, قال أو يلبسكم شيئا فقال النبي صلى الله عليه وسلم: هذا أيسر.<sup>24</sup>

<sup>19</sup> Ibnu Khaldūn, *Muqaddimah* (Beirut: Dār al-Jayl, t.t.), hlm. 1142.

<sup>20</sup> Al-Sakhāwī, *al-Jawābir wa al-Durar, fī Tarjamah Syaikh al-Islām Ibnu Hajar al-'Asqalāni*, Cet. 2. (Qāhirah: Majlis al-A'lā li al-Syū'un al-Islāmiyyah), t.t. hlm. 158.

<sup>21</sup> Ibnu Hajar Al-'Asqalāni, *Fathul Bari Syarh Shahih Bukhārī*, (Riyadh, Dar Ath-Thayyibah, 2005), cetakan ke-I, Jilid ke-15, hlm. 2-3.

<sup>22</sup> Muhammad Abu Zahrah, *Aliran Politik dan Aqidah dalam Islam*, Publishing House Logos. Hlm. 148.

<sup>23</sup> Syuhudī Ismail, *Hadis Nabi yang Tekstual dan Kontekstual*, (Jakarta, Bulan Bintang, 2009), Cetakan ke-II, hlm. 18.

<sup>24</sup> Ibnu Hajar al-'Asqalāni, *Fath al-Bari Bisyarhi Shahih al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 13, hlm. 443.

### a. Identification of Language Meaning

In fact, lafadz al-Wajhu here is one that always has a relationship. And it means that everything will be damaged and destroyed except for the face of God or the appearance of God. Glory be to Allah from this attribution, because what is meant by the face of Allah here is the path used by humans to reach Allah or Allah's religion, which is used by humans to draw closer to Allah.<sup>25</sup>

### b. Identification of Meaning

Ibn Hajar also explained the opinion of Sufyan and others as explained in the initial interpretation of sura al-Qashash and Kirmani said that the meaning of the faces in the verses and hadiths of the substance or nature of Allah above are faces that are not faces in ordinary creatures, because it is impossible for Allah to resemble limbs of creatures, then tafwidh or *ta'wil* is needed in understanding this hadith. Ibn Hajar takes the opinion of Imam Baihaqi, mentioning the word face in the Qur'an and sunnah of the Prophet Muhammad, some say the word wujuh is in accordance with its original substance, some are not interpreted as a real face or not one of the limbs of a creature.<sup>26</sup>

Then Ibn Hajar interprets this face with *litsawābillah* to get a reward from Allah, and interprets it also with *liridhallah* (to get the pleasure of Allah), so Ibn Hajar's interpretation of the word facial or *mutasyabihat* hadith uses *siyāq al-ibārah* defines the meaning of Allah's face too freely, so that it becomes meaning-free which ultimately has no meaning except for the relative meaning. In addition, it is also related to the pronunciation of the face being interpreted as a reward or pleasure of Allah, so if you look at the opinion of Ibn Hajar al-'Asqalani that the inhabitants of heaven can see Allah's face twice a day in heaven, then if Allah's face is interpreted as pleasing, then there is no the privilege of the hereafter or heaven with the world, because in this world alone humans can see the pleasure of Allah, namely the teachings or shari'a that are blessed by Allah, namely Islam, and Ibn Hajar did not explain this.

When viewed from Ibn Hajar's interpretation of the face of Allah with *liajlillāh* (because of Allah), then Ibn Hajar also interprets it with the meaning of *litsawābillah* (to get a reward from Allah), another *takwil* from Ibn Hajar is with the meaning of *liridhallah* (to get Allah's blessing), then it can also be concluded that Ibn Hajar's interpretation of the word *liwajhillah* depends on *siyāq al-Ibārah* (sentence context), but actually the interpretation using *siyāq al-Ibārah* (sentence context) looks loose with almost no meaning restrictions, if the face is interpreted with the pleasure of Allah or including the pleasure of Allah, then what is the speciality of heaven from the world, if in the world you can see the face of Allah, among the pleasures of Allah in the world are, the sharia, and Ibn Hajar did not explain in detail regarding this.

### c. Identification of Fiqh Hadith

In this hadith on the face of Allah, including *mutasyabih* hadiths, Ibn Hajar took the opinion of several scholars such as Ibn Batthal who explained in this verse and hadith that God has a face and is the essence of Allah, but not a part of the body like the face that humans have or like creature's face. As if it is said that there are people who are pious but not the same as the scholars that we see, some scholars explain that this verse and hadith also translate the sacred substance, even though the nature of the characteristics can include the appearance of damage or destruction but in fact it is impossible. Then Ibn Hajar took the opinion of ar-Raghib al-Asfahani about the origin of the face, the face is the most visible organ of the body, so if the face is the first organ of the body that can be seen then it becomes the noblest among the other members of the body. The face is always seen first, so it is also mentioned for a noble person with Allah glorifying his face (*karramallahu wajhahu*) as Allah says :

(وَيَقِي وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ) وَقَوْلُهُ تَعَالَى (كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

Based on the description previously stated, Ibn Hajar's attitude towards *mutasyābihāt* traditions can be seen from two sides. On the one hand, he appreciates the attitude of the salaf who does not practice *takwil* and surrenders the essence of something mentioned in the Qur'an and hadith regarding *mutasyābihāt* to Him. On the other hand, he requires *takwil* on *mutasyābihāt* verses and hadiths so that God is not

<sup>25</sup> *Ibid.*

<sup>26</sup> Ibn Hajar al-‘Asqalani, *Fath al-Bari Bisyarbi Shahih al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 13, hlm. 443.

understood as the same as creatures. In general, Ibn Hajar interpreted the mutasyābihāt hadith out of necessity, the Prophet saw. in congregation or together if they know it, because the Prophet said, "Let those who witness (shahid) convey to people who do not witness (unseen)." Meanwhile, in history it is found that the Companions are the most enthusiastic generation following the Sunnah of the Prophet, including matters of faith. However, in the case of mutasyābihāt, there is no valid atsar from those who explain it, as said by Ibn Hajar. They only believe in the texts explained by the Qur'an and Sunnah based on what Allah wills by doing tanzīh (purification) of His likeness from creatures.

On another occasion, Ibn Hajar interprets it with the meaning of *li thawābillāh* (to get reward from Allah), *li ridhallāh* (to get Allah's pleasure). Therefore, the interpretation of the word *li wajhillāh* in Ibn Hajar's explanation of anthropomorphic hadith depends on *siyāq al-'ibārah* (sentence context). However, in fact the interpretation of Allah's face by *siyāq al-'ibārah* determines the meaning of Allah's face loosely, so that it loses the boundaries of meaning which in the end has no meaning except for this relative meaning. In addition, if facial expressions must be interpreted with the reward or pleasure of Allah, what about Ibn Hajar's opinion that the inhabitants of heaven will be able to see Allah on the Day of Judgment? Believers will see the face of Allah twice a day in heaven. If the face is interpreted with the pleasure of Allah, then what is the meaning of the privilege of heaven compared to the world. Because, even in this world, humans can see the pleasure of Allah, among them are the teachings of the Shari'ah that He pleases, namely Islam.<sup>27</sup>

### Mutasyabihat Hadith Regarding the Torment of the Grave

**حديث:** حدثنا عيَّاش بنُ الوليد حدثنا عبد الأعلى حدثنا قتادة عن أنس بن مالك رضي الله عنه أنه حدثهم أنّ رسول الله صلى الله عليه وسلم قال: إنّ العبد إذا وُضِعَ في قبره وتَوَلَّى عنه أصحابه—وإنه لا يَسْمَعُ قرع نعالهم— أنّاه ملكان فيَقْعِدَانِهِ، فيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ—لِمُحَمَّدٍ صلى الله عليه وسلم— فَأَمَّا المؤمنُ فيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فيَقَالُ لَهُ: انظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبَدَ لَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فيراها جميعًا، قَالَ قَتَادَةُ، وَ ذَكَرَ لَنَا أَنَّهُ، يُفْسَخُ لَهُ فِي قَبْرِهِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسِ قَالَ، وَأَمَّا المنافقُ والكافرُ فيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فيَقُولُ: لَا أَدْرِي. كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فيَقَالُ: لَا دَرِيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً فيَصْبِحُ صَبِيحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ.<sup>28</sup>

#### a. Identification of Language Meaning

In the history of Anas bin Malik from Rasulullah SAW, the meaning of this hadith if interpreted is. If a servant has been put into his grave and the funeral attendants have returned home, the corpse or corpse can hear the sound of their sandals, he is visited by two angels who then sit him down. The two angels asked, "What did you say about this person (Prophet Muhammad saw.)? he replied "I testify that the Prophet Muhammad, peace be upon him, is the servant of Allah and His Messenger." So it was said to him, "Look at your place in hell! Allah has replaced him with a place in heaven." Then he could see both places. As for disbelievers or hypocrites, he will answer, "I do not know. I'm just saying what people are saying." Then it was said to him, "You do not know and do not want to read the Qur'an (verses of Allah)." Then he was hit with a large hammer made of iron with one blow between his ears (part of his face). As a result he screamed in pain. The sound of his screams was heard by creatures, apart from humans and jins.

#### b. Asbabul Wurud

Ibn Hajar al-Asqalani explained that the reason for the wurud or revelation of this hadith was when Rasulullah saw entered the Najjar cemetery, then Rasulullah saw heard a scary voice and he

<sup>27</sup> Abdul Hamid Ritonga, *Hadis-badis Antropomorfisme Analisis Terhadap Takwil Ibnu Hajar al-'Asqalani Dalam Fathul Bari*, Jurnal Miqot, Vol. 37, No. 2 (Juli-Desember 2013): 249-250. <http://dx.doi.org/10.30821/miqot.v37i2.82>

<sup>28</sup> Hadis no. 1374, *Fath al-Bari Bisyarhi Shahih al-Bukhari*, hlm. 270.





punishment for those who cannot answer the angel's question correctly and can determine whether the deceased has faith or not.<sup>31</sup> Ibn Hajar quotes Imam Tirmidhi's opinion that an infidel will be questioned while a baby who has not reached puberty is not asked.<sup>32</sup>

Next in a sentence “فَيَقُولُ: لَا أَدْرِي” Ibn Hajar took an explanation from the history of Abu Daud, that if a non-believer is placed or put in a grave then an angel comes to him, then the two angels ask, "who do you worship?", and in the history of al-Barā' the two angels ask "who are you worshipping?" your god", and answered by the corpse who disbelieved "hmm hmm I don't know" then the two angels asked again "what is your religion?" the infidel corpse said "hmm hmm I don't know" then the two Angels returned and asked "who is a man sent by God to mankind" the infidel corpse replied "hmm hmm I don't know".<sup>33</sup>

Next in a sentence " لَا دَرِيَّةٌ وَلَا تَلِيَّةٌ " The researcher chooses the opinion of Ibn Hajar who takes the opinion of several scholars including, Ts'alabi means you don't understand and can't read the Qur'an, al-Farā argues the meaning is you don't know and don't limit yourself in seeking knowledge then you don't understand it, according to al-Ashma'i the meaning is that you can't know it, Imam Ahmad from the hadith Abi Sa'id explained the meaning of this sentence is if you don't know then you don't get a clue, and in the mursal Abid ibn A'mīr interprets it as if you don't know then it will not work.<sup>34</sup>

Next in a sentence " بِطَّارِقٍ مِنْ حَدِيدٍ " plural form or more than two that each part of the hammer is iron from these hammers with a very strong head, in the hadith narrated by al-Barā with the hammer to beat the mountain to dust, in the hadith narrated by Asmā' above his grave is full of animals and with him a whip from burning coals like a disaster or a big calamity until his voice is scary then he asks Allah for forgiveness, in the hadith narrated from Abu Hurairah, he adds an explanation with the meaning of sadness and regret and damage, and narrows the grave until it destroys his ribs, Ibn Hajar also took the opinion of al-Barā bin 'Azib, the meaning is a loud voice calling from the sky, his mattress is from fire, his clothes are from fire, and the door is opened for him into hell and comes from him a feeling of heat and hot wind.<sup>35</sup> From Ibn Hajar's explanation about the hammer made of iron, it is interpreted as strong iron, a whip of fire, and also a loud sound, narrowing the grave to the point of shattering the ribs and a hammer that can crush mountains to dust.

Further said in the hadith “ مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ ” Ibn Hajar explains this sentence by taking the opinion of several scholars including Ibn al-Muhlab, the meaning is that the Angels call and will give slander tests and torture, slander in language means a test (*ikhtibar*), while in terms of grave slander are questions addressed to the deceased about His God, his religion and his Prophet, and there is no specialization from the Angels will all hear and receive punishment for those who disbelieve and animals can also hear it, in the hadith narration from al-Barā, his voice can be heard from east to west, then in the hadith narrated Abu Sa'id from according to Imam Ahmad the voice of an Angel can be heard by all of Allah's creatures except ats-Saqalain and this includes animals and inanimate objects, will but there is a possibility that only inanimate objects, then Ibn Hajar took a history from Abu Hurairah according to al-Bazār, the sound of torture from the Angel could be heard by all the dābah except ats-Saqalain, and what is meant by ats-Saqalain is from a group of people who are still alive and the jinn, and the wisdom according to al-Muhlab is that Allah actually

<sup>31</sup> Ibnu Hajar al-Asqalani, *Fath al-Bari Bisyarbi Shahib al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 3, hlm. 271.

<sup>32</sup> *Ibid*, hlm. 272.

<sup>33</sup> Ibnu Hajar al-Asqalani, *Fath al-Bari Bisyarbi Shahib al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 3, hlm. 272.

<sup>34</sup> *Ibid*, hlm. 272.

<sup>35</sup> Ibnu Hajar al-Asqalani, *Fath al-Bari Bisyarbi Shahib al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 3, ..., hlm. 273.

listens to the jinn the words of the deceased in his grave, the words of the corpse "first me", and Allah does not listen to the jinn the sound of the corpse when it is tortured, because human words before being buried or before death are related to the laws the law of the world, and the sound of a corpse when being tortured in the grave is related to the law in the hereafter and Allah hides it in the hereafter except what Allah wills.<sup>36</sup>

#### d. Identification of Fiqh Hadith

From Ibn Hajar al-'Asqalani's explanation of the mutasyabihat hadith above, it is that the torment or punishment of the grave exists, when a deceased has been buried and is faced with the afterlife, two angels will come to him, namely the angels Munkar and Nakir who will ask the deceased three question. The first question, "*Man Rabbuka?*", Who is your Lord? Second, "*Wa maa diinuka?*" and what is your religion?, third, "*Wa maa, hadzaar rujululladzii bu'itsa fikum?*" And who is this man who has been sent among you? These three questions are called grave slander. Therefore, these three main questions are big issues that are important and need to be known.

In the History of Imam Ahmad there is an addition to the editorial hadith: Believers "Then the believer can see both places". His place in the grave is extended seventy cubits and is filled with fresh green color until the day of resurrection." Infidel, hypocrite - "And so the infidel screamed in pain. The sound of his screams could be heard by all creatures near his grave, except for humans and jinn. His grave will crush him so that his bones will be crushed."<sup>37</sup> A believer who during his life in the world upholds monotheism and obeys Allah and His Messenger, will undoubtedly be able to answer this question correctly. This is the beginning of happiness and safety in the grave, before he feels perfect safety and happiness in heaven later. On the other hand, *kafir*<sup>38</sup>, *musyrik*<sup>39</sup>, *murtad*, *munaḥik*<sup>40</sup> and the perpetrators of grave sins will be nervous and unable to answer properly. As a result they will be tortured in the grave, before they enjoy the perfect torment in hell later.<sup>41</sup>

#### Conclusion

From the discussion above, it can be concluded that, *mutasyābihāt* hadiths are hadiths whose meaning and purpose are unclear because they contain various meanings, so in-depth research is needed to obtain the correct meaning, almost not found in *Fath al-Bārī*, problems (*musykilah*) related to hadiths, *mutasyābihāt* hadith without commentary from Ibn Hajar al-'Asqalani. In addition to rejecting the existence of *jarīyah* in mutasyabihat hadiths, Ibn Hajar also stipulates that takwil is to save the meaning of words or editorials from likenesses (*tamtsil*) to Allah and whose meaning is not clear until a more precise meaning is found, therefore for this *mutasyābihāt* hadith problem it must be *takwil* is done to avoid confusion in theological views, therefore, whatever the members the body attributed to God must be seen from outside its true meaning. Because the true meaning will bring the meaning that God is the same as His creatures, thus, the metaphorical meaning (*majaʿ*) must be sought so that words or editorials can be understood properly and correctly.

<sup>36</sup> Ibnu Hajar al-‘Asqalani, *Fath al-Bari Bisyarbi Shahib al-Bukhari*, disunting oleh Abdul Aziz bin Baz dan Muhammad Fuad Abdul Baqi, juz. 3, hlm. 273.

<sup>37</sup> Muhib Al Majdi & Abu Fatiah Al Adnani, *Dari Alam Barzakh Menuju Padang Mahsyar* (Surakarta: Granada Mediatama, 2003), hlm. 73.

<sup>38</sup> *Ism fā'il* dari kata "*kafara-yakfuru*", Artinya, Lawan dari kata "beriman". Louwis bin Naqula Zāhīr al-Ma'lūf, *Al-Munjid Fi al-Lughah wa al-A'lam*, Cet. XXXIX, (Beirut: Dār alMasyriq, 2002), hlm. 691.

<sup>39</sup> *Ism fā'il* dari kata "*asyraka-yusyriku*". Artinya, orang yang melakukan Kemusyrikan. Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia*, Cet. XIV, (Surabaya: Pustaka), Progressif, 1997), hlm. 715.

<sup>40</sup> *Ism fā'il* dari kata "*nafaqa*", yakni orang yang berbuat kemunafikan. Louwis bin Naqula Zāhīr al-Ma'lūf, *Al-Munjid Fi al-Lughah wa al-A'lam*, Cet. XXXIX, hlm. 828

<sup>41</sup> Muhib al Majdi dan Abu Fatiah al Adnani, *Dari Alam Barzakh Menuju Padang Mahsyar*, hlm. 73.

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