INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT

OPEN ACCESS JOURNAL

Vol 14, Issue 3, (2025) E-ISSN: 2226-6348

The Science of Hadith Commentary in Practice: A Methodological Review of Sunan al-Nasai's Major Exegetical Works

Dzulfaidhi Hakimie Dzulraidi[1], Ali Abdul Jalil[2]

[1]Faculty of Islamic Studies, Universiti Malaysia Sabah, 88400 Kota Kinabalu, Sabah, Malaysia,

[2]Faculty of Quran and Sunnah, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin, Mukim Padang Siding, 02600 Arau, Perlis, Malaysia

Corresponding Author Email: alijalil@unisiraj.edu.my

DOI Link: http://dx.doi.org/10.6007/IJARPED/v14-i3/25579

Published Online: 10 August 2025

Abstract

The exegetical tradition surrounding Sunan al-Nasā'ī, a cornerstone of the al-Kutub al-Sittah, represents a significant yet underexplored domain in hadith scholarship. While numerous commentaries have been written on this canonical text, the methodological strategies employed by scholars in their interpretations remain largely unexamined from the lens of hadith commentary theory (Syarh al-Hadith). This study aims to fill this scholarly gap by examining the interpretive frameworks adopted in three prominent works: Dakhīrah al-'Uqbā, Hāshiyah al-Sindī, and Hāshiyah al-Suyūṭī. Through a qualitative methodology that combines document analysis and thematic content analysis, the research uncovers distinct methodological trends across these texts. Each commentary demonstrates a unique approach to language, narration, and jurisprudential inference, collectively illustrating the breadth of interpretive diversity in hadith commentary. By mapping these differences and commonalities, this study sheds light on how methodological choices shape the transmission and comprehension of prophetic traditions. The findings underscore the critical need to further engage with diverse commentary methodologies, and suggest new directions for expanding the discourse on hadith interpretation within Islamic intellectual heritage.

Keywords: Sunan al-Nasai, al-Kutub al-Sittah, Syarh al-Hadith, Hadith Commentaries, methodology

Introduction

Background of Study

The discipline of hadith commentary (sharh al-hadith) occupies a central position in Islamic intellectual tradition, serving as a key medium for unpacking the deeper meanings embedded within the sayings of the Prophet Muhammad SAW. More than a tool for explaining the literal meaning of the text, hadith commentary delves into historical contexts, linguistic analysis, and legal implications, thereby offering a multidimensional understanding of the Prophetic legacy (al-Ashrafi, 2007).

As noted by Fath al-Dīn Bayānūnī (2025), classical hadith scholars approached commentary as a comprehensive framework for elucidating legal reasoning, Arabic grammatical structures, and the circumstances surrounding narration. Through such detailed exploration, commentaries aimed to derive practical wisdom and guidance from the texts. This explains why hadith commentaries have been foundational references across various Islamic disciplines including fiqh, usul al-fiqh, and tafsir (Bassam Khalil Safdi, 2015).

However, the methodological styles employed in hadith commentaries are far from uniform. They often reflect the scholar's intellectual lineage, legal school, or the intended objectives of the work (Amir Nabi & Tasnim Rahman, 2021). Some prioritize jurisprudential interpretation, others focus on narrators and chains of transmission, while a number emphasize linguistic and contextual dimensions (Ibn Sīdah, 1999). These differences call for a more systematic inquiry into the effectiveness and orientation of such approaches in facilitating a deeper grasp of the hadith.

Despite Sunan al-Nasā'ī being one of the six canonical collections (Kutub al-Sittah), the methodological diversity found in its commentarial tradition remains underexplored. This study focuses on three prominent commentaries: Dakhīrah al-'Uqbā, Hāshiyah al-Sindī, and Hāshiyah al-Suyūṭī. Each work presents a distinct interpretive framework, making them valuable for comparative analysis to trace patterns of thought and scholarly engagement in hadith explication.

By addressing this gap, the study aims to highlight the strengths, emphases, and scholarly tendencies inherent in each commentary. Ultimately, this research aspires to enrich the discourse on hadith interpretation and support the advancement of pedagogical and research methodologies in contemporary Islamic studies institutions.

Research Methodology

This study employs a qualitative research design, which is best suited for an in-depth examination of the methodological approaches found in three major commentaries on Sunan al-Nasā'ī. These commentaries are Dakhīrah al-'Uqbā, Hāshiyah al-Sindī and Hāshiyah al-Suyūṭī. The qualitative approach enables a critical comparison of each work, allowing the researcher to explore how variations in method reflect broader interpretive traditions within the science of hadith commentary (Idris et al., 2018).

Data collection was carried out through document analysis. The primary sources consist of the original texts of the three commentaries under study, while secondary sources include relevant scholarly materials such as academic articles, theses, dissertations, and printed books, as well as digital platforms like al-Maktabah al-Shāmilah. These resources provide essential context and support for a structured analysis of the commentaries' content and methodological design.

For data analysis, the study applies content analysis to systematically investigate how each commentary presents and explains hadith. The focus lies on identifying the dominant interpretive techniques, whether rooted in linguistic analysis, legal reasoning, isnād evaluation, or contextual interpretation. The analysis also considers the structure, sequence, and stylistic features employed by each commentator. Through comparison, the study aims

to determine the most consistent and insightful patterns of commentary used to interpret the hadiths in Sunan al-Nasā'ī.

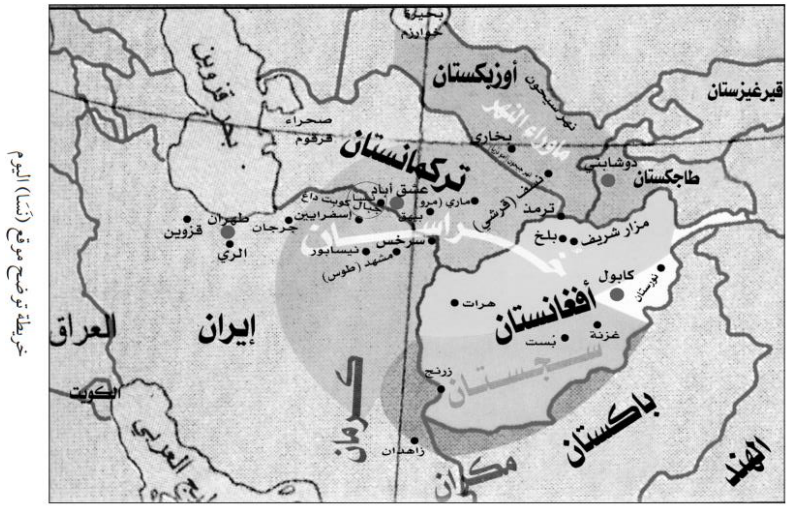
Findings and Discussions

Biographical Overview of Imam al-Nasā'ī

Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb al-Khurāsānī, widely known as al-Nasā'ī, was among the most prominent hadith scholars of the third century Hijrah. He was born in the city of Nasāʾ, located at the western edge of the Khurasan region. The most widely accepted account places his birth in the year 215 AH, based on his own report (Muhammad Alawi, 2003), although an alternative account by his student Abū Saʿīd ibn Yūnus suggests the year 214 AH (Mukhtār al-Syanqīṭī, 2004).

Nasāʾ was a historic city situated in northwestern Khurasan, near the border of Khawarizm. It was surrounded by desert terrain and mountain ranges, with nearby towns including Serakhs, Abīward, and Merv. The city of Abīward was said to be five days' journey from Merv (Mahdī Jamil, 2023). Nasāʾ was also known for a major spring flowing from the nearby mountains. According to modern geographical assessments, the original site of Nasāʾ has vanished, but scholars generally locate it to the west of Ashgabat, the capital of Turkmenistan, approximately fifteen kilometers away. It now lies within southern Turkmenistan near the Koyt Dagh mountains which form part of the border with Iran (Mahdī Jamil, 2023).

The title "al-Nasā'ī" is derived from the city of his birth. According to well-known views, the name Nasāʾ is linked to terms such as "al-Nasā'ī" or "al-Naswī", possibly referencing a place once inhabited by women who had been saved from war. Al-Samʿānī (1988) noted opinions connecting the origin of the name to the Arabic word for women, nisa'. Refer to figure below:



(Reference: Mahdī Jamil, 2023)

Al-Nasāʾī began studying hadith at a young age and is reported to have studied under Qutaybah ibn Saʿīd when he was only fifteen. His scholarly pursuits led him across many major learning centers including Baghlān, Naysābūr, Merv, Jurjān, and the larger regions of Hijaz, Iraq, the Levant, Egypt, and Khurasan (al-Sakhāwī, 1993). Ibn Ḥibbān mentioned that al-Nasāʾī studied under more than 300 teachers. In his own work titled Tasmiyah al-Shuyūkh, al-Nasāʾī

listed 196 of them, while Ibn ʿAsākir mentioned 444. His most well-known teachers included Qutaybah ibn Saʿīd, Isḥāq ibn Rāhwayh, and ʿAlī ibn al-Madīnī (Mahdī Jamil, 2023).

He later taught many students who became respected scholars themselves, including al-Ṭabarānī and possibly Ibn Mājah and Ibn Sīnī. His expertise in both hadith and fiqh was widely recognized. Al-Dāraqutnī described him as one of the most knowledgeable scholars of his time in hadith memorization, analysis of hidden defects (ʿilal), and the evaluation of chains of transmission (Mukhtār al-Syanqīṭī, 2004). Al-Zahabī (1985) remarked that no one in his era matched al-Nasāʾī in the breadth of hadith memorization. He was also considered a mujtahid in legal matters and was once regarded as the most prominent scholar in Egypt during his lifetime (al-Ḥākim, 1937).

An Introduction to Sunan al-Nasā'ī

The most renowned work of Imam al-Nasā'ī is known by several titles, each reflecting a different aspect of its composition and scholarly reception.

The first and most notable title is al-Mujtabā, a name that signifies the careful selection of authentic hadiths by the author. According to Omar Eiman Abu Bakar (in Mahdī Jamil, 2023), al-Nasā'ī himself referred to his work as al-Mujtabā, highlighting its purpose as a refined compilation based on stringent authenticity criteria. This title is also associated with the concept of selection mentioned in the Qur'an and Prophetic traditions. Nonetheless, some scholars suggest that the name may have been attributed by his students or later generations, given the variation in historical manuscripts. Despite this, the designation al-Mujtabā has gained wide acceptance among hadith scholars as it aptly reflects the methodological rigor with which al-Nasā'ī curated his collection. The second title, al-Sunan al-Ṣughrā, serves to distinguish this work from al-Nasā'ī's more expansive collection known as al-Sunan al-Kubrā. Prominent scholars such as al-Suyūṭī and Ibn al-ʿImād have used this designation in their writings. The third and most common title is Sunan al-Nasā'ī, which refers to the author's systematic effort in arranging hadiths according to jurisprudential themes. Due to the prevalence of the term al-Sunan in the titles of various hadith collections, it became customary to associate such works with their respective authors for clarity. Hence, the text is widely known as Sunan al-Nasā'ī.

In terms of structure, al-Nasā'ī followed the same thematic organization used by other authors of al-Sunan collections. His work contains 5761 hadiths divided into 2572 chapters, grouped under 52 broad topics. The scholarly status of Sunan al-Nasā'ī within the hierarchy of al-Kutub al-Sittah has been the subject of discussion among scholars. Many place it third in rank, immediately after Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, based on several considerations:

Al-Nasā'ī's expertise in hadith and subtle defects (ʿilal) is recognized as surpassing that of Abū Dāwūd. Al-Dhahabī stated that al-Nasā'ī possessed deeper knowledge of hadith transmission, narrators, and critical evaluation than even Muslim, Abū Dāwūd, and ʿĪsā. He was considered on par with scholars like al-Bukhārī and Abū Zurʿah.

His standards for narrator reliability were more stringent than those of Abū Dāwūd. Ibn Rajab mentioned that al-Nasā'ī exercised greater caution in accepting narrators, avoiding those with questionable accuracy or frequent errors.

Al-Nasā'ī exhibited careful discretion in transmitting hadiths from weak narrators, such as ʿAbdullāh ibn Lahīʿah, whom he generally excluded. By contrast, Abū Dāwūd and Muslim included such narrators in certain supportive contexts.

A comparative study of the number of weak narrators in their respective collections reveals that Abū Dāwūd narrated from 332 weak narrators, whereas al-Nasā'ī limited this to 136. These factors have led some scholars to rank Sunan al-Nasā'ī as the third most authoritative hadith collection after those of al-Bukhārī and Muslim.

The work has also received widespread acclaim from hadith scholars. Ibn Ḥajar al-ʿAsqalānī identified it as one of the six most authentic hadith collections and praised al-Nasā'ī's meticulous standards. Al-Dhahabī also affirmed his superiority in hadith memorization, narrator evaluation, and analytical precision, noting that he was on equal footing with the leading authorities of his time such as al-Bukhārī and Abū Zurʿah (Mahdī Jamil, 2023).

These recognitions collectively affirm the scholarly importance of Sunan al-Nasā'ī, making it a vital text for students and researchers seeking to understand the development and transmission of Prophetic tradition in Islamic civilization.

Defining the Science of Hadith Commentary

A comprehensive understanding of hadith requires more than verifying authenticity; it demands deep engagement with meaning, context, and legal implications. This necessity gave rise to a dedicated discipline within Islamic scholarship known as the science of hadith commentary, or ʿilm al-sharḥ al-ḥadīth. Hadith scholars have long emphasized that true benefit from the Prophetic tradition lies not only in confirming the reliability of a narration but also in extracting its intended guidance and applying it with precision (Anas Razak and Arif Nazri, 2024). As a result, numerous works have emerged over the centuries, offering systematic explanations of hadith texts.

Linguistically, the term sharḥ is derived from the Arabic root meaning "to open," "to explain," or "to make clear," as reflected in Qur'anic usage. For example, in Surah al-Anʿām (6:125), God says: "So whoever Allah wills to guide—He expands his chest to [accept] Islam." This notion of "expansion" captures the essence of sharḥ: the act of unveiling meaning and resolving ambiguity (al-Rāzī, 1987; al-Munāwī, 2016). In hadith scholarship, this concept has evolved into an academic process where narrations are dissected for both their surface expressions and their deeper implications (Fath al-Din Muhammad and Sayuthi Abdul Manas, 2022).

Technically, al-Ashrafī (2007) defines hadith commentary as a scholarly endeavor that clarifies the wording of hadith and unpacks its meaning through analytical and linguistic tools. The term "hadith" itself refers to something new or a report and, within Islamic discourse, encompasses the sayings, actions, approvals, and attributes of the Prophet Muhammad. In some cases, the term also includes narrations from the Companions and Successors (Muhammad bin Alawi, 2003). Together, the words sharḥ and hadith combine to describe a discipline that interprets the core teachings of Islam, complementing the Qur'an as a source of divine guidance.

The science of hadith commentary, therefore, is concerned with understanding the intended message of the Prophet, as conveyed through language, context, and legal framework. Al-Arnīqī (1978) views it as a process of interpreting the Prophet's words in light of human comprehension and sharia principles. Bazmūl (2009) describes it as a method for identifying the core issues within a hadith, drawing out general principles that reveal its legal and ethical dimensions.

This discipline is also known by various other names, such as fiqh al-ḥadīth, maʿānī al-ḥadīth, and uṣūl tafsīr al-ḥadīth. These alternative labels reflect the field's wide scope and its focus on thematic analysis, legal reasoning, and moral insight.

Historically, the practice of explaining hadiths dates back to the Prophet himself, who often clarified ambiguous expressions for his Companions. This tradition continued through the interpretations of leading Companions like ʿAbdullah ibn Masʿūd, ʿAbdullah ibn ʿAbbās, ʿAlī ibn Abī Ṭālib, and the Prophet's wives. The next generation, including scholars such as Mujāhid, ʿIkrimah, ʿAṭā', and Ḥasan al-Baṣrī, expanded this practice by issuing legal opinions and scholarly interpretations based on their understanding of the hadith.

Over time, this explanatory tradition evolved into a robust scholarly field marked by the writing of comprehensive commentaries across different schools of thought. As observed by Ahmad Amir Nabil and Tasnim Abdul Rahman (2021), these works helped shape a structured intellectual tradition through rigorous analysis, contextual interpretation, and juristic synthesis. Today, the science of hadith commentary remains a dynamic and vital field in contemporary Islamic scholarship, bridging textual study with real-world application.

Fundamental Principles in the Science of Hadith Commentary

Within the discipline of hadith commentary, there exist essential scholarly principles that must be observed by any individual seeking to interpret prophetic traditions. These principles ensure that the explanation of hadith remains methodologically sound and intellectually consistent. Al-Akfanī (1994) identifies uṣūl al-sharḥ as one of the most critical subfields within ʿilm al-ḥadīth al-dirāyah, as it defines the parameters and systematic methods through which commentaries should be constructed.

To evaluate the methodological orientation of a commentary, scholars generally consider five key dimensions. These aspects serve as a framework for analyzing the depth, structure, and scholarly integrity of a hadith commentary. The first and most central among them is the method of explanation itself.

Approaches of Commentary

Muhammad bin Umar Bazmūl (2009) outlines four core approaches that form the basis of hadith commentary. These methods represent the structured progression a qualified commentator is expected to follow when elaborating on hadith texts. The table below presents these methods in summary form:

Table 1
Approaches of Hadith Commentary

No.	Method of Hadith Commentary	Explanation
1.	Commentary using other hadiths	• Considered the most fundamental method. • Involves the least risk of misinterpretation. • The hadiths used for explanation must not be severely weak or fabricated.
2.	Commentary using the words of the Companions	• Recognized as the second method in priority. • If differing interpretations exist among the Companions, one may adopt the most accurate view. • The narration must be authentic.
3.	Commentary using the words of the Tābiʿīn	• Considered the third tier method. • The Tābiʿīn referenced must be acknowledged authorities in hadith scholarship.
4.	Commentary based on ijtihād and Arabic linguistics	• Considered the last method to be employed. • Requires high competence and mastery in relevant disciplines. • Should also take into account the views of established scholars.

Interpretive Orientation of Commentators

In the field of hadith commentary, scholars often employ a specific interpretive orientation that reflects their disciplinary training and intellectual inclination. These orientations, referred to as manhaj, shape the way a commentator approaches and elaborates on the Prophetic traditions. For instance, scholars trained in Islamic jurisprudence tend to apply a legal interpretive framework, known as manhaj al-fiqh (Umar Abdul Aziz, 2007). Similarly, other approaches may be grounded in theology (manhaj al-ʿaqīdah), spirituality (manhaj al-taṣawwuf), or even linguistic analysis, depending on the commentator's area of expertise (Muhammad Ishaq, 1998). These methodological tendencies influence both the selection of hadith and the manner in which they are contextualized and explained.

Structural Typologies of Hadith Commentaries

Hadith commentaries can also be categorized according to the structure and depth of their discussion. Ahmad Amir Nabil and Tasnim Abdul Rahman (2021) outline three primary formats through which commentators typically organize their works:

Al-Mabsūt

This type refers to comprehensive commentaries that offer extensive elaboration on both the text and transmission chain of hadith. Such works typically engage in detailed analysis of juristic rulings, contextual factors, and scholarly opinions from both classical and contemporary authorities.

Al-Tawassut

These are intermediate commentaries that strike a balance between depth and accessibility. They are more concise than al-Mabsūt works but still provide adequate explanations of linguistic meanings, narrative variations, and legal implications.

Al-Mujīz

This category consists of concise or abridged commentaries, often in the form of marginal notes or glosses. They focus on summarizing the key meanings of hadith phrases and extracting legal or ethical lessons in a brief and straightforward manner, without extensive analysis.

Categories of Commentary Styles

Throughout Islamic history, scholars have developed a wide range of commentary styles, reflecting both the evolution of scholarly traditions and the diverse objectives behind hadith explanation. Ahmad Amir Nabil and Tasnim Abdul Rahman (2021) have outlined several distinct types of commentary based on form and function.

Table 2

Types of Hadith Commentary

5. Stylistic Approaches in Writing Hadith Commentaries

No.	Type of Commentary	Description
1.	Thematic Commentary (al-Sharḥ al-Mawḍūʿī)	A commentary that focuses on thematic understanding (mawḍūʿ), exploring the meanings of specific phrases, chapters, or books of hadith based on subject matter.
2.	Analytical Commentary (al-Sharḥ al-Taḥlīlī)	A detailed and comprehensive exposition that presents in-depth discussions of hadith texts from various angles.
3.	Comparative Commentary (al-Sharḥ al-Muqāran)	A commentary that analyzes and compares specific segments or passages of hadith.
4.	General Commentary (al-Sharḥ al-Ijmālī)	A concise commentary offering brief explanations of hadith texts.
5.	Tradition-Based Commentary (al-Sharḥ bi al-Maʾthūr)	A commentary based on transmitted reports (athār), authentic narrations, and linguistic or poetic references drawn from the Companions, Tābiʿīn, Arabic expressions, poetry, and prose.
6.	Legal Evidentiary Commentary (al-Sharḥ li al-Istidlāl)	A commentary that explains the evidentiary reasoning (fiqh al-dalīl), legal methodologies, and derivation of rulings (istinbāṭ).
7.	Curriculum-Based Commentary (al-Sharḥ al-Madrasī)	A commentary designed to meet the pedagogical needs of students in institutional or university-level Islamic studies programs.

Hadith commentaries differ not only in methodology but also in the style of writing adopted by the scholars. According to Fath al-Din Muhammad and Sayuthi Abdul Manas (2022), there are three primary writing styles commonly used in the composition of hadith commentaries:

a) The “Qawluhu” Format

This style begins each explanation with the phrase qawluhu (his saying), referencing the part of the hadith to be commented upon, followed by the scholar’s elaboration.

b) The “Qāla” or “Aqūlu” Format

In this style, the commentator introduces their explanation with phrases like qāla (he said) or aqūlu (I say), directly inserting their interpretation after quoting the hadith or a portion of it.

The Interwoven Format (Sharḥ Mamzūj)

This integrated style blends the hadith text and the commentary into a single narrative, allowing the explanation to flow seamlessly alongside the original matn.

These stylistic choices are not merely aesthetic but often reflect the pedagogical aim, target audience, and scholarly tradition within which a commentator is operating. A firm grasp of these five aspects enables researchers to critically assess the nature, orientation, and uniqueness of any given hadith commentary. More importantly, it equips students and scholars with the tools to navigate these texts with greater clarity and appreciation for the intellectual frameworks behind them. By doing so, one can better understand the richness of the hadith tradition and its enduring relevance in Islamic scholarship.

Comparative Analysis of Commentary Methodologies on Sunan al-Nasā'ī

This study conducts a comparative analysis of three major commentaries on Sunan al-Nasā'ī, namely Hāshiyah al-Sindī, Hāshiyah al-Suyūṭī ʿalā Sunan al-Nasā'ī, and Dakhīrah al-ʿUqbā fī Sharḥ al-Mujtabā. These works were selected based on two principal criteria. First, each of the commentaries offers a complete exposition covering all chapters of Sunan al-Nasā'ī. Second, the full texts of these commentaries are readily accessible through digital platforms, allowing for ease of reference and systematic analysis.

While other scholarly works have also addressed the hadiths found in Sunan al-Nasā'ī, they were excluded from this study due to specific limitations. For example, Sharḥ Sunan al-Nasā'ī by Mukhtār al-Syanqīṭī remains incomplete, and several other commentaries were unavailable in full or lacked accessible printed editions, which posed challenges to in-depth textual engagement.

For the purpose of textual referencing, this study uses the Dār Ibn al-Jawzī edition of Dakhīrah al-ʿUqbā, while the editions published in Halab were consulted for both Hāshiyah al-Suyūṭī and Hāshiyah al-Sindī. These editions were chosen for their availability in widely used digital repositories such as al-Maktabah al-Shāmilah, enabling efficient cross-referencing and consistent textual analysis throughout the research process.

The present study undertakes a detailed comparison of the selected commentaries to identify both commonalities and distinctions in their methodological approaches. This comparative investigation is grounded in the five key dimensions discussed earlier, which serve as analytical benchmarks for evaluating the authors' respective frameworks of interpretation. The table below outlines the comparative findings derived from this framework.

Table 3
Comparative Analysis of Methodological Approaches in the Selected Commentaries on Sunan al-Nasā'ī

No	Aspect	Books		
		Dakhīrah al-'Uqbā	**Hāsyiah al-Sindī**	**Hāsyiah al-Suyūṭī**
1.	Commentary Approaches	Applies a balanced use of all four classical methods.	Prioritizes quoting the views of earlier scholars.	Mainly relies on the fourth method, often quoting the interpretations of past scholars.
2.	Interpretive Orientation	1. Emphasizes hadith technicalities. 2. Limited discussion on theological matters. 3. Detailed legal (fiqh) analysis. 4. Little attention to Sufi perspectives.	1. Focuses on linguistic aspects of hadith. 2. Offers detailed juristic discussion. 3. Covers technical aspects selectively. 4. Includes theological and Sufi discourse.	1. Emphasizes language analysis. 2. Discusses legal issues briefly and sometimes in detail. 3. Rarely explores technical hadith issues. 4. Addresses theology and Sufism when necessary.
3.	Structural Format	1. Explains specific hadiths within each chapter. 2. Highlights particular aspects of individual narrations.	1. Commentary structured by specific chapters. 2. Focuses on selected aspects within narrations.	1. Commentary follows chapter arrangement. 2. Focuses on specific elements of the hadith text.
4.	Type of Commentary	Al-Sharh al-Tahlīlī Al-Sharh bi al-Ma'thūr.	Al-Sharh al-Tahlīlī	General Commentary (al-Sharḥ al-Ijmālī).
5.	Writing Style	Al-Sharh al-Maudhi'i	Al-Sharh al-Maudhi'	Expository explanation without inclusion of full hadith text.

The analysis reveals that each of the three commentaries adopts a distinct methodological approach in explaining Sunan al-Nasā'ī. Dakhīrah al-ʿUqbā demonstrates the most balanced integration of classical commentary methods, encompassing linguistic, legal, technical, and contextual dimensions. In contrast, Hāshiyah al-Sindī and Hāshiyah al-Suyūṭī tend to rely more heavily on the citation of earlier scholarly opinions without delving deeply into technical analysis. This suggests that while Dakhīrah al-ʿUqbā is more comprehensive in scope, the other two works serve as concise and enriching supplements to the main text.

In terms of interpretive orientation (manhaj), the three commentaries reflect thematic priorities that vary significantly. Dakhīrah al-ʿUqbā gives strong emphasis to technical aspects of hadith and detailed jurisprudential analysis, with minimal attention to theology or mysticism. Hāshiyah al-Sindī, by contrast, offers a wider thematic range, including discussions on language, law, theology, and Sufism. Hāshiyah al-Suyūṭī presents a more moderate and concise approach, focusing primarily on language and jurisprudence while addressing theological or spiritual issues only when necessary. These differences indicate that Hāshiyah al-Sindī provides the broadest thematic coverage, Dakhīrah al-ʿUqbā excels in depth and technical precision, and Hāshiyah al-Suyūṭī prioritizes brevity and accessibility.

With regard to structural composition, all three commentaries follow the topical divisions of Sunan al-Nasā'ī, yet each also offers commentary on selected aspects within individual hadiths. This suggests a hybrid approach that combines thematic and analytical elements, which aligns with contemporary methods of hadith scholarship.

As for the type of commentary, each work represents a different scholarly orientation. Dakhīrah al-ʿUqbā combines both analytical commentary (al-sharḥ al-taḥlīlī) and report-based interpretation (al-sharḥ bi al-maʾthūr), reflecting a classical methodology rooted in critical evaluation and authentic transmission. Hāshiyah al-Sindī adopts an analytical approach that is more concise yet methodical. Meanwhile, Hāshiyah al-Suyūṭī employs a general style (al-sharḥ al-ijmālī) that avoids extensive detail, making it more suitable for quick reference or supplementary use. This shows that while Dakhīrah al-ʿUqbā is ideal for in-depth academic study, the other two are better suited for instructional support or non-specialist readers.

In terms of writing style, both Dakhīrah al-ʿUqbā and Hāshiyah al-Sindī utilize a thematic format (al-sharḥ al-mawḍūʿī), offering focused discussions on specific issues within each chapter. This organized style enhances their utility in teaching and research contexts. On the other hand, Hāshiyah al-Suyūṭī adopts a more minimalist approach, offering direct commentary without reproducing the full hadith text. This format requires readers to consult the source text independently, but it remains a useful reference tool that complements more elaborate commentaries.

Overall, the comparative study illustrates the diversity of methodologies employed in the commentary tradition on Sunan al-Nasā'ī. Dakhīrah al-ʿUqbā stands out as a deeply analytical and structured work, Hāshiyah al-Sindī balances breadth and conciseness, while Hāshiyah al-Suyūṭī provides a compact and accessible format. These differences underscore the richness of the hadith commentary genre and demonstrate how various interpretive styles can coexist and complement one another within the broader discipline of ʿilm al-sharḥ al-ḥadīth.

Conclusion

This study has demonstrated that the three selected commentaries on Sunan al-Nasā'ī, namely Dakhīrah al-ʿUqbā, Hāshiyah al-Sindī, and Hāshiyah al-Suyūṭī, reflect distinct methodological approaches that represent the diversity of scholarly traditions within the science of hadith commentary. Dakhīrah al-ʿUqbā stands out as a comprehensive and analytically rich work. It integrates both the analytical method (al-sharḥ al-taḥlīlī) and the tradition-based method (al-sharḥ bi al-maʾthūr), with a strong focus on jurisprudence and the technical aspects of transmission. In contrast, Hāshiyah al-Sindī offers a more concise style while still covering a wide range of themes. It is structured to support practical reading, with attention given to legal, linguistic, and theological elements. Hāshiyah al-Suyūṭī adopts a more general and succinct approach, providing essential commentary with an emphasis on basic legal insights. It is designed as a complementary reference rather than an in-depth exegesis. Together, these three works illustrate how different methodologies serve different scholarly and pedagogical needs. Dakhīrah al-ʿUqbā is most suitable for academic engagement with hadith methodology, while Hāshiyah al-Sindī and Hāshiyah al-Suyūṭī are appropriate for classroom use or quick reference. This diversity enhances the interpretive tradition of hadith and affirms the value of methodological variety in understanding prophetic texts. It is therefore recommended that future research expand the scope of study to include other

commentaries within the al-Kutub al-Sittah. A broader comparative analysis could deepen our understanding of the methodological patterns in hadith exegesis and help establish a more systematic and integrated framework for contemporary hadith studies.

References

Al-Ashrafi, H. A. A. S. (2007). *Al-Sharh al-Mawduei li al-Hadith al-Sharif: Dirasah Nazariyah Tatbiqiyah* (Master's thesis). Kulliyyah Ilmu Wahyu dan Sains Kemanusiaan, Universiti Islam Antarabangsa Malaysia.

Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam* (p. 274). New York: Macmillan Publishing.

Amir, N., & Tasnim, R. (2021). Perkembangan ilmu syarah hadith: Suatu telaah ringkas. *Rusydiah Jurnal Pemikiran Islam, 2*(2).

Anas, R., & Arif, N. (2024). Manhaj kritik matan hadis Ibn al-Qayyim: Kajian terhadap kitab *al-Manar al-Munif*. *Jurnal Pengajian Islam, 17*(2).

Al-Qinnawji, S. b. H. (1999). *Abjad al-Ulum al-Musamma bi al-Washy al-Marqum fi Bayan Ahwal al-Ulum* (Vol. 2, p. 336) ('A. al-J. Zakkar, Ed.). Beirut: Dar al-Kutub al-Ilmiyah.

Bayanuni, F. D. (n.d.). Hammiyah al-shuruh al-hadith wa qawaiduha. In *Mu'tamar Alami an Manahij Tafsir al-Qur'an al-Karim wa Sharh al-Hadith al-Sharif* (Vol. 2, pp. 945–976).

Fath al-Din, M., & Abdul Manas, S. (2022). *Ulum dirayat matn al-hadith* (p. 227). Selangor: IIUM Press.

Faydi, M. B. (1989). *Al-Ittijah al-fiqhi lada shurrah al-hadith* (p. 255). Baghdad: Kulliyyah al-Shariah, Jami'ah Baghdad.

Ghauri, A. M. (2005). *Al-Madkhal ila dirasat Jami' al-Tirmizi*. Beirut: Dar Ibn Kathir.

Harbi, I. B. I. (1985). *Gharib al-hadith* (Vol. 1, p. 290) (S. b. I. b. M. al-Ayid, Ed.). Jeddah: Dar al-Madani.

Ibn Hajar al-Asqalani, H. (1998). *Manhaj al-Hafiz Ibn Hajar al-Asqalani fi al-Aqidah: Risalah Ilmiyah* (p. 15). Riyadh: Maktabah al-Rushd.

Ibn Manzur, A. F. J. M. b. M. b. Mukarram. (1990). *Lisan al-Arab* (Vol. 2, p. 497). Beirut: Dar Sadir.

Ibn Sidah, A. I. (1965). *Al-Mukhassas* (Vol. 2, p. 37). Beirut: Maktabah al-Tijariyah li al-Tibaa'ah wa al-Nashr.

Ibn Sidah, A. I. (1999). *Al-Muhkam wa al-Muhital-Azam fi al-Lughah* (Vol. 4, p. 171) (M. al-Saqqa & H. Nassar, Eds.). Mesir: Ma'had al-Makhtutat bi Jami'at al-Duwal al-Arabiyah.

Jawhari, I. I. H. (1982). *Taj al-Lughah wa Sihah al-Arabiyah* (Vol. 1, p. 337) ('A. al-G. Attar, Ed.). Riyadh: Shabatli.

Kandu, M. I. (1998). *Manhaj al-Hafiz Ibn Hajar al-Asqalani fi al-Aqidah: Risalah Ilmiyah* (p. 15). Riyadh: Maktabah al-Rushd.

Khalili, K. A. (1989). *Al-Irshad fi Marifah Ulama al-Hadith*. Riyadh: Maktabah al-Rusyd.

Muhammad bin Alawi. (2003). *Al-Qawaid al-Asasiyah fi Ilm Mustalah al-Hadith*. Kaherah: Dar al-Hawi.

Muhammad bin Umar Bazmul. (2009). *Ilmu syarah al-hadith wa rawafid al-bahs anhu*. Arab Saudi: Markaz Buhuth al-Dirasat al-Islamiyyah.

Mukhtar al-Sihhah, M. B. A. B. (1987). *Mukhtar al-Sihhah* (p. 354). Beirut: Maktabah Lubnan.

Munawi, A. (2016). *Al-Tawqif ala Muhimmat al-Taarif* (p. 427).

Razi, M. B. A. B. (1987). *Mukhtar al-Sihhah* (p. 53). Beirut: Maktabah Lubnan.

Saad, A. (2022). *Al-Madkhal ila Jami' al-Tirmizi*. Riyadh: Dar al-Muhaddith.

Safdi, B. K. (2015). *Ilmu syarah hadith: Dirasah ta'siliyah manhajiyyah* (Doctoral dissertation). Palestin: Universiti Islam Ghaza.

Sayuthi Abdul Manas, F. D. M. (2022). *Ulum dirayat matn al-hadith* (p. 227). Selangor: IIUM Press.

Tasnim Abdul Rahman, A. A. N. (2021). Perkembangan ilmu syarah hadith: Suatu telaah ringkas. *Rusydiah Jurnal Pemikiran Islam, 2*(2), 12. https://doi.org/10.35961/rsd.v2i2.291

Tawfiq, A. (2007). *Al-Madkhal ila Jami' al-Imam al-Tirmizi*. Kuwait: Maktabah al-Syuun al-Fanniyah.

Umar Abd al-Aziz al-Ani. (2007). Adwa' ala al-manhaj al-fiqhi fi sharh al-hadith. In *Mu'tamar Alami an Manahij Tafsir al-Qur'an al-Karim wa Sharh al-Hadith al-Sharif* (Vol. 3, pp. 1231–1264).

Zahabi, M. A. (1985). *Siyar A'lam al-Nubala'*. Beirut: Muassasah al-Risalah.

Mukhtar al-Syanqiti. (2004). *Syuruq Anwar al-Minan al-Kubra al-Ilahiyyah bi Kashf Asrar al-Sunan al-Sughra al-Nasaiyyah*. Riyadh: Matba'ah al-Humaidi.

Mahdi Jamil. (2023). *Al-Madkhal Sunan al-Imam al-Nasai al-Mujtaba*. Kuwait: Idarah al-Syuun al-Fanniyah.

Al-Samani. (1988). *Al-Ansab*. Beirut: Dar al-Jinan.

Al-Sakhawi. (1993). *Bughyah al-Raghb al-Mutamanni fi Khatm al-Nasai*. Riyadh: Maktabah Obekan.

Al-Zahabi. (1985). *Siyar A'lam al-Nubala'*. Beirut: Muassasah al-Risalah.

Al-Hakim. (1937). *Marifah Ulum al-Hadith*. Kaherah: Dar al-Kutub al-Misriyyah.