

KH. MUHAJIRIN AMSAR CONTRIBUTION ON LEGAL HADITH INTERPRETATION

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The Meaning of Contribution and Interpretation

The word 'contribution' is originally derived from English word which means to help or donations, for example "His contribution to art literature was very great, which means a very large contribution to the literature. Or a meaningful contribution to charity which equal understanding to donations to charity."¹

Furthermore, etymologically speaking the word '*sharh*' (interpretation) is derived from the Arabic *sharaha* which means 'to explain', 'to open', 'to pave'.² And too, the word '*sharh*' is usually used to describe the meaning of the *hadith*, while the word '*tafsir*' is usually used to explain the meaning of the Qur'an. For the implementation, the word *tafsir* is exclusively concerning with the interpretation of the Qur'anic meaning. While *sharh*, relies on *hadith* interpretation, its content, conclusion (*istinbath*) for both legal or moral of the Prophet's words, or explaining other disciplines.³

Meanwhile, according to the definition the word *sharh hadith* is as follows:

(Sharh hadith is to explain and to interpret the meaning of

¹ Peter Salim, *The Contemporary English-Indonesian Dictionary*, (Modern English Press, Jakarta), p.403.

² Muhammad bin Mukarram bin Al-Manzhur al-Afriqi al-Misri, *Lisan al-Arab* (Beirut: Dar Shadr, Vol. 2.), pp.497-498.

³ Nizar Ali, (Ringkasan Disertasi), *Kontribusi Imam Nawawi Dalam Penulisan Syarh Hadits*, (Yogyakarta, 2007) p.4.

⁴ Mujiono Nurcholish, *Metodologi Syarh Hadits*, (Bandung: Fasygil Group, 2003) p.3

all its contents of hadith both legal and wisdom).

The definition very much relies on the *matan* of *hadith* where as *sharh* includes all components of *hadith*, both *sanad* and *matan* is as follows:

(Sharh hadith is to explain the validity and disability the sanad (chain of hadith narrators) and matan hadith as well as its meaning, and conclusion toboth legal and wisdom)

With the above definition, the *hadith* interpretation (*sharh*) broadly covers the following three important points:

1. Describing the both quantity and quality of *hadith*, in terms of the *sanad* or the *matan*, both in general and detail. This includes the explanation of its pathways, origin, identity and characteristics of the narrators, as well as analysis of the *matan* in the view language rules.
2. Elaborating the meaning and intention of *hadith*, which include the explanation how to read the specific pronunciation, grammatical, lexical and each intended meaning.
3. Discovering the law and wisdom contained therein which includes *istinbath* toward the law and the wisdom in *hadith*, either expressed or implied.⁶

The interpretation (*sharh*) of *hadith* also means researching, then explaining each component contained in *hadith*. In general, the *hadith* scholars describe two components namely the *sanad* and the *matan*. The *sanad* is a series of narrators who transmit the *matan* from primary sources. While the *matan* is *hadith* narration as the supporting elements of its meaning.⁷

⁵ Masykur Hakim: KH. Muhajirin Amsar Contribution On Legal Hadith Interpretation

⁶ Mujiyojo Nurcholish, *Metodologi Syarah Hadits*, p.4

⁷ Ajaj al-Khatib, *Usul al-Hadits*, (Jakarta: GMP, 2007) p.12

History and Development of *Sharh Hadith*

Historical development of *sharh hadith* experiencing a long story and dynamic. Hasbi al-Shiddiqy⁸ found *sharh hadith* developments occurred in the seventh period or the last period of the development of the *hadith* and its sciences. The Seven periods made by Hasbi Al-Shiddiqy are as follows: 1) the birth of the *hadith* up to the Prophet passed away; 2) the restriction of *hadith* narration; 3) the development and the journey of compiling *hadith* narration, since the late 41 AH up to 1 AH; 4) The codification of *hadith* in the second Century AH.; 5) The screening and selection of *hadith* in the 3rd century of H; 6) The codification of the forgotten *hadiths* since the beginning of the fourth century up to 646 AH; 7) the Writing books of *sharh*, *takhrij* and so it began in the middle of seventh century AH.⁹

As for Muhammad Abdul Aziz al-Khuli divides *sharh hadith* development phase into five periods, and the last period is systematization, compilation, and writing the the book *sharh* since the fourth century AH.¹⁰ While Other *hadith* figure, Nuruddin 'Itr divides the history of the science of *hadith* into seven phases; 1) the birth of the *hadith* sciences since the companions period up to the hundredth century AH; 2) the completion, since the beginning of the second century to the beginning of the third century AH; 3) the compilation *hadith* sciences books separately, since the third century until the middle of the fourth century AH; 4) the compilation of main books of *hadith* sciences since the middle of the fourth until the seventh century AH; 5) the maturation and refinement of of *hadith* sciences since the end of the seventh century until the tenth century AH; 6) the stagnation, since the tenth century to the fourteenth century AH; 7) the second resurrection since the fourteenth century AH and so on.¹¹

⁸ Hasbi al-Shiddiqy, *Sejarah Pengantar ilmu Hadits* (Bulan Bintang, Jakarta, 1980) pp.46-47

⁹ Hasbi Al-Shiddiqy, *Sejarah Pengantar Ilmu Hadits*, p.47

¹⁰ Muhammad Abdul Aziz al-Khyuli, *Tarikh Funun al-Hadits* (Jakarta, Dinamika Berkah Utama, tt) p.12

¹¹ Nuruddin 'Itr, *Manhaj al-Naqd fi 'Ulum al-Hadits* (Beirut, Dar al-Fikr, 1979) p.72

Pragmatically speaking, the *sharh hadith* has actually occurred at the birth of the *hadith* itself, namely by the Prophet verbally and continued during the period of companions by the scholars, so the periodization of the history of *sharh hadith* seems necessary to be distinguished to the historical periodization of the development of the *hadith* sciences and the *hadith* itself. Many facts prove that *sharh hadith* verbally is often done by the Prophet and the companions. Therefore, the period of the historical development of *sharh hadith* mainly divided into three periods; are at the time of *sharh hadith* at the time of the early period of *hadith* (*fi 'asr al-risalah*), *sharh hadith* at the time of *hadith* narration and compilation (*fi ashri al-riwayah wa al-tadwin*), and *sharh hadith* after the period of the compilation (*ba 'da al-tadwin*).¹² The latter of those periods is the time when the emergence of several books began such as *Sharh Hadith Bukhariy*, *Fath al-Bariy* by Ibn Hajar al-'Asqalaniy, *Umdat al-Qariy* by Badruddin al-'Ainiy, *Irshad al-Sariy* by Al-Qathalaniy, *Faid al-Bariy* by Nur Shah Anwar al-Kasymiry, and so on for *sharh hadith* books.

As it is known that *Bulugh al-Maram* by Ibn Hajar al-Asqalaniy¹³ concerning with the legal aspects of *hadith* which has several *sharh* books, such as *Subul al-Salam*,¹⁴ the work of Al-Shan'aniy and *Misbah al-Dhahab* by KH.Muhajirin Amsar. The discussion is focused on *Misbah al-Dhahab*,¹⁵ KH Muhajirin Amsar's work and his methods in explaining the legal aspects of *hadith*, Although it is possible to discuss other methods other than the author's book of *Sharh Bulugh al-Maram* in his early time such as as Al-Sha'aniy.

The Compiler of *Bulugh al-Maram*

The compiler of *Bulugh al-Maram* is Ahmad ibn Ali ibn Muhammad Abu al-Fadl al-Kannaniy al-Syafi'ie known as Ibn Hajar al-'Asqalaniy, a gonfalonier for *sunnah*, justices, *hafidz* and *hadith* narrator. He was born in Egypt in Sha'ban 773 AH. In the

¹²Mujiono Nurcholish, *Metode Syarah Hadits*, h.35.

¹³ Ibn Hajar Al'Asqalaniy, *Bulugh al-Maram*,

¹⁴ Muhammad ibn Ismail al-Amir al-Yamaniy al-San'aniy, *Subul al-Salam*, (Delhi,India,

¹⁵ Muahmmad Muhajirin Amsar al-Dariy Bekasi, *Misbah al-Dhahab*.

country where he grew up, he memorized the Qur'an, *al-Hawiy*, and a summary of *Ibn al-Hajib*. He sailed to accompany one of his closest colleague to Mecca, hardly learned *hadith* and love the subject. He earnestly studied and obtained from the experts in a number of countries such as Hejaz, Sham, and Egypt, especially he learned to Al-Bulqaini and Ibn al-Mulaqqan in Iraq and finally they gave him authorization to teach and give *fatwa*. He also learned Islamic legal theory to al-'Izz bin Jamaah, the language to al-Majd Fairuzabadiy, Arabic to al-Imariy, literature and *arudl* to al-Badr al-Busyatiy. Then he tried to spread the *hadith* and consistently engaged in it to several places, either through teaching or compilation of books for more than 21 years.¹⁶

As for his writing not less than 150 titles, and some of which are related to the disciplines of *hadith* such as *Al-Isabah fi Asma al-Sahabah*, *Tahdizb al-Tahdheeb*, *Al-Taqrīb*, *Ta'jil al-Manfaah bi Rijal al-Arba'ah*, *Musytabih al-Nisbah*, *Talkhish al-Kabir fi Takhrij Ahadith al-Rafi'ie al-Kabir*, *Takhrij al-Masabih* and *IbnHajib*, *Takhrij al-Kassyaf*, *Ittihaf al-Maharah*, *Al-Muqaddimah*, *Badl al-Ma'un*, *Nukhbah al-Fikr* and its interpretation, and the most monumental in this field is *Fath al-Bariy fi Sharh Sahih al-Bukhariy*. After compiling this *sunnah* encyclopedia, he passed away after *isha'* time on Saturday evening of 18th of Dhul Hijjah in 852 AH.¹⁷

A Biography of KH Muhajirin Amsar

Misbah al-Dzalam compiler is Muhajirin Amsar *al-Dariy*, Betawi scholar and religious expert (*ulama*), born in Kampung Baru Cakung Barat, Cakung, East Jakarta on November 10, 1921. The name *al-Dariy* is originally taken from *Ma'had Dar al-Ulum*, where he studied at Mecca. The most of its alumni made the use of the name *al-Dariy* behind each name.

Muhajirin Amsar learned to several scholars as can be noted to Guru Asmat in his homeland, Kampung Baru Cakung Barat, H.Mukhayar, H.Ahmad, KH Hasbiallah Klender, H.Anwar, H.Hasan Murtaha, Sheikh Muhammad Tahir Ahmad ibn Muhammad, the

¹⁶ Muhammad bin Ismail al-Amir al-Yamani al-San'aniy, *Subul Al-Salam*, (Maktabah Isya'at al-Islam, Delhi, India), p. 3

¹⁷ Al-Sana'niy, *Subul al-Salam*, p. 4

disciple of Shaykh Mansur KH Salih Ma'mun Banten, KH Abdul Majid and Habib Ali Kwitang. Then he continued his formal education at *Dar al-Ulum al-diniyyah*, Mecca Saudi Arabia from 1947 up to 1955. While in Mecca he also enrolled in the foyer of *Masjid al-Haram* and every summer he learned in *Masjid Nabawi* in Medina.¹⁸

In addition to his teaching at his religious school (*Pesantren*) *Al-Nida Al-Islamiy* Bekasi and some places outside the *Pesantren*, KH Muhajirin Amsar diligently wrote the book in a variety of themes, ranging from *hadith* sciences, Islamic jurisprudence, logic, theology, and so forth, which were written in Arabic. Among the works he wrote as the following:

1. *Mishbah Al-Dzalam Syarh Bulugh al-Maram*, 8 volumes, on *syarah hadits* related with legal interpretation.
2. *Idhah al-Maurid*, 2 volumes on Islamic legal theory.
3. *Fan al-Mathla'ah*, 3 volumes, on Arabic grammatical.
4. *Qawaid al-Nahwiyyah*, 2 volumes, on Arabic grammatical.
5. *Mahfuzaton* Arabic.
6. *Al-Bayan* on Arabic.
7. *Mukhtarat al-Balaghah* on Arabic.
8. *Mulakhash al-Ta'liqat 'ala Matn al-Jauhariyah*, on Islamic theology.
9. *Syarh Ta'liqat 'ala Matn al-Jauhariyah* on Islamic theology.
10. *Taisir al-Wushul fi ilm al-Ushul*, on Islamic legal theory.
11. *Istikhraj al-Furu' 'ala al-Ushul*, on Islamic legal theory.
12. *Khilafiyahon* Islamic legal theory.
13. *Filsafah al-Tasyri'* on Islamic legal theory.
14. *Ma'rif Thuruh al-Ijtihadon* Islamic legal theory.
15. *Takhrij al-Furu' 'ala al-Ushul* on Islamic legal theory.
16. *Al-Qaul al-Hasis fi Mushthalah al-Hadison* hadith sciences.
17. *Ta'liqat Ala Matn Al-Bayquni* on hadith sciences.
18. *Al-Istidzkar fi Taqyid Mala Budda Min Thsalat al-Anwaron*

¹⁸ Ahmad Fadli HS, *Ulama Betawi*, (Manhal al-Nasyi'in Press, Jakarta, 2011) p.186

hadith sciences.

19. *Al-Madarik fi Al-Mantiqon* logic.
20. *Al-Nahj al-Mathlub fi Al-Manthiq al-Marghubon* logic.
21. *Al-Qaul al-Faid fi Ilm Al-Faraidon* inheritance sciences.
22. *Mar'at Al-Musliminon* history.
23. *Al-Muntakhab min Tarikh Daulah Bani Umayyahon* history.
24. *Tarikh Al-Adab Al-Arabyon* history of Arabic literature.
25. *Tarikh Muhammad Rasulillah Saw wa Khulafa al-Rasyidinon* history.
26. *Al-Tanwir fi-Ushul Al-Tafsiron* tafsir al-Qur'an sciences.
27. *Tatbiq Al-Ayat bi al-Hadith* on tafsir al-Qur'an sciences.
28. *Qawaid al-Khams al-Bahiyahon* Islamic legal theory.
29. *Al-Saqayah al-Mar'iyah fi al-Bahs wa al-Munadzarahon* the methods of debate.
30. *Al-Qur'u Al-Sam'ufi al-Wudhuon* wudhu' procedures.
31. *Al-Ta'aruf fi al-Tasawuf* on Sufism.¹⁹

KH. Muhajirin Amsar and The Chain of Narrators (*sanad*) of Hadith *Bulugh al-Maram*

Ibn Al-Mubarak stated; *isnad* or *sanad* is an important part of Islam, even if the absence of the *sanad* surely everyone can convey freely.²⁰ Here is the *sanad* of KH.Muhajirin Amsar in learning the *hadith* that he obtained the so called '*ijazah*' to teach *hadith* contained in the book of *Bulugh al-Maram* to others.

He learned *hadiths Bulugh al-Maram* to sheikh Muhammad Yasin al-Fadaniy al-Makkiy, sheikh Muhammad Yasin Ali bin Husin al-Malikiy, Al-Sayyid Abiy Malikiy Syatha Bakr Al-Makkiy, Al-Makkiy of Sayyid Ahmad ibn Zainiy Dahlan Al-Makkiy, Zainiy Dahlan of Uthman ibn Hasan al-Dimyathiy, Al-Dimyathiy of Abdullah ibn al-Syarqowiy Hejaziy, Al-Syarqowie of Al-Shams Muhammad bin Salim Al-Ziyadiy, Al-Ziyadiy of Al-Shams Muhammad ibn al 'ala al-Babiliy, Al-Babiliy of Salim

¹⁹ Ahmad Fadli HS, *Ulama Betawi* (Manhal al-Nasyi'in Press, Jakarta, 2011), p.186

²⁰ Mahmud Tahhan, *Taisir Mustalah al-Hadits*,

bin Mohammed Al-Nahuriy, Al-Nahuriy of Al-Najm Muhammad Ahmad al-Ghaithiy bn, Al-Ghaithiy of al-Qadhiy Zakariya ibn Muhammad al-Anshariy, Zakaria al-Anzhariy of Ahmad al-Haafiz ibn Ali ibn Hajar al-Asqalaniy, the compiler of *Bulugh al-Maram*.²¹

KH. Muhajirin Amsar Method in His Book, *Misbah al-Dhalam*

The word method is derived from English, method which means a planned and orderly way to do something, such as His method of teaching is very up to date which meant his teaching method is very modern way.²² Here is the method used by KH Muhajirin Amsar in explaining the meaning of the *hadith* concerning with sleep which could abrogate the matter of *wudlu'*.

The *hadith* text concerning with sleep which could abrogate *wudlu'*

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It is clear that the person who sleeps in his sitting does not abrogate his *wudlu'*, both long and short sleep, as long as he does not make any moves from his seat. This relies on Syafi'e school of thought, Malik, Ahmad. *Ashab al-Ra'yi* argued briefly when the person sleeps longer, it will definitely abrogate his *wudlu'*.

On the matter of sleep which related to someone's *wudlu'*, there are vary in idea which rely on eight schools of thought. **First**, sleeping is not abrogating *wudlu'* what ever the circumstances, as it is narrated from Abu Musa Al-Asy'ariy, Sa'id ibn Musayyab, Abu Majlaj and others. **Second**, sleeping can abrogate the *wudlu'* regardless the sleep is much or little. Nawawi said that this opinion relies on Hasan Basri, al-Muzniy, and Abu Ubaid al-Qasim. **Third**, Sleeping which takes much in time can abrogate the *wudlu'* what

²¹ Muhammad Muhajirin Amsar, *Misbah al-Dhalam*, p.6

²² Peter Salim, *The Contemporary English-Indonesian Dictionary*, pp. 167

²³ Muhammad Muhajirin Amsar, *Misbah al-Dhalam*, p.73

ever the circumstances. Nawawi said that this opinion relies on Malik, Ahmad in one of his narration. Rabi'a, Zuhri and Auza'i tend to this school of thought. **Fourth**, if the sleeping in one pattern of those who pray like people are bowing, prostration and standing is not abrogating it, either in or outside the prayer (*salat*). If the sleep lies or supine can also abrogate it. Nawawi said that this stand point very much relies on Abu Hanifa, Daud schools of thought and the statement of Syafi'e. They argued by the following *hadith*:

Fifth, the matter does not abrogate it except it occurred in bowing and prostration. The idea relies on Ahmad narration.

Seventh, the matter is not abrogate it in all circumstances and abrogate it outside the prayer (*salat*). This opinion is attached to Zaid bin Ali and Abu Hanifa.

Eighth, if the matter occurred firmly on the seat does not abrogate it, either sleep takes much in time or little and in or outside the prayer. This idea relies on Syafi'e.²⁴

The above *hadith* shows that both eyes are bound to the rectum. If the person slept it would tie it apart and he did not know what matches out of the rectum. If the mentioned *hadith* general in meaning then it devoted to the *hadith* which relies on the bowed head. Therefore, the *hadith* compatibility with the translation of the *hadith* that sleeping in the waiting prayers caused things were not moving in. So that the seat does not abrogate it. The *hadith* in the context of waiting for prayer time at the night of *Ramadan*.²⁶

Another example is the *hadith* related to the *qunut* in *shubuh* parayer time which reads

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²⁴ Muhammad Muhajirin Amsar, *Misbah Al-Dhalam* Vol. 1, p.74

²⁵ Muhammad Muhajirin Amsar, *Misbah al-Dhalam* Vol. 1, p.74

²⁶ Muhammad Muhajirin Amsar, *Misbah al-Dhalam* Vol. 1, p.75

From Anas RA narrated that the Prophet did perform the qunut for a month after bowing to pray for the Arab residents of one village, then he left, (Mutafaq'alahi).

Baqi Ahmad and Daruquthni from other narration added as for the *subuh* prayer of the Prophet always do the *qunut* up to his passed away.

KH Muhajirin explained the matter as follows; Muslims agreed to the *hadith* related to the matter of the *qunut* then agreed that *Zuhur, Asar, Maghrib* and *Isha*, the Prophet did not do the *qunut* unless there is a disaster (*nazilah*) and a dispute occurred at *subuh* for the prayer time.

With this *hadith* al-Shafi'i argued that the matter of the *qunut* recommended caused the Prophet did it up to his passing away and it was part of the *sunnah ab'adh* that if the matter is forgotten need to be equipped by performing the so called the *sujud sahwi*.

KH Muhajirin said that he received a sequential manner (*musalsal*) of the *hadith* related to the matter of the *qunut* dawn of his lecturer, Muhammad Yasin. He said that in concatenated he received *Syafi'iyah* and not from other scholars. Malik said, the Prophet do perform the *qunut* before bowing. The differences of opinion occurred between *Syafi'iyah* and *Malikiyyah* that the performance of the *qunut* after bowing or before it. However, they agreed upon the matter of prescribing the *qunut*. Abu Hanifah, Ahmad and al-Tsauriy said that the matter was not recommended, mainly in *subuh* and other times except the prayer of *witir*. As the matter of the *qunut nazilah* they agreed to its existence caused the Prophet did it for about a month then left it.²⁷

The *qunut* means prayer while standing in the prayer for a specific place. *Syafi'iyah* said that the *qunut* moment is after bowing at the last cycles (*rakaat*). The *qunut* is indeed recommended loudly at the *jahar* prayer and silent while at the *sir*.²⁸

Providing the interpretation for the same *hadith*, Al-Shan'ani said that Anas ibn Malik was asked whether the Prophet did the *qunut* before or after bowing. He said that the Prophet did

²⁷ KH. Muhajirin Amsar, *Misbah al-Dhalam* Vol. 2, p. 51.

²⁸ KH Muhajirin Amsar, *Misbah al-Dhalam* Vol. 2, p. 52

it after bowing for a month, after he saw that 70 people whom he sent to the polytheists were killed and the Prophet prayed for the *shuhada* (martyrs). Several *hadiths* that narrated by Anas related to the matter seem contradict each other, then Al-Shan'aniy collected all of *hadiths* and found all are authentic *hadith*.²⁹ The *qunut* was done before bowing or later, he said that the *qunut* which done before bowing caused of the performance of a long-standing for reciting the *surahs* of the Qur'an. He said that the best of which is the establishment of long prayers. The *qunut* which performed by the Prophet after bowing in prayer had been done for a month. Then continued this practice until he passed away. If the the long standing in his prayer, indeed caused of reciting the Qur'an and praying at the same time, said Al-Shan'aniy that Anas seems disagreed upon the matter of the Prophet who habitually do the *qunut* in *subuh* prayer time in his life, up to his passed away. The long standing in prayer is generally applicable to all the five times prayers a day.³⁰

As for the *hadith* of Abi Hurairah RA. which is selected and edited by al-Hakim that the Prophet when lifting his head from bowing in the second *rakaah* at *subuh* prayer time, he raised his hands and prayed; *Allahumma lhdini fi Hadaita* until the end. Abdullah bin Said al-Maqbary found that praying in the second *rak'ah* at *shubuh* prayer time is habits for the *Salaf* and *Khalaf*, Al-Hadiy, Al-Qasim, bi Zaid Ali and Al-Shafi'i although differed in narrating the pronunciation. Al-Hadiy with praying that adopted from the Qur'anic verses by reciting and Al-Syafi'ie read "*Allahumma hfi ma Hadaita* until the end."³¹

Referring to the above methods used in the two books of *sharh*, *Subul al-Salam* and *Misbah al-Dhalam* show that both lecturers have similarities and differences in explanation. The similarities of the both scholars divide into eight points of opinion concerning with the *hadith* related to the matter of sleep and *wudhu'*. The difference is that Al-Shana'niy explained the *hadith* in terms of grammar before explaining its contain, then he provides his own opinion after the other earlier scholars opinion. While KH Muhajirin Amsar explained *hadith* by ignoring other scholars opinion in terms

²⁹ Al-Shan'aniy, *Subul al-Salam Vol. 1*, p.317

³⁰ Al-Shan'aniy, *Subul al-Salam Vol. 1*, p.317

³¹ Al-Shan'aniy, *Subul al-Salam Vol. 1*, p.317

of grammar, so that the reader can immediately understand the content of the *hadith*. He also did not provide his own opinion after the scholars opinion, it seems he more likely put the reader to choose freely due to the problem as the issue of *khilafiyah*. Each has its own added value and has made a significant contribution in the context of *hadith* legal description that contained in the book of *Bulughal-Maram* including KH Muhajirin Amsar, The native Betawi scholars. *Wallahua'lam Bi al Shawab*.