Kh. Muhajirin Amsar Contribution On Legal Hadith Interpretation

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The Meaning of Hadith Contribution and Its 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.”

Furthermore, etymologically speaking the word ‘sharh’ (interpretation) is derived from the Arabic sharaha which means ‘to explain’, ‘to open’, ‘to pave’. 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.

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

(Sharḥ hadīth is to explain and to interpret the meaning of 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 hadīth both sanad and matan is as follows:

Sharḥ hadīth is to explain the validity and disability the sanad (chain of hadith narrators) and matan hadīth as well as its meaning, and conclusion to both legal and wisdom.

With the above definition, the hadīth interpretation (sharḥ) 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 hadīth 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 hadīth, either expressed or implied.

The interpretation (sharḥ) of hadīth also means researching, then explaining each component contained in hadīth. In general, the hadīth scholars describe two components namely the sanad and the matan.

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The **sahih** is a series of narrators who transmit the **matan** from primary sources. While the **matan** is **haddith** narration as the supporting elements of its meaning.6

**History and Development of Sharh Haddith**

Historical development of **sharh haddith** experiencing a long story and dynamic. Hasbi al-Shiddiqy7 found **sharh haddith** developments occurred in the seventh period or the last period of the development of the **haddith** and its sciences. The Seven periods made by Hasbi Al-Shiddiqy are as follows: 1) the birth of the **haddith** up to the Prophet passed away; 2) the restriction of **haddith** narration; 3) the development and the journey of compiling **haddith** narration, since the late 41 AH up to 1 AH; 4) The codification of **haddith** in the second Century AH; 5) The screening and selection of **haddith** in the 3rd century of H; 6) The codification of the forgotten **haddith**, since the beginning of the fourth century up to 646 AH; 7) The Writing books of **sharh takrij** and so it began in the middle of seventh century AH.8

As for Muhammad Abdul Aziz al-Khuli divides **sharh haddith** development phase into five periods, and the last period is systematization, compilation, and writing the the book **sharh** since the fourth century AH.9 While Other **haddith** figure, Nuruddin 'Itr divides the history of the science of **haddith** into seven phases; 1) the birth of the **haddith** 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 **haddith** sciences books separately, since the third century until the middle of the fourth century AH; 4) the compilation of main books of **haddith** sciences since the middle of the fourth until the seventh century AH; 5) the maturation and refinement of of **haddith** 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.10

Pragmatically speaking, the **sharh haddith** has actually occurred at the birth of the **haddith** itself, namely by the Prophet verbally and continued during the period of companions by the scholars, so the periodization of the history of **sharh haddith** seems necessary to be distinguished to the historical periodization of the development of the **haddith** sciences and the **haddith** itself. Many facts prove that **sharh haddith** verbally is often done by the Prophet and the companions. Therefore, the period of the historical development of **sharh haddith** mainly divided into three periods; are at the time of **sharh haddith** at the time of the early period of **haddith** (fi ‘asar al-risalah), **sharh haddith** at the time of **haddith** narration and compilation (fi asbi al-rivaya wa al-tadwin), and **sharh haddith** after the period of the compilation (hizh al-adwin).11 The latter of those periods is the time when the emergence of several books began such as **Sharh Hadith Bukhari**, **Fath al-Bary** by Ibn Hajar al-'Asqalaniy, **Umri al-Qariy** by Badruddin al-'Ainiy, **Irsah al-Sariy** by Al-Qathalaniy, **Faiz al-Bary** by Nur Shah Anwar al-Kasymiri, and so on for **sharh haddith** books.

As it is known that **Bulugh al-Maram** by Ibn Hajar al-Asqalaniy12 concerning with the legal aspects of **haddith** which has several **sharh** books, such as **Subul al-Salam**13 the work of Al-Shan'aniy and **Mishah al-Dham** by KH.Muhajirin Amsar. The discussion is focused on **Mishah al-Dham**14 KH Muhajirin Amsar’s work and his methods in explaining the legal aspects of **haddith**. 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.

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6Ajaj al-Khatib, Usul al-Hadits (Jakarta: GMP, 2007) p.12
7Hasbi al-Shiddiqy, Sjarah Perganturan Ilmu Hadits (Bulan Bintang, Jakarta, 1980) pp.46-47
8Hasbi Al-Shiddiqy, Sjarah Perganturan Ilmu Hadits, p.47
9Muhammad Abdul Aziz al-Khyuli, Tadkhh Funun al-Hadits (Jakarta, Dinamika Berkah Utama, tt) p.12
10Nuruddin 'Itr, Manahih al-Naqiyyah Ulum al-Hadits (Beirut, Dar al-Fikr, 1979) p.72
11Mujiono Nurcholish, Metode Syarah Hadits, h.35.
12Ibn Hajar Al-Asqalaniy, Bulugh al-Maram
13Muhammad ibn Ismail al-Amir al-Yamaniy al-San’aniy, Subi al-Salam (Delhi,India,
14Muahhammad Muhajirin Amsar al-Dariy Bekasi, Mishah al-Dham
The Compiler of Bulugh al-Maram

The compiler of Bulugh al-Maramis Ahmad ibn Ali ibn Muhammad Abu al-Fadl al-Kannani al-Syaffi‘i known as Ibn Hajar al-‘Asqalani, a gnostic writer for hadith, hadiz, and hadith narrators. He was born in Egypt in Sha‘ban 773 AH. In the country where he grew up, he memorized the Qur’an, al-Hawy, 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-Tzz bin Jannah, the language to al-Majid Fairuzabadiy, Arabic to al-Imary, literature and and to al-Badr al-Busytakiy. Then he tried to spread the hadith and consistently engaged in it in several places, either through teaching or compilation of books for more than 21 years.15

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-Sanah, Talkhish al-Tadmir, Al-Taqrib, Tajil al-Mala‘ah fi Rijal al-Mala‘ah, Mustahih al-Nishah Talkhish al-Kahir fi Takhrij Amr, al-Ra‘if fi al-Kahir, Takhrij al-Malakhi, Ibn Hajar al-Kassafi, al-Itithat, al-Maharah al-Muqaddimah, Fad al-Ma‘un, Nukhbat al-Fikr, and its interpretation, and the most monumental in this field is Fath al-Baray fi Sharh Sahih al-Bukhari. After compiling this surah encyclopedia, he passed away after isn‘t time on Saturday evening of 18th of Dhu Hijjah in 852 AH.16

A Biography of KH Muhajirin Amsar

Mislah al-Dzalam compiler is Muhajirin Amsar al-Dary, Betawi scholar and religious expert (ulama), born in Kampung Baru Cakung Barat, Cakung, East Jakarta on November 10, 1921. The name al-Daryis 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-Dary 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 Hashiallah Klender, H.Anwar, H.Hasan Murtaha, Sheikh Muhammad Tahir Ahmad ibn Muhammad, the disciple of Shaykh Mansur KH Salih Ma‘mun Banten, KH Abdul Majid and Habib Ali K witang. Then he continued his formal education at Dar al-Ulum al-Din, Mecca Saudi Arabia from 1947 up to 1955. While in Mecca he also enrolled in the foyers of Majid al-Haram and every summer he learned in Majid Nalaw in Medina.17

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. Mushah Al-Dzalam Surah Bulugh al-Maram 8 volumes, on surah hadiths related with legal interpretation.
2. Ideh al-Ma‘un 2 volumes on Islamic legal theory.
3. Fan al-Ma‘un 3 volumes, on Arabic grammatical.
4. Qawaid al-Nahwyah 2 volumes, on Arabic grammatical.
5. Mahfuzat on Arabic.
6. Al-Bagian on Arabic.
7. Mukhtarat al-Bagian on Arabic.
10. Ta‘sil al-Wusul fi Ilm al-Ushul, on Islamic legal theory.
11. Iskandar al-Furqat ‘ala al-Ushul, on Islamic legal theory.
12. Khilafiyah on Islamic legal theory.
13. Fisihah al-Tasvi‘i on Islamic legal theory.
14. Ma‘arif Thurq al-Ijrawi on Islamic legal theory.
15. Takhrij al-Furqat ‘ala al-Ushul on Islamic legal theory.

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15Muhammad bin Ismal al-‘Amir al-Yamani al-San‘aniy, Subul Al-Salama (Maktubah Isya‘at al-Islam, Delhi, India), p. 3
16Al-San‘aniy, Subul Al-Salama p. 4
17Ahmad Fadli HS, Ulama Betawi (Manhal al-Nasghi‘in Press, Jakarta, 2011) p.186
KH. Muhajirin Amsar and The Chain of Narrators (sanad) of Hadith Bulugh al-Maram

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


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. 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'

عن انس بن ملك رضي الله تعالى عنه قال كان أصحاب رسول الله عليه وسلم على عهده يضروون الأشواط حتى تخفف رؤوسهم تسلمون ولا يتوضئون (أخبره أبو داود وصححه الدارقطني وأصله في مسلم)

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 Sya’i school of thought, Malik, Ahmad. Ashab al-Reyi 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, Said 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.

18Ahmad Fadli HS, Ulama Betawi (Manhal al-Nasyi’in Press, Jakarta, 2011), p.186
19Mahmud Tahhan, Tasir Mustalah al-Hadis
20Muhammad Muhajirin Amsar, Misbah al-Dhalam p.6
21Peter Salim, The Contemporary English Indonesian Dictionary pp. 167
Third Sleeping which takes much in time can abrogate the wudu what 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’i. 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.

Sixth the matter is not abrogating it in all circumstances and abrogates 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’i.22

وفي الحديث العينان وكاء السه فم نام فقيضاء.

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 Ramadan23

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

وَعِنْ أَنَّ رَضِيَ اللَّهُ عَنْهُ أنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَنْتُ شَهْرًا بَعْدَ الرَّكْوَةِ ثُمَّ تَرَكْهُ ثُمَّ دَعَوُوا عَلَى أَحِيَا مِنَ الْعَرْبِ ثُمَّ تَرَكْهُ (مَصْبَاحِ الْخَلَقِ ﻃَارِقٍ ﻃَارِقٌ). مه. 1.23 ص.

From A nas 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, (Muttafaq’alaihi).

Baqi Ahmad and Daruquthni from other narration added as for the shubuh 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 (msalih) and a dispute occurred at shubuh for the prayer time. With this hadith-Shafii argued that the matter of the qunut is 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 salah.

KH Muhajirin said that he received a sequential manner (msalih) of the hadith related to the matter of the qunut dawn of his lecturer, Muhammad Yasin. He said that in concatenated he received Syafi’i and not from other scholars. Malik said, the Prophet do perform the qunut before bowing. The differences of opinion occurred between Syafi’i 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 shubuh and other times except the prayer of vitir. As the matter of the qunutrazilah they agreed to its existence caused the Prophet did it for about a month then left it.24

The qunut means prayer while standing in the prayer for a specific place. Syafi’i said that the qunut moment is after bowing at the last cycles (rakat). The qunut is indeed recommended loudly at the jahar prayer and silent while at the sir.25 Providing the interpretation for the same hadith Al-Shan’aniy said that Anas ibn Malik was asked whether the Prophet did the qunut before or after bowing. He said that the Prophet did 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).

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22Muhammad Muhajirin Amsar, Mishbah Al-Dhalam Vol. 1.p.74
23Muhammad Muhajirin Amsar, Mishbah Al-Dhalam Vol. 1.p.75
25KH Muhajirin Amsar, Mishbah Al-Dhalam Vol. 2.p.52
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. 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'any that Anass 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.

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; AllahumahfiHadaita until the end. Abdullah bin Said al-Maqbariy found that praying in the second rakaah subuh prayer time is habits for the Salaf and Khalaf Al-Hadiy, Al-Qasim, bi Zaid Ali and Al-Shaifi although differed in narrating the pronunciation. Al-Hadiy with praying that adopted from the Qur'anic verses by reciting and Al-Syafi'i read "AllahummahfimaHadaita until the end."

Referring to the above methods used in the two books of sharh Subul al-Salam and Mishah al-Dhalam show that both lecturers have similarities and differences in explanation. The similarities of the both scholars devide into eight points of opinion concerning with the hadith related to the matter of sleep and wudhu'. The difference is that Al-Shana'iy 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 of grammar, so that the reader can immediately understand the content of the hadith. He also did not provide his own opinion after the scholar's opinion, it seems he more likely put the reader to choose freely due to the problem as the issue of khilafiyyah. 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 Bulugh Maram including KH Muhajirin Amsar, The native Betawi scholars. Wallahu'lam Bi al Shaveh.