Ada perbedaan dan kesamaan yang menonjol kaitannya dengan penjelasan hadist tentang tidur dan wudhu dalam kitab Subul al-Salam dan Misbah al-Dhalam. Al-Shana’niy menjelaskan hadits tersebut dengan pendekatan tatabahasa atau gramer sebelum menjelaskan isinya. Sementara KH Muhajirin Amsar menjelaskan hadits dengan mengabaikan pendapat ulama lainnya dalam hal tata bahasa, sehingga pembaca dapat langsung memahami isi hadits. Dia juga tidak memberikan pendapatnya sendiri setelah pendapat ulama, tampaknya ia lebih cenderung menempatkan pembaca untuk memilih secara bebas karena masalah sebagai isu khilafiyyah. Masing-masing memiliki nilai tambah tersendiri dan telah membuat kontribusi yang signifikan dalam konteks penjelasan hukum hadis yang terdapat dalam kitab Bulughal-Maram termasuk KH Muhajirin Amsar, Para ulama Betawi asli.
A. Introduction

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 very large contribution to the literature. Or a meaningful contribution to charity which equal understanding to donation to charity.”

Furthermore, etymologically speaking the word ‘sharh’ (interpretation) is derived from the Arabic sharaha which means ‘to explain’, ‘to open’, ‘and 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 and moral of the Prophet’s words, or explaining other disciplines.

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

(Sharh hadith is to explain and to interpret the meaning of all its contents of hadith both legal and wisdom).

---

4 Mujiono Nurcholish, Metodologi Syarh Hadits, (Bandung: Fasygil Group, 2003) p.3
The definition very much relies on the *matan* of *hadith* whereas *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 to both 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 path ways, 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 there in which includes istinbath toward the law and the wisdom in *hadith*, either expressed or implied.

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.

**B. History and Development of Sharh Hadith**

Historical development of *sharh hadith* experiencing a long story and dynamic. Hasbi al-Shiddiqy found *sharh hadith* developments occurred in

---

5 Mujiono Nurcholish, *Metodologi Syarah Hadits*, p.3
6 Mujiojo Nurcholish, *Metodologi Syarah Hadits*, p.4
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, takhrir 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 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

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

---

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 ‘Ullum al-Hadits (Beirut, Dar al-Fikr, 1979) p.72
compilation (fi ashrī al-riwayah wa al-tadwin), and sharh hadith after the period of the compilation (ba’daal-tadwin).\textsuperscript{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-Kasymiriy, and so on for sharh hadith books.

As it is known that Bulugh al-Maram by Ibn Hajar al-Asqalaniy\textsuperscript{13} concerning with the legal aspects of hadith which has several sharh books, such as Subul al-Salam,\textsuperscript{14} the work of Al-Shan’aniy and Misbah al-Dhalam by KH. Muhajirin Amsar. The discussion is focused on Misbah al-Dhalam,\textsuperscript{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-Maramin his early time such as as Al-Sha’aniy.

C. 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 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-Busytakiy. 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.\textsuperscript{16}

As for his writing not less than 150 titles, and some of which are related to

\begin{itemize}
  \item \textsuperscript{12} Mujiono Nurcholish, Metode Syarah Hadits, h.35.
  \item \textsuperscript{13} Ibn Hajar Al’Asqalaniy, Bulugh al-Maram,
  \item \textsuperscript{14} Muhammad ibn Ismail al-Amir al-Yamaniy al-San’aniy, Subul al-Salam, (Delhi, India)
  \item \textsuperscript{15} Muahmmad Muhajirin Amsar al-Dariy Bekasi, Misbah al-Dhalam.
  \item \textsuperscript{16} Muhammad bin Ismail al-Amir al-Yamani al-San’aniy, Subul Al-Salam, (Maktabah Isya’at al-Islam, Delhi, India), p. 3
\end{itemize}
the disciplines of hadith such as Al-Isabah fi Asma al-Sahabah, Tahdizb al-Tahdheeb, Al-Taqrib, Ta’jilal-Manfa’ah bi Rijal al-Arba’ah, Musytabih al-Nisbah, Talkhish al-Kabirfi Takhrir Aladith al-Rafi’ie al-Kabir, Takhrir al-Masabih and Ibn Hajib, Takhrir al-Kassyaf, Ittihaif 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 DhuHijjah in 852 AH.17

D. 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 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.

17 Al-Sana’niy, Subul al-Salam, p. 4
18 Ahmad Fadli HS, Ulama Betawi, (Manhal al-Nasyi’in Press, Jakarta, 2011) p.186
4. *Qawaid al-Nahwiyyah*, 2 volumes, on Arabic grammatical.
5. *Mahfuzaton* Arabic.
11. *Istikhraj al-Furu’ ‘ala al-Ushul*, on Islamic legal theory.
12. *Khilaﬁyyah* on Islamic legal theory.
13. *Filsafah al-Tasyri’* on Islamic legal theory.
14. *Ma’rif Thuruq al-Ijtihad* on Islamic legal theory.
15. *Takhrir al-Furu’ ‘ala al-Ushul* on Islamic legal theory.
17. *Ta’liqat Ala Matn Al-Bayquni* on hadith sciences.
23. *Al-Muntakhab min TarikhDaulahBaniUmayyahon* history.
24. *Tarikh Al-Adab Al-Abayyon* history of Arabic literature.
25. *Tarikh Muhammad Rasulillah Saw wa Khulafa al-Rasyidin on* history.
28. *Qawaid al-Khams al-Bahiyyah on* Islamic legal theory.
30. *Al-Qur’u Al-Sam’ufi al-Wudhuon* wudhu procedures.
31. *Al-Ta’aruf fi al-Tasawuf* on Sufism.\(^{19}\)

\(^{19}\) Ahmad Fadli HS, *Ulama Betawi* (Manhal al-Nasy’ in Press, Jakarta, 2011), p.186
E. 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 conveys 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.


F. 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’

\[
\text{عن أنس بن مالك رض الله تعالى عنه قال كان أصحاب رسول الله عليه وسلم على}
\]

\[
\text{عهده ينتظرون العشاء حتى تخاف رؤوسهم ثم يصلون ولا يتوضتون (أخرجه أبو داود}
\]

\[
\text{وصحيح الدارقطني وأصله في مسلم)}^{23}\]

\(^{20}\) Mahmud Tahhan, Taisir Mustalah al-Hadits,

\(^{21}\) 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
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’i school of thought, Malik, Ahmad. *Ashab al-Ra’y* 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’* whatever 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’* whatever 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. *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’i.

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

---

24 Muhammad Muhajirin Amsar, *Misbah Al-Dhalam Vol. 1*, p.74
25 Muhammad Muhajirin Amsar, *Misbah al-Dhalam Vol. 1*, p.74
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 prayer time which reads

وَعِنْ أَنْسٍ رَضِيَ اللَّهُ عَنْهُ أَفْيَمْنَ قِلَّلَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتْ شَهْرًا بَعْدِ الْرَّكُوب

يدعو على أحياء من العرب ثم تركه (متصاب الظلام 1 م. 2 ص. ه).

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, (Muttafaq‘alaihi).

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 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 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‘iyyah and not from other scholars. Malik said, the Prophet do perform the qunut before bowing. The differences of opinion occurred between Syafi‘iyyah 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

²⁶ Muhammad Muhajirin Amsar, Misbah al-Dhalam Vol. 1, p.75
The *qunut* means prayer while standing in the prayer for a specific place. *Syafi’iyyah* 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’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). 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’any 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; *AllahummalHdini fi Hadaita* until the end. Abdullah bin Said al-Maqbariy 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 “*AllahummahfimaHadaita* until the end.”\(^{31}\)

\(^{28}\) KH Muhajirin Amsar, *Misbah al-Dhalam Vol. 2*, p. 52

\(^{29}\) 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
G. Conclusion

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 devide 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 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 *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*.

BIBLIOGRAPHY

Al’Asqalaniy, Ibn Hajar.*Bulugh al-Maram*  
Al-Sana’niy, Muhammad bin Ismail al-Amir al-Yamani. tt. *Subul Al-Salam*, Delhi, India: Maktabah Isya’at al-Islam  
Al-Sana’niy, Muhammad ibn Ismail al-Amir al-Yamaniy, *Subul al-Salam*, (Delhi, India,  
Al-Sana’niy, *Subul al-Salam*  
Tahhan, Mahmud. *Taisir Mustalah al-Hadits*