MUHAJIRIN AMSAR CONTRIBUTION ON LEGAL
HADÎTS INTERPRETATION

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Abstract. _**Muhajirin Amsar Contribution on Legal Hadîts Interpretation.**_ Muhajirin Amsar is a native Betawi scholars. Muhajirin Amsar explained _hadîts_ by ignoring other scholars opinion in terms of grammar, so that the reader can immediately understand the content of the _hadîts_. 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 _khilâfiyyah_.

Keywords: _hadîts, matan, syarh, khilâfiyyah_

Abstrak. _**Kontribusi Muhajirin Amsar dalam Penafsiran Hadits Hukum.**_ Muhajirin Amsar adalah ulama Betawi asli. Muhajirin Amsar menjelaskan Hadis dengan mengabaikan pendapat ulama lain dalam hal tata bahasa sehingga pembaca dapat langsung memahami isi Hadis. Dia juga tidak memberikan pendapatnya sendiri setelah pendapat ulama. Hal ini tampaknya ia lebih cenderung menempatkan pembaca untuk memilih secara bebas masalah-masalah yang masuk ranah _khilâfiyyah_.

Kata kunci: hadis_, matan, syarh, khilâfiyyah_

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 meansa 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 '_syarh_' (interpretation) is derived from the Arabic _syaraha_ which means 'to explain', 'to open', 'to pave'.[2] And too, the word '_syarh_' is usually used to describe the meaning of the _hadîts_, while the word '_tafsîr_' is usually used to explain the meaning of the Quran. For the impelementation, the word _tafsîr_-is exclusively concerning with the interpretation of the Quran meaning. While _syarh_, relies on _hadîts_ interpretation, its content, conclusion (_istinbâth_) for both legal or moral of the Prophet's words or explaining other disciplines.[3]

Meanwhile, according to the definition the word _syarh hadîts_ is to explain and to interpret the meaning of all its contents of hadîts both legal and wisdom[4]. The definition very much relies on the _matan_ of _hadîts_ where as _syarh_ includes all components of _hadîts_, both _sanad_ and _matan_ is to explain the validity and disability the _sanad_ (chain of hadîts narrators) and _matan hadîts_ as well as its meaning, and conclusion toboth legal and wisdom.[5]

With the above definition, the _hadîts_ interpretation (_syarh_) broadly covers the following three important points: (1) Describing the both quantity and quality of _hadîts_, 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 _hadîts_, 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 _istinbâth_ toward the law and the wisdom in _hadîts_, either expressed or implied.[6]

[1] Peter Salim, _The Contemporary English-Indonesian Dioctionary_, (Modern English Press, Jakarta), p.403.

[2] Muhammad ibn Mukarram ibn al-Manzhûr, _Lisân al-'Arab,_ (Beirut: Dar Shadr, 1990), Vol. 2, p.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.

[5] Mujiono Nurcholish, _Metodologi Syarh Hadits_, p.3.

[6] Mujiono Nurcholish, _Metodologi Syarh Hadits_, p.4.

The interpretation (*syarḥ*) of *ḥadîts* also means researching, then explaining each component contained in *ḥadîts*. In general, the *ḥadîts* 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 *ḥadîts* narration as the supporting elements of its meaning.[7]

History and Development of *Syarḥ Hadîts*

Historical development of *syarḥ ḥadîts* experiencing a long story and dynamic. Hasbi al-Shiddiqy[8] found *syarḥ ḥadîts* developments occurred in the seventh period or the last period of the development of the *ḥadîts* and its sciences. The Seven periods made by Hasbi Al-Shiddiqy are as follows: (1) The birth of the *ḥadîts* up to the Prophet passed away; (2) The restriction of *ḥadîts* narration; (3) The development and the journey of compiling *ḥadîts* narration, since the late 41 AH up to 1 AH; (4) The codification of *ḥadîts* in the second Centuy AH.; (5) The screening and selection of *ḥadîts* in the 3rd century of Hijriah; (6) The codification of the forgotten *ḥadîts* since the beginning of the fourth century up to 646 AH;(7) The Writing books of *syarḥ*, *takhrîj* and so it began in the middle of seventh century AH.[9]

As for Muḥammad 'Abd al-'Zîz al-Khûlî divides *syarḥ ḥadîts* development phase into five periods, and the last period is systematization, compilation and writing the the book *syarḥ* since the fourth century AH.[10] While Other *ḥadîts* figure, Nuruddin 'It divides the history of the science of *ḥadîts* into seven phases: (1) The birth of the *ḥadîts* 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 *ḥadîts* sciences books separately, since the third century until the middle of the fourth century AH; (4) The compilation of main books of *ḥadîts* sciences since the middle of the fourth until the seventh century AH; (5) The maturation and refinement of of *ḥadîts* 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 *syarḥ ḥadîts* has actually occurred at the birth of the *ḥadîts* itself, namely by the Prophet verbally and continued during the period of companions by the scholars, so the periodization of the history of *syarḥ ḥadîts* seems necessary to be distinguished to the historical periodization of the development of the *ḥadîts* sciences and the *ḥadîts* itself. Many facts prove that *syarḥ ḥadîts* verbally is often done by the Prophet and the companions. Therefore, the period of the historical development of *syarḥ ḥadîts* mainly divided into three periods; are at the time of *syarḥ ḥadîts* at the time of the early period of *ḥadîts* (*fî 'ashr al-risâlah*), *syarḥ ḥadîts* at the time of *ḥadîts* narration and compilation (*fî ashr al-riwâyah wa al-tadwîn*), and *syarḥ ḥadîts* after the period of the compilation (*ba'da al-tadwîn*).[12] The latter of those periods is the time when the emergence of several books began such as *Syarḥ Hadîts Bukhârî*, *Fatḥ al-Bârî* by Ibn Ḥajar al-'Asqalânî, *Umdat al-Qârî* by Badr al-Dîn al-'Aynî, *Irsyâd al-Sârî* by Al-Qathalânî, *Fâid al-Bârî* by Nur Shah Anwar al-Kasymiriy, and so on for *syarḥ ḥadîts* books.

As it is known that *Bulûgh al-Marâm* by Ibn Ḥajar al-Asqalânî[13] concerning with the legal aspects of *ḥadîts* which has several *syarḥ* books, such as *Subul al-SalÂm*,[14] the work of al-Shan'ânî and *Mishbâḥ al-Dhalâm* by Muhajirin Amsar. The discussion is focused on *Mishbâḥ al-Dhalâm*,[15]Muhajirin Amsar's work and his methods in explaining the legal aspects of *ḥadîts*, Although it is possible to discuss other methods other than the author's book of *Syarḥ Bulûgh al-Marâm* in his early time such as al-Shan'ânî.

The Compiler of *Bulûgh al-Marâm*

The compiler of *Bulûgh al-Marâm* is Aḥmad ibn 'Alî ibn Muḥammad Abû al-Fadh al-Kannânî al-Syâfi'î known as Ibn Ḥajar al-'Asqalânî, a gonfalonier for *sunnah*, justices, *ḥâfizh* and *ḥadîts* narrator. He was born in Egypt in Sya'bân773 AH. In the country where he grew up, he memorized the Quran, *al-Hawî*, and a summary of *Ibn al-Ḥâjib*. He sailed to accompany one of his closest colleague to Mecca, hardly learned *ḥadîts* 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-Bulqaynî and Ibn al-Mulaqqan in Iraq and finally they gave him authorization to teach and give fatwa. He

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[7] Ajaj al-Khâtib, *Ushûl al-Ḥadîts*, (Jakarta: GMP, 2007), p.12.

[8] Hasbi al-Shiddiqy, *Sejarah Pengantar Ilmu Hadits,* (Jakarta: Bulan Bintang, 1980), p.46-47.

[9] Hasbi al-Shiddiqy, *Sejarah Pengantar Ilmu Hadits,* p.47.

[10] Muḥammad 'Abd al-'Azîz al-Khûlî, *Târîkh Funûn al-Ḥadîts*, (Jakarta, Dinamika Berkah Utama, t.t), p.12.

[11] Nuruddin 'Itr, *Manhaj al-Naqd fî 'Ulûm al-Ḥadîts* (Beirut: Dâr al-Fikr, 1979), p.72.

[12] Mujiono Nurcholish, *Metodologi Syarh Hadits*, h.35.

[13] Ibn Ḥajar al'Asqalânî, *Bulûgh al-Marâm*, (Beirut: Dâr al-Fikr, 1980).

[14] Muḥammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, *Subul al-Salâm*, (Delhi,India: Maktabah Isyâ'ât, 1987), 3.

[15] Muhammad Muhajirin Amsar, *Mishbâḥ al-Dhalâm*, (Jakarta: Manhal al-Nasyi'in Press, 1995), p.73.

also learned Islamic legal theory to al-'Izz ibn Jamâ'ah, the language to al-Majd Fairuzabadî, Arabic to al-Imarî, literature and *arûdh* to al-Badr al-Busytakî. Then he tried to spread the *hadîts* 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 *hadîts* such as *Al-Ishâbah fî Asmâ al-Shaḥâbah, Tahdzîb al- Tahdzîb, Al-Taqrîb, Ta'jîl al-Manfa'ah bi Rijâl al-Arba'ah, Musytabih al-Nisbah, Talkhîsh al-Kabîr fî Takhrîj Aḥâdîts al-Rafi'î al-Kabîr, Takhrîj al-Mashâbiḥ* and *Ibn Ḥâjib, Takhrîj* al-Kasysyâf, *Ittiḥâf* al-*Mahârah, Al-Muqaddimah, Badl al-Mâ'un, Nukhbah al-Fikr* and its interpretation and the most monumental in this field is *Fatḥ al-Bârî fî Syarḥ Shaḥîḥ al-Bukhariy*. After compiling this *sunnah* encyclopedia, he passed away after *isyâ'* time on Saturday evening of 18th of Dzû al-Ḥijjah in 852 AH.[17]

Biography of Muhajirin Amsar

Mishbâḥ al-Zhalâm compiler is Muhajirin Amsar *al-Dârî*, Betawi scholar and religious expert (ulama), born in Kampung Baru Cakung Barat, Cakung, East Jakarta on November 10, 1921. The name *al-Dâriy*is originally taken from *Ma'had Dâr al-Ulûm*, where he studied at Mecca. The most of its alumni made the use of the name *al-Dârî* 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 Syaykh Mansur KH Salih Ma'mun Banten, KH Abdul Majid and Habib Ali Kwitang. Then he continued his formal education at *Dâr al-Ulûm al-Dîniyyah*, 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, Muhajirin Amsar diligently wrote the book in a variety of themes, ranging from *hadîts* sciences, Islamic jurisprudence, logic, theology, and so forth, which were written in Arabic. Among the works he wrote as the following: (1) *Mishbâḥ al-Zhalâm Syarḥ*

Bulûgh al-Marâm, 8 volumes, on *syaraḥ hadîts* rerlated with legal interpretation. (2) *Îdhâḥ al-Mawrid*, 2 volumes on Islamic legal theory. (3) *Fann al-Mathla'ah*, 3 volumes , on Arabic grammatical. (4) *Qawâ'id al-Naḥwiyyah*, 2 volumes, on Arabic grammatical. (5) *Maḥfûzhât* on Arabic. (6) *Al-Bayân* on Arabic. (7) *Mukhtârât al-Balâghah* on Arabic. (8) *Mulakhkhash al-Ta'lîqât 'alâ Matn al-Jawhariyyah*, on Islamic theology. (8) *Syarḥ Ta'lîqât 'alâ Matn al-Jawhariyyah* on Islamic theology. (9) *Taysîr al-Wushûl fî 'Ilm al-Ushûl*, on Islamic legal theory. (10) *Istikhrâj al-Furû' 'alâ al-Ushûl*, on Islamic legal theory. (11) *Khilâfiyyah* on Islamic legal theory. (12) *Filsafah al-Tasyrî'* on Islamic legal theory. (13) *Ma'rif Thuruq al-Ijtihâd* on Islamic legal theory. (14) *Takhrîj al-Furû' 'alâ al-Ushûl* on Islamic legal theory. (15) *Al-Qawl al-Hasîs fî Mushthalâḥ al-Hadîts* on *hadîts* sciences. (16) *Ta'lîqât 'Alâ Matn Al-Bayqûnî* on *hadîts* sciences. (17) *Al-Istidzkâr fî Taqyîd Mlâ Budda Min Thsalât al-Anwâr* on *hadîts* sciences. (18) *Al-Madârik fî Al-Mantiq* on logic. (19) *Al-Nahj al-Mathlûb fî Al-Manthiq al-Marghûb* on logic. (20) *Al-Qawl al-Fâ'id fî 'Ilm Al-Farâ'id* on inheritance sciences. (21) *Mar'at Al-Muslimîn* on history. (22) *Al-Muntakhab min Târîkh Dawlah Bani Umayyah* on history. (23) *Târîkh Al-Adab Al-Arabî* on history of Arabic literature. (24) *Târîkh Muhammad Rasulillah Saw wa Khulafâ al-Râsyidîn* on history. (25) *Al-Tanwîr fî-Ushûl Al-Tafsîr* on tafsir al-Quran sciences. (26) *Tathbîq Al-Âyat bi al-Hadîts* on tafsir al-Quran sciences. (27) *Qawâ'id al-Khams al-Bahiyyah* on Islamic legal theory. (28) *Al-Saqâyah al-Mar'iyyah fî al-Baḥts wa al-Munâzharah* on the methods of debate. (29) *Al-Qur'u Al-Sam'ufî al-Wudhû* on wudhu' procedures. (30) *Al-Ta'âruf fî al-Tashawwuf* on Sufism.[19]

Muhajirin Amsar and The Chain of Narrators (*sanad*) of *Hadîts Bulûgh al-Marâm*

Ibn Al-Mubârak stated that *isnâd* 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 Muhajirin Amsar in learning the *hadîts* that he obtained the so called 'ijazah' to teach *hadîts* contained in the book of *Bulûgh al-Marâm* to others.

He learned *hadîts Bulûgh al-Marâm* to Syaykh Muḥammad Yâsîn al-Fadanî al-Makkî, Syaykh Muḥammad Yâsîn 'Alî ibn Ḥusin al-Mâlikî, Al-Sayyid Abî Mâlikî Syathâ Bakr Al-Makkî, Al-Makkî of Sayyid Aḥmad ibn Zaynî Daḥlân Al-Makkî, Zaynî Daḥlan of

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[16] Muḥammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, *Subul al-Salâm*, p. 3.

[17] Muḥammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, *Subul al-Salâm*, p. 4.

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

[19] Ahmad Fadli HS, *Ulama Betawi*, p.186.

[20] Maḥmûd Taḥḥân, *Taysîr Mushthalâḥ al-Hadîts*, (Beirut: Dâr al-Fikr, 1991), p.15.

Utsmân ibn Ḥasan al-Dimyâthî, Al-Dimyâthî of ʿAbd Allâh ibn al-Syarqowî Hejaziy, Al- Syarqowî of Al-Syams Muḥammad ibn Sâlim Al-Ziyâdî, Al-Ziyâdî of Al-Syams Muḥammad ibn al-'Ala al-Babilî, Al-Babilî of Sâlim ibn Muḥammad Al-Nahurî, Al-Nahurî of Al-Najm Muḥammad Aḥmad al-Ghaythî, Al-Ghaythî of al-Qâdhî Zakariyâ ibn Muḥammad al-Ansharâ, Zakariâ al-Ansharî of Aḥmad al-Ḥâfizh ibn ʿAlî ibn Ḥajar al-ʿAsqalânî, the compiler of *Bulûgh al-Marâm*.[21]

Muhajirin Amsar Method in His Book, *Misbâḥ al-Dhalâm*

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 teachingmethodis very modern way.[22]Here is the method used by Muhajirin Amsar in explaining the meaning of the *ḥadîts* concerning with sleep which could abrogate the matter of *wudlû'*.

The *ḥadîts* text concerning with sleep which could abrogate *wudhu'*:[23]

عن أنس بن مالك رض الله تعالى عنه قال كان أصحاب رسول الله عليه وسلم على عهده ينتظرون العشاء حتى تخفق رؤوسهم ثم يصلون ولا يتوضئون (أخرجه أبو داود وصححه الدارقطني وأصله فى مسلم)

It is clear that the person who sleeps in his sitting does not abrogate his *wudhû'*, 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. *Ashḥâb al-Ra'y* argued briefly when the person sleeps longer, it will definitely abrogate his *wudhû'*.

On the matter of sleep which related to someone's *wudhû'*, there are vary in idea which rely on eight schools of thought: (1) Sleeping is not abrogating *wudhû'* what ever the circumstances, as it is narrated from Abû Mûsâ al-'Asy'arî, Sa'îd ibn Musayyab, Abû Majlaj and others. (2) Sleeping can abrogate the *wudhû'*regardless the sleep is much or little. Nawâwî said that this opinion relies on Ḥasan Bashrî, al-Muznî, and Abû ʿUbayd al-Qâsim. (3) Sleeping which takes much in time can abrogate the *wudhû'* what ever the circumstances. Nawâwî said that this opinion relies on Malik, Ahmad in one of his narration. Rabi'a, Zuhri and Awzâ'î tend to this school of thought. (4) 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 (*shalât*). If the sleep lies or supine can also abrogate it. Nawâwî said that this stand point very much relies on Abû Ḥanîfah, Dâwud schools of thought and the statement of Syafi'i. (5) The matter does not abrogate it except it occurred in bowing and prostration. The idea relies on Ahmad narration. (6) The matter is not abrogate it in all circumstances and abrogate it outside the prayer (*shalât*). This opinion is attached to Zayd ibn ʿAlî and Abû Ḥanîfah. (7) 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.[24]

وفى الحديث العينان وكاء السه فمن نام فليتوضاء.[25]

The above *ḥadîts* 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 *ḥadîts* general in meaning then it devoted to the *ḥadîts* which relies on the bowed head. Therefore, the *ḥadîts* compatibility with the translation of the *ḥadîts* that sleeping in the waiting prayers caused things were not moving in. So that the seat does not abrogate it.The *ḥadîts* in the context of waiting for prayer time at the night of *Ramadhan*.[26]

Another example is the *ḥadîts* related to the *qunût* in *shubuh* prayer time which reads:

وعن أنس رض الله تعالى عنه ان النى صلى الله عليه وسلم قنت شهرا بعد الركوع يدعو على أحياء من العرب ثم تركه

For Ahmad and al-Dâruquthnî from other narration added as for the *shubuh* prayer of the Prophet always do the *qunût* up to his passed away. Muhajirin explained the matter as follows: Muslims agreed to the *ḥadîts* related to the matter of the *qunût* then agreed that *Zhuhur*, *Ashar*, *Maghrib* and *Isyâ*, the Prophet did not do the *qunût* unless there is a disaster (*nâzilah*) and a dispute occured at *shubuh* for the prayer time.

With this *ḥadîts* al-Syâfi'î argued that the matter of the *qunût* is recommended caused the Prophet did it up to his passing away and it was part of the *sunnah ab'âdh* that if the matter is forgotten need to be equipped by performing the so called the *sujûd sahwi*.

Muhajirin said that he received a sequential manner

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

[22] Peter Salim, *The Contemporary English-Indonesian Dioctionary*, p.167.

[23] Muhammad Muhajirin Amsar, *Mishbâḥ al-Dhalâm*, Vol.1, p.73.

[24] Muhammad Muhajirin Amsar, *Mishbâḥ al-Dhalâm*, Vol. 1, p.74.

[25] Muhammad Muhajirin Amsar, *Mishbâḥ al-Dhalâm*, Vol.1, p.74.

[26] Muhammad Muhajirin Amsar, *Mishbâḥ al-Dhalâm*, Vol.1, p.75.

(_musalsal_) of the _hadîts_ related to the matter of the _qunût_ dawn of his lecturer, Muhammad Yâsîn. He said that in concatenated he received _Syâfi'iyyah_ and not from other scholars. Mâlik said, the Prophet do perform the _qunût_ before bowing. The differences of opinion occurred between _Syâfi'iyyah_ and _Mâlikiyyah_ that the performance of the _qunût_ after bowing or before it. However, they agreed upon the matter of prescribing the _qunût_. Abû Hanîfah, Ahmad and al-Tsawrî said that the matter was not recommended, mainly in _shubuhb_ and other times except the prayer of _witir_. As the matter of the _qunût nâzilah_ they agreed to its existence caused the Prophet did it for about a month then left it.[27]

The _qunût_ means prayer while standing in the prayer for a specific place. _Syâfi'iyyah_ said that the _qunût_ moment is after bowing at the last cycles (_raka'at_). The _qunût_ is indeed recommended loudly at the _jahr_ prayer and silent while at the _sirr_.[28]

Providing the interpretation for the same _hadîts_, al-Shan'ânî said that Anas ibn Mâlik was asked whether the Prophet did the _qunût_ 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 _syuhadâ_ (martyrs). Several _hadîts_ that narrated by Anas related to the matter seem contradict each other, then al-Shan'ânî collected all of _hadîts_ and found all are authentic _hadîts_.[29] The _qunût_ was done before bowing or later, he said that the _qunût_ which done before bowing caused of the performance of a long-standing for reciting the _sûrah_ of the Quran. He said that the best of which is the establishment of long prayers. The _qunût_ 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 Quran and praying at the same time, said al-Shan'ânî that Anas seems disagreed upon the matter of the Prophet who habitually do the _qunût_ in _shubuh_ 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 _hadîts_ of Abû Hurayrah R.a. which is selected and edited by al-Hâkim that the Prophet when lifting his head from bowing in the second _raka'ah_ at

shubuh prayer time, he raised his hands and prayed _Allahumma Ihdinî fî man Hadayt_ until the end. 'Abd Allâh ibn Sa'îd al-Maqbarî found that praying in the second _raka'ah_ at _shubuh_ prayer time is habits for the _Salaf_ and _Khalaf_, al-Hâdî, al-Qâsim, Abû Zayd 'Alî and al-Syâfi'î although differed in narrating the pronunciation. Al-Hâdî with praying that adopted from the Quranic verses by reciting and al-Syâfi'î read _Allahumma Ihdinî fî man Hadayt_ until the end.[31]

Closing Remarks

Referring to the above methods used in the two books of _syarh_, _Subul al-Salâm_ and _Mishbâh al-Dhalâm_ 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 _hadîts_ related to the matter of sleep and _wudhû'_. The difference is that al-Shanâ'nî explained the _hadîts_ 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 _hadîts_ by ignoring other scholars opinion in terms of grammar, so that the reader can immediately understand the content of the _hadîts_. 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 _khilâfiyyah_. Each has its own added value and has made a significant contribution in the context of _hadîts_ legal description that contained in the book of _Bulûgh al-Marâm_ including Muhajirin Amsar, The native Betawi scholars. []

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[27] Muhammad Muhajirin Amsar, _Mishbâh al-Dhalâm_, Vol.2, p.51.

[28] Muhammad Muhajirin Amsar, _Mishbâh al-Dhalâm_, Vol.2, p. 52.

[29] Muhammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, _Subul al-Salâm_, Vol.1, p.317.

[30] Muhammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, _Subul al-Salâm_, Vol.1, p.317.

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[31] Muhammad ibn Ismâ'îl al-Amîr al-Yamanî al-Shan'ânî, _Subul al-Salâm_, Vol.1, p.317.

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