

THE SIGNIFICANCE OF LINGUISTIC APPROACH IN SHARḤ ḤADĪTH OF MIṢBĀḤ AL-ZALĀM BY MUHAJIRIN AMSAR

Fatihunnada F, Nailil Huda, Hannanah Thabrani

Abstract: *This paper strengthens the research of Shittu and Adebolu (2016) confirming that Arabic language science: semantics, naḥw-ṣarf, and balāghah has an important role in understanding ḥadīth. In addition, this research also strengthens Asma' al-Khatab and Ali Younis affirming that the Arabic style of ḥadīth in terms of balāghah can provide a more comprehensive understanding of the historical facts of ḥadīth and the substance of ḥadīth teachings. In particular, this research concludes that Muhajirin Amsar (d. 2003) as one of the Indonesian ḥadīth experts has a deep concern about understanding ḥadīth with a language approach. This is proven by the study of semantics, naḥw-ṣarf, and balāghah in the Miṣbāḥ al-Zalām as a work that explains the legal ḥadīth of Islamic law.*

Keywords: *Ḥadīth; linguistics; Muhajirin; Miṣbāḥ al-Zalām.*

Abstrak: *Makalah ini menguatkan penelitian Shittu dan Adebolu (2016) yang menegaskan bahwa ilmu bahasa Arab: semantik, naḥw-ṣarf, dan balāghah memiliki peran penting dalam memahami hadis. Selain itu, penelitian ini juga menguatkan Asma' al-Khatab dan Ali Younis yang menyatakan bahwa gaya bahasa Arab hadis dapat memberikan pemahaman yang lebih komperhensif tentang fakta sejarah hadis dan substansi ajaran hadis. Secara khusus, penelitian ini menyimpulkan bahwa Muhajirin Amsar (w. 2003) sebagai salah seorang ahli hadis Nusantara memiliki perhatian yang cukup mendalam dalam memahami hadis dengan pendekatan bahasa. Hal ini dibuktikan dengan munculnya kajian ilmu semantik, naḥw-ṣarf, dan balāghah dalam kitab Miṣbāḥ al-Zalām sebagai karya yang menjelaskan hadis-hadis hukum fikih Islam.*

Kata kunci: *Hadis; Ilmu Bahasa; Muhajirin; Miṣbāḥ al-Zalām.*

Introduction

Hassan Haftador (2015) stated that *literary miracle* or literary *i'jāz* is one aspect of the miracles of the Quran and *ḥadīth*.¹ He explained that this could be seen in five matters: words (diction), styles and expressions, rhythm, thematic units, and subtlety of language. One thing that is also interesting to study in terms of the literary of the Quran is how the Quran expresses a broad meaning in a short/simple language.² The language of *ḥadīth* has been recognized by classical linguists because *ḥadīth* is the first and main interpreter of the language of the Quran, thus, all the words of the Prophet contain very good philosophical values. This indicates that the style of *ḥadīth* does not contain defects and errors in Arabic rules. The language of *ḥadīth* is also very easy to understand comprehensively, thus, readers have no problem understanding it, because the Prophet Muhammad delivered *ḥadīth* to the Arabic community to understand the teachings of Islam. Some thinkers asserted that the language of *ḥadīth* was a revelation received by the Prophet to convey Allah's message outside the Quran. *ḥadīth* also contributes to the development of Arabic studies itself.³ The Prophet was revealed in the golden age of Arabic literature; thus, the Prophet had to take the attention of the Arabic community and take over the position of literature with Islamic nuances.

Among the literary models of *ḥadīth* is the transitional pattern or *'udūl* in the *ḥadīth*. The transition of verbs, either in the same type of the *wazan*/origin of a verb, or among different words, is not a linguistic deviation. *ḥadīth* texts that can be assumed structurally are not by standard linguistic rules only experience a transitional pattern or *udūl*. This transition pattern has their respective contexts formed from several dimensions, including place, time, language users, the topic of conversation, purpose, tone, and channel or media. This context is one of the reasons behind the use of the transitional pattern or *'udūl* in the *ḥadīth*.⁴

Departing from the linguistic supremacy of this *ḥadīth*, Muslim scholars have tried to explore the meaning of the content of *ḥadīth* in terms of a linguistic and non-linguistic perspective. The emergence of books that try to decipher the meaning of this *ḥadīth* is known as the *sharḥ ḥadīth* tradition. The word *sharḥ* has equivalents in Arabic such as *fiqh al-ḥadīth*, *ma'ān al-ḥadīth*, and *tafsīr al-ḥadīth*. The term *sharḥ* which is currently widely known comes from the term *fiqh al-ḥadīth* which is more conceptual in nature and conveyed orally. The term *tafsīr al-ḥadīth* itself can be found in one of the works such as the book of *Tafsīr 'ala al-Muwāṭṭa'* written by 'Abdullāh b. Nāfi'. On the other hand, this kind of tradition is also related to the Arabic tradition in the form of *ḥāshiyah*

(giving additional information from a text) and *ta'liq* (giving important notes in the margins of the text body). In English, *sharḥ ḥadīth* is known as explanation and commentary. This can be seen from the work of Jamal Ahmed Badi entitled *Commentary of Forty ḥadīths of al-Nawawī* which is a *Sharḥ* from the book of *ḥadīth al-Arba'īn al-Nawawī*. In the tradition of *sharḥ ḥadīth*, there are at least three important contained elements: firstly, a general explanation of the title of the book and the chapters contained in the book; secondly, the explanation of the aspects of the *sanad* and the *matn* of the *ḥadīth*; and thirdly, an explanation of the understanding of the *ḥadīth* from various scientific points of view, including linguistics and social sciences.

Shittu and Adebolu (2016) confirmed that the Prophet's *ḥadīth* had made a real contribution to the development of Arabic studies among the Arabic communities such as the Basra, Kufa, Baghdad, Spanish, and Egyptian communities with figures such as Abū al-Aswad al-Du'ālī, 'Alī b. Abī Ṭālib, al-Khalīl b. Aḥmad al-Farāhidī and others. Shittu only focused on studying the development of two communities, Basrah and Kufa, which are indeed the most famous in the study of linguistics. He concluded that the Basra and Kufa communities had developed Arabic studies with reliable analogies based on several *ḥadīths* used as its benchmarks.⁵

Basharat studied the relationship between *ḥadīth* and some data, such as other *ḥadīths*, the Quran, and other records. He used the analysis of linked data standards to reveal the relevance of *ḥadīth* and other sources. The object of this research was the *ḥadīth* data contained in sunnah.com, a web that has provided comprehensive enough *ḥadīth* data for research.⁶

Al-Khatāb and Younis (2013) stated that the style of *ḥadīth* language with semantic depth made readers feel that the *ḥadīth* text was alive in their mind and the *balāghah ḥadīth* style of language was also to explain phenomena, thus contributing to historical facts.⁷ The study of linguistics in *ḥadīth* had existed since the classical period of the emergence and development of *sharḥ ḥadīth* such as Ibn Hajar and others.⁸ The tradition of *sharḥ ḥadīth* continues to develop with various points of view of the explanation it presents. *sharḥ ḥadīth* has various nuances from the aspects of *ḥadīth sanad*, *ḥadīth* language, *ḥadīth fiqh*, *ḥadīth* sociology, and so on.

Among the Indonesian scholar figures who can present the *sharḥ ḥadīth* is Muhajirin Amsar Addari from Bekasi. Muhajirin Amsar was a scholar who had an important role in the development of the traditions of the *ḥadīth* in Indonesia.

To see one of the current forms of the development of *sharḥ ḥadīth* that integrates religious knowledge (*ḥadīth* understanding) and linguistics

with an approach to semantic science, *al-naḥw*, *al-ṣarf*, and *balāghah* in providing a new direction of contextualizing the Prophet's *ḥadīth* can be found them in *Miṣbāḥ al-Zalām*, the work of Muhajirin Amsar al-Dari as follows:

ولأبي داود في رواية: إِذَا تَوَضَّأْتَ فَمَضِّضْ.⁹

“If you perform *wudu'*, rinse your mouth.”¹⁰

Muhajirin explained in the *balāghah* aspect that the command word *maḍmid* meaning rinse, can mean an obligation or an imperative command. The command word in Arabic *balāghah* also has implications for several instructions, including mandatory orders, recommended orders, permissibility orders, and even commands which mean prohibition.¹¹

The Muhajirin's notes above show that he has a broad view in interpreting the *ḥadīth*, both in *fiqh* and language perspectives. This is what encouraged the author to raise this theme and study, to preserve and develop Islamic studies in Indonesia. The *Miṣbāḥ al-Zalām* book is also one of the most valuable heritages works left by Indonesian cleric. Its existence indicates that *ḥadīth* has become a very important topic of study in Indonesia, especially after the emergence of the puritan movement. Therefore, studying these works is important, not only limited to rereading classic works from the past but also being able to emphasize the existence of Indonesian Muslim scholars in a global¹² context who have been considered incompetent in the field of *ḥadīth* studies.¹³ Muhajirin was also a figure who had the ability in the field of language, especially the Arabic rhetoric science, with several works such as *Mukhtārāt al-Balāghah* and *Qawā'id al-Naḥwīyah* (Arabic grammar).

Muhajirin Amsar: An Indonesian Muslim Scholar of *Ḥadīth* Expert

Muhajirin Amsar al-Dari is one of the most important clerics in Bekasi. He is the director and the founder of Ma'had An-nida Al-Islamy Bekasi, West Java.¹⁴ Little Muhajirin had been raised in a family with an affluent life. He was the eldest child of the couple H. Amsar and Hj. Zuria. In 1929, when he was five years old, the young Muhajirin had already recited the Quran in teachers' houses in the hamlet. He learned Arabic letters (*Hijaiyah*) and how to read the Quran.¹⁵

The first teacher who taught *hijā'iyah* (Arabic letters) until he could read the Quran was *mu'allim* (the teacher) Sairan. A few moments later they sent him to several Muslim preachers to learn the basics of religion and other sciences. Muhajirin studied further the basics of Arabic through

the *nahw* and *ṣarf* science to Asmat teachers for six years. In addition to studying tool science, he also studied other sciences, such as *fiqh*, *uṣūl al-fiqh*, *bayān*, *manṭiq*, *kalām*, and tasawuf sciences. One day, Muhajirin was reprimanded for mentioning *makhraj* of Arabic letters that he was not fluent in, thus, he decided to deepen his tajwid knowledge of Hajj Mukhayar. He also went to find a *qirā'āt* teacher in Banten. In Banten, he studied *qirā'āt* with Saleh Ma'mun al-Bantani. After mastering various sciences from Guru Asmat, he studied with many other teachers gaining knowledge that he had not obtained from his Guru Asmat.¹⁶

On the 4th of Dzulqa'dah in the year 1366 AH, which coincided with the month of August 1947, Muhajirin departed to Jeddah by ship to study. At first, he lived in the house of 'Abd al-Ghanī Jamal. After living for some time there, he moved to the Jaylānī Dormitory which was on the inner side of Udda'i. In Udda', he studied with Muḥammad Aḥyād who replaced *Mukhtār al-Tarīd al-Jāwī* at the al-Ḥaram Mosque. The teachers whom Muhammad Muhajirin studied while in Mecca and Medina included, among others: Ḥasan Muḥammad al-Maṣṣāt, Zaynī Bawean, Muḥammad 'Ali b. Ḥusayn al-Malikī, Mukhtār Ampetan, Sayyid 'Alawī b. 'Abbās al-Malikī, Ibrahim al-Fatanī, Amīn al-Quṭbī, Aḥmad Maṣṣūrī, Muḥammad Yāsīn al-Fadanī, Muḥammad Amīn al-Shinqīrī, and 'Abd al-Raḥmān al-Afriqī.¹⁷ On Thursday, August 6th, 1955, which coincided with the 19th of Safar 1375 AH, he arrived in his homeland at the request of his mother. practice and spread knowledge, he founded an educational institution and Islamic boarding school from Tsanawiyah to Higher Education levels under the name Annida Al-Islamiy. Muhajirin died in 2003.¹⁸

Muhajirin was a scholar who was prolific in writing.¹⁹ He had authored around thirty-four titles of books, all are in Arabic. Muhajirin's works must be read by Islamic students, ranging from *thānawīyah* (intermediate) to *al-marḥalah al-'ulyā* (advance) at the Annida al-Islamiy Islamic boarding school he founded. As a proof that Muhajirin was a productive scholar in terms of writing, the Annida Islamic Boarding School as an educational institution he founded, recorded the scientific works he had written throughout his life. His works, apart from being mandatory books at the Islamic boarding schools he founded, were also studied and learned at the *majlis taklim* assemblies he fostered and several educational institutions in Bekasi and Jakarta areas. His works are *Miṣbāḥ al-Zalām Sharḥ Bulūgh al-Marām min Adillat al-Aḥkām*, *Īdāḥ Al-Mawrūd*, *Muḥammad Rasūlullāh*, *Mir'āt al-Musilmīn fī Sīrat al-Khulafā' al-Rāshidīn*, *al-Muntakhab min Tārīkh Dawlat Umayyah*, *Qawā'id al-Khams al-Bahīyah*, *al-Istidhkār*, *Tā'liqāt 'alā Matn al-Jawharah*, *Mukhtārat al-Balāghah*, *al-Qawā'id al-*

Naḥwīyah, al-Qawl al-Ḥathīth fī Muṣṭalaḥ al-Ḥadīth, Taysīr al-Uṣūl fī 'Ilm al-Uṣūl, Qawā'id al-Manṭiq, Muṭāla'ah Mahfūzah, Takbrīj al-Furū' 'alā al-Uṣūl, Taṭbīq al-Āyāt bi-al-Ḥadīth, al-Fayd fī 'Ilm al-Farā'id. All of his works were written in Arabic, and it is proven that his knowledge was not only in one scientific field but also in several fields of Islamic scholarship.²⁰

The Book of *Miṣbāḥ al-Zalām*

The background of the emergence of *Miṣbāḥ al-Zalām* began from his admiration for *Bulūgh al-Marām* of Ibn Ḥajar al-'Asqalānī. In his view, the presence of *Bulūgh al-Marām min Adillat al-Aḥkām* as a book of *ahkām ḥadīth* (Islamic law) is a phenomenal work. Muhajirin stated that many Muslim scholars after Ibn Ḥajar's generation used his work as a reference around Islamic law or the study of legal *ḥadīth* itself which gave the emergence of explanatory books (*sharḥ*). In addition, *Bulūgh al-Marām* was able to lure lovers of religious studies to make it a textbook in various educational institutions, from their respective religious ideologies, but *Bulūgh al-Marām* was able to be well received amid this ideological difference. This further strengthened the existence of *Bulūgh al-Marām* as a great work that was born from the great Muslim scholar Ibn Ḥajar al-'Asqalānī.

The *Miṣbāḥ al-Zalām* was written when the Muhajirin were in Mecca,²¹ but he finished it in 1972, and first published in 1985 by the Annida Al-Islamiy College. The *Miṣbāḥ al-Zalām* in the old printed version consists of eight volumes. Volume I consists of 279 pages, volume II: 293 pages, volume III: 270 pages, volume IV: 258, volume V: 204 pages, volume VI: 276 pages, volume VII: 236 pages, and volume VIII: 284 pages. The latest printing consists of four volumes. Volume I consists of 408 pages, volume II: 390 pages, volume III: 328 pages, and volume IV: 415 pages. The order of the books, chapters, and *ḥadīth* numbers is as contained in the *Bulūgh al-Marām* consisting of 16 book titles, 76 chapter titles, and 1597 *ḥadīth*.²² Muhajirin explained in the introduction to the book that the main reference sources for writing the *Miṣbāḥ al-Zalām* are all the *sharḥ* works of *al-Kutub al-Sittah* (six standard books of *ḥadīth*) and well-known *fiqh* works.

In general, the *sharḥ* carried out by Muhajirin already included the *sanad* and *matn*, although, in terms of *sanad*, the discussion was very simple. According to Muhajirin, the discussion of *sanad* was not the main focus of the discussion in the *Miṣbāḥ al-Zalām*. On the other hand, Muhajirin expanded his discussion more on the legal aspects of Islamic *fiqh*.²³

In addition, Muhajirin also provided an explanation regarding *Asbāb*

al-Wurūd. This can be seen when he explained to the *ḥadīth* that sea animals were halal to be eaten even though they had become carrion. He said that this *ḥadīth* was narrated by Abū Hurayrah when the Prophet answer a companion's question regarding *wuḍū'* with seawater. The Prophet explained that seawater was *ṭahūr*/clean (allowed to be used for *wuḍū'*) and the animals were halal to eat even though they were dead.²⁴

Muhajirin also gave a lot of explanations about the opinions of clerics who have different points of view in viewing a *ḥadīth* and the existing problems in society and commented on these differences, thus, the sources of differences could be understood and took a stand on these differences. This can be seen in the explanation of the problem of the *najis* (unclean) of a child's urine. Muhajirin explained the opinion of *madhhab* of al-Shāfi'ī that a baby boy's urine was simply cleaned by splashing water with hands at *najis* place, while for a baby girl's urine this was not enough, it must still be washed. In the *madhhab* of Mālikī, baby boys' and girls' urine were simply cleaned by splashing water. This opinion was based on the absoluteness of the word baby in the *ḥadīth*, without distinguishing between boy and girl. After that, Muhajirin gave his opinion by referring to the findings of medical science revealing that baby girls' urine was heavier/thicker than the baby boys' urine. In addition, he referred to the opinion of *fiqh* experts who associate baby girls' and boys' urine with signs of both puberties, namely semen for men and menstruation for women. Menstrual blood is something unclean (*najis*), while semen is not unclean (*ṭāhir*)²⁵.

Muhajirin also gave notes when they saw and discussed several *ḥadīths* that seemed to be outwardly contradictory. Muhajirin tried to provide a solution to this case in accordance with the provisions already formulated by *ḥadīth* experts with four methods, namely *al-Jam'* (compromising), *al-Naskh* (removing), *al-Tarjih* (favoring), and *al-Tawaqquf* (not commenting on legal certainty entirely). Muhajirin gave an interesting discourse that compromising two conflicting *ḥadīths* was a priority in studying *ḥadīth*.²⁶ This is also the best way to understand a *ḥadīth* that contradicted the Quran, modern science's findings, and so on.

Language Analysis of Semantic in *Miṣbāḥ al-Zalām*

Semantics is a branch of linguistic study that analyses meaning.²⁷ In terms of the history of Western semantics, semantics is one topic of philosophical study that was later adopted by the linguistic discipline as one of the main components of language in addition to syntax, morphology, and phonology. Some people thought that semantic studies should be the main focus of linguistics due to the main role of language

is to express something meaningful. Semantics only studies the meaning of a word or sentence, without considering the meaning outside of it.²⁸ The meaning studied in semantics includes the origin and development of meaning, symbols, or signs that express one meaning with another, as well as the influence of meaning on humans and communities using languages. Learning the intricacies of meaning also means learning how every language user understands one another.²⁹

Among the interesting semantic/*dalalah* studies in the *Miṣbāḥ al-Zalām* is the explanation of the *ḥadīth* about a husband beating his wife being discussed related to *RUU-PKS/Rancangan Undang-undang Penghapusan Kekerasan Seksual* (Draft Law on the Elimination of Sexual Violence)

The *ḥadīth* is as follows:

عَنْ معاوية بن القشيري قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ قَالَ أَنْ
تُطْعَمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ وَلَا تُضْرِبَ الْوَجْهَ وَلَا تُقَبِّحَ وَلَا تَهْجُرَ إِلَّا
فِي الْبَيْتِ

From Mu‘āwiyah b. al-Qushayrī said: I said to the Messenger of Allah: what is the right of a wife to us? The Prophet replied: you should feed her when you eat, you give her clothes if you wear clothes, do not hit her face, and also do not insult her (like the word; Allah makes your look bad), and do not separate beds unless you are still under the same house.³⁰

This *ḥadīth* was also narrated by Abū Dāwūd, al-Nasā‘ī, and Ibn Mājah. Al-Bukhārī quoted some of the narrations of this *ḥadīth*. Ibn Ḥibbān and al-Ḥākim categorized this *ḥadīth* as *ṣaḥīḥ* (authentic) *ḥadīth*. The semantic study delivered by Muhajirin was when he understood the sentence “don’t hit the face”. This sentence is understood that hitting other than the face is permissible because the Prophet only mentioned the prohibition against hitting the face, without mentioning other parts of the body. This was understood by Muhajirin with the explanation that the Prophet prohibited hitting the face because the face is the noblest and most visible part of the body. In addition, the face consists of several very important body parts as well such as the eyes, mouth, nose, ears, and so on.³¹

Muhajirin understand the Prophet’s message from the meaning of the word “face”, thus, he did not expand the word face to other body parts because it was associated with an explanation of command/recommendation to beat the wife on condition that she does not perform her obligations in al-Nisā’/3: 34 which means: “men are leaders for women, because Allah has prioritized some of them (men) over others (women), and because they

(men) have expended part of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). The women for whom you are worried about their *nushūz* (disobedience), then advise them and separate them in their beds, and beat them. Then if they obey you, do not look for ways to trouble them. Verily Allah is the Supreme and the Almighty.”

The word *face* in this *ḥadīth* was considered by Muhajirin to not change in meaning in various forms of change in the form of expansion of meaning, narrowing of meaning, the total change in meaning, decrease in meaning, increase in meaning, and shift in meaning.³² Muhajirin Amsar held a view that it is permissible for a husband to beat his wife other than her face with a fist aimed at teaching a lesson, not a fist to hurt and torture. He quoted the opinion of *madhhab* group of Abū Ḥanīfah that if a wife refuses to dress up at home when her husband asks for it when the wife refuses to have sex when the husband asks for it, when the wife does not perform obligatory prayers, and when the wife goes out without the husband’s knowledge, it is permissible to beat the wife.³³

This kind of understanding is a traditional understanding that provides a wider space for husbands to treat their wives in domestic life. Muhajirin was more likely to adopt the traditional understanding because the background and social conditions of the people he faced still had a traditional view of life. Muhajirin explained that the beating of the face in this *ḥadīth* was for women’s faces, and this did not apply specifically to women, because hitting anyone’s face, both women, men, children, and even animals is not allowed, but because this case often occurred to women, then *ḥadīth* emphasized this.³⁴ Among the rights that must be fulfilled by a husband to his wife is not to hit his wife in the face, even though there is a very terrible dispute, for example, because the wife has disobeyed her husband. Hitting the wife’s face is *haram* (illegal).

Quraish Shihab agreed with this and emphasized that a husband and his wife should not act beyond the limit of their rights and obligations. If one of them commits a violation, then he/she is entitled to receive punishment. Domestic life is full of problems faced by each husband and wife. Every husband or wife must have made mistakes in domestic life, but this becomes a lesson of life maturity in dealing with problems. Quraish Shihab emphasized, “Nor say that hitting in this meaning is not a fist that injures or hurts”.³⁵

Some examples of *dalālah*/semantic studies in the *Miṣbāḥ al-Zalām* are as follows:

Table 1. *Dalālah*/semantic studies in the *Miṣbāḥ al-Zalām*

No.	Word in <i>Hadith</i>	Muhajirin Explanation	Analysis	Theme
1.	فمن استطاع منكم أن يطيل غرته فليفع	The meaning of the word <i>al-gurrah</i> literally means the white on a horse's head. ³⁶	<i>al-ghurrah</i> means white hair of ponytail in the middle front of human hair.	<i>Wuḍū'</i>
	اتقوا اللاعنين	The word <i>al-lā'inayn</i> is a form of <i>Tathniyah</i> (a word that has a meaning two) from the word <i>lā'in</i> which means a person who curses, but is interpreted as a person who is cursed. ³⁷	The word <i>al-lā'inayn</i> which originally meant people who cursed because it was in the form of <i>ism fā'il</i> , but it referred to people who were cursed with the form of <i>ism maf'ul</i> . This is based on the possibility that the person's actions resulted in the emergence of curses from other people.	Etiquette of defecation
2.	إذا جلس بين شعبها الأربع ثم جهدها فقد وجب الغسل	There are differences among clerics in interpreting the sentence <i>sha'b</i> . In terms of <i>zahir</i> , this word is interpreted by both hands and feet. Al-Qāḍī 'Iyād interprets it by <i>farj</i> (vulva). ³⁸	The sentence is used to describe the meaning of the relationship between husband and wife by describing the behavior that occurs during intercourse, namely by using both hands and feet as a backrest in intercourse.	Taking a bath and <i>junub</i> law
3.	ما هبت الريح قط إلا جئا النبي صلى الله عليه وسلم على ركبتيه	The word <i>al-rīḥ</i> means doom/torment. ³⁹	In the context of the language <i>al-rīḥ</i> means wind, but in this <i>ḥadīth</i> <i>al-rīḥ</i> has another meaning, namely punishment because this <i>ḥadīth</i> is in the context of solar or lunar eclipse prayers which the Prophet feared would bring torment.	Eclipse prayer

No.	Word in <i>Hadith</i>	Muhajirin Explanation	Analysis	Theme
4.	المسألة كد يكذبها الرجل وجهه	The word <i>kadd</i> can mean fatigue and distress. In an expression, this word means to scratch/claw. ⁴⁰	The word <i>kadd</i> is interpreted by a very low and contemptible condition because scratching/clawing the face is an act shown to humble oneself.	charity
	فإن غم عليكم فاقدروا له	The meaning of the word <i>fa-qdurū</i> is then perfect. ⁴¹	The word <i>fa-qdurū</i> which means then guess is interpreted by perfect it by looking for the meaning of this word in another <i>hadith</i> reading <i>fa-akmilū</i> .	Fasting
5.	لا سبق إلا في خف أو نصل أو حافر	The meaning of the word <i>naṣl</i> is an arrow. ⁴²	Showing the word <i>naṣl</i> which means sword is interpreted by arrows as a means of competition among Arabs.	Competition and arrow competition
6.	لا سبق إلا في خف أو نصل أو حافر	The meaning of the word <i>hāfir</i> is horses and donkeys. ⁴³	The word <i>hāfir</i> which means jumper and digger is interpreted by horses and donkeys as a means of competition among Arabs.	Competition and arrow competition
7.	كانت يمين النبي صلى الله عليه وسلم لا ومقلب القلوب	The meaning of the word <i>muqallib al-qulūb</i> is to turn upside down a character and state of heart, not the heart itself. ⁴⁴	Shows the word <i>muqallib al-qulūb</i> which means turning the heart upside down, but it does not mean that the organ of the heart is turned upside down, but the state of the heart because this is related to the authority of Allah that can change the character and the condition of the human heart.	Oaths and <i>nazar</i> (vows)

No.	Word in <i>Hadith</i>	Muhajirin Explanation	Analysis	Theme
8.	من أحب أن يبسط له في رزقه	The word <i>yubsata</i> means expanded and multiplied. ⁴⁵	The word <i>yubsata</i> which means the basis for spread out has a shift in meaning to be reproduced because it is juxtaposed with the word fortune (<i>rizki</i>).	Devoted and friendship
10.	الدعاء مخ العبادة	The word <i>mukh</i> literally means brain and best/choice. ⁴⁶	The word <i>mukh</i> which means the brain is interpreted as the essence of a parable of the relationship of worship and prayer which both have the meaning of humility. The reality of worship is to serve oneself and show humility, while prayer is a request with humility.	<i>Dhikr</i> and prayer

Al-Nahw and al-Ṣarf

The Quran and *ḥadīth* were written in Arabic. This makes Arabic special as the language of the Quran and *ḥadīth*. Therefore, it is obligatory to understand Arabic to study the Quran and *ḥadīth*. One is not allowed to interpret the Quran and *ḥadīth* without knowing Arabic linguistics.⁴⁷ Al-Suyūṭī set fifteen kinds of sciences as a minimum standard in understanding the text of the Quran and *ḥadīth*. Of the fifteen sciences, linguistics is the most prominent among the eight required sciences. The eight linguistics are linguistics (*luḡbah*), *naḥw* (syntax), *ṣarf* (morphology), *ishtiqaq* (derivative), *ma'ānī*, *bayān*, *badī'*, and *qinā'ah* studies.⁴⁸

The Arabic language belongs to the Semitic language family that exists on the Arabian Peninsula. Arabic has rules that limit the use of the language. Therefore, the Quran and *ḥadīth* contained in Arabic must be understood with the rules of the language to get a good and correct understanding.

From the explanation above, it can be concluded that Arabic is a very important tool to understand the Quran and *ḥadīth*. Understanding Arabic can help interpreters understand the meaning of the content of the Quran and *ḥadīth* correctly, know the literary aspects of the Quran-*ḥadīth* and their noble style of language, determine stronger opinions in various interpretations of the verses of the Quran and *ḥadīth* with all aspects of

their arguments, and understand the *fiqh* laws that arising from linguistic studies.

The science of *al-Nahw* was initiated by Abū al-Aswad al-Du 'alī on the orders of Alī b. Abī Ṭalīb because he found a reader of the Quran who had misread the verses of the Quran for not understanding the structure of the words in a sentence that could lead to misunderstandings if it is read not according to the provisions of *nahw*. After that, the study of *nahw* spread throughout the Islamic region, especially Kufah and Basrah which became the two poles of this scientific study.⁴⁹

Basically, *al-nahw* is the study of the final vowel of a word and the status of the word in a sentence structure because of the influence contained in the sentence in the form of another word or the meaning of a word,⁵⁰ while *al-Ṣarf* is a study of word forms and changes by adding or subtracting letters, thus, it can give new meanings.⁵¹

Among the interesting studies of the Arabic rules of *nahw* and *ṣarf* in the *Miṣbāḥ al-Zalām* is the explanation of the *ḥadīth* about the use of sticks or sugar cane as a cast healing media for broken bones.

An example of a *ḥadīth* is as follows:

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: انْكَسَرَتْ إِحْدَى زَنْدَيَّ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «فَأَمَرَنِي أَنْ أُمَسِّحَ عَلَى الْجُبَائِرِ»

From Ali b. Abi Talīb said: one of my joints broke, then I asked the Prophet, then he ordered me to rub it with a *Jābirah* (wood sticks or sugarcane for plaster).⁵²

When a person suffers an accident such as an injury or a broken bone, then they must wear a cast or bandage to treat the injured body part. This will complicate and raise questions regarding the law and method to do *wuḍū'* when wearing the cast, bandage, and plaster.

There are three conditions for it to be permissible to rub a cast, bandage, or plaster. Firstly, the cast and bandage should not cross the wound border to be treated or the proper border. Secondly, putting the cast or bandage in a holy state is not a must, as is there no time limit. As long as the person still needs a cast or bandage to treat his/her wound, then during that time he/she can rub both of them, either due to minor or big *ḥadath*. Thirdly, especially for easily removed bandages and plasters, it is necessary to pay attention to them. If it is easily removed to wash the area around the wound and does not cause negative effects or delay the healing process, then he/she should remove it and wash the body parts around the wound; and if the bandage or plaster is difficult to remove to wash the parts of the

body around the wound even without causing negative effects then he/she can simply rub it.⁵³

The history of the use of plaster for broken bones was first done by Abū al-Zahrawī in the 10th century AD. He was a doctor and scientist from Spain. He was the inventor of the fracture treatment technique using a cast as done in this modern era. He lived during the reign of al-Ḥakam II. He had a great role in the development of medical science.⁵⁴

The tool used as a fractured bone cast had been renewed. In the past, humans used logs or sugar cane. The Indonesian people also used the *midrib* of a banana tree, while the Arab community used the *midrib* of a date palm. In the modern era, the cast had been renewed by using better materials, namely tools produced and molded specifically for broken bone casts that conform to the posture and structure of the human body.

This kind of innovation did not reduce the substance of the function of these tools in the study of Islamic *fiqh*. This means that modern casts can also be used as legality for performing Islamic *wuḍū'* by rubbing it. Muhajirin saw the use of the word *al-Jabāi'r* in the form of jam' (plural meaning) even though Ali's broken bone at that time was only one joint, an indication that the cast does not have to be used with one medium.⁵⁵

This kind of understanding is an understanding of *ḥadīth* by looking at the theory of changes in meaning based on changes in word form, from single to plural forms. Changes in the meaning of a word can also occur following the development of language when a word requires a new meaning. Linguists mentioned the factors that caused changes in meaning in each language. Among the factors that caused a change in the meaning of a word to be wider was an innovation or new discovery in the field of science. Some studies of *naḥw* and *ṣarf* in *Miṣbāḥ al-Zalām* are as follows:

Table 2. *Naḥw* and *ṣarf* written in the *Miṣbāḥ al-Zalām*

No.	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
1.	كنت مع النبي صلى الله عليه وسلم فتوضأ فأهويت لأنزع خفيه فقال دعهما فإني أدخلتهما طاهرتين فمسح عليهما	The word <i>da'</i> is a command verb with means being abandoned. ⁵⁶	The word <i>da'</i> is interpreted in this <i>ḥadīth</i> as a command word contained in the verb/ <i>fi' l amr</i> , although some linguists argued that this word was a command/ <i>amr</i> verb that has the verb forms <i>mādī</i> and <i>mudāri'</i> (<i>wadā'a-yadā'u</i>).	Rubbing <i>khuff</i> leather shoes

No.	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
2.	انكسرت إحدى زندي فسألت رسول الله صلى الله عليه وسلم فأمرني أن أمسح على الجبائر	The word <i>al-jabā'ir</i> is the plural form of the word <i>al-jabā'ir</i> which means wood or sugar cane tightened on a broken limb to grow back. ⁵⁷	The influence of the use of the plural word in <i>al-jabā'ir</i> explains the general meaning of wood that was originally wood to cover broken bones, and then gave rise to a new meaning, namely all materials used to cover broken bones, such as bandages, plasters, and so on that function to recover broken bones.	<i>Tayammum</i>
3.	صلى رسول الله صلى الله عليه وسلم فقامت أنا ويتيم خلفه وأم سليم خلفنا	The word <i>ana</i> functions as <i>fāṣl</i> /separator between the words <i>qumtu</i> and <i>wa-yatīm</i> which becomes <i>ma 'tūf 'alayh</i> and <i>ma 'tūf</i> in order to strengthen 'atf between the two. ⁵⁸	The word <i>ana</i> is mentioned to legalize the 'atf contained between <i>damir</i> in the words <i>qumtu</i> and <i>wa-yatīm</i> . The word <i>ana</i> here is <i>tawkid</i> . The purpose is to eliminate any doubts that may exist in the person being spoken to.	Congregational prayer and imam of prayer
4.	إن الله افترض عليهم صدقة في أموالهم تؤخذ من أغنيائهم فترد على فقرائهم	In the sentence <i>tu 'khadh min aghniyā' ihim</i> there is a discarded word which is in the position of <i>muḍāf</i> . The sentence was originally read <i>tu 'khadh min am-wāl aghniyā' ihim</i> . ⁵⁹	The meaning of the sentence in this <i>ḥadīth</i> is not that the assets are taken from the rich among them, but it means that the assets are taken from some of the assets of the rich among them because the context of <i>zakat</i> is from some of the assets of the rich, not all of the assets of the rich.	<i>Zakat</i>

No.	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
5.	<p>لما فتح الله على رسوله صلى الله عليه وسل مكة قام رسول الله صلى الله عليه وسلم في الناس فحمد الله وأثنى عليه ثم قال إن الله حبس عن مكة الفيء ومن قتل له قتيل فهو بخير النظرين فقال العباس إلا الإذخر يا رسول الله فإننا نجعله في قبورنا وبيوتنا</p>	<p>The word <i>al-idkhir</i> can be read <i>rafū</i> as <i>badall</i>/substitute for the previous word, but it can be read <i>naṣab</i> as a word that falls after the word <i>istithnā</i>/the exception that falls after the <i>nafi</i>/negative sentence.⁶⁰</p>	<p>Language structure analysis sometimes has a significant impact on changing the meaning of a sentence, especially if the difference in the analysis is in the word status as an object or subject in a sentence. In this <i>ḥadīth</i>, the difference in the analysis of the status of the word <i>idkhir</i> does not have a significant impact on the meaning of the sentence which describes that the plant <i>idkhir</i> which is a fragrant weed plant in Mecca is not forbidden to be pulled out because it is a daily need for the people of Mecca.</p>	Ihram and things related to it
6.	<p>ثلاث جدهن جد وهزهن جد النكاح والطلاق والرجعة</p>	<p>The word <i>thalāth</i> which means three does not only limit it to these three matters because the word number/ <i>adad</i> in this <i>ḥadīth</i> has no meaning.⁶¹</p>	<p>The use of the word <i>thalāth</i> which means number three in this <i>ḥadīth</i> does not deny the existence of matters other than three in the <i>ḥadīth</i> (marriage, divorce, and reconciliation) which when being said seriously or jokingly, then the pledge is valid because clear expressions do not require intention as the barometer of law. There are other matters that have the same law as freeing slaves.</p>	Divorce

No.	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
7.	أن حفظ الحوائط بالنهار على أهلها وأن حفظ الماشية بالليل على أهلها	The word <i>al-ḥawā'it</i> is the plural form of the word <i>al-ḥā'it</i> which means a wall surrounding a garden. ⁶²	The word <i>al-ḥawā'it</i> is the form of the word <i>jam'</i> from the word <i>al-ḥā'it</i> which is related to the word <i>ahātā-yuhītu</i> which means to surround something, thus, the word <i>al-ḥawā'it</i> can be interpreted as something that surrounds other objects. Therefore, this word can be interpreted as a wall like the word <i>al-jidār</i> .	Fighting criminals and killing apostates
8.	من بدل دينه فاقتلوه	Damir contained in this <i>ḥadīth</i> in the word <i>baddala dīnahu fa-qtulūh</i> " shows the meaning of a man, but this <i>ḥadīth</i> explains that this <i>damir</i> includes both men and women. ⁶³	This <i>ḥadīth</i> is used as the basis by some clerics that apostates who are sentenced to death are only men because the <i>damir</i> contained in this <i>ḥadīth</i> shows men, but the majority of clerics had a different opinion. The majority of cleric said that this <i>ḥadīth</i> used <i>damir</i> to mean men, but had a meaning both man and woman.	Fighting criminals and killing apostates
9.	غزونا مع رسول الله صلى الله عليه وسلم سبع غزوات نأكل الجراد	The word <i>al-jarād</i> is an <i>ism/noun</i> in the plural form which means grasshopper. ⁶⁴	The word <i>al-jarād</i> in term of language structure is a word that shows a female gender because it comes from the single word <i>al-jarādah</i> , but it is interpreted in this <i>ḥadīth</i> as a male or female grasshopper.	Food

No.	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
10.	وعن أنس في قصة الأرنب قال فذبحها فبعث بوركها إلى رسول الله صلى الله عليه وسلم فقبله	The word <i>al-arnab</i> is an <i>ism mu'annath</i> /noun for women which means rabbit, but the use is popular for both male and female genders. ⁶⁵	The word <i>al-arnab</i> is an <i>ism mu'annath</i> /noun for women because in the following words there is <i>damir mu'annath</i> that shows the meaning of women that explains the word <i>al-arnab</i> .	Food
11.	إذا أصبت بجده فكل وإذا أصبت بعرضه فقتل فإنه وقيد فلا تاكل	The word <i>waqīdh</i> is in the form of <i>fā'il</i> , but it has a meaning <i>maf'ūl</i> . ⁶⁶	The word <i>waqīdh</i> which originally meant throwing something is interpreted in this <i>ḥadīth</i> as something (animal) that is thrown to death with non-sharp objects such as sticks, stones, and others.	Hunted and slaughtered animals
12.	لا تخلفوا بأبائكم ولا بأمهاتكم ولا بالأنداد	The word <i>al-andād</i> is the plural form of the word <i>al-nidd</i> which means a partner.	The influence of the use of the plural word in <i>al-andād</i> explains the number of media used by the Jahiliyah Arab as a partner to God/Allah the Almighty to be worshiped such as <i>lata</i> and <i>'uzzā</i> .	Promises and nazar

Balāghah Aspect

Balāghah studies and examines the relationship among a word and a sentence and conditions, environment, and meaning. *Balāghah* can also determine the meaning of *ḥaqīqī* (true meaning) and *majāzī* (metafor meaning) of a word and sentence. In addition, *balāghah* also expresses the relationship among expressions and feelings, beauty, and imagination.⁶⁷ *Balāghah* studies the meaning of the purpose for which the word or sentence is spoken, thus, it does not stop exploring the meaning of the word form and its position in a sentence. This is what makes *balāghah* close to semantics/*dalālah*. The point of difference between the two is that semantic/*dalālah* science does not have a theoretical device to beautify sentences while *balāghah* science has a *badī'* theory used to beautify the structure and pattern of sentences.⁶⁸

Among the interesting balāghah studies in the *Miṣbāḥ al-Zalām* is the explanation of the ḥadīth about straightening the rows of congregational prayers.

The ḥadīth as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَ نَهَا وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَدْفُ»

From Anas b. Malik, from the Messenger of Allah, said: Straighten your rows, and be close between you, and straighten your necks. For the sake of the One in Whose Power I am, I have seen the devil coming into the gaps of your rows.⁶⁹

In Islamic *fiqh* literature, there is an opinion that requires fellow congregation in a prayer to stick to each other's shoulders, knees, and ankles. When traced, this opinion is indeed based on several sahih (authentic) ḥadīths, some of which were narrated by al-Bukhārī from the path of Anas b. Mālik:

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ قَالَ: أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي وَكَأَنَّ أَحَدَنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ

From Anas bin Malik from the Prophet Muhammad: “Stand up your ṣaf (rows), because I see you from behind my shoulders.” Among us, there is a person who puts his/her shoulder with his friend's shoulder and the sole of his/her foot with the sole of his/her friend's foot.⁷⁰

Al-Albānī interprets *ilzāq* in this ḥadīth as sticking ankles, knees, and shoulders truthfully and being punished as an obligation. And that is considered the sunnah of the Prophet. Al-Albānī also threatened those who disagreed with his opinion, as people who denied the nature of Allah.⁷¹ This means that if someone thinks that *ilzāq* is just a suggestion to tighten rows, then he/she is considered a *mu'atṭil*. It means that the person is considered to have denied the nature of Allah, even worse than that.

Ibn Rajab viewed more that the meaning of the ḥadīth of Anas is to straighten the row by straightening the shoulders and soles of feet.⁷² Ibn Ḥajar is of the opinion that referred to as the word “attaching/sticking” the shoulders and soles of feet did not mean the actual meaning, but a word meant for *mubālaghah* (expressing something excessively) only, thus, giving

an illustration that it did not really stick ankles and shoulders. Therefore, the meaning of the explanation of the *ḥadīth* above is that the companions tried to realize the Prophet's command to straighten and tighten the rows very well, until it was "as if" they were sticking their ankles and shoulders because they were so tight. It did not mean that it really sticks. This is one of the *uslub* of the Arabic language understood by anyone who has studied it,⁷³ and this is the (meaning) desired by the four Imams.⁷⁴

Muhajirin analyzed this *ḥadīth* with the tendency of views of the *madhhab* of al-Shāfi'ī and other *fiqh madhhab* which views that the content of this *ḥadīth* command was not for obligation, but only as a suggestion.⁷⁵ Some studies of *balāghah* aspects in *Miṣbāḥ al-Zalām* are as follows:

Table 3. *Balāghah* aspects in *Miṣbāḥ al-Zalām*

No	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
	فقالوا أقصرت الصلاة ورجل يدعوه النبي صلى الله عليه وسلم ذا اليدين فقال يا رسول الله أنسيت أم قصرت الصلاة؟ فقال لم أنس ولم تقصر فقال بلى قد نسيت فصلي ركعتين ثم سلم ثم كبر ثم سجد مثل سجوده أو أطول (إلى آخر الحديث)	The meaning of the word <i>dha al-yadayn</i> in this <i>ḥadīth</i> can be interpreted as <i>zāhir</i> , namely a person who has both hands and as <i>kināyah</i> /figuratively. ⁷⁶	Shows the meaning of the word <i>dha al-yadayn</i> from two points of view: Firstly, in essence, it means that the person has both long hands. Some statements mentioned that the name of the companion was <i>al-kharbaq</i> . Secondly, <i>kināyah</i> /figuratively, means the person has a strong work ethic with both hands. In another point of view, this word is an allusion to people who are able to work with both hands actively, not like most people who can only rely on one hand to work either the right or left.	<i>Sabw</i> Prostration

No	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
	فإذا حضرت الصلاة فليؤذن أحدكم وليؤمكم أكثركم قرآنا	Linguistically, the word <i>ḥadarat al-ṣalāh</i> means that prayer has come, but referred to this word means the time for prayer has come. ⁷⁷	This is the language of <i>majāz fi al-mufrad</i> by removing or reducing one word, but it is understood that there is a word removed in the sentence.	Congregational prayer and <i>imam</i> prayer
	ولا يؤمن الرجل الرجل في سلطانه ولا يقعد في بيته على تكبرته إلا بإذنه	The sentence <i>wa-lā yaq'ud</i> is a form of affirmative sentence, but it contains the meaning of non-affirmative sentence where the truth and error cannot be stated because this sentence contains a prohibition in the sense of <i>haram</i> (forbidden). ⁷⁸	The sentence structure used by the Prophet in this <i>ḥadīth</i> is affirmative which means that a guest will not sit down before being permitted by the host, but the purpose of this <i>ḥadīth</i> is to prohibit a guest from sitting down before being permitted by the host. This prohibition has indications of <i>haram</i> (forbidden).	Congregational prayer and <i>imam</i> prayer
	لعن رسول الله صلى الله عليه وسلم النائحة والمستمعة	The meaning of the word <i>al-nā'ihah wa-al-mustami'ah</i> is a word that shows the meaning of a woman (<i>mu'annath</i>). This is because the behavior of mourning over the death of a child and listening to the cry is more common among women, so the use of this word is meant for <i>mubālaghah</i> exaggerating something. ⁷⁹	The meaning of the word <i>al-nā'ihah wa-al-mustami'ah</i> is a woman who mourns over the death of her child and a woman who likes to hear the cry. This word has the meaning of <i>mu'annath</i> for a woman, but this <i>ḥadīth</i> does not mean to narrow the meaning because this <i>ḥadīth</i> also refers to a man who mourns over the death of his child and a man who likes to hear the cry. This word was used by the Prophet because this behavior was mostly done by women.	Corpse

No	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
	ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله <u>ما تنفق يمينه</u>	The sentence <i>lā ta'lamu shimāluh mā tunfiqū yamīnuh</i> is an exaggerated form of expression in explaining something. It means keeping <i>ṣadaqah</i> secret from others as described by keeping <i>ṣadaqah</i> secret from one's own left hand. ⁸⁰	The sentence <i>lā ta'lamu shimāluh mā tunfiqū yamīnuh</i> is the Prophet's way of conveying something very important with an excessive language style, thus, the companions paid attention to what the Prophet said. For listeners who do not understand this, they will wonder how they can keep <i>ṣadaqah</i> secret from their own left hand. This is not what the Prophet meant, but only an exaggerated form of expression to keep <i>ṣadaqah</i> secret from even the closest people.	<i>ṣadaqah sunnah</i>
	لما فتح الله على رسوله صلى الله عليه وسلم مكة قام رسول الله صلى الله عليه وسلم في الناس فحمد الله وأثنى عليه ثم قال إن الله حيس عن مكة الفيل..... فلا <u>ينفر صيدها ولا</u> <u>يحتل شوكتها ولا تحل</u> <u>ساقطها إلا لمنشد</u>	The sentence <i>fa-lā yanfiru ṣayduhā wa-lā yakhtalī shawkuhā wa-lā taḥillu sāqituhā illā li-munshid</i> contains a prohibition. ⁸¹	The Prophet revealed the sentence <i>fa-lā yanfiru ṣayduhā wa-lā yakhtalī shawkuhā wa-lā taḥillu sāqituhā illā li-munshid</i> which is an affirmative form of sentence, but contains the meaning of non-affirmative sentence where the truth and false cannot be stated because this sentence contains a prohibition. This was done by the Prophet, thus, the Companions felt more receptive to the form of prohibition rather than being expressed in the form of prohibition.	<i>Iḥrām</i> and things related to it

No	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
	<p>طلق رجل امرأته ثلاثا فتزوجها رجل ثم طلقها قبل أن يدخل بها فأراد زوجها الأول أن يتزوجها فسئل رسول الله صلى الله عليه وسلم عن ذلك فقال لا حتى يذوق الأخر من عسيلتها ما ذاق الأول</p>	<p>The meaning of the word '<i>usaylatubā</i>' with the ism form of <i>taṣghīr</i>/word describes something that is smaller than usual. This word linguistically means honey. This word also has a figurative meaning between honey and having sex of a husband and wife because of the similarity of enjoyment between the two.⁸²</p>	<p>The word '<i>usaylah</i>' means honey is for the purpose of having sex of husband and wife which in the study of <i>balāghah</i> is called <i>kināyah</i>/figuratively. Honey and having sex of husband and wife are considered to have something in common, namely the enjoyment of the both,</p>	Marriage
	<p>أنا بريء من كل مسلم يقيم بين المشركين</p>	<p>This sentence is considered an expression of <i>taḥdīd</i> /scaring.⁸³</p>	<p>The Prophet conveyed a message to the Companions not to stay with the polytheists if they could not defend their religion. The message conveyed by the Prophet in an ordinary language, but contains the meaning of scaring/bluffing, thus, the companions paid attention to the message.</p>	Jihad

No	Word in <i>ḥadīth</i>	Muhajirin Explanation	Analysis	Theme
	الولاء لحمة كلحمة النسب لا يباع ولا يوهب	The sentence <i>lā yubā‘u wa-lā yūhabu</i> is an affirmative sentence, but it contains the meaning of non-affirmative sentence where the truth and false cannot be stated because this sentence contains a prohibition in the sense that it is forbidden to trade and donate slaves. ⁸⁴	The Prophet conveyed the message of prohibiting the sale and purchase of and donating slaves not with prohibition sentences such as <i>lā tabī‘u wa-lā tababū al-walā’</i> . He conveyed the prohibition in the form of affirmative sentence. This was done by him for the Companions to understand the concept of the prohibition, and then understand the prohibition by itself.	Free slaves
	اللَّهُمَّ اسْتَرْعورائي وإمن روعائي	The words ‘ <i>awrātī</i> and <i>raw‘ātī</i> have something in common called <i>jinās badī‘ī</i> . ⁸⁵	The word ‘ <i>awrātī</i> and the word <i>raw‘ātī</i> have different structures of letters, but have a close pronunciation and suitability for the type (<i>naw‘</i>), several letters, and form, and also a very deep correlation of meaning. The words ‘ <i>awrātī</i> means lack and <i>raw‘ātī</i> means my fear, so those two things become a point of weakness of a human being who needs to be protected as the Prophet prayed in this <i>ḥadīth</i> .	Suggestions for noble character

Conclusion

The conclusion of this paper in general is that Arabic science includes semantic/*dalālah*, *naḥw*, *ṣarf*, and *balāghah* that have an important role in understanding the *ḥadīth* because the Prophet’s *ḥadīth* is spoken in Arabic. This paper concludes that Muhajirin Amsar as one of the *ḥadīth* Indonesian Muslim scholar experts has a fairly deep concern in understanding the

ḥadīth with a language approach that includes semantic/*dalālah*, *naḥw*, *ṣarf*, and *balāghah*. This is proofed by the present of these language aspects in *Miṣbāḥ al-Zalām* as a work that explains the *ḥadīths* of Islamic *fiqh* law.

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Fatihunnada, UIN Syarif Hidayatullah Jakarta | fatihunnada@uinjkt.ac.id

Nailil Huda, UIN Syarif Hidayatullah Jakarta | nailil.huda@uinjkt.ac.id

Hannanah Thabrani, UIN Maulana Hasanuddin Banten | hannanah@uinbanten.ac.id