

THE ROOTS OF HADITH CONTRADICTION STUDY DEVELOPMENT IN INDONESIA:

A STUDY OF MIŠBĀḤ AL-ẒULĀM BY MUHAJIRIN AMSAR AL-DARI

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Abstract

From the first time writing tradition in hadith in Indonesia begun at 17th century which is the book *Hidāyat al-Ḥabīb fī al-Targīb wa al-Tarhīb* by Nurudin al-Raniry and *al-Mawā'iz al-Badī'ah* by Abdul Rouf al-Sinkily born, Indonesian scholar's books is still simple and the issue of hadith contradiction is not discussed. *Miṣbāḥ al-Ẓulām* by Muhajirin Amsar al-Dari is the *Bulūg al-Marām* hadith exegesis which covers the roots of hadith contradiction studies in Indonesia.

In this article, the writer tries to examine the methods of understanding of hadith contradiction in *Miṣbāḥ al-Ẓulām* by Muhajirin Amsar al-Dari. So, this article is a library research with hermeneutic approach to hadith contradiction.

This article claims that the development of hadith studies in Indonesia from time to time is not as simple as the other claims, especially in hadith exegesis. This article argues that the development of hadith studies was raised with the hadith contradiction studies. This article agrees Oman Fathurrahman and R. Michael Keener statement that hadith studies were developed since 17th century and the Indonesian Islamic scholar wrote hadith books. This article also disagrees to Martin van Bruinessen and Howard Federspiel statements that hadith studies in Indonesia is simple and very rare.

Keywords: *development of hadith, contradiction of hadith, Muhajirin Amsir, Misbah al-Zulam, Indonesia.*

INTRODUCTION

I. BACKGROUND OF THE STUDY

Some researchers suggest that the study of hadith in Indonesia over the years since the emergence of Islam in the 13th century is still in early stages and less desirable. It can be seen in the fact stating that the books studied in Islamic boarding school are only the book of fiqh, language, ushuluddin, Sufism, and interpretation (Tafsir).¹Meanwhile, the book of *Ṣaḥīḥ al-Bukhārī* is only made as reference book for the Muslim clerics.²Thus, it looks like the expertise of Indonesian Muslim scholars in the field of hadith is not good enough.

¹Van den Berg dalam Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia Abad 19*, (Jakarta: Bulan Bintang, 1984), 155-157.

²Martin van Bruinessen, *Kitab Kuning Pesantren dan Tarekat, Tradisi-Tradisi Islam di Indonesia* (Bandung: Mizan, 1999), 29.

Such phenomenon above makes Martin van Bruinessen firmly feels doubtful on the persona of Indonesian Muslim scholars getting involved in the field of religion, especially in the field of hadith.³

Therefore, any studies on Indonesian intellectual works in the past are highly required, which are not only as a re-reading upon the fruit of thoughts from the previous scholars, but it can also confirm the existence of Indonesian Muslim scholars in the world's view that, for all these times, regarded as less competent in the field of religion, especially in the field of hadith.⁴ Nevertheless, such opinion is not entirely correct. As a matter of thing, some other facts are actually showing that the Indonesian Muslim clerics have published many studies on the hadith⁵ and it indicates that Indonesian Muslim clerics are able to master the field of hadith and the science of hadith as well.⁶

The purpose of this research is to describe the development of hadith contradiction study in Indonesia during the 20th century. In particular, this research is done for exploring and describing the origins of early history of *Mukhtalaf al-Ḥadīth* study development in Indonesia, as well as exploring further the background of *Mukhtalaf al-Ḥadīth* study emergence in Indonesia. This, then, will measure how far the study of hadith has taken place in Indonesia. Furthermore, it can also be used for identifying and describing the methodology of *Mukhtalaf al-Ḥadīth* understanding in Indonesia along the 20th century, regarding the measurement of Indonesian Muslim clerics' capability in addressing any hadith conflicting to their intellectual experiences.

In addition, seeing the low interest of academic world in Indonesia for studying hadith, as found out by Azyumardi Azra, Suwito, Muhammad Atho Mudzhar, Ramli Abdul Wahid and so on, and since almost no one has deeply researched about the development of *Mukhtalaf al-Ḥadīth* understanding in Indonesia, the writer is, thus, interested to raise such study for reaffirming academically to the world that the Indonesian Muslim clerics of hadith

³Martin van Bruinessen, "A Note on Source Materials for The Biographies of Southeast Asian Ulama," *La Transmission du Savoir Dans le Monde Musulman Peripherique*, March 17, 2009, Tuesday, 17th Edition, http://www.hum.uu.nl/medewerkers/m.vanbruinessen/publications/Biographies_SEAsian_ulama.htm. (Diakses, February 11, 2016).

⁴In an article written by Abd. Moqsih Ghazali that describes about the marginalized position of non-Arabian scholars, and that their works are considered invalid, because non-Arabians are regarded as 'ajam (stranger) and not able to understand Islamic lessons in depth. See, Abd Moqsih Ghazali, "Ulama Arab dan Ulama Indonesia," *Jaringan Islam Liberal*, October 15, 2008, Wednesday, <http://islamlib.com/id/artikel/ulama-arab-dan-ulama-indonesia>. (Accessed on February 11, 2016).

⁵A complete statement can be seen in the notes by Abdur-Rahman M.A. et al. that explain the works of Muslim clerics from Southeast Asia, exactly from Malay Peninsula, and among those works, ones which written by Indonesian Muslim clerics are quite dominant. See, Abdur-Rahman et al., "Historical Review of Classical Hadith Literature in Malay Peninsula," *International Journal of Basic and Applied Sciences* 11 (2011).

⁶See, Fauzi bin Deraman and Mohd Asmawi bin Muhammad, "Karya-Karya Ulūm al-Ḥadīth di Nusantara: Satu Sorotan," *Al-Bayan Journal of Quran and Hadith (Bil. 8, 2012)*, 14.

expert also have an extensive ability on the hadith understanding which can be equal with other clerics.

II: THEORETICAL STUDY AND HYPOTHESES TESTING

Theoretical basis of a research is the important thing in a scientific research for helping the researcher in deeply analyzing the result of data analysis and in giving perspective upon the research result. This study is to discover the thought of a figure in addressing a problem. Thus, the theory which will be used as an approach is a philosophical theory that seeks to explain the essence, principles, and any fundamental⁷ and hermeneutic matters for linking a text with a condition outside the text.

Oman Fathurrahman detected the root of hadith study in Indonesia by tracing the most classic Indonesian work ever existed in the field of hadith. Therefore, he found that *Hidayat al-Habib* by Nuruddin al-Raniri was the first work of Indonesian Muslim cleric in the field of hadith⁸.

Syuhudi Ismail explains that each Muslim cleric has different method in solving the conflicting hadith. A Muslim cleric may use one method, while another Muslim cleric chooses more than one method in a different order. However, it does not mean that the result must be different too. Although they use different methods, the final result in solving such *ikhtilaf* may sometimes show many similarities⁹.

In solving the contradiction of hadith, the majority of hadith experts have set out four theories in hierarchical order, not as an option: First, the method of *al-Jam' wa al-Tawfiq*; second, *al-Naskh*; third, *al-Tarjih*; and fourth, *Tawaqquf*. However, in the theory of Syafi'i, there is no principle of *al-Tawaqquf*¹⁰, which is what another Muslim cleric does for the last alternative regarding a conflicting proposition that cannot be compromised and solved with the method of *al-Naskh* or *al-Tarjih*. The explanation of those four steps can be seen as follow:

In addressing the contradiction in *Mukhtalaf al-Ḥadīth*, the first step conducted by the Muslim scholars is applying the method of *al-Jam' wa al-Tawfiq* (compromise). It means that

⁷Anton Bakker and Charis Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), 61.

⁸Read, Oman Fathurrahman, "The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: *Hidāyat al-Ḥabīb* by Nūr al-Dīn al-Rānīrī," *Studi Islamika Indonesian Journal for Islamic Studies* 19.1 (2012)

⁹Syuhudi Ismail, *Hadis Nabi Menurut Pembela, Peningkar dan Pemalsunya* (Bulan Bintang: Jakarta, 1995), 111-113.

¹⁰Muhammad ibn Idris al-Shafi'i, *al-Risālat* (Maktabah al-Halabi:Cairo, 1940), p. 216

Mukhtalaf hadith can be solved by discovering the points of convergence in each content of meaning. Thus, the essential meaning addressed by those hadith can be revealed¹¹.

The second method is *Al-Naskh* (elimination), which is understood as a fact that some *Mukhtalaf al-Ḥadīth* has provision content with similar topic, but it brings opposite meaning and it cannot be compromised¹².

Another method is *al-Tarjih*, formulated by the Muslim scholars and defined as “the method of comparing the propositions that seemingly contradictory in order to know which one is stronger than another”. Yet, only a few Muslim scholars state that tarjih on Mukhtalaf hadith can be done before firstly approached by the method of *al-Jam’ wa al-Tawfīq*¹³.

And, the fourth method is *Al-Tawaqquf* (leaving without any provisions). If those three methods above are not possible to be applied in resolving the conflicting hadith, the hadith experts must take a step by not giving any provisions upon such hadith, provided that those hadith are not in contradiction to the matters of halal and haram, compulsory and haram, and sunnah and makruh, which is unlikely accepted both¹⁴.

Jawiah Dakir and Ahmad Levi Fachrul Avivy in the Persona of Sheikh Muhammad Muhajirin Amsar al-Dary as Hadith Scholar in Nusantara: An Analysis of *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām* (2011)¹⁵ explains that the Muslim scholars in Nusantara have their special excellence and style in understanding hadith. However, this study only gives an introduction about the figure of Muhajirin Amsar and a little review of sharh methodology used in the book of *Miṣbāḥ al-Zulām*.

Oman Fathurrahman in *The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: Hidāyat al-Ḥabīb by Nūr al-Dīn al-Rānīrī* (2012)¹⁶ traced again the roots of writing tradition of hadith works in Nusantara by focusing on the study of *Hidāyat al-Ḥabīb* and some other hadith works.

Muhammad Mustaqim Mohd Zarif in ‘Jawah Hadis Scholarship in the Nineteenth Century: A Comparative Study of the Adaptions of *Lubāb al-Ḥadīth* composed by Nawawi

¹¹Nafiz Husain Hammad, *Mukhtalif al-Ḥadīth Bayn al-Fuqahā’ wa al-Muḥaddithīn* (Dar al-Wafa’; Cairo, 1993), 142.

¹²Muhammad Adib Salih, *Lamḥat fī Uṣūl al-Ḥadīth* (al-Maktabah al-Islamiyah: Beirut, 1978) 84.

¹³Nafiz Husain Hammad, *Mukhtalif al-Ḥadīth Bayn al-Fuqahā’ wa al-Muḥaddithīn*, 227.

¹⁴Muhammad ibn ‘Abd al-Rahman ibn Muhammad al-Sakhawī, *Fath al-Muḡīth bi Sharḥ Alfīyyat al-Ḥadīth li al-‘Irāqī* (Maktabat al-Sunnah: Cairo: 2003) 4/70.

¹⁵See, Jawiah Dakir and Ahmad Levi Fachrul Avivy, "Ketokohan Sheikh Muhammad Muhajirin Amsar al-Dary Sebagai Ilmuan Hadis Nusantara: Analisis Terhadap Kitab *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām*," *Prosiding Nadwah Ulama Nusantara (NUN)* 4, 2011).

¹⁶Oman Fathurrahman, “The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: *Hidāyat al-Ḥabīb* by Nūr al-Dīn al-Rānīrī,”

of Banten (d. 1314/1897) and Wan ‘Ali of Kelantan (d. 1331/1913) (2007)¹⁷ researched the similarities and differences between both said works in the method and approach to understand hadith and the language used.

III: METHODS

The method used in this research is philosophical inquiry qualitative, by involving the use of intellectual data analysis mechanism for clarifying the meaning, making it actual, identifying the value, and studying the nature of science. More specifically, the researcher uses the science of understanding/hermeneutics by Heidegger that known also as the science of ta’wil. Hermeneutic theory is used for understanding the meaning of a text as a socio-cultural phenomenon, because in understanding a text, one shall need three subjects, namely the text itself, writer of the text, and reader of the text.

The approach of *Mukhtalaf al-Ḥadīth* developed by hadith expert also becomes the main instrument in this research. Such method is formulated by hadith expert for understanding some conflicting hadith in order to get the points of convergence from such contradiction.

Historical approach is also used for reconstructing the development of hadith study in Indonesia before and after 20th century, including the form of popular hadith studies in Indonesia before 20th century and any studies developed in the 20th century. Hence, it will be seen the periodization of hadith study development in Indonesia. The researcher expects that historical approach can determine the fact to be proven, and such fact is obtained from the elements of the research and critical reading upon any historical data found.

IV: DEVELOPMENT OF HADITH STUDY IN INDONESIA

A. First Initiator of Hadith Study in Indonesia

In Nusantara, any efforts to revitalize the teachings of Prophet SAW that containing in hadith has been taking place since the second half of 17th century, along with the arrival of renewal ideas (modernization) that giving emphasis on al-Qur’an and hadith as the source of Islamic teachings. The scholars study hadith from inspiration and knowledge on the ways to

¹⁷Muhammad Mustaqim Mohd Zarif, *Jawah Hadis Scholarship in the Nineteenth Century: A Comparative Study of the Adaptions of Lubāb al-Ḥadīth Composed by Nawawi of Banten (d. 1314/1897) and Wan ‘Ali of Kelantan (d. 1331/1913)* (Edinburgh: Dissertation, University of Edinburgh, 2007).

lead the Muslim society to socio-moral reconstruction. However, until the beginning of 20th century, the study of hadith in Indonesia is still less popular¹⁸.

One of the earliest Malay hadith books, *Hidāyāt al-ḥabīb al-targhīb wa-al-tarhīb*, is written by Nuruddin al-Raniri. The lack of studies on the tradition of writing hadith works, including upon the text of this *Hidāyāt al-ḥabīb*, is highly influenced by the limited access to primary sources in the form of hand written scripts (manuscript) regarding this field. *Hidāyāt al-ḥabīb* was written on 6 Syawal 1045 H/14 March 1636 M. This book consists of 831 hadith from various sources, such as Bukhārī, Muslim, Turmudhī, and many others¹⁹.

B. WORKS OF HADITH IN INDONESIA

The works of hadith science among Muslim scholars in Nusantara during 17th to 19th century had been found, although the number was still not much. Some scholars discuss about the sciences of hadith in their works, such as hadith classification of sahih, hasan, and da'if. Although it is only a few and not thorough. For example, in the book of *Jawaban Syeikh Ahmad bin Muhammad Zayn al-Fatani Tentang Hadis Memulai dan Menyudahi Makan Dengan Garam*, where Syeikh Ahmad has answered such matter with a quite long explanation based on the science of mustalah hadith and also touching and considering *'Ilm Rijāl al-Ḥadīth*²⁰.

Similarly, in the book of *Tanqīḥ al-Qawl al-Ḥathīth bi Sharḥ Lubāb al-Ḥadīth*, written by Syeikh Nawawi al-Bantani, he had given an emphasis on the importance of sanad in a hadith by giving emphasis on the names of narrators in determining the validity of a sanad. The book of *Maṭāli' al-Anwār wa Majāmi' al-Azhar* by Syeikh Usman Jalal al-Din al-Kalantani has discussed the sciences of hadith in its introduction. The book of *Manhaj Dhawī al-Nazhar* by Syeikh Mahfuz al-Tarmasi is a book of *Mustalah al-Ḥadīth* which fairly complete. The study on hadith science, including its sanad, is also mentioned by him in his other works, namely *al-Minḥah al-Khayriyyah fī Arba'īn Ḥadīth min Aḥādīth Khayr al-Bariyyah*, *Kifāyah al-Mustafīd fī mā 'Alā min al-Asānīd*.

¹⁸Agung Danarto, *Kajian Hadis di Indonesia Tahun 1900-1945 (Tela'ah terhadap Pemikiran Beberapa Ulama tentang Hadis)*(Yogyakarta: Proyek Perguruan Tinggi Islam, IAIN Sunan Kalijaga, 2000), 8.

¹⁹Read, Oman Fathurrahman, "The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: Hidāyat al-Ḥabīb by Nūr al-Dīn al-Rānīrī," *Studi Islamika Indonesian Journal for Islamic Studies* 19.1 (2012).

²⁰Oman Fathurrahman and Munawar Holil, *Katalog Naskah Ali Hasjmy Aceh* (PPIM dan Yayasan Pendidikan dan Museum Ali Hasjmy Banda Aceh, Masyarakat Komunitas Nusantara (MANASSA), Centre for Documentation and Area-Transcultural Studies (C-DATS), Tokyo University of Foreign Studies (TUFS): Jakarta, 2007), 22.

In addition, the book of *al-Fawaid al-Bahiyyah* by Nuruddin Muhammad ibn Ali ibn Hasanji is also regarded as the work of scholar in Nusantara in the field of hadith during the early period. This book consists of one volume with 332 pages and 831 hadith of Prophet Muhammad SAW. This book was already printed and published in Egypt in 1346 H/1927 M. These 831 hadith are explained or described by using Malay language. Substantively, these hadith are, by its writer, about discussing on how to practice the virtues and, conversely, also presenting hadith of advices on how to stay away from the evil. Or, in another word, it can be said that the hadith contained in this book tend to have relation with the wisdoms of human's experiences in day-to-day life²¹.

Another example is Mahfudz Termas which is known through one of his works, namely *Manhaj Dhawī al-Nazar fī Sharḥ al-Manzūmāt 'Ilm al-Athar*. This Arabic book is a commentary upon the book of *al-Manzūmāt 'ilm al-Athar* by Jalāl al-Dīn al-Suyūtī, and it is successfully made Mahfudz Termas as one of leading scholars in Nusantara, especially in the field of hadith. As a result, such book is referred by many Muslim scholars in Islamic world as a whole²².

Afterwards, the works of T.M. Hasbi Ash-Shiddieqy also give another color to the dynamics of hadith study in Nusantara at the beginning of 20th century. One of his works is *Sejarah dan Pengantar Ilmu Hadis*. This book gives explanation about the history in the growth and development and hadith science. According to its author, this book is an introduction for Mutiara Hadith which is also composed by this author.

C. TRENDS IN HADITH STUDY BEFORE 20TH CENTURY

We can observe that within the period of 17th to 19th century, Islamic education was still given in its simplest form and not systemized yet. No data was found quite representative about the given curriculum of Islamic teachings. The in-depth and formal learning of hadith and *'Ulūm al-Ḥadīth* has been seemingly not conducted yet. Federspiel added that during the Dutch's domination periods, the study of hadith had not been discussed as an independent discipline of science. At that time, the discussion on hadith still became a part of other Islamic disciplines of science, such as fiqh²³.

²¹Muhajirin, *Tansmisi Hadis Nusantara, Peran Ulama Hadis Muhammad Mahfuz al-Tarmasi*, (Jakarta: Disertasi Sekolah Pascasarjana UIN Syarif Hidayatullah. 2009), 197.

²²Read, Oman Fathurrahman, "The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: Hidāyat al-Ḥabīb by Nūr al-Dīn al-Rānīrī," *Studi Islamika Indonesian Journal for Islamic Studies* 19.1 (2012).

²³Howard M. Federspiel, *The Usage of Tradition of the Prophet in Contemporary Indonesia* (Arizona: Program for SAS, 1993), 5.s

The scholars of 18th and 19th century continuously showed a large number of similar trends with any trends developed in the previous periods. While the pressure on hadith study continued, the reconciliation between Shari'a and Sufism progressively gained a stronger foundation. A significant development from the eighteenth century was lots of leading scholars giving emphasis on the reconciliation between those four schools of fiqh²⁴.

V: HADITH CONTRADICTION STUDY IN INDONESIA IN 20TH CENTURY

A. NEW EPISODE OF HADITH STUDY IN INDONESIA IN 20TH CENTURY

Entering the beginning era of 20th century, the hadith books are still not made as source of reference, because this study is considered new in the education in Indonesia, especially in Islamic boarding school. At that time, the hadith scholars start to give more attention on the study of hadith by collecting the books of hadith to be then translating and presenting it as material to be taught in educational institution of madrasa and Islamic boarding school. No books of hadith written by Indonesian scholars in the beginning of 20th century that made as the basic study of hadith in Islamic boarding school became an evidence that at that time, the study of hadith in Indonesia was still in introduction phase.

Until 1980s, there were, at least, four types (genre) of hadith literature in Indonesia. The first type is the literature of hadith science which containing of analysis upon any hadith developed in the early days of Islam for determining its authenticity and falsity. The second type is the literature of hadith book which translating the books of hadith within the classic era (620-1250) and middle days of Islam (1250-1850). The third type is anthology of the selected hadith taken from various hadith book collections that selected and re-written by Indonesian writers. Further, the fourth type is a collection of hadith used as the source of law and material of teaching in Islamic schools²⁵.

In another side, many works on hadith study have emerged, explaining the content of hadith that collected in one master book of hadith or a book of collected hadith. The works of *Al-Khil'ah al-Fikriyyah Sharḥ al-Minḥah al-Khayriyyah* and *al-Tabyīn al-Rāwī Sharḥ Arba'īn Nawawī*, for example, have given an actual contribution in this field. Both works have added a new color in the study of hadith in Indonesia during the early days of 20th century. Analytic method (*Tahlīlī*) that used by Mahfudz al-Tarmasi in explaining the prophet's hadith in his book entitled *Al-Khil'ah al-Fikriyyah Sharḥ al-Minḥah al-*

²⁴Azyumardi Azra, *Jaringan Ulama dan Kepulauan Nusantara Abad XVII dan XVIII*, 163.

²⁵Muh. Tasrif, "Studi Hadis di Indonesia (Telaah Historis terhadap Studi Hadis dari Abad XVII – Sekarang)," *Jurnal Studi Ilmu-Ilmu Al-Quran dan Hadis* Vol. 05, No. 01, (January 2004), 113.

Khayriyyah, in detailed, along with the description of the biography of hadith narrators, includes the full name, nickname, title, place and date of birth, address, and death, degree of the hadith, takhrij of the hadith, analysis on words and sentences, as well as various information relating to the hadith. Meanwhile, Kasyful Anwar in his work, *al-Tabyīn al-Rāwī Sharḥ Arba ‘in Nawawī*, preferred to choose global method (*Ijmālī*) in explaining the hadith, which was by giving emphasis on a brief explanation and focusing on the hadith contents. Both works also use the analysis method in explaining hadith, along with language analysis and content analysis that refer to the verses of Al-Qur’an and hadith of the prophet as the basis for its analysis.

B. MUHAJIRIN, THE HADITH SCHOLAR INNUSANTARA

Muhajirin Amsar al-Dari is one of the scholars that has a big role in Bekasi. He was born and raised in Kampung Baru, Cakung, East Jakarta, on November 24, 1924. When one mentioned a trio of religious science warriors from Bekasi in the era of 60s, the name of Syaikh Muhammad Muhajirin Amsar al-Dari is one of them, and the rest two are K.H. Noer Ali and K.H. Abdurahman Sodri. In the first Islamic boarding school in Bekasi, in 1963, not far from the location of an Islamic boarding school named Bahagia, Syaikh Muhammad Muhajirin Amsar al-Dari found an Islamic boarding school named Annida Al-Islami²⁶.

On 4 Dzulqadāh of 1366 H, coinciding with August 1947, Syaikh Muhammad Muhajirin departed from Indonesia by the ship heading to Jeddah. Furthermore, from Jeddah, he did the pilgrimage to Mecca. The early struggle of Syaikh Muhammad Muhajirin in seeking knowledge was started when he lived in the house of Syaikh ‘Abdul Ghani Jamal. After staying in the house of Syaikh ‘Abdul Ghani Jamal for few times, in the middle of the year, he moved to Asrama Jailani that located inside “*Mudda ‘ī*”. When he stayed there, at first, he studied to Syaikh Muhammad Ahyad who replaced Syaikh Muchtar al-Tarid al-Jawī at Mosque of al-Haram. In addition, Syaikh Muhammad Muhajirin also learned at other teachers during his study in Mecca and Medina. They are: Syaikh Hasan Muhammad al-Masḥat, Syaikh Zayni Bawean, Syaikh Muhammad ‘Ali b. Husain al-Malikiy, Syaikh Mukhtar Ampetan, Syaikh Syed ‘Alawi b. ‘Abbas al-Malikiy, Syaikh Ibrahim al-Fataniy, Syaikh Amin al-Qutbiy, Syaikh Ahmad Manshuriy, Syaikh Muhammad Yasin al-Fadaniy, Syaikh Muhammad Amin al-Sinqitiy, and Syaikh ‘Abdurrahman al-Afriqiyy. On Thursday,

²⁶Muhammad Muhajirin Amsar al-Dari Bekasi, *Sejarah Singkat Perjalanan Hidup Syaikh Muhammad Muhajirin Amsar Addary* (Bekasi: Pesantren Annida Al-Islami Bekasi, 2007), 12. Read also: Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*, 7-20.

August 6, 1955 or exactly on 19 Safar 1375 Hijriyah, he arrived at the homeland of Indonesia, at the request of his mother. In his effort to practice and spread his knowledge, he established an educational institution and Islamic boarding school began from the level of Tsanawiyah (1-3 grades) to University by the name of Annida Al-Islamiy. Syeikh Muhammad Muhajirin died in 2003²⁷.

Syeikh Muhammad Muhajirin is a very productive scholar in the works of writing. He had written about thirty titles of book, and all of them are in Arabic language. The works of Syeikh Muhajirin become the books that must be read by the students in Islamic boarding school, starting from thanawiyah (equivalent to first grade) to almarhalah al-`ulya (equivalent to pre-siswazah), in Islamic boarding school of Annida al-Islamiy that he founded. As an evidence that Syekh Muhammad Muhajirin is a productive scholar in the works of writing, Islamic Boarding School of Annida, as the educational institution he founded, has listed scientific works that he wrote throughout his life. His works, besides obliged to be read in the boarding school he founded, were also reviewed and learnt in Majlis Taklim that he managed and several educational institutions in Bekasi and Jakarta. His works are as follow²⁸:

1. Mişbāḥ al-Zulām Sharḥ Bulūg al-Marām, 8 Volumes (fiqh hadith)
2. Īdāḥ al-Mawrūd, 2 Volumes (ushul fiqh)
3. Muḥammad Rasūl Allāh (tarikh/ history)
4. Mir'at Al-Muslmīn fī Sīrat Khulafā' al-Rāshidīn (tarikh/ history)
5. Al-Muntakhab Min Tārīkh Dawlah Umayyah (tarikh/ history)
6. Qawā'id al-Khams al-Bahiyyah (qowaid fiqh)
7. Al-Istidhkār (musthalah hadith/ushul hadith)
8. Ta'liqāt 'alā Matn al-Jawharah, 2 Volumes (tauhid)
9. Mukhtārat al-Balāghah, 2 Volumes (balaghah)
10. Qawā'id al-Naḥwiyyah, 2 Volumes (nahwu/Arabic grammar)
11. Al-Qawl Al-Ḥathīth fī Muṣṭalaḥ Al-Ḥadīth (musthalah hadith/ushul hadith)
12. Taysīr al-Uṣūl fī 'Ilm al-Uṣūl (ushul fiqh)
13. Qawā'id al-Mantiq, 2 Volumes (mantiq)
14. Muṭāla'at Maḥfūzāt
15. Takhrij al-Furū' 'alā al-Uṣūl

²⁷Muhammad Muhajirin Amsar al-Dari Bekasi, *Sejarah Singkat Perjalanan Hidup Syeikh Muhammad Muhajirin Amsar Addary*, 5.

²⁸Muhammad Muhajirin Amsar al-Dari Bekasi, *Sejarah Singkat Perjalanan Hidup Syeikh Muhammad Muhajirin Amsar Addary*, 21-22.

16. Taṭbīq al-Āyāt bi al-Ḥadīth
17. Al-Fayḍ fī ‘Ilm al-Farā’id (faroid)

All of his works were written in Arabic language. If we see his works, it will be seen that his knowledge is not only in one scientific field, but it includes several Islamic knowledge, which is no scholars in this era have such ability like him. All books were printed independently by him. But, this time, some publishers had published some of his works. Unfortunately, his books were not widely known. It was, perhaps, because those books were printed independently and not sold widely, thus its spread was only limited to his students and the people that knew him.

C. MIṢBĀḤ AL-ẒULĀM, A HADITH BOOK IN NUSANTARA

Among the most significant expertise of Syeikh Muhajirin, it was the field of hadith. It can be understood, because he studied long enough to Syeikh Muhammad Yasin bin ‘Isa al-Fadani at Dar al-‘Ulum, Mecca. Syeikh Muhammad Yasin al-Fadani was known among the world’s scholars as one of the greatest *Muḥaddith* of this century. Syeikh Yasin got the epithet as *Suyuti Zamanihi* (Imam Suyuti in his day). In addition, he was also titled as “*Musnid al-Dunya*”. It was a very rare title, and even no one had such title in his era. He had almost all sanad of Islamic scientific books.

The background behind the birth of *Miṣbāḥ al-Ẓulām* was originated from an admiration to the book of Bulūg al-Marām by Ibn Hajar. In his view, the presence of *Bulūg al-Marām* as a book of hadith ahkam was a phenomenal work. Syeikh Muhajirin said that lot of scholars after the generation of Ibnu Hajar made his work as a reference in the search of hujjah relating to the law of Islam or the study of hadith of law itself that resulting in explanatory books (syarah).

The book of *Miṣbāḥ al-Ẓulām*, as a script, was written when Syeikh Muhajirin was in Mecca. Then, the improvement of such writing was completed in 1972 and it was firstly published in 1985 by the University of Annida Al-Islamiy. The book of *Miṣbāḥ al-Ẓulām*, in its old printed version, consisted of eight volumes, in which Volume I had 279 pages, Volume II had 293 pages, Volume III had 270 pages, Volume IV had 258 pages, Volume V had 204 pages, Volume VI had 276 pages, Volume VII had 236 pages, and Volume VIII had 284 pages. Meanwhile, the new version consisted of four volumes, in which Volume I had 408 pages, Volume II had 390 pages, Volume III had 328 pages, and Volume IV had 415 pages. The orders of book, chapter, and number of the hadith are as included in the book of

Bulugh al-Maram, consisting of 16 titles of book, 76 titles of chapter, and 1597 hadith²⁹. Syeikh Muhajirin himself, in the introduction of his book, told about the main reference source in the working of *Miṣbāḥ al-Zulām* was all syarah books of *al-Kutub al-Sittah* plus popular fiqh books and its usul fiqh books.

In general, the syarah conducted by Syeikh Muhajirin had already included sanad and matn, although sanad of its discussion was very simple. According to Syeikh Muhajirin, it was because the discussion of sanad did not become the main focus of discussion in the book of *Misbah alzulam*. In another side, Syeikh Muhajirin gave more emphasis on its discussion regarding the law of Islam³⁰.

D. HADITH CONTRADICTION IN THE VIEW OF MUHAJIRIN

Entering the beginning era of 20th century, the books of hadith has not been made as source of reference yet, because this study is still considered new in Indonesian education, especially in Islamic boarding school. At this time, the scholars of hadith begin to give more attention to the study of hadith by collecting the books of hadith which then translating and making it as the subjects taught in the educational institution of madrasa and Islamic boarding school. No books of hadith written by Indonesian scholars at the beginning of 20th century as the basic study of hadith in Islamic boarding school became an evidence that, at said century, the study of hadith in Indonesia was still in the realm of introduction.

Such fact can be described in a table of the understanding method of *Mukhtalaf al-Hadīth* according to Muhajirin in the book of *Miṣbāḥ al-Zulām* as follow³¹:

No	Problem	Method of Understanding			
		Al-Jam'	Al-Naskh	Al-Tarjīḥ	Al-Tawaqquf
1	Size of the clean water	√			
2	<i>Basmalah</i> in ablution (wudlu)	√			
3	Touching the skin of opposite sex cancels the ablution	√			
4	Touching the genital part cancels the ablution		√		

²⁹See: Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*.

³⁰See, Jawiah Dakir and Ahmad Levi Fachrul Avivy, "Ketokohan Sheikh Muhammad Muhajirin Amsar al-Dary Sebagai Ilmuan Hadis Nusantara: Analisis Terhadap Kitab *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām*."

³¹Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*.

5	Punishment for marital intercourse to husband and wife during the fasting time of Ramadan			√	
6	Shalat after Subuh and Asar	√			
7	Reading of adzan			√	
8	Passing in front of the people performing Shalat cancels his/her Shalat			√	
9	Adorning the mosque	√			
10	Reading of <i>Ifitāh</i>				√
11	<i>Basmalah</i> in <i>al-Fātiḥah</i>	√			
12	Qunut of Subuh			√	
13	Time for prostration of forgetfulness (Sahwi)				√
14	Number of rakat for <i>Qabliyyah</i> Asar				√
15	The law of Shalat Witr			√	
16	The law of communal prayer			√	
17	Talking while speech				√
18	Time for approved praying (ijabah)	√			
19	Steps for Shalat <i>Khauf</i>				√
20	Shalat <i>Qabliyyah</i> and <i>Ba'diyyah</i> of Shalat Ied	√			
21	Eclipse prayer			√	
22	Speech at Shalat <i>Istisqā'</i>	√			
23	Men wear silk	√			
24	The number of takbir when performing Islamic funeral prayer			√	
25	Mourning at someone's death	√			

26	Pilgrimage to the grave		√		
27	Pilgrimage to the grave for women	√			
28	Regretting the death	√			
29	Zakat for the disbelievers	√			
30	Bekam cancels the fasting	√			
31	Fasting on Saturday		√		
32	Law of Umroh				√
33	Getting married while in <i>Ihrām</i>			√	
34	Selling the slave	√			
35	Found Goods	√			
36	Will to the heirs	√			
37	Right to choose for the slave (wife) after being freed			√	
38	Remarried couples after converting to Islam			√	
39	Wedding's mahr	√			
40	Blowing out the drinks	√			
41	Announcing triple talaq (repudiation) at one time	√			
42	Feeding size to be <i>Maḥram</i>			√	
43	Qisas (retaliation in kind) for parents who kills their children			√	
44	Qisas (retaliation in kind) for killing the disbelievers	√			
45	Fines for committing mistakes				√
46	Punishment for being murtad (apostasy)			√	
47	Ensuring the confession of an offender			√	
48	The number of lashes for unmarried adulterer	√			
49	Fighting an old disbeliever	√			

50	Eating <i>Dabb</i> (Lizard)			√	
51	Law of sacrifice			√	
52	The number of goats for aqiqah of a baby boy	√			
53	Drinking while standing	√			
54	Divisive people will not go to heaven	√			

As observing the above table, Muhajirin uses four methods for understanding contradiction hadith. From 54 cases of contradiction hadith in the book of *Miṣbāḥ al-Zulām*, Muhajirin uses the method of al-Jam' as much as 27; al-Naskh = 3; al-Tarjih = 17; and al-Tawaqquf = 7. Half of those cases (in percentage) are settled by compromising the conflicting hadith. Almost one-thirds of those cases are settled by favoring one hadith compared to another hadith. Meanwhile, at a very little, Muhajirin uses the method of hadith elimination due to another hadith. And for some cases, Muhajirin does not give any comments firmly from their writings. Muhajirin only describes several views from the scholars relating to the understanding of such conflicting hadith.

Among the examples of hadith that settled by way of a compromise between two or more conflicting hadith are some histories in the reading of Basmallah when performing shalat. *First hadith* explains that according to the information given by 'Aisyah, the Prophet does not read basmalah after takbir, but he directly begins with al-Fatihah by reading of "*Al-Ḥamd li Allah Rabb al-‘Ālamīn*" (until the end of hadith). As narrated by Muslim:

عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ. وَالْقِرَاءَةَ، بِ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَقْرِشُ رِجْلَهُ الْيُسْرَى وَيُنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ. وَيَنْهَى أَنْ يَقْرِشَ الرَّجُلُ ذِرَاعِيهِ افْتِرَاشَ السَّبْعِ، وَكَانَ يَحْتَمِ الصَّلَاةَ بِالتَّسْلِيمِ» وَفِي رِوَايَةِ ابْنِ مُبَرِّ، عَنْ أَبِي خَالِدٍ، وَكَانَ يَنْهَى عَنْ عَقْبِ الشَّيْطَانِ³².

'A'isha reported: The Messenger of Allah began prayer with the takbir (Allah is most great) and with reciting "Praise be to Allah, the Lord of the Universe". And when he bowed, he neither raised up nor lowered down his head, but kept it between the two (conditions). And

³²Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāth al-‘Arabī, t.t), 1/357.

when he raised his head after bowing, he did not prostrate himself until he stood up straight; and when he raised his head after prostration, he did not prostrate (the second time) until he sat down properly; and he recited al-tahiyyat after every pair of rak'ahs; and when he sat, he spread out his left foot and raised his right. He forbade to sit like the sitting of the devil, and to spread out to hands (on the ground in prostration) like animals. He used to finish prayer with uttering the salutation.

The *second hadith* explains that according to Ummu Salamah, the Prophet's reading when shalat is "*Bismillah al-Rahmān al-Rahīm. Al-Ḥamd li Allāh Rabb al-‘Ālamīn*" (until the end of hadith). As narrated by Abu Daud:

عَنْ أُمِّ سَلَمَةَ، أَمَّا ذَكَرْتُ أَوْ كَلِمَةً غَيْرَهَا "قِرَاءَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَلِكِ يَوْمِ الدِّينِ. يُقَطِّعُ قِرَاءَتَهُ آيَةً آيَةً"³³.

Umm Salamah Reported: The Messenger of Allah used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; most Gracious, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another

In this case, Muhajirin Amsar gives comment:

حمل هذا الحديث (حديث عائشة) الاستفتاح بسورة الحمد لله رب العالمين المتضمن للبسملة

Meaning: Hadith by 'Aisyah is possibly leading to a meaning that reading al-Fatihah starting from "*Al-Ḥamd li Allāh Rabb al-‘Ālamīn*" indicates the reading of basmalah.³⁴

Among the examples of hadith that settled by way of elimination is in the case of fasting on Saturday and Sunday. There is a hadith explaining that the Prophet is fasting on Saturday and Sunday for couple of times, even frequently. But, the prophet also said that those two days are the feast day of idolatrous people. As narrated by Ibn Khuzaymah in his Sahih:

أَنَّ ابْنَ عَبَّاسٍ، وَنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثُونِي إِلَى أُمِّ سَلَمَةَ، أَسْأَلُهَا أَيَّامَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ لَهَا صِيَامًا؟ قَالَتْ: يَوْمُ السَّبْتِ وَالْأَحَدِ، فَرَجَعْتُ إِلَيْهِمْ، فَأَخْبَرْتُهُمْ وَكَأَنَّهُمْ أَنْكَرُوا ذَلِكَ، فَقَامُوا بِأَجْمَعِهِمْ إِلَيْهَا، فَقَالُوا: إِنَّا بَعَثْنَا إِلَيْكَ هَذَا فِي كَذَا وَكَذَا، وَذَكَرَ أَنَّكَ قُلْتَ: كَذَا وَكَذَا، فَقَالَتْ:

³³Sulaymān ibn al-Ash'ath ibn Ishāq al-Sijistānī Abū Dāwud, *Sunan Abī Dāwud*, 4/37.

³⁴Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām* (Jakarta: Dar al-Hadith. 1991), 15/2.

صَدَقَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مَا كَانَ يَصُومُ مِنَ الْأَيَّامِ يَوْمَ السَّبْتِ وَالْأَحَدِ، كَانَ يَقُولُ: «إِنَّمَا يَوْمَا عِيدٍ لِلْمُشْرِكِينَ وَأَنَا أُرِيدُ أَنْ أُخَالِفَهُمْ»³⁵.

From Kuraib, Verily Ibn 'Abbas and a group of Sahaba sent me on Umm Salamah. I asked about the Prophet fasting, Umm Salamah said: "On Saturday and Monday" then I go back and spread the news of Umm Salamah, but they do not believe it. They went to Umm Salama and said that we have sent someone for this purpose, he told me that you said like this. Umm Salamah said: "absolutely Saturday and Monday is a feast for idolatrous people, and I would like to differ with them.

Muhajirin gives comment as follow:

وقوله في الحديث: كان أكثر ما يصوم من الأيام يوم السبت محمول على أنه في أول الأمر، وتقدمت الإشارة إلى ذلك.

Muhajirin understands that the words “the prophet often fasted on Saturday” become a clue that such matter is done by the prophet long before his sayings stating “actually those both days are the feast days of idolatrous people”³⁶.

Among the examples of hadith that settled by way of favoring one hadith compared to another hadith is in the case of a person performing shalat whose place of prostration/ shalat is passed by another person or an animal. *First hadith* explains that a person’s shalat becomes void if not giving a barrier at its place of prostration/ shalat, then passed by a women, donkey, and black dog. As narrated by Muslim:

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَفْطَعُ صَلَاتَهُ الْحِمَارُ، وَالْمَرْأَةُ، وَالْكَلْبُ الْأَسْوَدُ» قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي، سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»³⁷.

The messenger of Allah said: "When anyone of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does

³⁵Muhammad ibn Ishāq Ibn Khuzaymah, *Ṣaḥīḥ Khuzaymah* (al-Maktab al-Islāmī: Beirut, t.t.) 3/318.

³⁶Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*, 1/184.

³⁷Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, 1/365.

not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog." I (one of the narrators) said: "What is the difference between a black dog, a yellow one and a red one?" He said: I asked the Messenger of Allah just like you and he said: "The black dog is a shaitan.

And the second hadith explains that someone's shalat will not be void by anything. As narrated by Abu Daud:

عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَفْطَعُ الصَّلَاةَ شَيْءٌ وَأَدْرَعُوا مَا اسْتَطَعْتُمْ فَإِنَّمَا هُوَ شَيْطَانٌ³⁸.

Abu Sa'id reported: There is nothing that can undo prayer and reject those who want to pass in front of you as much as you, because he (is forced to pass in front of the prayer) is the devil.

Muhajirin gives comment as follow:

لما نزلت الأحاديث في الشيء الذي يقطع الصلاة نظرا إلى ما عمل به أصحاب رسول الله صلى الله عليه وسلم، لأن هؤلاء أدري بواقعة الحال.

Muhajirin sees that both hadith must return its understanding to what the Companions do, because they are considered to be more knowing about the intention contained in the Prophet's hadith. Ibn 'Abbas once narrated a hadith that explained about the cancelled shalat when others passed in front of its place of prostration. But, Ibn 'Abbas once decreed that after the prophet died, a donkey, dog and women that passed in front of a person performing shalat would not cancel said person's shalat. In addition, 'Aisyah was also angry when she heard some of his companions said about the prophet's hadith that woman who passed in front of the prayer would cancel the shalat. She said: "Did you equate us with donkeys and dogs?"³⁹.

Among the examples of hadith that settled by way of not compromising, not eliminating one of them, and also not favoring one of the them, but not giving definitive explanation, and instead giving explanation upon each content of the conflicting hadith in order to illustrate that both hadith are well acceptable, according to the tendency of its reader, is in the case of reading iftitah in shalat. *First hadith* explains that the reading of iftitah in

³⁸Sulaymān ibn al-Ash'ath ibn Ishāq al-Sijistānī Abū Dāwūd, *Sunan Abī Dāwūd*, 1/191.

³⁹Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*, 1/182.

shalat is “*Wajjahtu Wajhiya li al-Ladhī Faṭara al-Samāwāt wa al-’Arḍ* until the end of the prayer”. As narrated by Muslim:

عَلِيٌّ بْنُ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ، قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»⁴⁰.

Reported 'Ali Bin Abi Talib: That when the Prophet stood for prayer, he would make the takbir and then say, "I have turned my face to the One Who created the heavens and the earth as a sincere submissive (person), and I am not one of the polytheists. My prayers, my sacrifice, my life and my death are all for Allah, the Lord of the Worlds; No partner with Him (in all that). That is what I have been ordered and I am of those who submit. O Allah, you are the King and there is no Lord besides You. You are my Lord and I am Your slave. I have wronged my soul and You are aware of my sins, so forgive all of my sins. No one forgives sins save You. Guide me to the best character. No one can guide to the best of that save You. Turn me away from its evil, and no one can turn me from its evil save You. At your beck and call, here I am (to serve you) all the good is in Your hands and evil is not to You. And I am for You, and to You are the blessings and the exaltedness. I seek your forgiveness O Allah and return unto You.

And the *second hadith* explains that the reading of iftitah in shalat is “*Allāhumma Bā'id Baynī wa Bayn Khaṭāyāy kamā Bā'adta Bayn al-Mashriq wa al-Magrib* until the end of the prayer”. As narrated by Muslim:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بَأْبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ " أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ

⁴⁰Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, 1/534.

حَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَفِّئِي مِنْ حَطَايَايَ كَمَا يُنْفَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ،
اللَّهُمَّ اغْسِلْنِي مِنَ حَطَايَايَ بِالتَّلْجِ وَالْمَاءِ وَالْبَرَدِ⁴¹.

Reported Abu Hurairah, "When the Prophet, upon him be peace, made the opening takbir, he would be quiet for a little while before his recitation. I asked him, 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you quiet between the (opening) takbir and your recitation? What do you say (at that time)?' He said, 'I say, "O Allah, make the distance between me and my sins as far as you have made the distance between the East and the West. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, purify me from my sins by snow, rain and hail.

And the *third hadith* explains that the reading of iftitah in shalat is "*Subhānaka Allāhumma wa biḥamdik* until the end of the prayer". As narrated by Nasai:

عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ»⁴².

Narrated Abu Saeed: He said: When the messenger of Allah used to stand in prayer, he would say: "Glory be to You, O Allah, and to You is the praise. Blessed is Your name and most high is Your honor. There is no Lord besides You".

And the *fourth hadith* explains that the reading of iftitah in shalat is "*A'ūdhu bi Allāh al-Samī' al-'Alīm min al-Shayṭān al-Rajīm min Hamzih wa Naḥkih wa Naḥkih*". As narrated by Abu Daud:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ، ثُمَّ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ، ثُمَّ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثًا، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ كَبِيرًا ثَلَاثًا،
أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ، وَنَفْخِهِ، وَنَفْثِهِ⁴³.

Narrated Abu Saeed: He said: When the messenger of Allah used to stand in prayer in the late night, he would say the takbeer and say: "Glory be to You, O Allah, and to You is the praise. Blessed is Your name and most high is Your honor. There is no Lord besides You."

⁴¹Muslim ibn al-Hajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, 1/419.

⁴²Aḥmad ibn Shu'ayb ibn 'Alī Abū 'Abd al-Raḥmān al-Khurraṣānī, *Sunan al-Nasā'ī* (Maktab al-Maṭbū'at al-Islāmiyyah: Halb, 1986)2/132.

⁴³Sulaymān ibn al-Ash'ath ibn Ishāq al-Sijistānī Abū Dāwud, *Sunan Abī Dāwud*, 1/206.

“O Allah, I seek refuge in You from Satan the accursed and from his pricking, spittle and puffing”.

Muhajirin gives comment as follow:

فخلاصة الأقوال أن الشافعي يستفتح بوجهت وجهي (إلخ)، وأن الحنفية وأحمد يستفتحون بسبحانك اللهم (إلخ)، وأن مالكا لم ير الاستفتاح كما تقدم، ومن استفتح بوجهت وجهي يجوز له أن يزيد بسبحانك الله (إلخ) وعكسه.

Seeing those four hadith above, Muhajirin explains that each hadith becomes the guideline for each of the schools (mazhab) in performing shalat. The school of Syafi'iyah uses the reading of “Wajjahtu Wajhiya”, while the schools of Hanafiyah and Ahmad use the reading of “Subhanaka Allahumma”. Afterward, Muhajirin confirms that each of the schools may add another prayer included in the text of hadith made as the guideline for other schools⁴⁴.

The above examples give an illustration that the case of contradiction hadith has become an emphasis in the study of Syarah Hadith in Indonesia during the 20th century, and it is also made Muhajirin as one of the scholars in Nusantara that gives contribution toward the development of hadith study in Indonesia.

The study given by Muhajirin is very interesting, because Muhajirin attempted to enter into the study of hadith that is quite difficult and not easy for an expert of hadith. Muhajirin had got a lot of things when travelling for learning Islamic knowledge in Haramain. It made him as a figure with high capability in the field of hadith. Later, Muhajirin developed the knowledge he got in Haramain in his works in the field of Syarah Hadith.

From the example above, Muhajirin attempted to understand the contradiction hadith at his best. Thus, no hadith with a strong sanad that was neglected, either by removing or excluding it. Muhajirin attempted to think of its understanding in order to make it as a middle way between such conflicting hadith.

⁴⁴Muhammad Muhajirin Amsar al-Dari Bekasi, *Miṣbāḥ al-Zulām Sharḥ Bulūg al-Marām min Adillat al-Aḥkām*, 1/214.

CHAPTER VI: CONCLUSION AND SUGGESTIONS

From the research done by the researcher, here is the conclusion made:

1. The methodology of understanding Mukhtalaf hadith in Indonesia in the 20th century that established by Muhajirin tended to try to avoid the method of al-Naskh (removing one hadith with another hadith). Muhajirin tended to try to find a middle way for resolving the contradiction hadith. From 54 cases of contradiction hadith in the book of *Miṣhbāḥ al-Zulām*, Muhajirin understood it by compromising such hadith into 27 cases, meaning that from 50% of the cases, he tried to compromise with his deep understanding upon any aspects in such cases.
2. The characteristics in the book of Sharh Hadith in Indonesia in the 20th century had shown a very significant increase, indicated by the emergence of many works in Nusantara in the field of hadith study. Afterward, Muhajirin gave a new nuance in this field of study, by entering the area of *Hadith Mukhtalaf*, which was a very complicated area, since it was considered as the peak of nobility for a scholar of hadith.

This research is recommending to conduct many more advanced researches relating to the development of hadith study in Indonesia. Specifically, the researcher gives some important points as follow:

1. A study relating to the root of hadith Mukhtalaf study in Indonesia is still required to be done in order to achieve a satisfying result concerning the emergence of contradiction hadith study in Indonesia.
2. A study relating to the development of hadith in Indonesia by seeing the works of hadith experts in Nusantara which obviously still hold many secrets that not yet raised by the researchers.

Finally, those are some recommendations that the researcher can give in order to support the implementation of many advanced researches from this research.

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