

**K.H. SHOLEH DARAT'S HADITH UNDERSTANDING IN
MAJMŪ'AH AL-SHARĪ'AH AL-KAIFYAH LIL AL-AWWĀM BOOK**

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Abstract

This article aims to explain the understanding of K.H. Sholeh Darat in the Majmū'ah al-Syarī'ah al-Kaifiyah lil Awwām book by looking at the social context that occurred in the past when the hadith was delivered. This paper uses a descriptive-analytical method with a sociological-historical approach and syarh hadith. The findings show that K.H. Sholeh Darat is an ulama from Java who was present in the midst of a society is closely related with the traditions of a plural society both santri, priyai and abangan. He tends to understand the hadith textually under certain conditions, but on the other hand it tends to be contextual depending on the situation and environmental conditions he experiences or ṣāliḥun li kulli zamānin wa makānin. Besides, it is undeniable that the understanding is less from the methodology of hadith understanding that was initiated by contemporary hadith experts such as textual understanding of tasyabbuh hadith and hadith of pilgrimage to the Prophet's tomb. However, he understands the hadith about intercession contextually.

Keywords: Hadith understanding, K.H. Sholeh Darat, Tasyabbuh hadith, pilgrimage hadith

Abstrak

Artikel ini bertujuan untuk menjelaskan pemahaman hadis K.H. Sholeh Darat dalam Kitab Majmū'ah al-Syarī'ah al-Kaifiyah lil Awwām dengan melihat konteks sosial yang terjadi di masa silam ketika hadis itu disampaikan. Tulisan ini menggunakan metode deskriptif analitis dengan pendekatan sosiologi-historis dan syarah hadis. Hasil temuan menunjukkan bahwa K.H. Sholeh Darat adalah seorang ulama berasal dari tanah Jawa yang hadir di tengah-tengah masyarakat yang kental dengan tradisi masyarakat yang plural baik kaum santri, priyai dan abangan. Beliau memahami hadis cenderung tekstual pada kondisi tertentu, namun di sisi lain cenderung kontekstual tergantung situasi dan kondisi lingkungan yang dialaminya atau ṣāliḥun li kulli zamānin wa makānin dan tidak bisa dipungkiri pemahamannya kering dari metodologi pemahaman hadis yang digagas oleh para ahli hadis kontemporer seperti tekstual dalam memahami hadis tasyabbuh dan hadis ziarah ke makan Nabi. Namun beliau kontekstual dalam memahami hadis tentang syafaat.

Kata Kunci: Pemahaman Hadis, K.H. Sholeh Darat, Hadis Tasyabbuh, Hadis Ziarah

Introduction

Hadith understanding is an effort made by the hadith figures who struggle to codify and classify the hadiths both from the aspects of the quality and the tradition of the hadith. The understanding of hadith developed until the 19th century, where Muslim scholars began to conduct research on authenticity, originality, authorship, accuracy, origin and truth of the hadith.

Understanding of hadiths is related to the authority of the religious customs of a hadith expert who gave birth to different methods of understanding the hadiths, such as Muṣṭafa al-Siba'i, who offers fifteen methods of understanding hadiths, only seven of which are mentioned in the article, namely: (1) it does not contain strange words; (2) it does not contradict reasoning that is not possible to interpret; (3) it does not conflict with general rules in law and moral; (4) it does not conflict with the senses and reality; (5) it must be in accordance with historical facts; (6) it is not narrated by one witness in a broad matter; and (7) there is no impulse to be emotional in terms of narrating the hadith.¹ Ali Mustafa Yaqub offers two methods of understanding in terms of hadith, namely textual and contextual hadith understanding methods.² Muhammad Syuhudi Ismail also offers a method of understanding the hadith of Ali Mustafa Yaqub with textual and contextual methods as mentioned in his popular book *Textual and Contextual Hadith of the Prophet*.³ Among the above hadith figures is a well-known figure of sufi, namely Muhammad Sholeh al-Samarani, known as K.H. Sholeh Darat. He is an ulama who was born in Java, precisely in Semarang, Central Java. His understanding gave birth to his work

in the fields of hadith, fiqh and law.⁴ One of his monumental books is “Majmū’ah al-Syarī’ah al-Kaifiyah lil Awwām.” He is not a hadith expert and is different from other Indonesian hadith experts, but in his book he cites many hadiths as authoritative religious grounds.⁵ K.H. Sholeh Darat has also translated many classical books into Arabic Javanese pegon, including: *Jawharah al-Tawḥīd* by Ibrāhim al-Laḡani, *Matan al-Ḥikām* by Ahmad bin Athailah and *Ma’rifah al-Azkiya ila Ṭarīq al -Auliya* by Zainuddin al-Malibari.⁶

The scientific tradition of K.H. Sholeh Darat’s understanding is outstanding with authentic evidence. Even though he is less competent in the hadith discipline than other hadith experts, it is very interesting to conduct a study on his understanding of the hadith in the popular book namely *Majmū’ah al-Syarī’ah al-Kaifiyah lil al-Awwām*, focused on the *tasyabbuh* hadith, the hadith of pilgrimage to the Prophet SAW’s Tomb and the intercession hadith. Based on this, several things are formulated, namely: a) How is the prophet’s hadith understanding of K.H. Sholeh Darat? and b) How is the critical analysis of his understanding? These two problems are answered using the descriptive-analysis method and the sociological-historical approach and syarh hadith so that a complete and directed understanding is reached.

Many articles written by academicians who conduct research on Sholeh Darat’s thoughts, including: Moh. In’amuzzahidin reveals the complete book *Aḥwāl al-Qulūb* in the Book of

¹Muṣṭafa al-Sibā’i, *al-Sunnah wa Makānatuha fi Tasyrī’i al-Islāmi* (Beirut: Maktabah al-Islāmi, 1978), 271-272.

²Rohmansyah, “Hadith Hermeneutic of Ali Mustafa Yaqub,” *KALAM* 11, no. 1 (2017): 187-214, doi: <http://dx.doi.org/10.24042/klm.v11i1.1053>.

³M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual* (Jakarta: Bulan Bintang, 2009), 6.

⁴K.H. Sholeh Darat is a scholar who is highly respected by the scholars in the Islamic Boarding School. He is respected as K.H. Khalis Bangkalan. He is not only a scholar but also a writer. He has written many books in Islamic education, namely *Majmū’ah al-Syarī’ah al-Kaifiyah li al-Awwam*, *al-Munjiyat Metik Saking Ihya ‘Ulum al-Din Book*, *al-Mursyid al-Wajiz*, and *Tasywiq al-Kull ‘ala al-Syarh al-Ajrumiyyah li Ahmad Zaini Dahlan*. See Rohmansyah “Hadith Hermeneutic of Ali Mustafa Yaqub,” *KALAM* 11, no. 1 (June 2017).

⁵Jajat Burhanudin, *Ulama Dan Kekuasaan: Pergumulan Elite Politik Muslim Dalam Sejarah Indonesia* (Jakarta: Noura Books, 2012).

⁶Mudzakiron and Arif Chasanul Muna, “Pola Redaksi Matan Hadis Dalam Kitab Majmū’ah Al-Syarī’ah Karya K.H. Saleh Darat,” *RELIGIA* 18, no. 2 (September 2015): 227-43.

Minhāj al-Atqiyā 'by Saleh Darat, containing the spiritual about the state of the praise worthy and despicable heart,⁷ and Sufistic Thoughts of Muhammad Shalih al-Samarani.⁸ Sri Suhandjati, Hamdan Hadikusuma about the Reinterpretation of Women's Domestic Roles: Saleh Darat's Thought on Strengthening Women Roles in Indonesia explains that domestic women are high-valued while public are given the opportunity in education and economy.⁹ Mukhamad Shakheh conducted research on the Intellectual Traditions of Javanese Ulama: Intellectual Social History of Islamic Thought of Kiai Shaleh Darat.¹⁰ The researcher, Abdul Mustaqim, Epistemology of Javanese Qur'anic Exegesis: A Study of Šāliḥ Darat's Fayḍ al-Raḥmān.¹¹

This paper aims to explain the hadith understanding of K.H. Sholeh Darat in the book *Majmū'ah al-Syarī'ah al-Kaifiyah lil Awwām* by connecting to the social context that occurred in the past when the hadith was delivered in order to obtain a complete and full understanding.

Short Biography of K.H. Sholeh Darat

K.H. Sholeh Darat's full name is Muhammad Sholeh bin Umar al-Samarani, a well-known scholar born in Kedung Cumpleng area, Mayong,

Jepara, Central Java Province in 1820. He was called Sholeh Darat because he returned from Haramain. He lived and devoted himself to the Islamic Boarding School in Semarang, Central Java, under guidance of Kiai Murtado who became his father in-law. Another opinion says that he settled in Kampung Melayu Darat Semarang, the northern coast of Java. His father was a warrior in the Diponegoro war (1825-1930) named Kiai Umar. Kiai Umar was a trusted member of Prince Diponegoro who lived in the northern Java.¹²

The education of K.H. Sholeh Darat began with a school in the Kajen Pati Islamic Boarding School which was guided by his teachers, namely: Kyai Muhammad Syahid, the student of Shaykh Muhammad Nur Sepaton Semarang, the student of Kiai Muhyi Keranggan Semarang, student from Kiai Zahid Makkah, the student of Kiai Dimyathi, the student of Shaykh Muhammad Rais Makkah. The books studied are *Fath al-Qarīb*, *Fath al-Mu'īn*, *Minhaj al-Qawīm*, *Syarh al-Khatīb* and *Fath al-Wahhab* by Zakariya al-Anṣāri.

After learning in the boarding school, he moved to Kudus Islamic Boarding School to learn *Tafsīr Jalālain* book under the guidance of the sufi figure, Shaykh Raden H.M. Shaleh bin Asnawi Kudus, the student of Kiai Nur Sepaton Semarang, the student of K.H. Asnawi. A few years later, K.H. Sholeh Darat was invited by his father to go to Mecca to perform the hajj while studying religion with the ulama in Mecca. While in Mecca, he studied commentaries with Sheikh Jamal, a mufti Hanafi. It seemed that K.H. Sholeh did not hold onto any of the particular mazhab (school of thought) in his scientific studies and did not look at the background of his teachers.

K.H. Sholeh Darat died on Friday *legi* on the 28th of Ramadan 1321 H/18 December 1903 AD. He was buried in a public cemetery precisely in the Bergota, Semarang, Central Java. His tomb has been visited by many people from various regions both from Java and outside Java during

⁷Moh. In'amuzzahidin, "Aḥwāl Al-Qulūb Dalam Kitab Minhāj Al-Atqiyā" Karya Kiai Saleh Darat," *Theologia* 24, no. 2 (2013): 1-30.

⁸Muhammad In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarani," *Walisono* 20, no. 2 (2012): 11-26.

⁹Sri Suhandjati dan Hamdan Hadikusuma, "Reinterpretation of Women's Domestic Roles: Saleh Darat's Thought on Strengthening Women's Roles in Indonesia," *Journal of Indonesian Islam* 12, no. 2 (2018): 195-218.

¹⁰Muhammad Shokheh said that Sholeh Darat's intellectuality is as a preacher in the modern Javanese intellectual builders Mukhamad Shokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Shaleh Darat," *Paramita: Historical Studies Journal* 21, no. 2 (2011): 149-163..

¹¹Abdul Mustaqim examines Sholeh Darat's Fayḍ al-Rahman interpretation book from the epistemology aspect using the Historical-Philosophical approach. The result is that the book has a Sufi Isyari interpretation Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Šāliḥ Darat's Fayḍ Al-Raḥmān," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 357-390..

¹²Mukhamad Shakheh, "Tradisi Intelektual Ulama Jawa" ..., 157.

his haul ceremony.¹³

K.H. Sholeh Darat was a prolific ulama who was productive in writing which can be seen from several of his works, namely: in Tafsir and ‘Ulūm al-Qur’an: *Al-Murshid al-Wajīz* book, and *Tafsīr Fāid al-Rahmān*, in monotheism: *Sabīl al-Abid ‘ala Jawharah al-Tawhīd* book, in Sufism and Morals: *Hadzihi Kitāb al-Munjiyat metik because of Ihyā ū Ulūm al-Dīn al-Ghazali*, *Hadza al-Kitāb Matan al-mikām*, *Minhaj al-Atqiyā fi Syarḥ al-Ma’rifah al-Azkiyā ila tarīq al-Auliyih* and in Fiqh: *Hadza Kitāb al-Majmū’ah al-Syarī’ah al-Kaifiyah lil al-Awwām*, *Lathā’if al-Ṭahārah*, *Manāsik al-Ḥajī*, *Fasolatan*, *Ḥadīts al-Mi’raj* and *Syarḥ al-Mawlid al-āhārah*, *Manāsik al-Ḥajī*, *Fasolatan*, *Ḥadīts al-Mi’raj* and *Syarḥ al-Mawlid al-Mawlid -Burdah*.¹⁴

Almost all K.H. Sholeh Darat’s works are written in Pegon Arabic without any addition in explaining the meaning, commenting, and mentioning the title and the name of the author. This is what makes them different from other Pegon Arabic books. All K.H. Sholeh Darat’s works have varied and original prose in terms of both composition, comments, and limitations on the subject matter.¹⁵

K.H. Sholeh Darat’s Understanding of Hadith Text

The hadith understanding of K.H. Sholeh Darat contained in a book that is popular among his followers namely *Majmū’ah al-Syarī’ah al-Kaifiyah lil al-Awwām* is:

1. Hadith About *Tasyabbuh bil al-Kāfir*

K.H. Sholeh Darat only mentions *Tasyabbuh* hadith in one *matan*:

¹³M Mochoyyar, “Tafsir Faid Al-Qur’an Fi Tarjamah Tafsir Kalam Malik al-Dayyan Karya K.H.M. Shaleh al-Samarani (Suntingan Teks, Terjemahan dan Analisis Metodologi)” (UIN Sunan Kalijaga, 2002), 30.

¹⁴M Masrur, “Kyai Soleh Darat, Tafsir Faid Al-Rahman dan Ra. Kartini,” *Jurnal At-Taqaddum* 4, no. 1 (2012).

¹⁵Abdullah Salim, “Majmu’at Al-Syari’ah Al-Kaifiyah lil al-Awwam Karya Kiai Saleh Darat (Suatu Kajian Terhadap Kitab Fiqih Berbahasa Jawa Akhir Abad 19)” (Pascasarjana UIN-Sunan Kalijaga, 1995).

ليس منا من تشبه بغيرنا (رواه الترمذي)

“Not included in our group are those who resemble other than us” (HR. al-Tirmidhī)

According to K.H. Sholeh Darat’s understanding, the hadith shows that it is forbidden for all Muslims to dress and behave like infidels (non-Muslims), such as wearing suits, hats and ties. The hadith understanding of Sholeh Darat does not stand in a vacuum. It is indeed motivated by a particular context which at that time Javanese land was controlled by the colonialist regime around the 19th century. As a form of resistance and an effort to stay away from the traditions of the colonialists, he issued a haram fatwa of resembling infidels (*tasyabbuh bi al-Kāfir*).¹⁶

In this context, the prohibition to follow the way of dressing of infidels is actually against various forms of infiltration, penetration, and foreign domination of indigenous cultures in order to continue preserving culture and affirming indigenous cultural identity.

The completeness of the *matan* and *sand* of the hadith above is narrated by al-Tirmidhī as follows:

حَدَّثَنَا ابْنُ لَهَيْعَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا، لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى، فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ، وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأَكْفُفِ (رواه الترمذي)¹⁷

“Having told us Ibn Lahī’ah from ‘Amr bin Syu’aib from his father from his grandfather, the Prophet actually said: do not belong to our group, those who resemble other than us, do not you resemble Jews and Christians because Jewish submission or worship is to give the gesture with the fingers of their hands and

¹⁶Taufiq Hakim, *KIAI Sholeh Darat dan Dinamika Politik di Nusantara Abad XIX-XX M* (Yogyakarta: INDes Publishing, 2016), 117-119.

¹⁷Muhammad bin Isa bin Saurah, *Sunan al-Tirmidhi*, vol. 5 (Riyāḍ: Maktabah al-Ma’rifah, t.t), 56.

the Christian submission or worship is with the palm of their hands” (HR. al-Tirmidhī).

This hadith is narrated by al-Ṭabrānī in the *al-Muʿjam al-Ausāṭ* book¹⁸ which came from one companion by using the word *ʿan Jaddih*, namely Abdullah bin ʿAmr al-Sahmi. Thus, this hadith belongs to the category of *Aḥad* which is *gharīb* because it is only from one companion. However, in Sunan al-Tirmidhī there is one *Atbāʾ al-Tābiʾīn* namely Ibnu Lahīʾah who was judged *ḍaʿīf* by the critics of the hadith. In *al-Muʿjam al-Ausāṭ* there is also one person who is judged *majhul* or an unknown person, namely Aḥmad bin Ali ibn Syaudzab, known as Aḥmad bin Ali al-Wāsiṭi.

Based on the above, then this hadith is a *ḍaʿīf aḥad* hadith. However, there is a hadith from other sources that strengthens and supports. This hadith is:

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ تَنَبَّهَ
بِقَوْمٍ فَهُوَ مِنْهُمْ (رواه أبو داود)¹⁹

“From Ibnu Umar said, Rasulullah SAW said: whoever resembles the actions of a group of people is included in his class” (HR. Abu Dāwud).

The above hadith is classified as *daif* even though it is supported by other hadiths. It can be understood that K.H. Sholeh Darat takes a hadith loosely and this is seen when he conveys a hadith that is *tasāhul* (loose) from the side of *sanad*, he is more concerned. *matan* or the content of the hadith that contains elements of the benefits of can be applied in *muʿamalah* as applied in punishing people who dress and behave like infidels namely Jews and Christians. The attitude of *tasāhul* of K.H. Sholeh Darat was also performed by previous scholars such as Imam

Aḥmad bin Ḥanbal, Sufyān al-Tsauri and the last Abdurrahman bin Mahdi. They allow narration of *ḍaʿīf* hadiths in the issue of *al-Mawʾizh*, *al-Targhīb*, *al-Tarhīb*, *al-Qaṣāṣ* and others except in matters of creed, Shariʾa laws on *halal* and *haram*.²⁰

Etymologically, *Tasyabbuh* originates from Arabic namely *Syabaha-Yasybuhu-Syibhan*, which means resembling to something both in color and nature. Its basic form is *syibh*, *syabah*, and *syabih* like something that resembles gold (yellow and shiny).²¹ According to Ibnu Manzur, *syabih* means an object that can resemble or imitate something else.²² In terminology, in al-Ghazi’s view, he says that *tasyabbuh* is an expression that shows the human effort in likening himself to something he wants to be similar, in terms of behavior, dress, and nature. Thus, *tasyabbuh* is an expression of the behavior he wants and does.

According to al-Manāwi, *tasyabbuh* in question is to dress up as they do, to try to know according to their deeds, to behave according to their behavior or morals, to walk like their circumstances, to resemble them in clothes and so on. The real *tasyabbuh* is seen from the *zahir* and mental aspects, i.e. the outer form such as appearance and inner form like heart.²³

Tasyabbuh is like the actions of infidels who are sometimes *Makruh* and forbidden according to the number of vile deeds committed.²⁴ K.H. Sholeh Darat tried to be careful to forbid suits, hats and ties which became the pride of the infidels. This is in line with the expression of Hamud bin Abdillah al-Tauwījiri who said that

²⁰Jamaluddīn Abu al-Ḥajjaj Yūsuf al-Mizzī, *Tahzīb al-Kamāl fī Asmāʾ al-Rijāl*, vol. 10 (Beirut: Dār al-Fikr, 1994), 54.

²¹Aḥmad bin Fāris bin Zakaria, *Muʿjam Maqāyis al-Lughah*, vol. 3 (Beirut: Dār al-Fikr, 1979), 243.

²²Maḥmūd Ṭaḥḥan, *Taisīr Muṣṭalaḥ al-Ḥadīṣ* (Beirut: Dār al-Fikr, n.d.), 24.

²³Ibnu Manzūr, *Lisān al-ʿArab* (Beirut: Dār Ihyāʾ al-Turāṣ al-ʿArabī, 1999), 135.

²⁴Ibnu Ṣalāḥ, *Fatāwa Ibnu Ṣalāḥ*, vol. 2 (Beirut: Maktabah al-ʿUlūm wa al-Hikam, 1407), 473.

¹⁸Abi al-Qasim Sulaiman bin Aḥmad al-Ṭabrānī, *Al-Muʿjam al-Ausāṭ* (Kairo: Dār al-Haramain, 1995), 238.

¹⁹Abū Dāwud Sulaimān bin al-Asyʾas al-Sijistānī, *Sunan Abī Dāwud*, vol. 4 (Riyāḍ: Bait al-Afkār al-Dawliyyah, n.d.), 78.

the hadith shows warning and circumspection so that humans do not resemble the followers of Noah, Christians, and Arabic polytheists. They made *shuwarun* (pictures) to be worshiped.²⁵ The above hadith is confirmed by another, *مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ* narrated by Abu Dāwud from Ibnu Umar,²⁶ because this hadith explains that those who resemble the *fasiq*, or infidels and or heretics in certain actions such as dressing, vehicles and in other actions belong to their group.

2. Pilgrimage to the Prophet's Tomb

According to K.H. Sholeh Darat, pilgrimage to the tomb of the Prophet Muhammad SAW is a form of love and the obligation of believers to love the Prophet more. This is based on the hadith of the Prophet Muhammad SAW:

عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

*“From Anas bin Malik said, the Prophet SAW said: do not believe in one of you until I am loved by him more than his parents, children and all people.”*²⁷

The hadith in the view of K.H. Sholeh Darat gives information to remind believers that they love the Prophet more than others, even themselves. If someone loves another more than he loves Rasulullah, then he tends to forget and leave all the commands that should be carried out by every believer, which can result in *kufr*. K.H. Sholeh Darat reminded Muslims specifically to perform the pilgrimage to Baitullah because it is the fifth pillar of Islam and is also obliged to

make pilgrimage to the *Maqbarah* or the tomb of the Prophet SAW as stated in the quote of the Prophet SAW:

من زارني بعد موتي فكأنما زارني في حياتي ومن مات بأحد الحرمين بعث من الأمنين يوم القيامة (رواه الدارقطني)

“Whoever makes a pilgrimage to me after my death, it is as if he made a pilgrimage to me when I was alive, and whoever dies in one of the Haramain lands will be guided on the Day of Resurrection and including those who safe” (HR. al-Dāruqṭni).²⁸

According to Sholeh Darat, the hadith shows that people who visit the Prophet are like living with the Prophet and those who die in one of the Haramain areas, then on the day of resurrection they will get salvation.

K.H. Sholeh Darat relates the above hadith with the condition that one who is able (*istiṭā'ah*) to do Hajj but does not fulfill it, then when he dies, he is in Jewish and Christian condition, as the Prophet said:

عن الحارث عن علي قال : قال رسول الله صلى الله عليه وسلم من ملك زادا وراحلة تبغفه إلى بيت الله ولم يحج فلا عليه أن يموت يهوديا أو نصرانيا وذلك أن الله يقول في كتابه والله على الناس حج البيت من استطاع إليه سبيلا (الترمذي)

“From Ḥarits from Ali while saying, Rasulullah SAW said: whoever has the provision (ability) and the journey to perform the pilgrimage to Baitullah but does not perform it, then he dies in a state of Jewish and Christian religion, which is that, because indeed Allah says in his book, and Allah obliges humans to perform the hajj, i.e. whoever is able to perform the journey” (HR. al-Tirmidhī).²⁹

After conducting a study, there are two narrators of the hadith narrated by al-Tirmidhī from the side of sanad, namely Hilal bin Abdillah

²⁵Abdul Rauf al-Manāwī, *Faid al-Qadīr Syarḥ Jami'u al-Ṣaghīr* (Beirut: Dār al-Ma'rifah, 1972), 7.

²⁶Hamud bin Abdullah al-Tauwījiri, *I'lan Al-Nakir 'Ala Al-Maftunina bi al-Tashwir* (Tp.: Dār al-Hijrah, t.t.), 78.

²⁷Ibnu Ḥajar al-Asqalāni, *Subulus al-Salām Syarḥ Bulūgh Al-Maram*, 12. See also Al-Ḥusain bin Muslim bin al-Hajjaj, *Ṣaḥīḥ Muslim*, vol. 1 (Beirut: Bait al-Afkār al-Dawliyah, 1998), 67. See Muhammad bin Yazīd bin Ibnu Mājah al-Qazwini, *Sunan Ibnu Mājah*, Juz I (Beirut: Dār al-Taḥṣīl, 2014), 26.

²⁸Ali bin Umar al-Dāruqṭni, *Sunan al-Dāruqṭni*, vol. 2 (Beirut: Muassasah al-Risālah, 2004), 278.

²⁹Abu Isa Muḥammad bin Isa bin Saurah, *Sunan al-Tirmidhī ...*, vol. 3, 176.

who is considered *Matrūk al-Ḥadīs* and Ḥarits bin Abdillah who is considered *Muttaham bi al-Kaẓīb*. All the ulamas agree that both are da'if. Besides that, the hadith was only narrated by al-Tirmidhi with one of the Prophet's companions, Ali bin Abi Ṭālib. Even though from the sanad side, the hadith is not authentic, according to K.H. Sholeh Darat, this hadith is a threat to those who have been able to perform the hajj but do not want to perform it, then they will die in a state of Jewish and Christian religion.

Explicitly, the pilgrimage to the tomb of Rasulullah during the hajj is a love for the Prophet, which is more than the love for others. It is thus according to him that love for humans should not eliminate love for Allah SWT, especially when performing the pilgrimage to Baitullah. This is considered very relevant to the sentence of the hadith regarding the person who gets the sweetness of faith is he who loves Allah and His Messenger more than any others and loves humans for Allah and hates kufr as they hate when thrown in hellfire.³⁰

Intercession

According to K.H. Sholeh Darat, intercession is derived from the quote of the Prophet based on the understanding of al-Bajuri to show the intercession of the Prophet SAW. This is based on the following hadith:

عن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال يدخل الله أهل الجنة الجنة يدخل من يشاء برحمته (رواه مسلم)

“From Abi Sa’id al-Khudri that Rasulullah SAW said: Allah will put the experts of Heaven into Heaven, those whom Allah wants to get His grace”. (HR. Muslim).³¹

The following Hadith of the Prophet, also quoted by K.H. Sholeh Darat, reinforces the

³⁰Muhammad bin Ismāil al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirūt: Dār Ibnu Kaṣīr, 2002), 15.

³¹Al-Ḥusain bin Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. 2., 172.

above hadith.

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم أنا أول الناس يشفع في الجنة وأنا أكثر الأنبياء تبعاً (رواه مسلم)
“From Anas bin Mālik said, Rasulullah SAW said: I was the first human being to intercede in Heaven and I have the most followers among the Prophets” (HR. Muslim).³²

Based on this hadith, what K.H. Sholeh Darat said about the determination of the intercession and that the Intercession is from the Prophet is true. However, one is not allowed to hang something to the intercession without making a good practice. He corroborates the argument with the following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ فَقَالَ لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِمَا رَأَيْتُ مِنْ جِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَبْلِ نَفْسِهِ (رواه البخاري والنسائي وأحمد)

“From Abu Hurairah he actually said: I say, O Rasulullah who is the most fortunate man in getting your intercession on the Day of Resurrection, the Prophet said: I verily think, O Abu Hurairah, no one will ask me about this hadith for the first time except you, because I see your sincerity regarding this hadith, the person who is the most fortunate with my intercession on the Day of Resurrection is the one who utters the phrase “Lā ilāha illallāhu” sincerely from his own (heart)” (HR. al-Bukhārī, al-Nasā’i and Aḥmad).³³

This hadith is authentic and was *takhhrij* by Muhammad from a companion, Qutaibah bin Sa’id from Isma’il bin Ja’far.³⁴ Intercession is only obtained by people who are truly sincere in

³²Al-Ḥusain bin Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*..., Juz I, 188.

³³Muhammad bin Ismail al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*..., vol. VIII, 117. See also Aḥmad bin Ḥanbal, *Musnad Imam Aḥmad bin Hanbal*, vol. 14 (Beirūt: Muassasah al-Risālah, 1997), 446.

³⁴al-Ḥusain bin Mas’ūd al-Baghawī, *Syarḥ al-Sunnah*, vol. 15 (Beirūt: Maktabah al-Islami, 1983), 165.

their hearts because of Allah SWT, those who truly justify the Oneness of Allah (monotheism) and His Messenger.³⁵ Thus, intercession is only given by Rasulullah later on the Day of Resurrection to those who are truly devoted to their monotheism to Allah sincerely as the realization of the sentence *tayyibah* namely the sentence “*Lā ilāha Illallāhu*”.

This intercession only applies to those who believe in the “*Lā ilāha Illallāhu*” sincerely. Their hearts justify their words and their words justify their hearts. The intercession is not about the Kubra (great) intercession in removing human difficulties when in the *mauqif* (the Day of Resurrection).³⁶

People who get intercession are those whose faith really carries out the sentence of monotheism in establishing a relationship with Allah in the form of special worship and establishing relationships between people in general forms of worship (*Muāmalah al-Duniawiyah*).

Analysis

Hadith understanding of K.H. Sholeh Darat tends to be textual in line with the hadith understanding about certain matters, such as worship and morals. He understands the hadith of the Prophet according to what was written in the text as in the concept of *tasyabbuh*, pilgrimage to the tomb of the Prophet, and intercession.

He understands about *tasyabbuh* hadith textually adjusted to the era when Indonesia was colonized by the Dutch colonial. His understanding pattern has implications for people who admire the figure of Sholeh Darat who was so sufistic and pious in his time. Today, many Muslims wear accessories like ties and suits used at weddings or other formal events.

³⁵Abu al-Husain Ali bin Abdul Mālik Khalaf, *Syarh Ṣaḥīḥ al-Bukhārī li Ibnī Baṭāl*, vol. 8 (Riyād: Maktabah al-Rusyd, 2003), 175.

³⁶Badruddīn al-ʿAini, *Umdat Al-Qari Syarh Ṣaḥīḥ al-Bukhārī*, vol. 33 (Beirūt: Dār al-Kutub al-Ilmiyyah, 2001), 379.

The meaning of *tasyabbuh* can actually be drawn in the present, namely on matters that are contrary to the concept of Shari’a such as tight dress, hedonism behavior, and a westernized luxury lifestyle as if Muslims and non-Muslims were alike and even it is sometimes difficult to distinguish between them. Islam teaches its followers to dress neatly, beautifully, cover their body and live life economically and simply.

Pilgrimage during the hajj to the tomb of the Prophet Muhammad according to K.H. Sholeh Darat is a must for everyone who performs the Hajj. People who do not make pilgrimage to the tomb of the Prophet at the time of Hajj are forbidden because pilgrimage to the tomb of the Prophet according to him is obligatory for every believer who is on hajj. This comes from his understanding of the text of the Prophet’s hadith about the pilgrimage narrated by al-Dāruquṭni.

The understanding of K.H. Sholeh Darat certainly cannot be separated from a scientific construction that his teacher taught him, where he studied the Qur’an, hadith, tafsir, fiqh and sufism. Everything he learned was applied personally and in the form of literacy in religious books in circulation until now.

The concept of understanding of K.H. Sholeh Darat is always based on the Qur’an and hadith both in the fields of faith, worship, morals and *mu’āmalah al-Duniawiyah*. For example, he understands intercession. According to him, the intercession was sourced from the Prophet Muhammad based on an understanding of the sound of the hadith text narrated by Muslims in the *Ṣaḥīḥ Muslim* book, al-Bukhari in the *Ṣaḥīḥ al-Bukhārī* book and Aḥmad bin Ḥanbal in the *Musnad Imam Aḥmad bin Ḥanbal*.

The Hadith about Intercession is quoted from the book “*Tuḥfat al-Murid ‘ala Jawhar al-Tawḥīd*” by al-Baijuri which contains not only intercession but various fields of science, ranging from faith, worship, morals and muamalah in 407 pages. This is where K.H. Sholeh Darat as an ulama who is Neo-Sufistic is a little influenced

by the mindset of al-Baijuri ulamas in practicing a more orthodox Shari'a because it is undeniable that he is an ulama of Haramain alumni. He was a spokesman for al-Ghazali's thought in Java at the turn of the nineteenth and twentieth centuries.³⁷

The influence of al-Ghazali's thought on the understanding patterns of K.H. Sholeh Darat is only in sufism. This can be seen from his understanding. Meanwhile, al-Ghazali understands the Prophet's hadiths certainly have a methodological framework, namely testing the hadith with the Qur'an, testing a hadith with other hadiths, testing the hadith with historical facts and testing the hadith with scientific truth.³⁸

The pattern of hadith understanding of K.H. Sholeh Darat is not as critical as al-Ghazali's understanding. He understood the hadith without using any method because he was a traditional ulama who only delivered a text at the time according to the conditions that occurred at that time. Finally, the pattern is clearly different from the ulamas who are expertise in the field of hadith even though he had studied with ulamas, both in Indonesia and Abroad. He did not even pursue the hadith discipline as the two national hadith ulamas, Muhammad Syuhudi Ismail and K.H. Ali Mustafa Yaqub.

When comparing hadith understanding of Sholeh Darat with the ulamas that wrote syarh hadith book, the contents of the explanation are far different because he did not see it from the *asbāb al-Wurūd* hadith. However, there is an affirmation from Sholeh Darat in several hadiths related to fiqh studies. He was very strict on matters relating to faith, worship and morals such as pilgrimage to the Prophet's tomb at the time of Hajj and resembling infidels in terms of dressing and behavior. This was done with the aim to fortify the ideology of Muslims from the influence of infidels or the Dutch colonial who spread three banners, namely gold, glory and gospel.

In the case of *Fadhāil al-A'māl* (the virtues of charity) such as intercession, he was not so strict even he let the Hadith speak as it is as the hadith about intercession without making sufficient in-depth interpretation. However, if the hadith is understood in depth and thoroughly in the book of Shari'a hadith, then the benefit will be that those who will get the intercession are those who are sincere and are committed to Allah, so it does not mean that people say the *ṭayyibah* sentence "*Lā ilāha Illallāhu*" enter the heaven without doing good deeds. However, Allah will put those into the heaven or hell depending on their deeds.

The above description leads to an understanding that the view applied by K.H. Sholeh Dara in the field is according to the situation and conditions that occur without a method applied both in terms of *sanad* and *matan*. K.H. Sholeh Darat, a well-known hadith expert ulama in Indonesia, tends to be *tasahul* (loose) and subjective in evaluating a hadith. This is proven by the results of the evaluation of Ibrāhīm al-Wazīr al-Yamāni (840 AH) as stated in his work, *Tanqīḥ al-Azhar*. According to him, the criteria of criticism of the *fuqāhas* could reduce the quality of hadiths of *al-Mustadrak 'ala al-Ṣaḥīḥain*. At first, al-Ḥākim was determined to compile hadiths of the same quality as two books of hadith, *Ṣaḥīḥ al-Bukhāri* and *Ṣaḥīḥ Muslims*, but it was not achieved because he had a double standard version of the *muḥadithin* and the *fuqaha*, thus it seems *tasahul*.³⁹

Hasjim Abbas's offer of criticism of hadith has become a whip in hadith criticism, which needs to get great attention of all those interested in hadiths in Indonesia. Explanation of the hadith from the syarh hadith book has increasingly become an important matter in reading the hadith comprehensively, namely using a socio-historical approach to see the hadith from the social and historical side by tracing the aspects of *asbāb al-Wurūd*, both micro and macro.

³⁷Al-Bukhāri, *Ṣaḥīḥ al-Bukhāri...*, 274.

³⁸Suryadi, *Metode Kontemporer Pemahaman Hadis Nabi* (Yogyakarta: Teras, 2005), 82-86.

³⁹Hasjim Abbas, *Kritik Matan Hadis* (Yogyakarta: Teras, 2004), 130.

The methodology offer as above had never been applied because science at that time was not yet developed and was still traditional, including methods of understanding the Prophet's hadith. However, if the pattern of understanding is applied in the current era, it seems irrelevant even though there are some people who still follow the textual understanding in understanding the hadith. It is undeniable that K.H. Sholeh Darat was a charismatic ulama who tended to be sufi so that his pattern of understanding of the hadith was more directed towards aspects of fiqh and sufism.

Conclusion

It can be explicitly implied that Sholeh Darat's hadith understanding in *Majmū'ah al-Syarī'ah al-Kaifiyah lil Awwām* book can be summarized into several important points, namely *first*, muamalah fields such as the *tasyabbuh* hadith which show a prohibition resembling infidels; *Second*, the *faḍāil al-A'māl* fields such as hadith of pilgrimage to the tomb of the Prophet as a form of love of the Prophet's followers, so it is obligatory for those who perform hajj to do pilgrimage to the Prophet's tomb. Then intercession is understood to be truly sourced from the Prophet, but it should not only rely on intercession without being accompanied by obedience to him; *Third*, the analysis of the hadith understanding of KH. Sholeh Darat in two fields, namely *mu'āmalah* and *faḍāil al-A'māl*, which tend to be textual according to the context of social phenomena that occurred during his time when he was colonized by the Dutch East Indies such as the understanding of the *tasyabbuh* hadith which forbids the suit, tie and hat and the hadith about the pilgrimage to the tomb of the Prophet which is obligatory for people who perform hajj. However, his understanding tends to be contextual in understanding the hadith of intercession. According to him, intercession is obtained only by those who believe in the Prophet by carrying out all forms of obedience to him, which will not be obtained by people disobedient to his Prophet.

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