The Hadith of Ban Qunut in Dawn Prayer in Simultaneous Research

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Abstract

The Main hadith of ban qunut in dawn prayer which is investigated is the hadith narrated by Umm Salama which was collected by Ibn Majah. In a partial analysis shows that 1. All the narrators present in chain of transmission hadith which totaled 6 narrators. 3 of them (Khatim Ibn Bakr, Nafi ' Mawla Abd Allah Ibn Umar and Umm Salama) quality: thiqa or trusty. Meanwhile, three other narrators (Muhammad Ibn Ya'la, Anbasah Abd al-Rahman Ibn Abd Allah Ibn Nafi ' quality: da'if or weak. 2. All transmitters of each meeting with the transmitters of status as a teacher, unless transmission Anbasah Ibn Abd al-Rahman. Narrations not muttasil. 3. The matan of the hadith in fact is shadh or irregular. 4. Matan hadith is not affected by illat. By thus concluded that the ban qunut hadith narrated by Umm Salama, quality: da'if al-hadith or weak. In simultaneous analysis, it was found fist, that they hadith has 3 hadith tawbi' or incomplete related. All 3 hadith tawbi' cannot improve the quality. Thus, the quality is still a weak hadith. Second, the hadith has no hadith shahid, hence the degree cannot be increased and remains of degree: da'if or weak, ahad garib or one companion(Weak in quality, Ahad garib in quantity).

Key words: Ban Qunut, Dawn Prayer, Simultaneous, Da'if, Ahad Garib

A. Introduction

Holy Koran and hadith are the basic sources of Islamic teachings. Holy Koran is the first source and has no doubt about it and there is no need to do the research about it because it has the status of qat'i al-wurud. While the hadith as the second source of Islamic teaching has to be researched and investigated whether it comes directly from Prophet Muhammad saw or not, because the status of hadith is zanni al-wurud. Researching a hadith is not to doubt or examine messenger Muhammad saw but rather than examine and investigate whether the alleged hadith of the Messenger, really words, deeds and agreement from him.

According to Syuhudi Ismail, there are four things that motivate, why do the scholars of hadith do the research on hadith? namely: (1) The Hadith is the source of Islamic law, (2) Not all the hadith were recorded during the time of Messenger Muhammad saw, (3) The Emergence of forgery of hadith, and (4) The Process of recording hadith very late.

These four factors or the reasons put forward by Syuhudi Ismail are some of the reasons which motivate the factual and rational study of hadith for the collection and recording of the hadith in the books of hadith. After the hadith is collected and recorded in the books of hadith, there is a question that appears? Does the hadith still need to be researched or investigated? According to the writer, yes all the hadiths need to be researched and investigated. There are some reasons that motivate why these hadith still need to be researched or investigated, among others, as follows:

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2 Syuhudi Ismail, Kaedah Kesahihan Sanad (Jakarta : Bulan Bintang, 1988), p 75-104.
1. Not all the books of hadiths are complete with the elements such as matan (text), sanad (chains of reporters or narrators) and mukharrij (investigators). Many hadiths are complete with the elements but also there is a hadith which contains of its matan (text), sanad (chain of reporters) but not with the mukharrij (investigator), of course the hadith like this cannot be determined its quality.

2. Most of hadiths in the books of hadiths only sanad (chain of reporters) and the reporters or narrators were researched but the quality of the narrators, the quality of sanad and matan (text) were not well researched.

3. So far all the hadiths which have been written in the books of hadiths only researched partially or with 1 sanad (chain of narrator), there is no simultaneous or multi sanad. The result will be different if there is a research by using spontaneous and multi sanad.

4. Hadith - after investigated and obtained with the authentic result- should be practiced in real life. Of course to practice, the hadiths must be followed by Fiqh al hadith. To understand matan or the text of hadith from 1 sanad is not enough because most of the narrators of hadiths belong to nawaiah al-makna, that is why matan or the text should be compared with other matan (text) and also sanad (chain) should be compared with other sanad to be examined and understood together.

Based on the problems above, the simultaneous research of hadith is an urgent need for hadith research.

In conducting worship in dawn prayer, muslims have to read qunut because they believe that reading qunut in dawn prayer is the sunnah or the tradition of Prophet Muhammad P.B.U.H. On the other hand there are also Muslims who do not want to read qunut in dawn prayer because they think, reading qunut is an act of heresy that never exemplified by the Prophet Muhammad P.B.U.H.

Both groups are equally based the opinions on hadith of the messanger. The fist group based the opinion on the hadith of the Messanger narrated by Ibn Mas'ud and investigated by al-Bukhari as follows:

حدّثنا حاتم بن بكرا الضبي، قال: حديث بن سيرين، قال، فقيل: أنس بن أمية الفطير، وقال ابن المنبانج، صحيح. رواه البخاري.

Musaddad told us, Hammad Ibn zaid told us, from Ayyub, from Muhammad Ibn Sirin, said: Companion Anas ibn malik was asked: Is the Prophet doing qunut when the dawn prayer ?, Anas said: Yes. Then Anas was asked again: Is the Prophet doing qunut before or after bowing? Anas said: a few minutes after bowing. (Sahih al-Bukhari)

While the second group based the opinion on the hadith of Umm Salama which investigated by Ibn Majah as follow:

حدّثنا حاتم بن بكرا، الحسن بن عبد الرحمن بن سيرين، وقال: أنس بن أمية الفطير، وقال: ابن المنبانج، صحيح. رواه البخاري.

Khatim Ibn Bakar told us, Muhammad Ibn Ya’la al-Zambur told us, ‘Anbasah Ibn abd al-Rahman told us, from Abd Allah Ibn Nafi, from his father, from Umm Salama, She said: The Messenger is prohibited to practice qunut when Dawn Prayer. (a hadith transmitted from Ibn Majah)

Because both groups are equally based the opinions on the hadith of the Messanger so it is necessary to research and study of each hadith. On this occasion the writer will do the research on the hadith that anti qunut by using the simultaneous approach. The hadith research is done partially and then continued simultaneously. The Partial hadith research is done by investigating or examining a hadith from one sanad or a chain. After examining the quality of the narrators, the chain linkage or sanad and matan or text also analyzed and the materials must be free from the elements of shahih or irregular and illat or defect, so finally the conclusion about the quality maybe da'if or weak, maybe hasan or good and maybe shahih or authentic. The Result of the partial research oh hadith is not final yet, cannot be used as a basis for making a law. Therefore, it must be followed by a simultaneous research. Simultaneous research of hadith conducted by examining and investigating all other chains strips of the same materials with the same sanad or chains and matan or text and the content of the interpretations.

4 Ibid, juz 1, p. 393.
The Research of simultaneous hadith is conducted to determine hadith tabi’ and hadith shahid that works to improve the quality and degree of a hadith investigated. The results obtained from partial research has the quality of hadith da’if or weak. after the work is done simultaneously, can be increased to hasan ligayrihi or good quality. If the result obtained from the partial research and has the quality of hasan or good, but after the work is done simultaneously, can be increased to sahih ligayrihi or sound quality. From the partial research can be obtained the degree of ahad garib, after the work is done simultaneously, obtained ahad aziz or ahad mashhur or mutawatir.

The Simultaneous steps are as follows:5

1. Doing the investigation of hadith or takhrj al-hadith for a hadith to be investigated, and substantially complete chain and matan or text

2. Conducting the research of a hadith partially by doing research on the main chain of hadith. These steps consist of:
   a. Testing the narrator in the chain of hadith being investigated.
   b. Testing the connection chain or sanad
   c. Summing up the results of the test or research of chains.
   d. Testing the material of the text or matan whether the material of the text or matan is free from elements shadh hadith irregular hadith or not?
   e. Testing the material of text or matan whether the material is free from elements illat or defect hadith or not?
   f. Making a conclusion from the test or research of text or matan
   g. Making a conclusion from the partial research

3. Conducting simultaneous research / multi sanad of hadith. These steps consist of:
   a. Searching, analyzing and concluding the role hadith tawabi’
   b. Searching, analyzing and concluding the role hadith shahid
   c. Performing a conclusion from the simultaneous research.

B. Takhrj al-hadith or investigating a hadith

Etymologically, the word "takhrj" means: to appear.6 In terminological, takhrj is defined as follows: Takhrj is the searching of hadith into the original sources of books that have a full chain, if absent, then search into the books of the branch, and if unavailable, then the book cites the complete chain, including an explanation of the hadith.7

From the above definition can be concluded that, takhrj al-hadith is to search in the original book of hadith that collects from its own efforts to find the memorizer - complete with chains, and usually in the book includes an explanation of quality of hadith. That if any. If no, then the search only to get the complete matan or text with a chain or sanad only.

This search is done to get the full hadith text elements

1. The Text of the main hadith:

Hadith narrated by Umm Salama which was takhrj or investigated by Ibn Majah as follows:

\[
\text{حدثنا حاتم بن بكير الصبيحي نقلنا محمد بن علي بن زنبور وقال:}
\]

Khatim Ibn Bakar told us, Muhammad Ibn Ya’la al-Zambur told us, ‘Anbasah Ibn Abd al-Rahman told us, from Abd Allah Ibn Nafi, from his father, from Umm Salama, She said: The Messenger is prohibited to practice qunut when dawn prayer. (A Hadith transmited from Ibn Majah)

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7Ibid., Juz.1.p. 2.
8Ibid, juz 1, p. 393.
2. The Supporting text of the hadith.

Hadith of ban qunf has some hadiths of taweli'.

a. Hadith taweli':

1) Hadith takhrir or investigated by al-Daruqutni:

2) Hadith takhrir or investigated by al-Bayhaqi:

3) Hadith takhrir or investigated by al-Nasa'i:

C. The Partial Analysis

1. The Research of sanad or a chain

a. Matan or text of hadith complete with sanad or a chain

b. The Chart sanad of hadith.

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c. Biography the history in sanad

In the above hadith there are six (6) transmitters, namely:


1). Khatim Ibn Bakr.
   a). His full name:
   Khatim Ibn Bakr Ibn Ghilan Al-Dhabi, Abu Amr al-Bashri.12

2). Muhammad Ibn Y’a’la.
   a). His full name:
   Muhammad Ibn Y’a’la al-Salma, Abu Ali al-Kufi. Title; Zanbur.13

   a). His full name:

4). Abd Allah Ibn Nafi’
   a). His full name:
   Abd Allah Ibn Nafi’ al-Qurashi, al-‘Adawi, al-Madini, maula Abd Allah Ibn Umar.15

5). Abihi (namely his father Nafi’ maula Abd Allah Ibn Umar).
   a). His full name:
   Nafi’ maula Abd Allah Ibn Umar Ibn al-Khattab, Abu Abd Allah al-Madini.16

6). Umm Salama.
   a). His full name:

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Hind bint Umayya-- Khudzaifah His name-- Suhail Ibn Al-Mughirah Ibn Abd Allah Ibn Umar Ibn Makhzum, Umm Salama al-Quraysh, the Prophet's wife.\textsuperscript{17}

d. Testing thiqah or the reliability of the transmitters.

The first thing to do is conducting the research of sanad or a chain to test the fairness and convictions of the narrators (reliable narrators). This step is done to fulfill the condition of the reliability the narrator. For this purpose, the necessary data of narrators can be studied if they belong as the realible narrators or not based on the researched chain of hadith.

At the empirical level, test of trusted narrator done by tracing the biography of each narrator in the chain into the books of biographies of the narrators, to know the comments of the scholar about their reliability.\textsuperscript{18}

In the book of biographies of narrators, the name of the narrator is usually mentioned completely with the names of the teachers and the students and the views of scholars on the quality of the narrator and also sometimes mentioned the years they passed away.

Presentation of data on jah va al-tadil of narrators of sanad or chains of hadith are researched and the analysis can be described as follows:

1). Khatim Ibn Bakr.

a). In the book Taqrib al-Tahrib written by Ibn Hajar al-Asqalani said that: Khatim Ibn Bakr is or acceptable.\textsuperscript{19}

b). In the book: Mujam al-Shuyukh al-Tahrib written by Akram bin Muhammad Ziyad, said that Khatim Ibn Bakr or acceptable.\textsuperscript{20}

From the presentation above, can be concluded that Khatim Ibn Bakr was the narrator thiqah.

2). Muhammad Ibn Ya'la.

a). In the book Mizan al-I'tidal written by al-Dhahabi, al-Bukhari said that Muhammad Ibn Ya'la is: ذاهب الحديث, or lost hadith, and Abu Khatim said or the narrator's up\textsuperscript{21}

b). In the book Mausuah Aqwal Aby Hasan al-Daruqutni written by Muhammad Mahdi, Ashraf manshur and 'Isham Abd al Hadi said: al-Daruqutni said : ضعيف or weak.\textsuperscript{22}

c). In the book Al-Kamil Fi Du'af'a al-Rijal written by Ibn Adi said: ضعيف or weak.\textsuperscript{23}

From the presentation above, can be concluded that Muhammad Ibn Ya'la was the weak narrator or da'if.


a). In the book Taqrib al-Kamil Fi Asma' al-Rijal written by al-Mizzi said:

و قال أبو حاتم: متروك الحديث, كان يضع الحديثة الأبذهار: تكروه أهل أبو داود, والدائمي: ضعيف.

(Said Abu Khatim: Talk up, He put the hadith. Al-Bukhari said: left him, Said Abu Dawud, al-Nasa'i, and al-Daruqutni: weak.)

\textsuperscript{17} Ibid, Juz 35, p. 317-320.
\textsuperscript{18} Mahmud Tahhan, op. cit, p. 218
\textsuperscript{19} Abu Fadi Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Atsqaiani, Taqrib al-Tahrib (Suria : Dair Al-Rasyid, 1406 H), Juz 1, p. 144.
\textsuperscript{20} Akram bin Muhammad Ziyad Al-Faluji Al-Atsrai, Mu'jam al-Shuyukh al-Tahrib, (Kairo : Dar Ibnu Affan, 1426 H), Juz 3, p. 171.
\textsuperscript{21} Sham al-Din Abu Abd Allah Muhammad Ibn Ahmad al-Dhahabi, Mizan al-I'tidal Fi Naqd al-Rijal, (Beirut : Dar al-Ma'rifah, 1382 H), juz 4, p.71.
\textsuperscript{22} Muhammad Mahdi, Ashraf Mansur and 'Isham Abd al-Hadi, Mausuah Aqwal Imam Aby Hasan al-Daruqutni, (Beirut : Alim Al-Kitab, 2001 M), Juz 2, p. 638.
\textsuperscript{23} Abu Ahmad Ibn Adi al-Junjani, Al-Kamil Fi Du'af'a al-Rijal, (Beirut : Dar al-Kutub al-Ilmiyyah, 1418 H), Juz 7, p. 519.
b). In the book *Mausuah Aqwal Aby Hasan al-Daruqutni* written by Muhammad Mahdi, Ashraf manshur and 'Isham Abd al-Hadi said: al-Daruqutni said: The weak and abandoned.

c). In the book *al-Kamil Fi Duafa’ al-Rijal* written by Ibnu Ady said: weak, Evil hadith left him.  

From the presentation above, can be concluded that Anbasah Ibn Abd al-Rahman was the weak narrator or da’if.

4). Abd Allah Ibn Nafi’.

a). In The book *Tabaqat Al-Kubra* written by Ibn Sa’ad said: Weak or ﻋﺿِﯿﻒٌ.

b). In the book *Mausuah Aqwal Aby Hasan al-Daruqutni* written by Muhammad Mahdi, Ashraf manshur and 'Isham Abd al-Hadi said: al-Daruqutni said: Up or ﻣﺘﺮوك.

c). In the book *Tahdhib Al-Tahdhib* written by Ibn Hajar said: ﻗﺎل أﺑﻮ أﺣﻤﺪ اﻟﺤﺎﮐﻢ ﻣﻨﻜﺮ اﻟﺤﺪﯾﺚ وﻗﺎل اﺑﻦ ﺣﺒﺎن ﻛﺎن ﯾﺨﻄﻰء وﻻ ﯾﻌﻠﻢ ﻓﻼ ﯾﺤﺘﺞ (Abu Ahmad al-Hakim said: Evil talk. And Ibn Hibban said: It was a mistake and does not know there is no protest).

From the description above can be concluded that Abd Allah Ibn Nafi’ is the da’if narrator.

5). Abihi (His father is Nafi’, Abd Allah Ibn Umar Mawla).


b). In the book *Magani al-Ahyar Fi Sharh Asama’ al-Rijal* written by Badr al-Din al-'Ayni said: Ali Ibn Al-Madini said: ﻓﻲ اﻟﻄﺒﻘﺔ اﻟﺜﺎﻟﺚة ﻣﻦ أھﻞ اﻟﻤﺪﯾﻨﺔ، وﻗﺎل: ﺛﻘﺔ، ﻜﺜﯿﺮ اﻟﺤﺪﯾﺚ (Mohammad Ibn Sa’ad in the third tier of the people of the city, he said, was confident has many hadiths).


From the description above can be concluded that Nafi’, Abd Allah Ibn Umar Mawla are narrators who ﻳﻘﻀﻰ.

6). Umm Salama.

Umm Salama is a companion of the Prophet. no doubt about her credibility or her ﺛﻘﺔ.

e. Testing the linkage of sanad or the chain of transmission.

The second step is to test the linkage of chain transmission of Hadith. This step is taken to assess whether the conditions existed-linkage chain of narrators. At the level of the chain linkage, empirical test by analyzing the wording of transmission used by the narrator in the hadith narrated. Presentation and analysis of data linkage chain can be described as follows:

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1. Ibn Majah said:  hadith used in the narration of the hadith in the form a, there was a meeting and reading of the Hadith by teachers to students. Thus, it means there was a meeting between Ibn Majah with his teacher, namely: Khatim Ibn Bakr, so the sanad is: muttasil.

2. Khatim Ibn Bakr said: hadith in the form a, there was a meeting and reading of the Hadith by teachers to students. Thus, it means there was a meeting between Khatim bin Bakr with his teacher, namely: Muhammad Ibn Ya’la, so the sanad is: muttasil.

3. Muhammad Ibn Ya’la said: hadith in the form a, there was a meeting and reading of the Hadith by teachers to students. Thus, it means there was a meeting between Muhammad Ibn Ya’la with his teacher, namely: Anbasah Ibn Abd al-Rahman, so the sanad is: muttasil.

4. Anbasah Ibn Abd al-Rahman said: Hadith by teachers to students. Thus, it means there was a meeting between Anbasah Ibn Abd al-Rahman transmission using the editor ‘an (ع) , and the ‘an’anah apparently showing a disconnect sanad because: Anbasah Ibn Abd al-Rahman as described above narrators is da’if status. Hadith narrations using ‘an and annana could otherwise chain of transmission continued when it meets the three (3) conditions namely: (1) quality narrators thiqa, (2) Not mudallis and (3) it is possible to meet. Thus meaning no chain of transmission hadith is not contiguous.

5. Abd Allah Ibn Nafi’ said: The narration of Abd Allah Ibn Nafi’ is indeed used the editorial ‘an (ع) , but there is no indication of ‘an’anah that shows a disconnect chain, it can even be stated that the chain is: muttasil, because:

   a. Abd Allah Ibn Nafi’ is the trusty narrator or thiqa,
   b. He is not a narrator Mudallis,
   c. Abd Allah Ibn Nafi’ may have or had met with his teacher: Nafi’. In his biography he said, he learned from Nafi’, and the biography of Nafi’, Abd Allah Ibn Nafi’ mentioned as a student in learning hadith.

6. Abihi (yes that Nafi’ said: : ‘an (ع) , Umm Salama. In his biography he said, he is in the form of passages of the holy Koran or the hadiths of the themes with the higher quality of sand or chain of transmission.

Thus it can be concluded that the chains studied hadith quality: da’if al-sand.

2. Research matan

a. Testing the irregular or shad of matan hadith.

At the empirical level, the test of shad performed by confirming the text and the meaning of hadith examined by the arguments of thiqa, either in the form of passages of the holy Koran or the hadiths of the themes with the higher quality of sand or chain of transmission.34

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When comparing the hadith with the verses of the Koran or the higher hadith with the quality of the chain, it must be ensured that both or one of them should not be able to be compromised or ta'wil. If it is possible to compromise or ta'wil, then it means that, there is no contradiction between the two. Both can be practiced, because the matan of hadith must be freed from the elements of shudhu<dh.

Hadith prohibition qunt that takhrij by Ibn Majah, if confirmed by the verses of the Koran and the hadith of the themes takhrij by Bukhari, it can be stated as follows:

**Qunt** is prayed in Fajr. Pray commands of the Koran.

1). Allah Almighty says in the Qur'an Surah al-Ghafir: 60:

> وقال رَبْكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إنَّ الذين يُسْتَكِبْرونَ عن عبادتِي جَهَنَّمَ دائِرِينَ (60)

60. In addition, your Lord says: "Call on Me, I will answer you. Those who boast of worship me will enter Hell in humiliation."

2). Q.S. al-A'raf: 55 as follows:

> ادْعُوا رَبْكِمْ تَضَرْعًةً وَخُفْيَةً إِنَّهُ ﻻَ يُحِبْ اﻟْﻤُﻌْﺗَدِﯾﻦَ (55)

55. Invoke your Lord with humility and in secret. Allah loves not the transgressors.

3). Q.S. al-Naml: 62 as follows:

> أَمْ ﻣَنْ ﯾُﺟِﯿﺐُ اﻟْﻤُﻀْطَﺮُ إِذَا دَﻋَﺎهُ وَيَﻛُﻨِّﯾﻪ اﻟْﻤُﻌْﺗَدِﯾﻦَ أَﺋِﻠَﮫٌ ﻣَﺎ ﺗَﺬَﮐْرُونَ (62)

62. Is not He Who responds to the distressed one when he calls Him, and Who removes the evil, and makes you (mankind) inheritors of the earth? Is there a god besides Allah (the others)? Little is that you remember (him).

4). Prophet said in a hadith narrated by al-Bukhari as follows:

Hadith that forbid qunut if confirmed by the verses of the Koran and the hadith above can be stated that the hadith of Umm Salama that takhrij by Ibn Majah can be expressed: contrary to the verses of the Koran, nor the hadith. Thus, it means that the tradition is to have shuh<dh.

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35. Ibid.
b. Testing mu'allal or defects of matan or text of hadith.

At the empirical level, the test of mu'allal or defect of the matan or text of hadith performed by observing the argument of aqli or reason, whether opposed or not? If contraries to the reason, then matan or the text of hadith means not sahih or invalid. And vice versa. al-Adabi clarify its scope including: the contradiction with reason, sense, history and does not resemble the prophetic word. 38

As far as researchers know, that the meaning of the prohibition qunut matan hadith of Umm Salamah that takhrij by Ibn Majah above is not contrary to the argument of aqli, good common sense, sense, history and science, namely:

1). Qunut is a prayer that carried the prophet to pray for the friends when the war, or to pray for a nation in order to repent or receive guidance.
2). Qunut also prayers for refusing to be a disaster to come.
3). The Prophet never gave a time limit on praying with qunut.

c. Concluding the test of matan

After analyzing the material hadith narrated by Umm Salama that takhrij by Ibn Majah, it can be concluded as follows:
1). The matan of the hadith in fact is shadh because it contrary to the arguments of naqli, both the holy Koran and the Hadith that has the higher quality chain.
2). Matan hadith is not affected by illat, because it does not contrary to the arguments of aqli, both with a healthy mind, senses, history, and science.

Thus, we can conclude that the matan of hadith has the quality of drif al-matri.

3. The conclusion of partial hadith research.

Once presented and analyzed data related to thiqa or the trusty of the narrator in the chain of tradition studied, and data connectivity sanad and matan narrated by Umm Salama that takhrij or investigated by Ibn Majah, it can be concluded as follows:

a. All the narrators present in chain of transmission hadith which totaled 6 narrators. 3 of them (Khatim Ibn Bakr, Nafi' Mawla Abd Allah Ibn Umar and Umm Salama) quality: thiqa. Meanwhile, three other narrators (Muhammad bin Y'alla, Anbasah Abd al-Rahman Ibn Abd Allah Ibn Nafi ') quality: drif.
b. All transmitters of each meeting with the transmitters of status as a teacher, unless transmission Anbasah Ibn Abd al-Rahman. Narrations not mutassil.
c. The matan of the hadith in fact is shadh because it contrary to the arguments of naqli both the holy Koran and the Hadith that has the higher quality chain.
d. Matan Hadith is not affected by illat, because it does not contrary to the arguments of aqli both with a healthy mind, senses, history, and science.

It can be concluded that the ban qunut hadith narrated by Umm Salama collected by Ibn Majah, quality: drif al-hadith.

D. Simultaneous Analysis

Simultaneous analysis is a process of analysis of a hadith by searching for and finding hadiths that supports both tabi'/ mutabi' and Hadith shahid. Therefore, the analysis requires simultaneous analysis of: hadith tabi 'and hadith of shahid. The function of hadith tabi and hadith shahid are to strengthen the research of hadith, but they are different. al-Tabi' specializes in the chain of transmission in a companion, while al-shahid specializes in the chain of transmission of more than one companion. 39

39 Nur al-Din Tr, op cit, Juz 1, p. 421.
Hadith al-tabî' works to patch vulnerabilities in terms of the quality of the hadith of the chain. For example, Thubut al-sim'ah is from Hadith al-tabî', can patch up 'ānānâ of the hadith narrators who Murâdis on the hadith of mukhâthir. Thiqâh or the trusty narrator can patch the narrator of mukhâthir kathîr al-sâhibi wa al-kharîr wa al-nisâân. Connecting narration can patch up a broken transmission. Narration of narrators who have been known as hadith al-tabî' can patch up the narrator of mubahâ in the hadith of mutabâ'. With a situation like this, saying that the quality da'îf or weak hadith can be increased to sahih ligayrihi or hasan ligayrihi according to the degree of strength or quality Hadith al-tabî' from one companion.40

The function of hadith of shâhidis to support or enhance the text hadith mutabî', both in terms of quantity and quality, from Ahad garib to mashhur, and from da'îf to sahih or hasan accordance with the sanad.41 The majority of scholars say: Hadith da'îf can increase its quality when has a support line hadith from other companions.42

1. **Analysis of tawabi**

The steps of analyzing hadiths of tabî' are as follows:

(a). Searching for and collecting the hadith of the other chains in the companion (hadith of tawabi')
(b). Analyzing whether the transmitters and connectivity in the sanad of hadith or tabî' can patch the vulnerability so that the chain can improve the quality of hadith or not.
(c). Concluding whether hadith of tabî' can improve the quality of hadith mutabî' or not.

a. **All Line charts of other sanad in-one companion:**

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41Ibid., Juz. 11, p.15.
42Jamal al-Din Ibn Muhammad al-Sayyid, op. cit., Juz 1, p.446.
b. Analysis:

In terms of sanad, the hadith narrated that Umm Salama collected by Ibn Majah, has as many as 3 (t) ribs. Hadith tabi ‘ Qasir the narrators named: Anbasah Ibn Abd al-Rahman. Third Tabi’ Qasir can not improve the quality of hadith muta’ab {supported}, because the narrators were named: Anbasah Ibn Abd al-Rahman da’if quality.

So the third hadith tabi ‘is not able to improve the quality of muta’ab hadith’; namely: the prohibition qunut hadith narrated by Ummu Salama collected by Ibn Majah. Thus, it means that the hadith tabi ‘ has no effect on improving the quality of muta’ab hadith , remains: da’if.

2. Analysis of shawahid:

The hadith narrated by Umm Salama which was collected by Ibn Majah have no hadith of shahid.

3. Conclusion results of simultaneous hadith research.

The results partially, concluded that the ban qunut hadith narrated by Umm Salama collected by Ibn Majah, is da’if quality. Research on tawabi, found that the hadith has 3 (three) hadith tabi ‘. But because of the quality of the narrators named: Anbasah bin Abd al-Rahman da’if, then the existence of hadith tawabu can not improve its quality.

Research on the sound hadith, found that the hadith does not have a shahid hadith. So it remains da’if hadith quality and quantity have Ahad garib degree. So the conclusion is that the prohibition qunut dawn hadith collected by Ibn Majah quality: da’if-Ahad garib (da’if in quality and in quantity Ahad garib degree).

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