Hadith of Qunut in Dawn Prayer in Simultaneous Research

Dr. Damanhuri, MA
Lecturer
Sunan Ampel State Islamic University
Tarbiya Faculty and Teaching
Surabaya 60237, East Java
INDONESIA

Abstract

The research of hadith of qunut with the simultaneous approach has the aim to determine the quality of the hadith of qunut   with the simultaneous approach. The formulations of the problems are: 1. how is the quality of hadith of qunut in dawn prayer in partial analysis. 2. How is the quality of the hadith of qunut in dawn prayer in simultaneous analysis? The main hadith of qunut in dawn prayer which investigated is the hadith narrated by Anas Ibn Malik which was collected by al-Bukhari. The chain of transmission of the hadith above narrated by 5 narrators such as: Musaddad, Hammad Ibn Zayd, Ayyub, Muhammad Ibn Sirin and Anas Ibn Malik. The data on the quality of the hadith of qunut and narrators are collected by using documentation and analyzed by using content analysis method. In a partial analysis shows that: 1. each of the narrator in the chain of transmission has the quality of thiqah or trusty. 2. Each of the narrator has met already the first narrator as the teacher as well, so in this case the hadith is muttasil or continous with the meaning it has a connection with a companion or successor. 3. Matan or the text of hadith in fact is not shadh or irregular. The meaning is the hadith does not contrary to the arguments of Naqli (both the holy Koran and the hadith with the higher quality chain of transmission). 4. Matan or text of hadith is not affected with illat or defect. The meaning is the hadith does not contrary to the arguments of Aqli (healthy mind or reason, senses, history and science as well). By thus concluded that the hadith narrated by Anas Jbn Malik and investigated by al-Bukhari has the quality of hadith sahih lidhatih or. In simultaneous analysis, it was found that: First, the hadith has 1 hadith tabi' tam or complete related and 2 hadith tabi' qasir or incomplete related. All 3 hadith tawabi' cannot improve the quality because it has had the quality of hadith sahih or sound. Second, each of the hadith (three of them) has shahid and can increase the quality of the degree of hadith from ahad gharib to ahad mashhur. In this research can be concluded from the simultaneous research that the hadith of qunut in dawn prayer narrated by Anas Ibn Malik which was collected by al-Bukhari has the quality of sahih mashhur or sahih in quality and mashhur in quantity.
Key Words: *Qunut*, Dawn Prayer, Simultaneous, *Sahih Mashhur* (Authentic – Popular).

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 pbuh or not, because the status of hadith is zann*i al-wurud*. Reseaching a hadith is not to doubt or examine messenger Muhammad pbuh but rather than examine and investigate whether the alleged hadith of the Messanger, 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 pbuh, (3) The emergence of forgery of hadith, and (4) The process of recording hadith very late.[1] 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.

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[1] Syuhudi Ismail, *Methods Validity Sanad (*Jakarta : Bulan Bintang, 1988), pp.75-104.

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:

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 *mukhrrij* (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 *riwayah bi 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 pbuh, 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 pbuh.

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

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدُ: زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالُوا: أَنَسْ أَقَنَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصُّبْحِ ؟ قَالَ : نَعَمْ ، فَقِيلَ قَنَتَ قَبْلَ الرُّكُوعِ ؟ قَالَ بَعْدَ الرُّكُوعِ يَسِيرًا «(رواه البخاري)

Musaddad told us, Hammad Ibn Zayd told us, from Ayyub, from Muhammad Ibn Sirin,He said: Companion Anas Ibn Malik was asked: Is the Prophet doing *qunut* when the dawn prayer?, Anas said: Yes. And 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 Ummu Salamah which investigated by Ibn Majah as follow:

حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى زُنْبُورٍ قَالَ حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ نُهِيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقُنُوتِ فِي الْفَجْرِ »(رواه ابن ماجه)

Hatim Ibn Bakar told us, Muhammad Ibn Ya'la al-Zanbur told us, 'Anbasah Ibn abd al-Rahman told us, from Abd Allah Ibn Nafi, from his father, from Ummu Salamah, She said: The Messanger is prohibited to practice *qunut* when dawn prayer. (a hadith transmited 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 supports or pro *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 *shadh* or irregular and *'illat* or defect, so finally the conclusion about the quality maybe daif or weak, maybe hasan or good and maybe sahih or authentic. The result of the partial research oh hadith is not final yet, cannot be used as a basis for making a law.

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2. Muhammad Ibn Isma'il Abu Abdullah Al-Bukhari Al-Ju'fi, *al-Jami' al-Musnad al-S{ahih al-Mukhtasar Li Umuri Rasul Allah (Sahih al-Bukhari),* (Dar Turuq al-Najah, 1422 H), juz 2, p. 26.
3. Ibid, juz 1, p. 393.

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.

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 lighayrih* 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 ligayrih* or sound quality. From the partial research can be obtained the degree of *ahad gharib*, after the work is done simultaneously, obtained *ahad aziz* or *ahad mashur* or *mutawatir*.

The simultaneous steps are as follows: [4]

1. Doing the investigation of hadith or *takhrij* al-hadith for a hadith to be investigated, and substantially *sanad* or complete chain and *matan* or text
2. Conducting the research of a hadith partially by doing research on the main chain of hadith. This steps consist of:

a. Testing the narrator in the chain of hadith is 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 t 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 *shawahid*
c. Performing a conclusion from the simultaneous research.

B. *Takhrij Al-Hadith or* Investigating a Hadith

Etymologically, the word "takhrij" means: الاظهار والابراز to appear. [5] In terminological, takhrij is defined as follows:

Takhrij is:

عزو الحديث إلى مصادره الأصلية المسندة ، فإن تعذرت فإلى الفرعية المسندة ، فإن تعذرت فإلى الناقلة عنها بأسانيدها ، مع بيان مرتبة الحديث غالباً

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.[6]

From the above definition can be concluded that, *takhrij 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 Ibn Mas'udwhich was *takhrij* or investigated by al-Bukhari as follows:

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[4] Damanhuri, *Research Methodology Hadith with Simultaneous Approaches*   , (Surabaya : Al-Maktabah-PW LP Maarif NU Jatim,2014), p. 160.
[5] Hatim 'Arif al-Sharif, *al-Tahrij wa Dirasah al-Asanid,* Juz.1, 2. CD Shoftware Maktabah . Shamilah, Isdar al-Thani.
[6] Ibid.

حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ أَقَنَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصُّبْحِ ؟ قَالَ : نَعَمْ ، فَقِيلَ لَهُ قَنَتَ قَبْلَ الرُّكُوعِ ؟ قَالَ «بَعْدَ الرُّكُوعِ يَسِيرًا» (رواه البخاري)

Musaddad told us, Hammad bin Zayd told us, from Ayyub, from Muhammad Ibn Sirin, said: Companion Anas Ibn Malik was asked: Is the prophet doing *qunut* during the dawn prayer?, Anas said: Yes. Anas then asked: Is the prophet doing *qunut* before or after bowing?, Anas said: Shortly after bowing. (*Sahih* al-Bukhari).

2. The supporting text of the hadith

a. Hadith *Tawabi'*:

1). Hadith narrated by Ibn Mas'ud which was *takhrij* or investigated by Muslim:

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ إِسْمَاعِيلَ قَالَ ابْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، قَالَ: سُئِلَ أَقَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ ؛ بَعْدَ الرُّكُوعِ يَسِيرًا " (رواه مسلم).

2). Hadith narrated by Ibn Mas'ud which was *takhrij* or investigated by Abu Dawud:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَدَّثَنَا مُسَدَّدٌ، الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الصُّبْحِ؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ، أَوْ بَعْدَ الرُّكُوعِ؟ قَالَ: بَعْدَ الرُّكُوعِ، قَالَ مُسَدَّدٌ: وَيَسِيرٍ (رواه ابو داود).

3). Hadith narrated by Ibn Mas'ud which was *takhrij* or investigated by al-Nasa'i:

أَخْبَرَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ فِي صَلَاةِ الصُّبْحِ؟» قَالَ: «نَعَمْ، فَقِيلَ لَهُ أَقَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ (رواه النسائي).

4). Hadith narrated by Ibn Mas'ud which was *takhrij* or investigated by Ibn Majah:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، سَأَلَ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ: «قَنَتَ رَسُولُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ» (رواه ابن ماجه).

b. Hadith *Shawahid*:

1). Hadith narrated by Al-Barra which was *takhrij* or investigated by Muslim:

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ «قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْفَجْرِ، وَالْمَغْرِبِ» (رواه مسلم).

2). Hadith narrated by Abu Hurayrah which was *takhrij* or investigated by Abu Dawud:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ: لَأَقَرِّبَنَّ لَكُمْ صَلَاةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَصَلَاةِ الصُّبْحِ، فَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكَافِرِينَ »

3). Hadith narrated by Ibn Abbas which was *takhrij* or investigated by Ahmad:

حَدَّثَنَا عَبْدُ الصَّمَدِ، وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو هِلَالٍ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ وَالصُّبْحِ، فِي دُبُرِ كُلِّ صَلَاةٍ، إِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، مِنَ الرَّكْعَةِ الْآخِيرَةِ، يَدْعُو عَلَيْهِمْ، عَلَى حَيٍّ مِنْ بَنِي سُلَيْمٍ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ، وَيُؤَمِّنُ مَنْ خَلْفَهُ، أَرْسَلَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، فَقَتَلُوهُمْ» قَالَ عَفَّانُ، فِي حَدِيثِهِ قَالَ عِكْرِمَةُ : "هَذَا كَانَ مِفْتَاحَ الْقُنُوتِ " (رواه احمد).

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[7]. Ibid.

[8]. Muslim Ibn Al-Hajjaj Abu, Hasan Al-Qashayri Al-Naysaburi, *Al-Musnad Al-Mukhtashar Bi Naql Al-Adl An Al-Adl Ila Rasul Allah (S{ahih Muslim)*, (Beirut, Dar Ikhya' Al-Turath Al-Arabi,), juz 1,p. 468.

[9]. Abu Dawud Sulayman Ibn Al-Ash'ath Ibn Ishaq Ibn Bashir Ibn Shadad Ibn Amru Al-Azdi Al-Sijistani, *Sunan Abi Dawud*, (Beirut, Al-Maktabah Al-Asriyyah, juz 2, p. 68.

[10]. Abu Abd al-Rahman Ahmad Ibn Shuayb Ibn Ali Al-Khurasani, Al-Nasa'i, *Sunan Al-Sugra Li Al-Nasa'i*, (Halb : Maktab Al-Matbu'at Al-Islamiyah, 1406 H), juz 2, p.200.

[11]. Ibn Majah Abd Allah Muhammad Ibn Yazid Al-Qazwini, *Sunan Ibn Majah*, (Beirut, Dar Ikhya' Al-Kutub Al-Arabi,), juz 1, p. 374.

[12]. Muslim , *Al-Musnad Al-Mukhtasar ....* juz 1, p. 470.

[13]. Abu Dawud Sulayman Ibn Al-Ash'ath Ibn Ishaq Ibn Bashir Ibn Shadad Ibn Amru Al-Azdi Al-Sijistani, *Sunan Abi Dawud*, (Beirut, Al-Maktabah Al-'Ashriyyah,), juz 2, p. 67.

[14]. Abu Abd Allah ahmad Ibn Muhammad Ibn Hanbal Ibn hilal Ibn Asad al-Shaybani, (Mu'asis Al-Risalah, 1421 H), juz 4, p. 475.

C. The Partial Analysis

1. The Research of *sanad* or a chain

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

حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، قَالَ: قِيلَ لِأَنَسٍ أَقَنَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصُّبْحِ ؟ قَالَ : نَعَمْ ، فَقِيلَ قَنَتَ قَبْلَ الرُّكُوعِ ؟ قَالَ: بَعْدَ الرُّكُوعِ يَسِيرًا»(رواه البخارى)

Musaddad told us, Hammad bin Zaid told us, from Ayyub, from Muhammad bin Sirin, said: Companion Anas Ibn Malik was asked: Is the Prophet doing qunut during the dawn prayer?, Anas said: yes , Anas then asked: Is the Prophet doing qunut before or after bowing?, Anas said: shortly after bowing. (*Sahih* al-Bukhari).

b. The Chart *sanad* of hadith.

Rasul Allah saw
↓
Anas Ibn Malik
↓
Muhammad Ibn Sirin
↓
Ayyub
↓
Hammad Ibn Zayd
↓
Musaddad
↓
Al-Bukhari
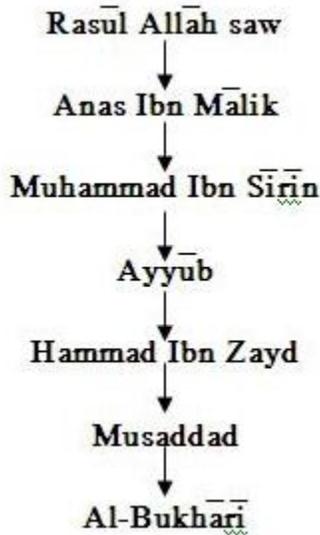
c. Biography the history in *sanad*

In the above hadith there are five (5) transmitters, namely:

1). Musaddad 2). Hammad Ibn Zayd 3). Ayyub. 4). Muhammad Ibn Sirin. 5). Anas Ibn Malik.

1). **Musaddad.**

a). His full name:

Musaddad Ibn Musarhad Ibn Al-Asadi Mursabil , Abu Hasan Al-Basri. Some people say that his real name is Abd al-Malik Ibn Abd al-'Aziz, while Musaddad is his nickname.[16]

2). Hammad Ibn Zayd.

a). His full name:

His full name is Hammad Zayd Ibn Dirham Ibn Al-Azadi Al-Jahdami. Abu Isma'il al-Basri al-Azraq. The head of the family or the master of Jarir Ibn Hazim. [17]

3). Ayyub:

a). His full name: Ayyub Ibn Abi Tamimah, H is name: Kaysan Al-Sakhtayani, Abu Bakr al-Basri , The master 'Anzah, and also said: The master of Jahinah , an ally of Bani Harith , Basrah. [18]

4). Ibn Sirin:

a) .His full name: Muhammad Ibn Sirin al-Ansari Abu Bakr Ibn Abi 'Amrah al-Basri. [19]

[15.] Op. cit.

[16.] Yusuf Ibn 'Abd al-Rahman Ibn Yusuf, Abu al-Hajjaj, Jamaluddin Ibn al-Zaki Abi Muhammad al-Qada'i al-Kilbi al-Mizzi, *Tahdhib Al-Kamal Fi Asma' Al-Rijal,* (Beirut : Muassis Al-Risalah, 1400 H), juz 22, p. 443.

[17.] Ibid, juz 7, p. 239.

[18.] Ibid, juz 3, p. 457.

[19.] Ibid, juz 25, p. 344.

5). Anas Ibn Malik.

a). His full name: Anas Ibn Malik Ibn al-Nadar Ibn Damdam Ibn Zayd Ibn Harram Jundub Ibn   Amir Ibn Adi Ibn Ghanam Ibn Adi Ibn Al-Najjar Al-Ansari. [20]

e. 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.[21]

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 *al-jahr wa al-ta'dil* of narrators of *sanad* or chains of hadith are researched and the analysis can be described as follows:

1) **Musaddad.**

a). In the book *Taqrib al-Tahdhib* written by Ibn Hajar Al-'Asqalani said that: Musaddad Ibn Musarhad is: ثقة حافظ[22]

b). In the book: *Tahdhib al-Kamal* written by al-Mizzi, said that Ahmad Ibn Hanbal said: صدوق, Ibn Ma'īn also said: صدوق, on another occasion Ibn Ma'īn said: ثقة ثقة and al-Nasai said: ثقة. [23]

c). In the book: *Khulasah Tadhhib Tahdhib al-Kamal* was said that Ibn Ma'ī n said: ثقة ثقة[24]

    From the presentation above, can be concluded that Musaddad was the narrator *thiqah*.

2). Hammad Ibn Zayd

a). In the book of *al-Kashif fi Ma'rifat man lahu riwayatun fi al-Kutub al-Sittah*, Juz 1 p. 349 written by al Dhahabi, said that Ibn Mahdi said:

ما رأيت أحدا لم يكتب أحفظ منه وما رأيت بالبصرة أفقه منه ولم أر أعلم بالسنة منه[25]

(I never saw anyone who did not write (hadith) was more familiar than he,

I've never seen more people in Basrah understand (hadith) from him, I did not see who knew more about the sunnah than he).

b). In the book *Taqrib al-Tahdhib* written by Ibn Hajar al-'Asqalani said that: Hammad Ibn Zayd is the narrator ثقة ثبت فقيه [26].

c). In the book *Tahdhib al-Kamal* written by al-Mizzi, said that Hammad Ibn Zayd is:

كان ثقة ثبتا حجة كثيرالحديث[27]

The presentation above can be concluded that Hammad Ibn Zayd is the narrator *thiqah*.

3). Ayyub.

a). In the book *Tahdhib al-Kamal* written by al-Mizzi, Yahya Ibn Ma'in said: Ayyub is ثقة, Muhammad Ibn Sa'ad said:[28] كان ثقة ثبتا في الحديث جامعا كثير العلم حجة عدلا

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[20] Ibid, Juz 3, p. 353.

[21] Mahmud Tahhan, *op.cit.,* p. 218

[22.] Abu Fadl Ahmad Ibn Ali Ibn Muhammad Ibn Ahmad Ibn Hajar Al-Asqalani, *Taqrib Al-Tahdhib*, (India : Dairah al-Ma'arif al-Nizimiyyah, 1326 H), Juz 2, p. 175.

[23] al-Mizzi, *op.cit.,* Juz 27, p. 443.

[24] Al-Khazraji, *Khulasah Tadhhib Tahdhib al-Kamal* (Bayrut : Dar al-Bashair, 1416H), Juz 1, p. 396.

[25] al-Dhahabi, *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah,* Juz 1, p. 349. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

[26] Abu Fadl Ahmad Ibn Ali Ibn Muhammad Ibn Ahmad Ibn Hajar Al-Asqalani, *op.cit.* Juz 1, p. 238.

[27] al-Mizzi, *op.cit.* ,Juz 7, p. 239.

[28] al-Mizzi, *Op.cit.*, Juz 3, p. 457.

b). In the book *Tahdhib al-Tahdhib* written by Ibn Hajar: Ibn Khaythamah said: **ثقة** **[29]**

c). In the book *al-Kashif fi Ma'rifat man lahu riwayatun fi al-Kutub al-Sittah*, written by al-Dhahabi ", Shu 'bah said:

ما رأيت مثله[30]

The presentation above can be concluded that Hammad Ibn Zayd is the tusty narrator or *thiqah*.

4). Muhammad Ibn Sirin.

a). In the book *al-Kashif fi Ma'rifat man lahu Riway atun fi al-Kutub al-Sittah* written by al-Dhahabi , is said:

ثقة حجة كبير العلم ورع بعيد الصيت[31]

b). In the book *Taqrib al-Tahdhib* written by Ibn Hajar Al-'Asqalani it is said that: Muhammad Ibn Sirin is

ثقة ثبت عابد كبير القدر[32]

c). In the book *Tahdhib al-Kamal* written by al-Mizzi, it is said:

كان محمد بن سيرين من أورع أهل البصرة وكان فقيها فاضلا حافظا متقنا [33]

(Muhammad Ibn Sirin the resident of Basra and the most pious scholar, he's a faqih or scholar of Islamic law who has excess, and memorizes the hadith very carefully).

The presentation above can be concluded that Hammad Ibn Zayd is the trusty narrator or *tsiqah*.

5). Anas Ibn Malik.

Anas Ibn Malik is a companion of the Prophet. no doubt about his credibility or his *thiqah.*

f. 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:

1). al-Bukhari said: **حدثنا مسدد**. This editorial by *Muhaddithin* used in the narration of the hadith in the form *al-sima '*, there was a meeting and reading of the hadith by teachers to students. Thus, it means there was a meeting between al-Bukhari with his teacher, namely: Musaddad, so the *sanad* is:*muttasil*.

2). Musaddad said: **حدثنا حماد بن زيد**. This editorial by *Muhaddithn* used in the narration of the hadith in the form *al-sima '*, there was a reading of the hadith by teachers to students. Thus, it means there was a meeting between al-Bukhari and his teacher, namely: Hammad Ibn Zayd, so the *sanad* is: *mutassil*.

3). Hammad Ibn Zayd said: **عن أيوب**. The narration of Hammad Ibn Zayd is indeed used the editorial 'an (**عن**), but' there is no indication *an'anah* shows a disconnect chain, it can even be stated that the chain is: *mutassil*, because:

a. Hammad Ibn Zayd is the trusty narrator or *thiqah*,

b. He's not a narrator *mudallis*,

c. It is possible there is or ever meeting between Hammad Ibn Zayd and his teacher, Ayyub. In his biography he said, he studied from Hammad Ibn Zayd, and from the biography of Ayyub, Hammad Ibn Zayd was mentioned as a student in learning hadith.

4). Ayyub said: **عن محمد بن سيرين**. The narration of Ayyub is indeed used the editorial 'an **(عن),** but there is no indication of *an'anah* that shows a disconnect chain, it can even be stated that the chain is: *mutassil,* because:

a. Ayyub is the trusty narrator or t*hiqah,*

b. He is not a narrator *mudallis,*

c. Ayyub may have or had met with his teacher: Muhammad Ibn Sirin. In his biography he said, he learned from Muhammad Ibn Sirin, and the biography of Muhammad Ibn Sirin, Ayyub mentioned as a student in learning hadith.

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[29] Ibn Hajar,*Tahdhib al-Tahdhib* (Dar al-Fikr, 1984) Juz 1, p. 348. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

[30] Al-Dhahabi, *Op.cit.,* Juz 1, p. 260.

[31] Ibid.,.Juz 2, p. 178

[32] Ibn Hajar, *Taqrib al-Tahdhib, (*Suriah : Dar al-Rashid. 1986), Juz 2, p. 85. CD Shoftware Maktabah . Shamilah, Isdar al-Thani.

[33] al-Mizzi, *Op.cit.,*Juz 25, p. 344.

5. Muhammad Ibn Sirin said: سئل أنس بن مالك. This editorial used by *Muhaddithin* in the narration of the hadith in the form *al-sima'* or listening, the reading of the hadith by teachers to students. Thus, it means there was a meeting between Muhammad Ibn Sirin with the teacher Anas Ibn Malik, the *sanad* is *mutassil*.

g**. Concluding the test of *sanad***

Having analyzed the data presented related to thiqah or the trusty of the narrator in the hadith chains studied, and data linkage chain, it can be concluded as follows:

1. All in the chain of narrators of hadith: 5 narrators, all quality: *thiqah* or trusty
2. All the transmitters have met with narrators who had the status as the teacher, thus the chain or *sanad* is *mutassil.*

It can be concluded that the studied hadith has the quality chain or *sanad:* **sahih al-isnad.**

h. **Testing the irregular or *shadh* of hadith *matan* .**

At the empirical level, the test of *shadh* performed by confirming the text and the meaning of hadith examined by the arguments *Naqli*, either in the form of passages of the holy Koran or the hadiths of the themes with the higher quality of sanad or chain of transmission. [34].

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. [35] 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 *shudhudh*.

1). Hadith qunut which was investigated or *takhrij* by al-Bukhari, if confirmed by the Koran, it can be stated as follows:

As far as researchers know, Hadith qunut that means no one is opposed to the verses of the Koran anywhere. In fact even the hadith interpretation in line with verses of the Koran and the Hadith below:

1. K.V. Ghafir: 60 as follows:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (60)

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

2. K.V. al-A'raf: 55 as follows:

ادْعُواْ رَبَّكُمْ تَضَرُّعاً وَخُفْيَةً إِنَّهُ لاَ يُحِبِّ الْمُعْتَدِينَ (55)

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

3. K.V. al-Naml: 62 as follows:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَئِلَهٌ مَّعَ اللَّهِ قَلِيلاً مَّا تَذَكَّرُونَ (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. The hadith narrated by al-Tirmidhi:

حدثنا علي بن خشرم أخبرنا عيسى بن يونس عن عمران بن زائدة ابن نشيط عن ابيه عن أبي خالد الوالبي عن أبي هريرة : عن النبي صلى الله عليه و سلم قال إن الله تعالى يقول يا ابن آدم تفرغ لعبادتي أملأ صدرك غنى وأسد فقرك وإلا تفعل ملأت يديك شغلا ولم أسد فقرك (رواه الترمذي)[36]

Prophet Muhammad pbuh said: "Verily, Allah *Ta'ala* said:" O people, take your time to serve me, surely I will fill your chest with riches and close (dismiss) your poverty. If you do not do this, then surely I will meet two hands (day-to-day) with the labor (jobs) and I will not cover your poverty. "(Transmitted by al-Tirmidhi).

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[34] Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan 'Inda Ulama'al-Hadith al-Nabawi,* (Beirut: Dar al-Afaq al-Jadidah, 1983),p .239.

[35] Ibid.

[36] al-Tirmidhi, *Sunan al-Tirmidhi.*Juz.4, p. 642 http://www.islamic-council.com.

2). If the hadith about *qunut* in the path of Anas Ibn Malik that ditakhrij or investigated by al-Bukhari are confronted and compared with the hadith of *qunut* of other lines such as Ibn Abbas, Jabeer Ibn Abd Allah and al-Aswad as mentioned earlier, according to the writer, that there is no conflict, but even these hadiths support, strengthen, complement and enhance its meaning.

3). If confronted with *matan* or text of the hadith narrated that Ummu Salamah who said that the Prophet ever prohibited *qunut* then the hadith narrated by Anas Ibn Malik has the higher quality chain from the hadith of Ummu Salamah, because the chain is *da'if* or weak. al-Dhahabi said: that Muhammad Ibn Ya'la was evaluated by al-Bukhari ذاهب الحديث, Abu Khatim said: متروك. [37]

The hadith of Ummu Salamah collected by Ibn Majah is as follows:

حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى الزَّنْبُورُ قَالَ حَدَّثَنَا عَنْبَسَةُ عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ نُهِيَ رَسُولُ اللهِ [38] صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقُنُوتِ فِي الْفَجْرِ »(رواه ابن ماجه)

Hatim Ibn Bakr told us, Muhammad Ibn Ya'la al-Zanbur told us, 'Anbasah Ibn Abd al-Rahman told us, from Abd Allah Ibn Nafi', from his father, Ummu Salamah, she said, "Rasul Allah or the prophet prohibited *qunut* during the dawn prayer." (Transmitted by Ibn Majah)

From the presentation and analysis of the data above, it can be concluded that hadith of *qunut* narrated by Anas Ibn Malik that t*akhrij* by al-Bukhari above is free of *shudhudh*.

i. 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-Adlabi clarify its scope including: the contradiction with reason, sense, history and does not resemble the prophetic word. [39]

As far as researchers know, the meaning of the *matan* of hadith *qunut* does not contrary to the arguments of *Aqli*, good common sense, sensory, history and science. Thus, it means that the hadith narrated by Anas Ibn Malik that *takhrij* or investigated by al-Bukhari, free from *illat* or defect.

j. Concluding the test of *matan*

After analyzing the *matan* of hadith narrated by Anas Ibn Malik which was collcted by al-Bukhari, it can be concluded as follows:

1). The *matan* of the hadith in fact is not *shadh*, because it does not contrary to the arguments of *Naqli*, both the holy Koran and the Hadith that has the higher quality chain.

2). Matan Hadith is also 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 ***sahih al-matni***.

k. The conclusion of partial hadith research.

Once presented and analyzed data related to *thiqah* or the trusty of the narrator in the chain of hadith studied, and data connectivity *sanad* and *matan* narrated by Anas Ibn Malik which was *takhrij* or investigated by al-Bukhari, it can be concluded as follows:

a. All the narrators is in *sanad* hadith which totaled five narrators, all of quality: *thiqah* or trusty .
b. All transmitters of the hadiths have met the narrators who has the status of teachers, thus the *sanad* or the chain is *muttasil*
c. The *matan* of hadith is not *shadh* because it does not contrary to the arguments of *Naqli* both the holy Koran and the hadith that has higher quality chain.
d. *Matan* of hadith is also not affected '*illat* or defect, 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 hadith of *qunut* narrated by Anas Ibn Malik which was *takhrij* or investigated by al-Bukhari has the quality ***sahih lidhtih.***

[37.] Shams 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.

[38.] Ibid, juz 1, p. 393.

[39] Salah al-Din al-Adlabi, *Op.cit.,*p. 242.

C. 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 *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. [40]

Hadith *al-tabi'* works to patch vulnerabilities in terms of the quality of the hadith of the chain. For example *Thubut al-sima'-* is from hadith *al-tabi'*, can patch up *'an'anah* of the hadith narrators who *mudallis* on the hadith of *mutaba'*. *Thiqah* or the trusty narrator can patch the narrator of *mukhtalit* or *kathir al sahwi wa al-khata' wa al-nisyan*. Connecting narration can patch up a broken transmission. Narration of narrators who have been known as hadith *al-tabi'* can patch up the narrator of *mubham* in the hadith of *mutaba'*. With a situation like this, saying that the quality *da'if* or weak hadith can be increased to *sahih lighayrih* or *hasan lighayrih* according to the degree of strength or quality *hadith tabi'* from one companion. [41]

The function of hadth of *shahid* is to support or enhance the text of hadith *mutaba'*, both in terms of quantity and quality, from *gharib* to *mashhur*, and from *da'if* to *shahih* or *hasan* accordance with the *sanad*. [42] The majority of scholars say: Hadith *da'if* can increase its quality when has a support line hadith from other companions. [43]

1. Analysis of *Tawabi'*

The steps of analyzing hadith *tabi'* 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 *tabi'* can patch the vulnerability so that the chain can improve the quality of hadith or not.
(c). Concluding whether hadith *tabi'* can improve the quality of hadith *mutaba'* or not.

a. Hadith *Tawabi'*

Hadith *qunut* has some hadiths of *tawabi'*:

1). Hadith cited by Anas Ibn Malik which was *takhrij* by Muslim:

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ سَأَلْتُ أَنَسًا هَلْ قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَةِ الصُّبْحِ؟ قَالَ نَعَمْ، بَعْدَ الرُّكُوعِ يَسِيرًا [44] "(رواه مسلم).

And was told 'Amr al -Naqidh and Zuhayr Ibn Harb, they said; Isma'il told us, from Ayyub, from Muhammad, He said; I asked Anas; "Is Rasul Allah or prophet doing *qunut* during the dawn prayer?" Anas replied; "True, shortly after bowing."

2). Hadith cited by Anas Ibn Malik which was *takhrij* by Abu Dawud:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالاَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سُئِلَ قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَةِ الصُّبْحِ؟ قَالَ نَعَمْ، فَقِيلَ لَهُ أَقَبْلَ الرُّكُوعِ، أَوْ بَعْدَ الرُّكُوعِ؟ قَالَ: بَعْدَ الرُّكُوعِ» قَالَ مُسَدَّدٌ: بِيَسِيرٍ (رواه ابو داود).

Sulayman Ibn Harb and Musaddad told us, they said; Hammad told us, from Ayyub, from Muhammad, from Anas Ibn Malik that he asked; whether Rasul Allah pbuh. asked again; before or after bowing? He answered; "After bowing." Musaddad said; just a minute. (Hadith transmitted by Abu Dawud)

3). Hadith cited by Anas Ibn Malik which was *takhrij* by al-Nasa'i:

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[40] Nur al-Din 'Itr, *Manhaj al-Naqd ....,* Juz 1,p. 421.

[41] Hatim Ibn 'Azif Ibn Nasir al-Awni , *Nadwah 'Ulum al-Hadith 'Ulum Wa Afaq*. Juz.11, p.15. CD Shoftware Maktabah Samilah, Ishdar al-Thani.

[42] Ibid.

[43] Jamal al-Din Ibn Muhammad al-Sayyid, *Ibnu Qayyim al-Jawziyyah wa Juhuduh fi Khidmati al-Sunnah al Nabawiyyah wa 'Ulumuha, (*Madinah al-Munawwarah: 'Imadah al-Bahthi al-Ilmi bi al-Jami'ah al-Isla,miyyah, 2004) . Juz 1, p.446.

[44] Muslim Ibn al-Hajjaj Abu Hasan al-Qushayri al-Naysaburi, *al-Musnad al-Mukhtasar Bi Naql al-Adl An al-Adl Ila Rasul Allah (Sahih Muslim)*, (Beirut, Dar Ihya' al-Turath al-Arabi), juz 1, p. 468.

[45] Abu Dawud Sulayman Ibn al-Asyh'ath Ibn Ishaq Ibn Basyir Ibn Shadad Ibn Amru al-Azdi al-Sijistani, *Sunan Abi Dawud*, (Beirut, Al-Maktabah al-Asriyyah), juz 2, p. 68.

أَخْ بَوَكَّدَّفُلْتَيجَةَّمَّالِقَالْعَنْ أَيُّوبَ ، عَنْ ابْنِ سِيرِينَ ، عَنْ أَنَسَ بْنَ مَلِكٍ قَنْئِلَ وَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِى صَلَاةِ الصُّبْحِ ؟» «فَالنَعَمْ ، فَقِيِلْلَهُّافِرُكُوعِ أَوْ بَعْدَهُ؟ قَالبَّوْدَ الرُّكُوعِ (رواه النسائى).

Qutaybah tell us, He said;Hammad told us , from Ayyud , from Ibn Sirin that Anas Ibn Malik asked, "Has Rasul Allah or the Prophet ever done," After bowing, "(Hadith narrated by al-Nasa'i)

qunut during in dawn prayers? He answered," Yes. "Then he was asked again," After or before bowing? "he said 4). Hadith cited by Anas Ibn Malik which was *takhrij* by Ibn Majah:

دَدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ قَطَلَدَّثَنا عَبْدُ الْوَهَابِنَقَال أَيُّوبُ ، عَنْ مُحَمَّأَلْنْقَالأَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوت، فَقَلْنَيَ «رَسُولُ اللهَّ صَلَّى اللهُ عَلَيْهِ7ُوَسَلَّمَ بَعْدَ الرُّكُوعِ »(رواه ابن ماجه).

 Muhammad Ibn Bashshar told us. He said, Abd al –Wahhab told us, He said,   Ayyub told us, from Muhammad, he said, "I asked Anas Ibn Malik about *qunut*, so he answered, Rasul Allah pbuh .did *qunut* after bowing. (Hadith narrated by Ibn Mjjah)

b. All Line charts of other Sanad in-One Companion:
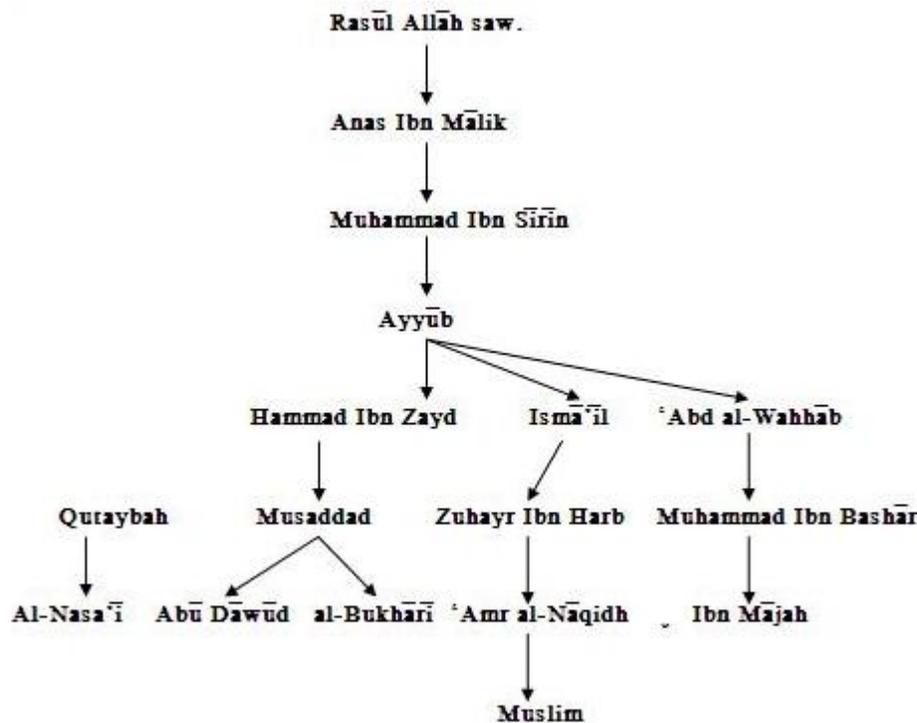
C. Analysis:

In terms of the chain, the hadith narrated by Anas Ibn Malik which was *tahrij* or investigated by al-Bukhari, has a total of 1 (one) hadith of *tabi'tam* and 3 (three) *tabi 'qasir* the narrator named: Musaddad. *Tabi'tam* cannot increase the quality of hadith *mutaba'*. Similarly, two (2) *tabi'qasir*   can not improve the quality of hadith *mutaba',* because the narrator with the name: Musaddad is already *thiqah* or trusty.

Similarly, the editorial narration narrated by Isma'il used the editorial *'an* (عن) and Abd al-Wahhab using editorial *Haddathana* Because Hammad Ibn Zayd use the editorial' with *'an'anah the muttasi*l, then the editor of both the narrator cannot lift a *muttasil al-sanad*, as already *muttasil*. So fourth of hadith *tabi'* cannot improve the quality of *mutaba'*, namely: hadith *qunut* narrated by Anas Ibn Malik which was *takhrij* or investigated .by al-Bukhari. Thus, it means that the hadith *tabi'* has no effect on improving the quality of hadith *mutaba'*, such as: ***sahih lidhatih***.

2. Analysis of *Shawahid*:

[46.] Abu Abd al-Rahman Ahmad Ibn Shuayb Ibn Ali al-Khurasani, al-Nasa'i, *Sunan al-Sughra Li al-Nasa'i*, (Halb : Maktab al-Matbu'at al-Islamiyah, 1406 H), juz 2, p. 200.

[47.] Ibnu Majah Abd Allah Muhammad Ibn Yazid al-Qazwayni, *Sunan Ibnu Majah*, (Beirut, Dar Ikhya' al-Kutub al-Arabi), juz 1, p. 374.

The analysis steps of hadith of *shawahid* are as follows.

(a).Searching for and collect the hadiths of the other chains of other companions (hadith of *shawahid*).
(b).Analyzing whether other companions in the chain of narrators of hadith of *shahid* can improve the quality of hadith of *mutaba'* or not.
(c). Making a conclusion whether hadith of *shawahid* can improve the quality / degree hadith *mutaba'* or not.

a. Hadith *Shawahid*.

1) .. Hadith cited by al-Barra' which was *takhrii* or investigated by Muslim:

مَيْرٍ ، وحَدَّثَنَا إِبْنُ نُدَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ عَبْدِ الرَّحْمَنِ بَيْنِ لَيْلَى ، عَنِ الْبَرَاءِ ، قَالَتْ «رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ فِي الْفَجْرِ ، وَ الْمَغْرِبِ»(رواه مسلم).

Ibn Numayr told us, my father told us, Sufyaan told us, from 'Amr Ibn Murrah, from Abd al-Rahmn Ibn Abu Laila from Al Barra, He said; Rasul Allah pbuh. Ever did *qunut* during dawn and *maghrib* prayer. (Hadith narrated by Muslim)

2). Hadith cited by Abu Hurayrah which was *takhij* or investigated by Abu Dawud:

ثَنَا دَاوُدُ بْنُ أُمَيَّةَ ، حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ:حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ ، حَدَّثَنَا أَبُو هُرَيْرَةَ ، قَالَ : لَأَ َقَرِّبَنَّ لَكُمْ صَلَا َة رَسُولِ اللهَّ ِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الآ ْخِرَةِ مِنْ صَلَا َة الظُّهْرِ ، وَصَلَا َة الْعِشَاءِ الآ ْخِرَةِ ، وَصَلَا َة الصُّبْحِ ، فَيَدْعُو لِلْمُؤْمِنِينَ ، وَيَلْعَنُ الْكَافِرِينَ »

Dawud Ibn Umayya told us, Mu'adh Ibn Hisham told us, My father told me, from Yahya Ibn Aby Kathir, He said; Abu Salamah ibn Abd al-Rahman has told us, Abu Huraiyah,has told us, he said; By Allah, I will draw near to you in prayer Rasul Allah pbuh,. Abu Salamah said; Abu Hurayrah did *qunut* at last *raka'ah* in prayer of Zuhur, 'Isha`, and Subuh. He prayed for the believers and cursed the unbelievers. (Hadith narrated by Abu Dawud)

3). Hadith cited by Ibn Abbas whicn was *takhrij* or investigated by Ahmad:

حَدَّثَنَا عَبْدُ الصَّمَدِ ، وَعَفَّانُ،أبوبكالمجدَّثَناَلناَّدثَنا هِلالٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ،قَنَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا هْر ، وَالْعَصْرِ فِي وَالْمَغْرِبِ ، وَالْعِشَاءِ ، وَالصُّبْحِ ، فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، مِنَ الرَّكْعَةِ الآ ْخِيرَةِ ، يَدْعُو عَلَيْهِمْ ، عَلَى حَيٍّ مِنْ بَنِي سُلَيْمٍ عَلَى رِعْلٍ وَذَكْوَانَ وَعَصِيَّةَ ، وَيُؤَمِّنُ مَنْ خَلْفَهُ ، أَرْسَلَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى الْإ ْسلامِ ، فَقَتَلُوهُمْ قَالَ عَفَّ انُ ، فِي حَدِيثِهِ قَالَ عِكْرِمَةُ : " هَذَ ا كَانَ مِفْتَاحَ الْقُنُوتِ "(رواه احمد).

'Abd al-Samad, and' Affan told us, they said; Thabit told us, Hilal told us, from 'Ikrimah, from Ibn Abbas, He said; "Rasul Allah pbuh did *qunut* for month in a row in the prayer dhuhr, asr, maghrib, isha` and dawn, that in the end prayer after saying, Sami'a Allah Liman Hamidah at last *raka'at*. He prayed for their disadvantages, namely (a) the tribes of the children Sulaym, such as: Ri'l, Dhakwan and all the people who were behind him agreed. he has sent envoys to persuade them to embrace Islam, but they just kill the envoy. "'Affan said in his hadith, He said: 'Ikrima said; "This is the beginning of *qunut* (Hadith narrated by Ahmad)

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48. Muslim Ibn Al-Hajjaj Abu Hasan al-Qushayri al-Naysaburi, *al-Musnad al-Mukhtasar Bi Naql al-Adl An al-Adl Ila Rasul Allah (Sahih Muslim)*, (Beirut, Dar Ikhya' al-Turath al-Arabi), juz 1, p. 470.

49. Abu Dawud Sulayman Ibn al-Ash'ath Ibn Ishaq Ibn Bashir Ibn Shadad Ibn Amru al-Azdi al-Sijistani, *Sunan Abi Dawud*, (Beirut, al-Maktabah al-Asriyyah,), juz 2, p. 67.

50. Abu abd Allah ahmad Ibn muhammad Ibn Hanbal Ibn Hilal Ibn Asad al-Shaybani, (Mu'assis al-Risalah, 1421 H), juz 4,p. 475.

b. All line charts *sanad* **from multi companions:**
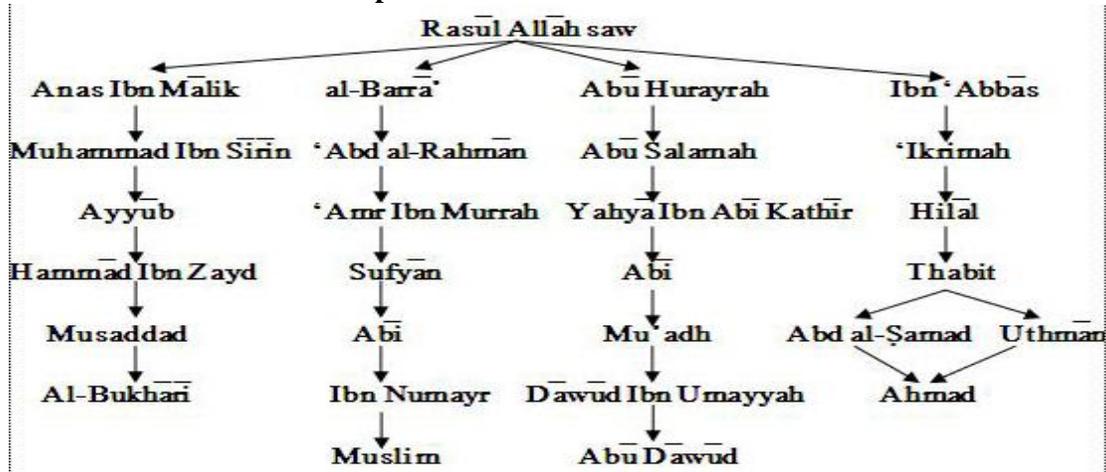
C. Analysis:

Hadith *qunut* narrated by Anas Ibn Malik after the investigation (research and analysis) partially (the chain line), then the result is the quality of hadith belongs to **sahih lidhatih**. Then for the further investigation of hadith is researched simultaneously (multi companions), it turns out hadith of *qunut is* also narrated by three (3) different companions, such as: al-Barra', Abu Hurayrah and Ibn Abbas. So the hadith of *qunut* is narrated by four (4) companions. Thus the quantity of hadith of *qunut* increases to the degree of *mashhur* (*ahad mashhur*), as narrated by four companions.

The quality of hadith *qunut* has quality of *sahih.* Because it has three (3) hadith *shahid*, the quality of these hadiths should be increased. But for the hadith with the qualified hadith of *sahih*, it cannot increase again, because there is no higher level of quality *sahih.*

3. *Conclusion results of simultaneous hadith*.

The partial results conclude that the hadith *qunut* narrated by Anas Ibn Malik which was *takhrij* or investigated by al-Bukhari has the quality of *sahih lidhatih*. Research on *tawabi'*, shows that this hadith has 4 (four) hadith *tabi '*. But because of the quality of these hadiths have quality of *sahih*, the existence of hadith of *tawabi'* cannot improve its quality. Research on hadith of *shawahid*, find that these hadith has three (3) *shahid*s. So narrated by 4 (four) companions of the prophet. They are: Anas Ibn Malik, al-Barra', Abu Hurayrah, and Ibn Abbas. Thus the hadith has increased its level as degree of *ahad mashhur* (some *Muhaddithin* call **mashhur** only), but the quality does not improve and still has the quality of s*ahih*. So the conclusion is that the hadith *qunut* during dawn prayer *takhrij* or investigated by al-Bukhari has the quality of*: sahih-mashhur* (*sahih* in quality and **mashhur** in quantity).

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