Hadith of the Prophet Muhammad PBUH Did Not Read Basmalah in the Prayer in Simultaneous Research

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Abstract: Hadith of the Prophet Muhammad did not read basmalah in al-Fatiha studied is the hadith of Anas Ibn Malik recorded by Muslim. In the above hadith there sanad 5 narrators, namely: Muhammad Ibn Mihran al-Razi, al-Walid Ibn Muslim, al-Awza‘i, Qatada and Anas Ibn Malik.

In a partial analysis of the obtained results that: 1. All the narrators is in sanad hadith, the whole quality: thiqa, except Qatada, mudallis thiqa quality. 2. All the narrators met with transmitters of status as a teacher, except Qatada are not muttasil. 3. Matan turned out shadh tradition. 4. Matan is also affected illat tradition. Thus concluded that the hadith is partial analysis is quality: da‘if or weak. 

In the simultaneous analysis, it was found that this hadith has 1 (one) hadith tabi‘Qasir. Hadith tabi‘ collected by Ahmad can improve the quality of sanad valid or sahih al-Isnad. But because matan hadith is da‘if, then the hadith reported by Ahmad cannot improve the quality of hadith and remain qualified da‘if. Hadith Anas Ibn Malik does not have a shahid. So quantitatively the degree ahad- gharib hadith.

Keywords: Hadith, Partial, Simultaneous, Da‘if, Ahad-Gharib

I. 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-wurad. 

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 zanni al-wurad. Reseaching a hadith is not to doubt or examine messenger Muhammad pbuh 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 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. 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 mukharrij (investigator), of course the hadith like this can not 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.

¹ Syuhudi Ismail, Methods Validity Sanad (Jakarta : Bulan Bintang, 1988). p.75-104.
Hadith of the Prophet Muhammad Pbuh Did Not Read Basmalah in the Prayer in Simultaneous...

Based on the problems above, the simultaneous research of hadith is an urgent need for hadith research. In conducting the prayers, a Muslim should read the letter al-fatihah, because reading al-fa ti hah including one of the pillars of prayer. In the case of reading the letter al-fatihah is the Muslims there who read it began (precedes) by reading basmalah and some are not (without) read basmalah direct reading: Alhamdu Lillahi Rabbi-Alamin (الحمد لله رب العالمين).

The reason the first group, they read the letter al-Fatihah with: Bismillahir Rohmanir Rohim (بسم الله الرحمن الرحيم) because in the book of the Koran any issue to issue Saudi Arabia, including basmalah one verse, the first paragraph of the letter al-fatihah, where after that paragraph is marked number 1. This means that basmalah form an integral part of the letter al-fatihah. We know that the Qur'an is the revelation of Allah that is qat'i al-wurud. Truth is uncertain.

The second group reasoned that they read the letter al-fatihah without reading basmalah because based on the hadith of Ibn Anas friend Malik that tahrij by Muslim, as follows:

Hadith is indeed zanni al-wurud, but because of the hadith narrated by Muslim in the Book of validity, then the hadith is believed by most people as an authentic hadith quality. The problem is if true hadith narrated by Muslim-qualified valid? Hence the hadith needs to be examined with a simultaneous approach.

Hadith research initially done partially, then continued studies simultaneously. Hadith research partially carried out by examining a sanad hadith from one lane only. After analysis of the quality of the narrator, analyzed linkage sanad, matan also analyzed whether free of elements shadh and the element illat, then drawn conclusions about the quality may da’if, may hasan and possibly valid.

The results are not final partial, yet can be used as a basis for making law. Therefore, it must be followed by research simultaneously. Research traditions simultaneously carried out by examining all other sanad lines of the same honor, the same text or equally eminent. Simultaneous study was conducted to determine the hadith tabi’ and the hadith shahid that serves to improve the quality and degree of traditions investigated. Initially the results obtained from the study of quality partial da’if, after the research is done simultaneously, can be increased to ligayrih hasan quality. If the results obtained from the study of quality partial Hasan, then after research conducted simultaneously, could rise to valid quality ligayrih. Partial studies obtained degrees from ahad gharib, after research conducted simultaneously obtained results ahad aziz, or ahad mashhur or mutawati.

The simultaneous steps are as follows: 2
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 chain.
   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 shawahid
   c. Performing a conclusion from the simultaneous research.

II. TAKHRIJ AL-HADITH OR INVESTIGATING A HADITH

Etymologically, the word “takhrij” means: to appear. In terminological, takhrij is defined as follows:

Takhrij 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. 3

From the above definition can be concluded that, takhrîj al-hadîth, 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.

1.1. The text of the main hadith:

1.1.1. Main hadith:

Hadith narrated by Anas Ibn Malik which was takhrîj by Muslim:

Hadith of the Prophet Muhammad Pbh Did Not Read Basmalah in the Prayer in Simultaneous...

(1). Muhammad Ibn Mihran al-Razi.
a). Full Name : Muhammad Ibn Mihran al-Jamal Abu Ja’far al-Razi

(2). Al-Walid Ibn Muslim.

(3). Al-Awza’i.

(4). Qatada.

(5). Anas Ibn Malik.

1.2.3. Quality test narrators: The first step to do research sanad is to test the fairness and dabit of narrators (narrators thiqa). This step is taken to meet materialize - whether or not the terms’ adl and dabit the narrators.


1) In the book of Tahdhib al-Kamal written by al-Mizzi, say, Abu Hatim says: saduq.11
2) In the book of Khulsah Tahdhib Tahdhib al-Kamal written by al-Khazraj, say, Abu Hatim says : Saduq.12
3) In the book of Tabaqah al-Khuffaz written by al-Suyuti, said that Ibn Hibban vote: thiqa or trust.13

b. Al-Walid Ibn Muslim.

1) In the book of al-Tahdhib Tahdhib written by Ibn Hajar said, that Ishaq Ibn Mansur from Ibn Ma’in and Abu Hatim says thiqa or trust.14, Ibn Hibban mentioned in the thiqa narrators.15
2) In the book Tahdhib al-Kamal written by al-Mizzi said that Ishaq Ibn Mansur from Ibn Ma’in and Abu Hatim says : thiqa, and Ibn Hibban mentioned in the thiqa narrators.16
3) In the book of Khulasah Tahdhib Tahdhib al-Kamal written by al-Khazraj, said that Abu Hatim thiqa vote.17

From the presentation of data can be concluded that Muslim Ibn al-Walid is the thiqa narrators.

c. al-Awza’i.

1). In the book of Tahdhib al-Tahdhib written by Ibn Hajar said that


b) Uthman al-Darimi Ibn Ma’in said: thiqa or trust.

c) Abu Hatim said: amino believe what he hears..

d) Ibn Sä‘ad says : كان تقده ماموئلا صدوقاً فاضلا خيرا الحديث والمألفة (Was a good friend virtuous confidence safe much good and modern science and jurisprudence)

e) ‘Isa Ibn Yunus said that al-Auza’i are narrators who memorized hadith.

f) Ibn Hibban enter al-Auza’i as narrators who thiqa.19

2). In the book of Tahdhib al-Kamal written by al-Mizzi said that

7 Ibid, Juz 31, p.86.
8 Ibid, Juz 3, p.228.
9 Ibid, Juz 4, p.43.
11 Ibid. Juz 26, p.519.
12 Al-Khazraj, Khula’sah Tahdhib b Tahdhib b al-Kama/l,(Beiru : Halb, 1416H) Juz 1,l. 361.
15 Ibid.
18 Ibn Hajar, Tahdhib b, Juz 6, p.216.
Hadith of the Prophet Muhammad Pbuh Did Not Read Basmalah in the Prayer in Simultaneous...

a) Ibn Ma'in said: ثقة (trust) أَمَامُ مَنْ يَعِدُ مَعِي (priests who followed what he hears).
b) Abu Hatim said: أَمَامُ مَنْ يَعِدُ مَعِي (priests who followed what he hears).
c) Ibrahim Ibn Ubay of Sufyan Ibn Uuyanah said: أَمَامُ مَنْ يَعِدُ مَعِي (priests)

3. In the book knows best Siyar al-Nubala ‘written by al-Dhahabi said:
Muhammad Ibn Sa’ad said : ثقة (trust)

4. In the book of Ma’rifah al-Thaiqat written by al-‘Ajali said that al-Awza’i are the transmitters of the thiqa 8.

From the presentation above data, it can be concluded that the Al-Auza’i are narrators who thiqa.

d. Qatada.
1) In the book of Ma’rifah al-Thaiqat written by al-‘Ajali said that Qatada is a tabi’i who thiqa.
2) In the book of al-Jarh wa al-ta’lil written by al-Dhahabi said that Ibn Sirin said Qatada is the most memorized the hadith (أَخْفَفْ أَنُاسَ) 23.
3) In the book of Tabagah al-Kubra ‘written by Ibn Sa’ad said that Qata’id are transmitters of quality:
4) In the book of Khulasah Tahdhib Tahdhib al-Kamal written by al-Khazrajai said that Qatada are transmitters of quality: Maintain counterfeiter (حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ)
5) In the book Ta’rif Ahi Taqdis bi Maratib al-Mausufin bi al-Tadlis, written by Ibn Hajir mentioned that Qatada including mudallis transmitters of the third level, ie the level at which these narrators tadlis so many priests do not make this hadith as evidence unless they are claimed to have heard directly (بَسْمَاء) 26.

Three books of biographies of the above mentioned that Qatada is the thiqa narrators. Two other books claim that Qatada was narrators who mudallis, even very many do tadlis so the scholars / imams do not make this hadith as evidence. If the narrators are a ta’wil and Jarh, then won is jarh. So the conclusion that Qatada was weak narrators or da’if.

e. Anas Ibn Malik.

Anas Ibn Malik is a companion of the Prophet. which no doubt his honesty.

1.2.4. 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. The presentation and analysis of data linkage sanad of the hadith in question can be stated as follows:

1) Muslims say: حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ. This editorial by muhadditsin used in Hadith narration in the form sima’, ie reading the Hadith by the teacher to pupil. Thus, it means there is a meeting between Muslim with his teacher Muhammad Ibn Mihran al-Razi, thus meaning that the sanad continued (muttasil.)
2) Muhammad Ibn Mihran al-Razi said: حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ. This editorial by muhaddithin used in Hadith narration in the form sima’, ie reading the Hadith by the teacher to pupil. Thus, it means there is a meeting between Muhammad Ibn Mihran al-Razi with the teacher, namely: Al-Walid Ibn Muslim, thus meaning that the sanad continued (muttasil.)
3) Al-Walid Ibn Muslim said: حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ. This editorial by muhaddithin used in Hadith narration in the form sima’, ie reading the Hadith by the teacher to pupil. Thus, it means there is a meeting between Al-Walid Ibn Muslim with his teacher, namely: Al-Awza’i, thus meaning that the sanad continued (muttasil.)
4) Al-Awza’i said: حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ. Narration al-Awza’i this is to use the editorial ‘an (عَنْ), but ‘an’aniyah no indication indicates a disconnect sanad, even it can be stated that sanad are: muttasil, because: (a) Al-Awza’i are narrators who thiqa, (b) He is not the narrators mudallis, and (c) It is possible there is or ever meeting between Al-Awza’i with his teacher: Qatada. In his biography he said he had studied the Qatada, and biographies Qatada, Al-Awza’i mentioned his student in the learning of hadith
5) Qatada said: حَذَّثُا يُحًََّذُ تٍُْ يِْٓشَاٌَ انشَّاصِٖ. In the ‘ulum al-hadith, transmission wear ‘an and anna, discussed in chapter hadith mu‘an’an and muannan. Both the hadith mu‘an’an and muannan convicted da’if, because sanad hadith

19 Al-Mizzi<, Tahdhib<……….Juz 17, p.308.
22 Al–‘Ajali<, Ma’rifah………………….Juz 2, p.215.
23 Al-Dhahabhi<, al-Jarh wa al-Ta’dil<–. Juz 7, p. 133. CD Shofware Maktabah Sh)amilah, Is{dar al-Thani>.
24 Ibn Sa’ad, Al-Ta{baqah al-Kubra<(Beirut: Dar S{a<dir, t.t) Juz 7, p.229.

DOI: 10.9790/0837-2107022433 www.iosrjournals.org 28 | Page
Hadith of the Prophet Muhammad Pbuh Did Not Read Basmalah in the Prayer in Simultaneous…

disconnected. So the transmission uses ‘an and anna judged: inqita’ al-sanad (sanad disconnected). Hadith the sanad using narration ‘an and anna, the ruling da’if.

Hadith narrations using ‘an and anna could otherwise muttasiil sanad when it meets the three (3) conditions namely: (1) narrator (mu’aqin) thiq. (2) not muddalis and (3) it is possible to meet. Qatada's narration use the editorial ‘an (عن), and editorial an’anah no indication indicates a disconnect sanad, for Qatada turns narrators who muddalis. Ibn Hajar in his book: Ta’rif Ahl Taqdis bi Maratih Al-Mawsufin bi al-Tadlis, enter Qatada as narrators muddalis three levels, namely transmitters of which many do tadlis so that the priests did not make the scholars of hadith narration as evidence. Thus the sanad of narration Qatada disconnected.

1.2.5. Concluding the test of sanad

Having served analyzed data related to the nature of narrators thiqa is in sanad hadith studied, and data linkage sanad, it concluded as follows:
1. Four narrators are the narrators of Muhammad Ibn Mihran al-Razi. Al-Walid Ibn Muslim, al-Awza’i and Anas Ibn Malik all thiqa quality, although transmitters of Muhammad Ibn Mihran Sadaq quality.
2. The narrators were named: Qatada Ibn Duama muddalis quality turns out that this hadith can not be used as evidence. Thus the quality Qatada: da’if.
3. All transmitters of each meeting with the transmitters of status as a teacher, except narrators named Qatada, sanad with his teacher interrupted. It can be concluded that the studied hadith quality: da’if al-insad

3.2. Research of Matan

3.2.1. 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.27

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.28 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 mutan of hadith must be freed from the elements of shudhudh.

Hadith states that the Prophet did not read basmalah that takhrij by Muslim, if confirmed by the Koran that Q.S. al-Fatihah, it can be stated as follows:

As far as researchers know, Hadith studied the meaning contradictory to the verses of the Koran. In the verse, it is stated that basmalah is one verse from surah al-fatihah.

If the hadith narrated by Anas Ibn Malik who takhrij by Muslim examined carefully, it would appear that in the hadith there is an additional sentence (idraj)
لا يذكرون بسم الله الرحمن الرحيم في أول قراءة ولا في آخره

They did not mention, ‘Bismillahirrahmanirrahim’ (with the name of Allah, Most Gracious, Most Merciful) at the beginning of the text, and not in the end. The addition of these turned out to be misleading. Because verse / letter Alhamdulillah is another name of the surah al-fatihah and not meaning: do not read basmalah. But the meaning was read surah al-fatihah. Presentation and analysis of the above data, it can be concluded that matan narratives of Anas Ibn Malik that takhrij by Muslims above are not exempt from shudhudh even contrary to paragraph Koran.

1.2.2. 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.29

As far as researchers know, that the meaning of honor narratives of Anas Ibn Malik contradiction with reasonable or unreasonable. How could the Prophet against al-Qur’an revealed by Allah swt. to her?

28 Ibid.
29 Ibid.,p. 242.
Prophet can be ascertained following the revelation given to him. Thus if there is a history which states that the Prophet did not read basmalah when read something about the letter al-fatihah mean history was a lie, or at least the history of vanity, because going wrong or misunderstood the text narration hadith. Thus the hadith is not free from elements illat.

1.2.3. Concluding the test of matan

After analyzing the matan of hadith narrated by Anas Ibn Malik which was collected by Muslim, it can be concluded as follows:
1) The hadith Matan shadh turns, because contrary to the argument of Naqli, al-Qur'an.
2) Matan of hadith also hit illat, as opposed to arguments of Aqli, which is a healthy mind, senses, history, and science.

Thus we can conclude that the matan of hadith has the quality of da'if al-matni.

1.3. The conclusion of partial hadith research.

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 Muslim, it can be concluded as follows:

a) In the hadith there sanad narrators named Qatada qualified because he is da'if narrators who mudallis.
b) All transmitters of each meeting with the transmitters of status as a teacher, except Qatada, sanad connexion with the teacher is disconnected.
c) Matan of the hadith shadh turns, because contrary to the argument of naqli, namely the Koran.
d) Matan of the hadith is also exposed to 'illat, as opposed to arguments of aqli, namely common sense.

It can be concluded that the hadith narrated by Anas Ibn Malik and collected by the Muslims is da'if.

IV. SIMULTANEOUS ANALYSIS.

Simultaneous analysis is a process of analysis of a hadith by searching for and finding hadiths that supports both tabi' and shahid hadith. Therefore, the analysis requires simultaneous analysis of: tabi' hadith and shahid hadith. The function of tabi' hadith and shahid hadith 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.

Hadith of al-tabi' works to patch vulnerabilities in terms of the quality of the hadith of the chain. For example Thubut al-sima' from al-tabi' hadith, 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-khatu' 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 of tabi' from one companion.

The details are as follows:

1) If the mutaba' hadith is in a da'if quality while the mutabi hadith or the tabi' from the same companion is in a sahih lidhatih quality, so the mutabi' quality can improve to sahih lighayrih.
2) If the quality of mutaba' hadith is da'if and the quality of the mutabi' hadith from the same companion is hasan lidhatih, then the mutaba' hadith can improve to hasan lighayrih.
3) If the quality of mutaba' hadith is hasan lidhatih and the quality of the tabi' hadith from the same companion is sahih lidhatih, then the mutaba' hadith can improve to sahih lighayrih.
4) If the quality of mutaba' hadith is hasan lidhatih, and the quality of the mutabi' hadith from the same companion is in the same quality as the hasan lidhatih, then the mutaba' hadith can improve to sahih lighayrih.
5) If the quality of mutaba' hadith is hasan lidhatih, and the quality of the tabi' hadith from the same companion is hasan lighayrih, then the quality of the mutaba' is still hasan, it cannot improve to be sahih lighayrih.
6) If the quality of mutaba' hadith is sahih lidhatih and the quality of the mutabi' hadith from the same companion is sahih lighayrih or sahih lighayrih or hasan lighayrih or da'if, then the quality of mutaba' hadith is still sahih.


DOI: 10.9790/0837-2107022433 www.iosrjournals.org 30 | Page
Hadith of the Prophet Muhammad Pbuh Did Not Read Basmalah in the Prayer in Simultaneous...

4.1. Analysis of the tawabi’

4.1.1. The Tawabi’ hadith:

7) If the quality of mutaba’ hadith is da’if while the quality of the mutabi’ or tabi’ hadith from the same companion is also da’if, then the quality of mutaba’ hadith is still da’if, it cannot improve to be hasan lighayrihi. The followings are what probably intended to explain by Ibn Hazm from his statements:

Ibn Hazm states: Although the tracts of da’if hadith may reach thousand, it cannot improve the quality.

In accordance to the previous description, it can be concluded that the tabi’ or mutabi’ hadiths can improve the quality of the mutaba’ hadith from the same companion, in line with the quality of sanad from the tabi’ or mutabi’.

Function of shahid hadith is to strengthen or improve matan of mutaba’ hadith, either in terms of quantity or quality, from gharib to mashhur, and from da’if to shahih or hasan according to its sanad33, scholarly said: hadith dha’if could increase quality when having the support hadith from the path of other companions.34

The details are as follows:

1) If the hadith mutaba’ degree ahad-gharib and da’if quality, while its shahid hadith from different companions there is one hadith, the hadith mutaba’ his degree increased to ahad-‘Aziz, and the quality is increased to hasan quality.

2) If the hadith mutaba’ degree ahad-gharib and da’if quality, while the hadith shahid his companions different from two to eight hadith, the hadith mutaba’ his degree increased to ahad-mashhur, and the quality is increased to valid quality.

3) If the hadith mutaba’ degree ahad-gharib and da’if quality, while its shahid hadith from different companions there were nine hadith or more, the degree of his hadith mutaba’ increased to mutawatir, and the quality is increased to valid quality.

4) If the hadith mutaba’ degree ahad-gharib and hasan quality, while its shahid hadith from different companions there is one hadith course, the degree of his hadith mutaba’ increased to ahad-aziz, and the quality is increased to valid quality.

5) If the hadith mutaba’ degree ahad-gharib, and hasan quality, while the hadith shahid his companions different from two to eight hadith, the hadith mutaba’ his degree increased to ahad-mashhur, and the quality is increased to valid quality.

6) If the hadith mutaba’ degree ahad-gharib and hasan quality, while the hadith shahid his companions different, there are nine hadith above, the hadith mutaba’degree increased to mutawatir and the quality is increased to valid quality.

7) If the hadith mutaba’ degrees ahad-gharib, and valid quality, while the shahid hadith from other companions there is one hadith, the hadith mutaba’ degrees’ rise to ahad-aziz and quality remain valid.

8) If the hadith mutaba’ degrees ahad-gharib and valid quality, while the hadith shahid there are two to eight hadith, the traditions mutaba’ degrees’ rise to ahad-Mashhur, and quality remain valid.

9) If the hadith mutaba’ degrees ahad-gharib and valid quality, while the hadith shahid there are nine or more, then the hadith mutaba’ increased to mutawatir and valid quality.

From the description above can be concluded, that the hadith shahid, can increase the hadith studied, in terms of both quantity and quality.


34 Jamali al-Din Ibn Muhammad al-Sayyid, op.cit.
4.1.2. The Schemes of all tracks from other sanad in one Companion:

4.1.3. Analysis:

In terms of sanad of hadith narrated by Anas Ibn Malik that collected by Muslim, has Tabi ‘Qasir as one hadith, that collected by Ahmad. In Muslim history, Qatada narrated from Anas using AN (ع). Because Qatada narrators who mudallis, then sanad between him and Anas convicted: interrupted. In the history of Ahmad, Qatada narrated from Anas using editorial Haddathani (حدثاني). Narration by using the Haddathani can lift narration broken into serialized, Thus sanad of hadith narrated by Muslim becomes valid qualified al-isnad.

So tabi’ hadith can improve the quality of sanad of mutab’ hadith, namely: the hadith narrated by Anas Ibn Malik that takhrij by Muslims, that quality was da’if al-isnad be valid or sahih al-isnad.

4.2. Analysis of the shawahid hadith:

Hadith narrated by Anas Ibn Malik that takhrij by Muslims have no shahid hadith.

4.3. Conclusions results simultaneous research.

The results partially, concluded that the hadith narrated by Anas Ibn Malik that takhrij by Muslim, the quality is da’if al-hadith, because the chains and matan, both of them are da’if. A study of tabi hadith , found that these hadith have 1 (one tabi’. hadith ) And tabi ‘ hadith may lift the sanad of mutabahah hadith be valid or sahih al-isnad. But because of the quality of hadith is da’if al-isnad, then the existence of tabi ‘ hadith can not improve the quality of mutaba’ hadith . Thus meaning the hadith in quality fixed degree of quality: da’if. Hadith narrated by Anas Ibn Malik that collected by Muslim and Ahmad for not having a hadith narrated by shahid and only one friend that is: Companion Anas Ibn Malik then the quantity of the hadith of degree: Ahad Gharib, as narrated by the companions. This conclusion is drawn based on the principle to six (6) of, namely: “If the hadith mutaba ‘ da’if quality, while the hadith tabi ‘of this same friend da’if quality, then the quality of hadith mutaba’ fixed da’if quality, can not rise to lighayrih hasan quality.”

Wa Allah A’lam bi al-sawab.

REFERENCE

Hadith of the Prophet Muhammad Pbuh Did Not Read Basmalah in the Prayer in Simultaneous...