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 fisrt, that they hadith has 3 hadith *tabi'qasir* or incomplete related. All 3 hadith *tawabi'*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.* Reseaching a hadith is not to doubt or examine messenger Muhammad saw 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 saw, (3) The Emergence of forgery of hadith, and (4) The Process of recording hadith very late.[2]

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 *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 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 fisrt group based the opinion on the hadith of the Messanger narrated by Ibn Mas'ud and investigated by al-Bukhari as follows :

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 وَ قَنَتَ قَبْلَ الرُّكُوعِ ؟ قَالَ:بَعْدَ الرُّكُوعِ يَسِيرًا»(رواه البخارى)

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:

حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى وَ أَنْبَسَةُ قِبَلَ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللهَّ بْنِ نَافِعٍ ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ،قَالَتْ نَهِيَ رَسُولُ اللهَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقُنُوت فِي الْفَجْرِ »(رواه ابن ماجه)
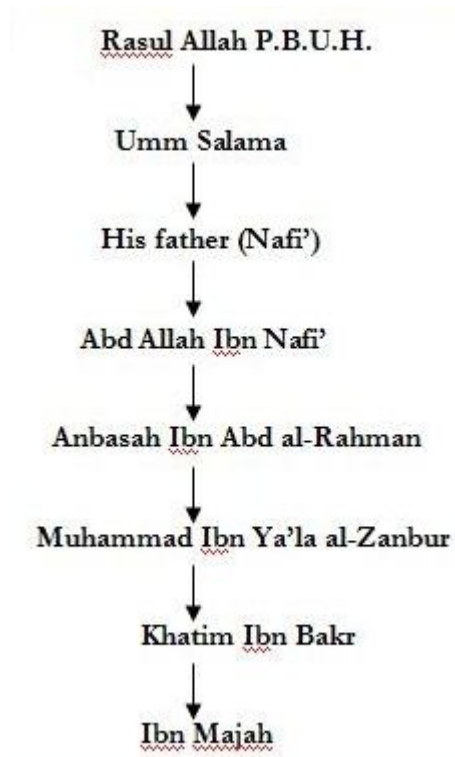
Khatim Ibn Bakar told us, Muhammad Ibn Ya'la al-Zambur told us, 'Anbasah Ibn abd al-Rahman told us, from Abd Allah Ibn Nafi, from his father, from Umm Salama, She said: The Messenger is prohibited to practice *qunut* when Dawn Prayer. (a hadith transmited from Ibn Majah)

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 *shadh* or irregular and *'illat* or defect, so finally the conclusion about the quality maybe *da'if* 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. 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.

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

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 *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 the material of text or *matan*, whether the material is free from elements *illat* or defect hadith or not?.
   f. Making aconclusion 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: to appear.[6] 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.[7]

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 UmmSalama which was takhrij or investigated by Ibn Majah as follows:

حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ قَالَا مُحَمَّدُ بْنُحَيَعْلَى وُتُيُورَةٌ قَبْلُ بَعْبُدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ ، عَنْ أَبِيهِ، عَنْ أُمِّ نُهَلْيَهَ وَقَالُوَلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقُنُوتِ فِي الْفَجْرِ »(رواه ابن ماجه)

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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[5]Damanhuri,*Metodologi Penelitian Hadis Pendekatan Simultan* (Surabaya : Al-Maktabah-PW LP Maarif NU Jatim, 2014). p.160.
[6]Hatim 'Arif al-Sharif, *al-Tahrij wa Dirasah al-Asanid,* Juz.1,p. 2. CD Shoftware Maktabah . Shamilah, Isdar al-Thani.
[7]Ibid., Juz.1,p. 2.
[8]Ibid, juz 1, p.. 393.

2. The Supporting text of the hadith.

   Hadith of ban *qunut* has some hadiths of *tawabi'*.
   a. Hadith *tawabi'*:

1). Hadith *takhrij* or investigated by al-Daruqutni :

حَدَّثَنَا الْقَاضِي أَحْمَدُ بْنُ إِسْحَاقَ بْنُ يُهْدُولِحَدَّثَنِي لَايِمِحَمَّدُ بْنُ يَعْلَىعَلْنُدَعَنْبُسَةَ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِعَنْ,عَبْدُ اللهِ بْنُ
خَافِعٍجَدَّثَنَا عُثْمَانُ بْنُ السَّحَّحَالثَّقَنَا عَبْدُ اللهِ بْنُ نَاجِيِحِمَقَر,بْنُ حَفْصُ بْنِ صُبْحٍ الشَّيْبَاثِيَّثَّنَا,مُحَمَّدُ بْنُ يَعْلَى زُنْبُورٍثَّا عَنْبَسَةَ بْنُ
عَبْدِ الوَّحْمَنِ الْقُرَشِعَنِيُّ عَبْدِ اللهِ بْنِ نَافِعٍعَنْ أَبِيهِعَنْ أُمَّلَمِهَقَ رِقَسَلَوَّلَ: اللهَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَنِ الْقُنُوتِ فِي الْفَجْرِ ».

2). Hadith *takhrij* or investigated by al-Bayhaqi :

أَخْجُوَنَا يَعْلِيُعَبْنَانَ ، أنبا أَحْمَدُ بْنُ عُبَيْدٍ ، أنبا إِبْرَاهِيمُ بْنُ عَبْدِ لِاللهِ تَبُواالوَّصّادِيُّ يَعْنِي إِبْرَاهِيمَ بْنَ بَشَّارٍ ، ثنا مُحَمَّدُ بْنُ
يَعْلَى، ثنا عَنْبَسَةُ بْنُ عَبْدِالرَّاللهْ مِزَنِ نَافِعٍنْ، عَنْ أَبِيهِ، عَنْ أُمَّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَلِ الْقُنُوتِ فِى صَلاَ ةِ الصُّبْح
أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْحَارِثُ الْدَفْقِيةُقَالَأَبُو الْحَسَنِزِنَالْدَيَواِلَقِطُوِنَّيُعْثَهَمَنَّ,وَ عَبْدُ اللهِ بْنُ نَافِعٍ ضُعَفَاءُ وَ لاَ يَصِحّ لِنَافِعٍ سَمَاعٌ مِنْ أُمِّ
سَلَمَةَتَعَقَالَوَعَلِهَيهَقَيَّاعِنْ ابْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ صَعَلَّنِ اللَّهُ عَلَيْهِ وَ سَلَّمَ ، وَصَفِيَّةُ بِنْتُ أَبِي عُبَيْدٍ لَمْ
تُدْرِكِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

3). Hadith *takhrij* or investigated by al-Nasa'i:

حَدَّثَنَا أَبُو مُسْلِمٍ قَالاإِبْرَاهِيمُ بْنُ بَشَلَّارِمَادِيُّأُاقَمَالُحَدَمَّدُ بْنُ يَعْلَنِازِعُنْبُوسِيِّةَ لِنَ: عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ ، عَنْ
أَبِيهِ[11]عَنْ أُمَّ لِلنَّبِيَّةِصَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ نَهى عَنِ الْقُنُوتِ فِي صَلاَ اِلصُّبْح »

   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 حَاتِمُ بْنُ بَكْرِ الضَّبِّيُّدَقَالَا مُحَمَّدُ بْنُحَدَيَقَلَى وَاشَّيْوِسَةَ قِيْلُ بِعَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللهِ بْنِ نَافِعٍ ، عَنْ أَبِيهِ، عَنْ أُمِّ
سَلَمَةَ ، قَالَمَنِي«رَسُولُ اللَّهُ صَلَّيْهِ وَ سَلَّمَ عَنِ الْقُنُوتِ فِي الْفَجْرِ »(رواه ابن ماجه)

   b.   **The Chart *sanad* of hadith**.

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[9]. Abu Hasan Ali Ibn Umar Ibn Ahmad Ibn Mahdi Ibn Mas'ud Ibn al-Nu'man Ibn Dinar al-Bagdadi al-Daruqutni, *Sunan al-Daruqutni*, (Beirut : Muassis al-Risalah, 1424 H), juz 2, p. 367.

[10]. Ahmad Ibn Husayn Ibn Ali Ibn Musa al-Khurasani, Abu Bakr al-Bayhaqi, *Sunan al-Kubra Li al-Bayhaqi*, (Beirut : Dar al-Kutub al-Ilmiyah, 1424 H), juz 2,p.303.

[11]. Sulayman Ibn Ahmad Ibn Ayyub Ibn Mutir al-Shami, Abu al-Qasim al-Tabrani, *Mu'jam al-Ausat*, (Kairo : Dar al-Haramain, w.d.), juz 3, p.102.

Rasul Allah P.B.U.H.

↓

Umm Salama

↓

His father (Nafi')

↓

Abd Allah Ibn Nafi'

↓

Anbasah Ibn Abd al-Rahman

↓

Muhammad Ibn Ya'la al-Zanbur

↓

Khatim Ibn Bakr

↓

Ibn Majah

c. Biography the history in *sanad*

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

1). KhatimIbn Bakr, 2). Muhammad Ibn Ya'la al-Zanbur, 3. Anbasah Ibn Abd al-Rahman, 4). Abd Allah Ibn Nafi', 5). His father (Nafi') 6). Umm Salama.

1). Khatim Ibn Bakr.
a). His full name:
Khatim Ibin Bakr Ibn Ghilan Al-Dhabi, Abu Amr al-Bashri..[12]
2). **Muhammad Ibn Ya'la**.
a). His full name :
Muhammad Ibn Ya'la al-Salma, Abu Ali al-Kufi, Title ; Zanbur.[13]
3). Anbasah Ibn Abd al-Rahman.
a). His full name :
AnbasahIbin Abd al-Rahman Ibn Anbasah Ibn Said Ibn al-'Ash Ibn Said Ibn Umayyah al-Umawy.[14]
4). Abd Allah Ibin 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 :

[12.] Ibid, Juz 5, p, 191-192.

[13.] Ibid, Juz 27, p. 45-46.

[14.] Ibid, Juz 22, p, 416-417.

[15.] Ibid, Juz 16, p, 213-214.

[16.] Ibid, Juz 29, p, 298-303.

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..[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.[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 al-jarh wa al-ta'dil* 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-Tahdhib* written by Ibn Hajar al-'Asqalani said that: Khatim Ibn Bakr is **مقبول or** acceptable**.**[19]

b). In the book: *Mu'jam al-Shuyukh al-Tabary* written byAkram bin Muhammad Ziyad, said that Khatim Ibn Bakr :مقبول **or** acceptable**.**[20]

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

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: **متروك.**or the narrator's up [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.[22]

c). In the book Al-*Kamil Fi Duafa' al--Rijal* written by Ibn Adi said : **ضعيف** or weak.[23]

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

3). Anbasah Ibn Abd al-Rahman.

a). In the book *Tahdhib al-Kamal Fi Asma' al-Rijal* written by al-Mizzi said :
وَقَال أَبُو حاتم : متروك الحديث، كان يضع الحديثوَقَال البُخَارِيُّ : تركووَقَال أَبُو داود، والنَّسَائي، والدارقطني: ضعيف.[24]

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

[17.] Ibid, Juz 35,p, 317-320.

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

[19.] Abu Fadl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Atsqalani, *Taqrib at-Tahdzib,* (Suria : Dair Al-Rasyid, 1406 H), Juz 1, p, 144.

[20.] Akram bin Muhammad Ziyad Al-Faluji Al-Atsari, Mu'jam *Syuyukh al-Thabari,* (Kairo : Dar Ibnu Affan, 1426 H), Juz 3, p, 171.

[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.

[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.

[23.] Abu Ahmad Ibn Adi al-Jurjani, *Al-Kamil Fi Duafa' al-Rijal,* (Beirut : Dar al-Kutub al-Ilmiyyah, 1418 H), Juz 7, p, 519.

[24]Yusuf Ibn Abd al-Rahman Ibn Yusuf, Abu al-Hajjaj, Jamal al-Din Ibn al-Zaki Aby Muhammad al-Qadha'i al-Kilbi al-Mizzi, *Tahdhib al-Kamal Fi Asma' al-Rijal,* (Beirut : Muassis al-Risalah, 1400 H), juz 22, p. 418

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 :

قال الدَّارَ قُطْنِيّ : الضعفاء والمتروكين.(25)(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.[26]

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 ضَعِيفٌ

b). In the book *Mausuah Aqwal Aby HasanaAl-Daruqutni* written by Muhammad Mahdi, Ashraf manshur and 'Isham Abd al- Hadi said: al-Daruqutni said: Up or متروك :.[28]

c). In the book   *Tahdhib Al-Tahdhib* written by Ibn Hajar said :

قال أبو أحمد الحاكم منكر الحديث وقال ابن حبان كان يخطىء ولا يعلم فلا يحتج.[29]

(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* narrators.

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

a). In the book *Tahdhib al-Kamal Fi Asma' al-Rijal* written by Al-Mizzi said :

قَالَ النَّسَائِي: ثقة[30] (al-Nasa'I said : *Thiqa* or confidence).

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 :

محمد بن سعد فى الطبقة الثالثة من أهل المدينة، وقال: كان ثقة، كثير الحديث[31]

(Mohammad Ibn Sa'ad in the third tier of the people of the city, he said, was confident has many hadiths)

c). In the book *Tahdhib At-Tahdhib* written by Ibn Hajar al-Asqalani said :

قال العجلي مدني تابعي ثقة وقال أبو زرعة ثقة وقال ابن خراش ثقة مشهور أحد الأئمة.[32]

(Al-'Ajaly said: civilian followers of the trust, Abu Zar'ah said : Confidence, Ibn Khirash said : Confidence of a well-known imams).

From the description above can be concluded that Nafi','Abd Allah Ibn Umar *Mawla* are narrators who *thiqa.*

6). Umm Salama.

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

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:

[25.] Muhammad Mahdi, Ashraf Mansur and 'Isham Abd al-Hadi, *op.cit* Juz 2, p. 501.

[26.] Abu Ahmad bin Adi Al-Jurjani,*op.cit.*, Juz 6, p. 459.

[27.] Abu Abd Allah Muhammad Ibn Sa'ad Ibn Mani' al-Hashimi, *Tabaqat al-Kubra,* (Madinah : Maktabah Ulum Al-Hikam, 1408 H), juz 1, p. 409.

[28.] Muhammad Mahdi, Ashraf Mansur and'Isham Abd al Hadi, *op.cit.*Juz 2,p. 380.

[29.] Abu Fadl Ahmad Ibn Ali Ibn Muhammad Ibn Ahmad Ibn Hajar al-Asqalani, *Tahdhib al-Tahdhib*, (India : Dairah Al-Ma'arif An-Nizamiyyah, 1326 H), Juz 6, p, 53.

[30.] al-Mizzi, *op. cit.*juz 29, p 304.

[31.] al-Aini, *op. cit.,*Juz 3, p. 110.

[32.] Ibn Hajar Al-Asqalani, *op. cit.,*Juz 10, p. 405.

1). Ibn Majah said: حَدَّثَنَا حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ editorial by *Muhaddithin* used in the narration of the hadith in the form *sima '*, 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: حَدَّثَنَا.مُحَمَّدُ بْنُ يَعْلَى زُنْبُورٌ editorial by Muhaddithin used in the narration of the hadith in the form *sima '*, 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: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمَنَ editorial by *Muhaddithin* used in the narration of the hadith in the form *sima* ', 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: عَبْدِ اللهَ بْنِ نَافِعٍ عَنْ Anbasah Ibn Abd al-Rahman transmission using the editor *'an* (عن), and the *'an'anah* apparently showing a disconnect *sanad*, because: Anbasah Ibn Abd al-Rrahman as described above narrators is *da'if* status. . Hadith narrations using *'an* and *anna* 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. [33]. Thus meaning no chain of transmission hadith is not contiguous.

5). Abd Allah Ibn Nafi' said: عَنْ أَبِيهِ The narration of Abd Allah Ibn Nafi' 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. 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 *'Mawla* Abd Allah Ibn Umar) said: عَنْ. أُمِّ سَلَمَةَ Transmission Nafi ,'Abd Allah Ibn Umar *Mawla* is indeed use the editorial *'an* (عن), but *'an'anah* no indication indicates a disconnect chain of transmission, even it can be stated that *sanad* are: *muttasil,* because:

a. Nafi' is the trusty narrator or *thiqa*,

b. He is not a narrator *Mudallis,*

c. Nafi' may have or had met with his teacher: Umm Salama. In his biography he said, he learned from Umm Salama, and the biography of Umm Salama, Nafi' mentioned as a student in learning hadith.

f. Concluding the test of *sanad*

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

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.*

2. Meanwhile, three other narrators (Muhammad bin Ya'la, Anbasah Abd al-Rahman Ibn Abd Allah Ibn Nafi ')*da'if quality.*

3. All transmitters of each meeting with the transmitters of status as a teacher, unless transmission Anbasah Ibn Abd al-Rahman. Narrations not *muttasil.*

Thus it can be concluded that the chains studied hadith quality: *da'if al-isnad.*

2. Research *matan*

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

At the empirical level, the test of shadh performed by confirming the text and the meaning of hadith examined by the arguments of *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]

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[33] Al-Sakhawi, *al-Ghayah fi Sharkh al-Hidayah fi Ilmi al-Riwayah,* (t.t : Maktabah Awlad al-Shaykh li al-turath, 2001), Juz 1,p. 172.

[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.

When comparing the hadith with the verses of the Koran or   the higher hadithwith thequality 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*.

Hadith prohibition *qunut* 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:

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

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

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِيُدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (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 رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُلَا يُحِبُّ الْمُعْتَدِينَ (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 يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِأَئِلَهٌ مَعَ اللهِ ۚ قَلِيلًا   مَا 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). Prophet said in a hadith narrated by al-Bukhari as follows:

حَدَّثَنَا مُسَدَّدٌقَالَحَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، قَالَ:سُئِلَ أَنَسُ بْنُ مَالِكٍأَقَنَتَ النَّبِيُّ صَلَّى اللهُعَلَيْهِ وَسَلَّمَ فِي الفَجْرِ؟ قَالَ:نَعَمْ ، فَقِيلَلَهُ:قَبْلَ الرُّكُوعِ؟ قَالَ:بَعْدَالرُّكُوعِ يَسِيرًا»(رواه البخاري)

Musaddad told us, Hammad Ibn 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).

5). 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)[37]

Prophet Muhammad. 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).

Hadith that forbid *qunut* if confirmed by the verses of the Koran and the hadith above it 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 *shudhu<dh*.

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[35]Ibid.

[36.] Al-Bukhari , *op. cit.*juz 2, p. 26.

[37]Muhammad Ibn 'Isa al-Tirmidhi, *Sunan al-Tirmidhi*, Juz 4, p.642, http://www.al-islam.com.

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-Adlabi 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 *qunutmatan* 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 *da'if al-matni.*

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 Ya'la, Anbasah Abd al-Rahman Ibn Abd Allah Ibn Nafi ') quality : *da'if.*

b. All transmitters of each meeting with the transmitters of status as a teacher, unless transmission Anbasah Ibn Abd al-Rahman. Narrations not *muttasil.*

c. The matan of the hadith in fact is *shadh*, because it contrary to the arguments of *naqly*.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 *aqly*, 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: *da'if 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]

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[38]Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan ……..,* p.242.

[39]Nur al-Din 'Itr, *op. cit.,*Juz 1,p. 421.

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 ligayrihi* or *hasanligayrihi* according to the degree of strength or quality Hadith *tabi'* from one companion.[40]

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

1. Analysis of *tawabi*

The steps of analyzing hadiths of 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 of *tabi'* can improve the quality of hadith *mutaba'* or not.

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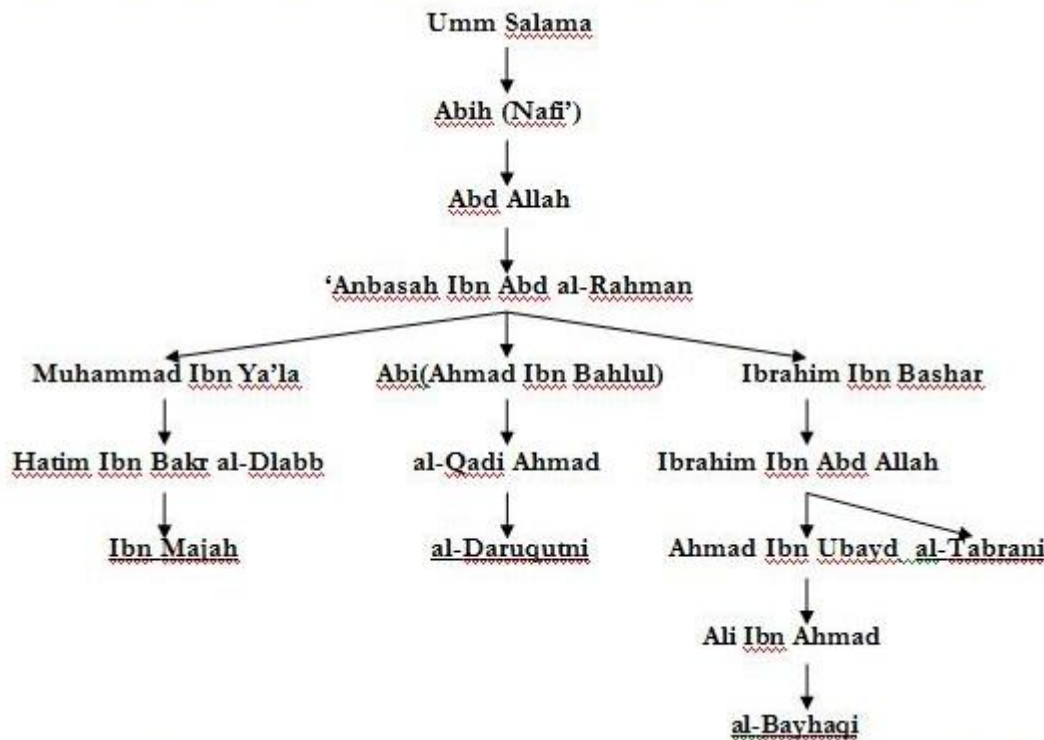
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b. Analysis:

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 *mutaba'* (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 *mutaba'* 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 *mutaba'* 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 *tawabi* 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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