

Hadith Denying Solmnolence Of God In Simultaneous Research

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Abstract

Objectives: The study of this hadith, aims to determine the quality and know the meaning of the hadith denying somnolence of God with simultaneous approach. Data on the Hadith and narrators quality were collected by the method of documentation and analyzed by the method of *content analysis*.

In a partial analysis then obtained results that: 1. All the narrators in the sanad of hadith existing, are fully qualified: *thiqah*. Except for one qualified as *thiqah mudallis*. 2. All the narrators respectively meet with the transmitters as his teacher, namely: connexion of the *sanad* is *muttasil*. 3. Matan of Hadith was not *shadh*, meaning that it is not contrary to the argument of *naqli*, either al-Qur'an and hadith with higher sanad quality. 4. Matan of Hadith does not also exposed to *illat*, meaning that it is not contrary to the argument of *aqli*, both with a healthy mind, senses, history, and science . Thus it is concluded that the hadith is **hasan lidhatih**.

In the simultaneous analysis, it was found that: first the hadith has 2 (two) history *tabi' tamm* and 1 history of *tabi' qasir* which can increase the quality of mutaba' hadith from *hasan lidzatih* into **sahih lighayrih**. Second, the hadith has 1 (one) *shahid* that can increase the degree of hadith from ahad gharib into **ahad aziz**. So, the hadith increased into: **sahih - 'aziz** (*sahih* by quality and 'aziz in quantity).

Key Words : Hadith, Somnolence, Analysis, Partial, Simultaneous, Sahih lighayrih, 'Aziz.

Introduction

Al-Quran and Hadith are two sources of Islamic teachings. Qur'an made as a source or a basic teachings of Islam does not need to carry out some research first, because the Qur'an is *qat'i al-wurud*. While hadith is made as a source or a basic teachings of Islam must carry out a research first whether the hadith is correct coming from the Prophet Muhammad., Because the hadith is *zanni al-wurud*. To study a hadith, it does not mean to doubt or test the apostle's of the Prophet Muhammad p.b.u.h., however to test whether a particular hadith is from the Prohpet p.b.u.h., truly a speech, action and *taqrir* of the Prophet p.b.u.h.

According to Syuhudi Ismail, there are 4 things that drive why scholars of hadith conducted a study of Hadith, namely: (1) Hadith as a source of Islamic law, (2) Not all hadith are recorded at the time of the Prophet p.b.u.h, (3) The emergence of forgery of hadith, and (4) The process of bookkeeping of hadith is late.¹

The four factors or the reasons put forward by Syuhudi Ismail above are some of the reasons for factual reasons encouraging the study of hadith for the purposes of collecting and accounting hadith in the books of hadith. After these hadith are collected and recorded in the books of hadith, are these hadith are still in need to carry out research? According to the author, the hadith still need to be investigated (performed a research).

There are several reasons that encourage why these hadith still need to be examined again, among others:

1. Hadith books are not all containing complete hadith with the characters, there are *matan*, *sanad* and *mukharrij*. Indeed, many hadith books containing complete hadith with characters, however there are also a number of hadith books containing only *matan*, *sanad* and moreover *mukharrij* is not found. A hadith contained in such book, cannot be studied to determine the quality.
2. Often, hadith contained in hadith books, are studied only in terms of the *sanad*. That studied only the quality of the narrators course, quality of continuity is not studied. Whereas the *matan* quality has also not been analyzed / scrutinized.
3. All of the hadith contained in that hadith books, then studied partially or one *sanad* only, there has not been studied simultaneous or multi *sanad*. In terms of the results of hadith research of one *sanad*, is different collectively.
4. Hadith -- after investigation and / obtained *sahih* quality results --- it needs to be carried out in real life. To practice the hadith must be done *fiqh al-hadith*. Efforts to understand *matan* of a hadith from one *sanad* only is not affordable, because mostly hadith narration are *riwayah bi al-makna*. Thus, *matan* desired to be understood need to be cooperate with other *matan* from other *sanad* with one theme to be understood collectively.

Based on the basic several issues above, a research of hadith simultaneously is a demanding need for the needs of hadith research.

Hadith is one of the Islamic teachings, where the essence of Islam teaching is monotheism that in the discourse of science in the category of faith. Aqeedah adopted manifests in two forms namely Sharia and Morals. Faith is a belief system to Allah, and everything to do with it such as Rasul Allah p.b.u.h. by revelation through the angel. Sharia is a system of norms (rules) that govern the relationship of human and God, fellow human beings and with other creatures. Ahlak is an esoteric aspects of human personality or behavior, in terms of how the system of norms that govern human relations with Allah (worship in the typical sense) and man's relationship with another man is a nice gesture. Among the three elements, the most urgent is the creed (faith) symbolized in two sentences of Shahadah "testify there is no god but Allah and Muhammad is his messenger."

¹ Syuhudi Ismail, *Methods Validity Sanad* (Jakarta : Bulan Ibtang, 1988) ,75-104.

There is no god but Allah have the meanings *uluhiyah* and *rubu biyah*. Amongst hadith that explains it is hadith disclaim somnolence history Abu Hurayrah was takhrij by al-Tabari. The hadith is about to be studied in terms of all sanad existed collectively.

Initially, hadith research was done in partial, then continued simultaneously. Hadith research in partial is done by studying a hadith from one line of sand only. After conducting an analysis towards the quality of the narrators, it is then analyzed in terms of the continuation of the sanad, analyzed the matan whether it is freed from the character of *shadh* and *'illat*, thus retrieved a conclusion about the quality where may be it is *daif*, may be *hasan* and may be *sahih*.

The results of research in partial is not finished, may not be made as the basis of regulation. Thus there must be another research simultaneously. Hadith research simultaneously is done by studying all of the linkages of sanad from the same matan, same text or same in terms of content of the meaning.

This simultaneous research was conducted to know hadith *tabi'* and hadith *shahid* functioning to enable the increase of quality and decree of hadith studied. Initially the results obtained from partial research was *daif*, after conducting simultaneous research, it can increase the quality into *hasan lighayrih*. If the results obtained from the partial research is *hasan*, then after conducting a research simultaneously, it can increase the quality into *sahih lighayrih*. From the partial research obtained a decree of *ahad gharib*, after conducting simultaneous research obtained results *ahad aziz*, or *ahad mashhur* or *mutawatir*.

Formulation of the problem

1. How is the quality of the hadith narrated by Abu Hurayrah who takhrij by Muhammad b. Jarir al-Tabari in partial analysis?
2. How is the quality of the hadith narrated by Abu Hurayrah who takhrij by Muhammad b. Jarir al-Tabari in simultan analysis?

Research methods

Necessary data :

1. Data on the main hadith, *tabi* 'hadith and *shahid* hadith.
2. Data about the biography of narrators.
3. Data about the comments of the scholars on the quality Jarh and ta'dil of the narrators.

Data collection methods and sources of data:

The above data will be collected using the method of documentation:

1. Data on the narratives in the track on the books of hadith, namely: Sahih al-Bukhary, Sahih Muslim, Sunan Abi Dawud, Sunan Ibn Majah, Sunan al-Nasa'i, Sunan al-Tirmidhy, Sunan al-Darimy, Muwatta 'Malik and Musnad Ahmad Ibn Hanbal and others.

2. Data regarding biography of narrators and scholar commentary, taken the books of biography, namely: Tahdhib al-Kamal, Taqrib al-Tahdhib, Tahdhib al-Tahdhib, Khulasah Tahdhib Tahdhib al-Kamal and al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah and others.

Data analysis methods:

These data will be analyzed using the above: Content Analysis Method, which is a research technique for making inferences by systematically and objectively identify characteristics unique to a text ². With this method, researchers will conclude with four conditions must first identify the valid hadith studied. If the four conditions are met, then the hadith researched declared acceptable as evidence by the quality may be sahih or hasan.

Steps research :

Steps of simultaneous research are as follows ³:

1. Conduct a *takhrij al-hadith* to obtain a hadith to be studied, with complete *sanad* and *matan*.
2. Conduct research partially, namely to do research on the *sanad* of the main hadith. This step consists of:
 - a. Conduct a test of *thiqah* ('*adl* and -*dhabit* ') of narrators existed in a *sanad* of a hadith studied.
 - b. Conduct a test of linkage of *sanad*.
 - c. Summing up the results of a test or study of *sanad*.
 - d. Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *shadh* or not?.
 - e. Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *illat* or not?.
 - f. Conduct conclusion from a test or study of *matan*.
 - g. Conduct conclusion from partial studies.
3. Conduct research simultaneously /*multi sanad* of a hadith. This step consists of the following:
 - a. Discover, analyze and deduce the role of hadith *tawabi*'.
 - b. Discover, analyze and deduce the role of hadith *shawahid*.
 - c. Conducting conclusion from simultaneous research.

Takhrij al-hadith

Ethimologically, the word "takhrij" means : to show⁴. Terminologically, *takhrij* it is defined as follows:

² Klaus Krippendorff.1991. *Analisis Isi, Pengantar, Teori dan Metodologi*. Penerjemah: Farid Wajidi. Jakarta: Rajawali Press.19

³ Damanhuri, *Research Methodology Hadith with Simultaneous Approaches*, (Surabaya : Al-Maktabah-PW LP Maarif NU Jatim,2014), p. 160.

⁴ Hatim 'Arif al-Sharif, al-Tahrij wa Dirasah al-Asanid, Juz.1, 2. CD Shoftware Maktabah . Shamilah, Isdar al-Thani.

Takhrij is a search of hadith in the original source (book) with complete sanad, if constrained, then the search to the branch book, and if constrained, the into the book citing with complete sanad, and explanation of hadith's quality.⁵

From the definition above it can be concluded that, *takhrij al-hadith* is a search of hadith into the original books of hadith collected from seeking their own to the reciters - having a complete sanad, and usually in the book it is included an explanation of the quality of his Hadith. That if any. If none, then the search only to get matan of complete hadith with its only *sanad*.

This search is done to get the main hadith, hadith of tawabi' and shawahid hadith.

Main hadith :

Hadith cited by Abu Hurayrah which was *takhrij* by Muhammad b. Jarir al-Tabari:

حَدَّثَنَا إِسْحَاقُ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبٍ ، عَنْ الْحَكَمِ بْنِ أَبَانَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْكِي عَنْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِهِ : هَلْ يَنَامُ ؟ عَزَّ وَجَلَّ ؟ فَأَرْسَلَ ؟ إِلَيْهِ مَلَكًا فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهَا ، قَالَ : يَكَادُ يَنَامُ وَتَكَادُ يَدَاهُ تَلْتَقِيَانِ ، ثُمَّ يَسْتَيْقِظُ فَيَحْبِسُ إِحْدَاهُمَا عَلَى الْأُخْرَى حَتَّى تَامَ نَوْمُهُ فَاصْطَفَقَتْ يَدَاهُ فَانْكَسَرَتِ الْقَارُورَتَانِ قَالَ : ضَرَبَ ؟ لَهُ مَثَلًا أَنْ ؟ عَزَّ وَجَلَّ لَوْ كَانَ يَنَامُ لَمْ تَسْتَمْسِكِ السَّمَاءُ وَالْأَرْضُ . (رواه الطبري)⁶

The Hadith tawabi' :

a. Hadith cited by Abu Hurayrah which was *takhrij* by Ibn Abi Hatim :

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْجَنِّدِ ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبٍ ، عَنْ الْحَكَمِ بْنِ أَبَانَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْكِي عَنْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِهِ : هَلْ يَنَامُ ؟ عَزَّ وَجَلَّ ؟ فَأَرْسَلَ ؟ إِلَيْهِ مَلَكًا فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهَا ، قَالَ : يَكَادُ يَنَامُ وَتَكَادُ يَدَاهُ تَلْتَقِيَانِ ، ثُمَّ يَسْتَيْقِظُ فَيَحْبِسُ إِحْدَاهُمَا عَلَى الْأُخْرَى حَتَّى تَامَ نَوْمُهُ فَاصْطَفَقَتْ يَدَاهُ فَانْكَسَرَتِ الْقَارُورَتَانِ . (أَخْرَجَهُ ابْنُ أَبِي حَاتِمٍ)⁷

b. Hadith cited by Abu Hurayrah which was *takhrij* by Abu Ya'la:

حَدَّثَنَا إِسْحَاقُ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبٍ ، عَنْ الْحَكَمِ بْنِ أَبَانَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْكِي عَنْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِهِ : هَلْ يَنَامُ ؟ عَزَّ وَجَلَّ ؟ فَأَرْسَلَ ؟ إِلَيْهِ مَلَكًا فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهَا قَالَ : فَجَعَلَ يَنَامُ وَتَكَادُ يَدَاهُ تَلْتَقِيَانِ ، ثُمَّ اسْتَيْقِظَ فَيَحْبِسُ إِحْدَاهُمَا الْأُخْرَى حَتَّى تَامَ نَوْمُهُ فَاصْطَفَقَتْ يَدَاهُ فَانْكَسَرَتِ الْقَارُورَتَانِ . (أَخْرَجَهُ أَبُو يَعْلَى)⁸

c. Hadith cited by Abu Hurayrah which was *takhrij* by al-Bayhaqi:

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ ، حَدَّثَنَا أَبُو الْعَبَّاسِ ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبٍ ، قَالَ : أَخْبَرَنِي الْحَكَمُ بْنُ أَبَانَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْكِي عَنْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِ مُوسَى عَلَيْهِ السَّلَامُ هَلْ يَنَامُ ؟ تَعَالَى ؟ فَبَعَثَ ؟ عَزَّ وَجَلَّ إِلَيْهِ مَلَكًا ، فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ

⁵ Ibid.

⁶ Muhammad b. Jarir al-Tabari, *Jami' al-Bayan fi Tafsir al-Qur'an*, Juz. III (Beirut: Dar al-Kutub al-'Ilmiyah, 1992), 6.

⁷ Abu Muhammad 'Abd al-Rahman b. Abu Hashim Muhammad b. Idris al-Mundzir al-Tamimi al-Hanzali, *Tafsir al-Qur'an al-Azim*, Juz. 10 (Sudan: Maktabat al-Asriyah, t.th.), 3186.

⁸ Abu Ya'la, *Musnad Abu Ya'la, tahqiq* Husayn Salim Asad. Juz 12 (Damaskus: Dar al-Ma'mun li al-Turath, 1984), 21.

قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهِمَا ، فَجَعَلَ يَنَامُ وَتَكَادُ يَدَاهُ أَنْ تَلْتَقِيَا ، ثُمَّ يَسْتَيْقِظُ فَيَنْجِي إِحْدَاهُمَا عَنِ الْآخَرَى حَتَّى نَامَ نَوْمَةً ، فَاصْطَلَّتْ يَدَاهُ فَانْكَسَرَتَا وَقَالَ الْعَرَانِمِيُّ : فَاصْطَلَّتْ يَدَاهُ وَانْكَفَّتِ الْقَارُورَتَانِ (اخرجه البيهقي)⁹

The Hadith shawahid :

a. Hadith cited by Ibn Abbas, which was *takhrij* by al-Bayhaqi :
 وَأَخْبَرَنَا أَبُو جَعْفَرٍ الْعَرَانِمِيُّ ، أَخْبَرَنَا بِشْرُ بْنُ أَحْمَدَ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ نَاجِيَةَ ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبَلٍ ، قَالَ : أَخْبَرَنِي الْحَكَمُ بْنُ أَبَانَ ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي عَنْ مُوسَى عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِ مُوسَى عَلَيْهِ السَّلَامُ هَلْ يَنَامُ ؟ تَعَالَى ؟ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ مَلَكًا ، فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهِمَا ، فَجَعَلَ يَنَامُ وَتَكَادُ يَدَاهُ أَنْ تَلْتَقِيَا ، ثُمَّ يَسْتَيْقِظُ فَيَنْجِي إِحْدَاهُمَا عَنِ الْآخَرَى حَتَّى نَامَ نَوْمَةً ، فَاصْطَلَّتْ يَدَاهُ فَانْكَسَرَتَا وَقَالَ الْعَرَانِمِيُّ : فَاصْطَلَّتْ يَدَاهُ وَانْكَفَّتِ الْقَارُورَتَانِ (اخرجه البيهقي)¹⁰

Partial analysis

Sanad research

The Complete hadith redaction with its sanad:

The Hadith cited by Abu Hurayrah which was *takhrij* by Muhammad b. Jarir al-Tabari:

حَدَّثَنَا إِسْحَاقُ ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ أُمِّيَّةَ بْنِ شَيْبَلٍ ، عَنْ الْحَكَمِ بْنِ أَبَانَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي عَنْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَنْبَرِ قَالَ : وَقَعَ فِي نَفْسِهِ : هَلْ يَنَامُ ؟ عَزَّ وَجَلَّ ؟ فَأَرْسَلَ إِلَيْهِ مَلَكًا فَأَرَقَهُ ثَلَاثًا ، ثُمَّ أَعْطَاهُ قَارُورَتَيْنِ فِي كُلِّ يَدٍ قَارُورَةً ، وَأَمَرَهُ أَنْ يَحْتَفِظَ بِهِمَا ، قَالَ : يَكَادُ يَنَامُ وَتَكَادُ يَدَاهُ تَلْتَقِيَانِ ، ثُمَّ يَسْتَيْقِظُ فَيَنْجِي إِحْدَاهُمَا عَنِ الْآخَرَى حَتَّى نَامَ نَوْمَةً فَاصْطَلَّتْ يَدَاهُ فَانْكَسَرَتَا وَقَالَ : ضَرَبَ اللَّهُ لَهُ مَثَلًا أَنْ يَكُنْ عَزَّ وَجَلَّ لَوْ كَانَ يَنَامُ لَمْ تَسْتَمْسِكِ السَّمَاءُ وَالْأَرْضُ. (رواه الطبري)¹¹

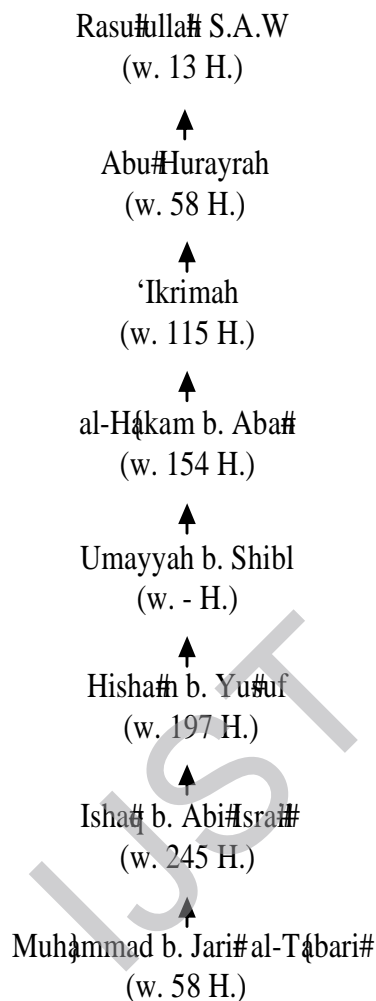
Ishaq told the story to us, Hisham b. Yusuf told the story to us, from Umayyah b. Shibl, from al-Hakam b. Aban, from 'Ikrimah, from Abu Hurayrah said, I heard that The Prophet Rasul Allah p.b.u.h. told on the Prophet Moses a.s. in his pulpit, Rasul Allah p.b.u.h. said, "There was a thought in the heart of the prophet Moses a.s. whether Allah s.w.t.. slept?, so then Allah s.w.t. delegated the angel to give three containers. The angel gave two containers to the prophet Moses a.s., each of his hand got one container. The prophet Moses a.s. was instructed to keep two of the containers. Rasul Allah p.b.u.h. said: the prophet Moses a.s. almost get asleep until both of his hands were gathered, then he woke up and hold tightly both containers so that they would not be bumped into each other, so finally he was really asleep and broke two of the containers. Rasul Allah p.b.u.h. said: Allah s.w.t.. has gave such kind a parable (read: by the event) that as if Allah s.w.t.. was asleep so what happened to those containers would also happen to the earth and sky.

⁹ Ahmad b. Husayn b. 'Ali b. 'Abd Allah b. Musa Abu# Bakar al-Naysabur al-Bayhaqi , *al-Asma' wa al-Sifat*, Juz. I (Jaddah: Maktabat al-Su'udy, t.th.), 132.

¹⁰ *Ibid*.

¹¹ Muhammad b. Jarir al-Tabari, *Jami' al-Bayan fi Tafsir al-Qur'an*, Juz. III (Beirut: Da#r al-Kutub al-'Ilmiyah, 1992), 6.

The Chart sanad of hadith.



Biography of the narrators in *sanad*

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

1). Ishaq b. Abi Israil , 2). Hisham b. Yusuf 3). Umayyah b. Shibl 4). al-Hakam b. Aban. 5). Ikrimah 6). Abu Hurayrah.

1) Ishaq b. Abi Israil

a) His complete name:

Abu Ya'qub Ishaq b. Abi Israil Ibrahim b. Kamajra al-Maruzi.¹²

b) His teachers:

Hammad b. Zayd, **Hisham b. Yusuf al-San'ani**, Ibn 'Uyaynah, Ibn Abi al-Zinad, 'Abd al-Wahid b. Ziyad, Muhammad b. Munib al-'Adani.¹³

¹² Shams al-Din Abu 'Abd Allah Muhammad b. Ahmad b. 'Uthman b. Qaymaz al-Dzahabi, *Sayr al-A'lam al-Nubala'*, Muhaqqiq Shu'aib al-Arnaut and friends, Juz. XI (t.tp: Muassat al-Risalah, 1985), 476.

c) His students:

al-Bukhari, Baqiyy b. Makhlad, Abu Dawud, al-Nasai, Abu Bakar al-Maruzi, Harun al-Hammal, al-Hasan b. Sufyan, Abu Ya'la, 'Abd Allah b. Ahmad, Ya'qub b. Shaybah, Abu al-'Abbas al-Siraj, al-Baghawi,¹⁴ **Muhammad b. Jarir al-Tabari**¹⁵ And many more.¹⁶

2) Hisham b. Yusuf

a) His complete name:

Hisham b. Yusuf Abu 'Abd al-Rahman.¹⁷

b) His teachers:

Among others are Ma'mar, Ibn Juraih, al-Qasim b. Fayyad, al-Thawri, 'Abd Allah b. Bahir b. Raisan,¹⁸ Ibrahim b. 'Umar b. Kaysan, **Umayyah b. Shibl**, Bakkar b. 'Abd Allah b. Wahab b. Munabbih, Dawud b. Qays, al-San'aniyaini. 'Aqil b. Ma'qil and many more.¹⁹

c) His students:

Among others are Zakariya b. Yahya b. Tamim b. 'Abd al-Rahman al-San'ani,²⁰ **Ishaq b. Abi Israil**,²¹ Ibrahim b. Musa al-Farra', Yahya b. Ma'in, Ishaq b. Rahawayh, 'Abd Allah b. Muhammad al-Musnadi, and many more.²²

3) Umayyah b. Shibl

a) His complete name:

Umayyah b. Shibl al-San'ani²³

b) His teachers:

al-Hakam b. Aban, Ibn Tawus,²⁴ 'Uthman b. Yazdawayh, 'Urwah b. Muhammad b. 'Atiyah.²⁵

c) His students:

Hisham b. Yusuf, Ibrahim b. Khalid,²⁶ 'Abd al-Malik b. 'Abd al-Rahman al-Dzimari, Muslim b. Ibrahim, 'Abd al-Razaq.²⁷

¹³ Ahmad b. 'Ali b. Hajar Abu al-Fadl al-'Asqalani, *Tahdzib al-Tahdzib*, Juz. I (Beirut: Dar al-Fikr, 1984), 195.

¹⁴ *Ibid.*

¹⁵ al-Dzahabi, *Sayr al-A'lam*, . . . , Juz. 14, 267.

¹⁶ al-Dzahabi, *Tadzkirat al-Huffaz*, tahqiq Zakariya 'Umayrat, Juz. II (Beirut: Dar al-Kutub al-'Ilmiyah, 1998), 54.

¹⁷ al-Dzahabi, *Sayr al-A'lam*, . . . , Juz. IX, 580.

¹⁸ *Ibid.*

¹⁹ al-Dzahabi, *Sayr al-A'lam*, . . . , Juz. IX, 580.

²⁰ *Ibid.*

²¹ al-'Asqalani, *Tahdzib*, . . . , Juz. XI., 51.

²² al-Dzahabi, *Sayr al-A'lam*, . . . , Juz. IX, 580.

²³ Muhammad b. Hibban b. Ahmad Abu Haim al-Tamimi, *al-Thiqat, tahqiq al-Sayyid Sharaf al-Din Ahmad*, Juz. VIII (Beirut: Dar al-Fikr, 1975 M.), 123.

²⁴ *Ibid.*

²⁵ al-'Asqalani, *Ta'jil al-Manfa'at bi Zawaid Rijal al-Aimmat al-Arba'ah, tahqiq Ikram Allah Imdad al-Haqq* (Beirut: Dar al-Kitab al-'Arabi, t.th.), 41.

²⁶ Ibn Hibban, *al-Thiqat*, . . . , Juz. VIII., 123.

4) **al-Hakam b. Aban**

a) **His complete name:**

al-Hakam b. Aban Abu 'Isa al-'Adani.²⁸

b) **His teachers:**

'Ikrimah, Tawus.²⁹ Idris b. Sinan b. Bint Wahab, and others.³⁰

c) **His students:**

Among others are: Ibn Juraih, Yazid b. Abi Hakim, Ma'mar, Ibn 'Uyainah, Ibn 'Aliyah, al-Mu'tamir, Ibrahim b. al-Hakam b. Aban.³¹
Umayyah b. Shibl, Sufyan b. 'Uyaynah, Hafs b. 'Umar al-'Adani, Ibrahim b. A'yan. 'Abd al-Malik b. 'Abd al-'Aziz b. Juraih, 'Imran b. 'Ubayd.³²

5) **'Ikrimah**

a). **His complete name:**

'Ikrimah al-Hashimi Abu 'Abd Allah al-Madani maula Ibn Abbas.³³

b). **His teachers:**

Among others are: adalah Jabir b. 'Abd Allah, al-Hajjaj b. 'Amr b. Ghaziyah al-Ansari, al-Hasan b. 'Ali b. Abi Talib, Safwan b. Umayyah, 'Abd Allah b. Abbas, Abu Hurayrah, 'Abd Allah b. 'Umar b. al-Khattab, 'Abd Allah b. 'Amr b. al-'As.³⁴

c). **His students:**

al-Husayn b. Waqid al-Maruzi, al-Hakam b. Aban al-'Adani, al-Hakam b. 'Utaybah, Khalid b. Abi 'Imran, Khasif b. 'Abd al-Rahman al-Jazari, al-Zubayr b. al-Khurayt, Sufyan b. Ziyad, Salam b. Abi 'Amrah al-Khurasani, Samak b. Harb, Sulayman al-A'mash. Abu 'Amir Salih b. Rustum al-Kharraz.³⁵

6) **Abu Hurayrah.**

a) **His complete name:**

Abu Hurayrah al-Dawsi al-Yamani, companions of the Prophet p.b.u.h.³⁶

b). **His teachers:**

²⁷ 'Abd al-Rahman b. Abi Hatim Muhammad b. Idris b. al-Mundzir al-Tamimi al-Hanzali, *al-Jarh wa al-Ta'dil*, Juz. II (Beirut: Dar Ihya' al-Turath al-'Arabi, 1952 M.), 302.

²⁸ Muhammad b. Isma'il al-Bukhari, *al-Tarikh al-Kabir*, Muhaqqiq al-Sayyid Hashim al-Nadwi, Juz. II (CD: Maktabat al-Shamilah, t.th.), 336.

²⁹ *Ibid.*

³⁰ al-'Asqalani, *Tahdzib*, . . . , Juz. II., 364.

³¹ Ibn Abi Hatim, *al-Jarh*, . . . , Juz. III, 113.

³² al-Mizi, *Tahdzib*, . . . , Juz. VII., 86-87.

³³ *Ibid.* Juz. XX, 265.

³⁴ *Ibid.*

³⁵ *Ibid.*

³⁶ *Ibid.* Juz. 34, 366.

The teachers, among others are as the following: Prophet Muhammad p.b.u.h., Ubay Ibn Ka'ab, Usamah Ibn Zayd Ibn Harithah, Basrah al-Ghiffari, 'Umar Ibn al-Khattab, al-Fadl Ibn al-'Abbas, Ka'ab al-Akhbar, Abi Bakr al-Siddiq, 'Aisah.³⁷

c). His students:

Among others the following are the students:

Ibrahim Ibn Isma'il, Ibrahim Ibn 'Abd Allah Ibn Hunayn, Ibrahim Ibn 'Abd Allah Ibn Qariz, Ishaq Ibn 'Abd Allah, al-Aswad Ibn Hilal al-Muharibi, al-Aghr Ibn Salik, al-Aghr Abu Muslim, Anas Ibn Hakim al-Dabbi, Anas Ibn Malik, Aws Ibn Khalid, Bism Ibn Sa'id, Bashir Ibn Nahyak, Bashir Ibn Ka'ab al-'Adwi, Ba'jah Ibn 'Abd Allah Ibn Badr al-Juhhani, Bukayr Ibn Fayruz al-Rahawi, Thabit Ibn 'Iyad al-Ahnaf, Thabit Ibn Qays al-Zuraqi, Thawr Ibn 'Afir al-Sadusi, Jabir Ibn 'Abd Allah, Jabr Ibn 'Ubaydah al-Sha'ir, Ja'far Ibn 'Iyad, Jamhani, al-Jalas, al-Harith Ibn Makhlad al-Zuraqi, Harith Ibn Qabisah, Harith al-Adwi, al-Hasan al-Basri, Husayni Ibn al-Lajalaj, Husayni Ibn Mus'ab, Hafs Ibn 'Asim Ibn 'Umar Ibn al-Khattab, Hafs Ibn 'Ubayd Allah Ibn Anas Ibn Malik, al-Hakam Ibn Mina', Abu Tahya Hakim Ibn Sa'ad al-Kufi, Humayd Ibn 'Abd al-Rahman Ibn 'Awf, Humayd Ibn 'Abd al-Rahman al-Humayri, Humayd Ibn Malik Ibn Khathim, Khantalah Ibn 'Ali al-Aslami, Hayyan Ibn Bastam al-Hadhali, Khalid Ibn 'Abd Allah Ibn Husayn al-Dimasqi, Abu Hassn Khalid Ibn Ghalaq, Khubab al-Madani, Khalas al-Hijri, Khaythamah Ibn 'Abd al-Rahman Ibn Abi Sibras al-Kufi, Dhahil Ibn 'Awf Ibn Shamakh al-Tahawi, Rabi'ah al-Jarshi, Rumayh al-Judhami, Zararah Ibn Awfa, Zafr Ibn Sa'sa'ah Ibn Malik, Zayyad Ibn Thuwayb, Abu Qays Zayyad Ibn Rabah al-Qaysi, Zayyad Ibn Qays al-Madani, Zayyad al-Tani, Zayd Ibn Aslam, Zayd Ibn Abi 'Itab, Salim Ibn Abi al-Ja'ad, Salim Ibn 'Abd Allah Ibn 'Umar, Salim Abu al-Ghayth, Sahim, Sa'ad Ibn Hisham Ibn Hisham Ibn 'Amir al-Ansari, Sa'id Ibn al-Harith al-Ansari, Sa'id Ibn Abi al-Hasan al-Basri, Sa'id Ibn Hayyan, Sa'id Ibn Abi Sa'id al-Maqbari, Sa'id Ibn Sam'an al-Madani, Sa'id Ibn 'Amr Ibn Sa'id Ibn al-'As al-Qurashi al-Umawi, Sa'id Ibn Marjanah, Shadad Abu 'Ammar al-Dimasqi, Shurayh Ibn Hani' al-Harithi, Shafi Ibn Mani' al-Asbahi al-Misri, Abu Wail Shaiq Ibn Salmah, Shahr Ibn Hawshab, Salih Ibn Dirham al-Bhili, Salih Ibn Abi Salih, Salih Ibn Nabhan, Sa'sa'ah, Suhayb al-'Atwari, al-Dahhak Ibn 'Abd al-Rahman Ibn 'Arzab, Damdam Ibn Jaws al-Hafani al-Yamani, Tariq Ibn Makhashin, Tawus Ibn Kaysan, 'Amir Ibn Sa'ad Ibn Abi Waqqas, 'Amir Ibn Sa'ad al-Bajali, 'Amir Ibn Sharahil al-Sha'bi, 'Ibad Ibn Abi Sa'id al-Maqbari, 'Abbas al-Jishmi, 'Abd Allah Ibn Tha'labah Ibn Sa'ir al-'Uzri, Abu al-Walid 'Abd Allah Ibn al-Harith al-Basri, Nasib Ibn Sirin, 'Abd Allah Ibn Rafi', Abu Salmah 'Abd Allah Ibn Rafi' al-Hadrami al-Misri, 'Abd Allah Ibn Rabah al-Ansari, 'Abd Allah Ibn Sa'ad, 'Abd Allah Ibn Abi Sulayman, 'Abd Allah Ibn Shaiq, 'Abd Allah Ibn Damrah al-Saluli, 'Abd Allah Ibn 'Abbas, 'Abd Allah Ibn 'Umar Ibn al-Khattab, 'Abd Allah Ibn 'Abd al-Rahman Ibn al-Harith Ibn Sa'ad Ibn Abi Dhubab al-Dawsi, 'Abd Allah Ibn 'Utbah Ibn Mas'ud, 'Abd Allah Ibn 'Amr Ibn 'Abd al-Qari, 'Abd Allah Ibn Faruh, 'Abd Allah Ibn Yamin al-Tanifi, 'Abd al-Hamid Ibn Salim, 'Abd al-Rahman Ibn Adam, 'Abd al-Rahman Ibn Adhinah, 'Abd al-Rahman Ibn al-Harith Ibn Hisham, 'Abd al-Rahman Ibn Hajirah al-Khawlani al-Misri, 'Abd al-Rahman Ibn Abi Hadrad al-Aslami, 'Abd

³⁷ *Ibid.* Juz. 34, 367.

al-Rahman Ibn Khalid Ibn Maysarah Grandpa Asbath Ibn Muhammad al-Qurashi, 'Abd al-Rahman Ibn Sa'ad,' Abd al-Rahman Ibn Sa'ad al-Maq'ad, 'Abd al-Rahman Ibn al-Samit, 'Abd al-Rahman Ibn 'Abd Allah Ibn Ka'ab Ibn Malik, 'Abd al-Rahman Ibn Abi 'Amrah al-Ansari, 'Abd al-Rahman Ibn Ghanam al-Ash'ari, 'Abd al-Rahman Ibn Abi Karimah, 'Abd al-Rahman Ibn Mahran, 'Abd al-Rahman Ibn Abi Ni'am al-Bajali, 'Abd al-Rahman Ibn Hurmuz al-A'raj, 'Abd al-Rahman Ibn Ya'qu#b, 'Abd al-Aziz Ibn Marwan Ibn al-Hakam, 'Abd al-Malik Ibn Abi Bakr Ibn 'Abd al-Rahman Ibn al-Harith Ibn Hisham, 'Abd al-Malik Ibn Yasa#r, 'Ubayd Allah Ibn Abi Rafi', 'Ubayd Allah Ibn 'Abd Allah Ibn 'Utba Ibn Mas'ud, Abu Yahya 'Ubayd Allah Ibn 'Abd Allah Ibn Mawhib al-Taymi, 'Ubayd Ibn Hunayn, 'Ubayd Ibn Salman al-Tabikhi, 'Ubayd Ibn Abi 'Ubayd, 'Ubayd Ibn 'Umayr al-Laythi, 'Ubaydah Ibn Sufyan al-Khadrami, 'Uthma#n Ibn Abi Sawdah al-Shami, 'Uthman Ibn Shimas, 'Utman Ibn 'Abd Allah Ibn Mawhib al-Taymi, 'Ajalan, 'Iraq Ibn Malik, 'Urwah Ibn al-Zubayr, Ghazarah Ibn Tamim, 'Ata' Ibn Abi Rabah, 'Ata' Ibn Abi, 'Alqamah Ibn al-Harith Ibn Nawfal, 'Ata' Ibn Abi Muslim al-Khurasani, 'Ata' Ibn Mina', 'Ata' Ibn Yazid al-Laythi, 'Ata' Ibn Yasar, 'Ata' al-Zayyat, **'Ikrimah maula b. Abbas,** 'Ikrimah Ibn Khalid al-Makhzumi and there are still many companions and other tabi'in'.³⁸

1. Testing on the narrators' *thiqah* or *believe* :

The first step to conduct a research on *sanad* is by conducting the test on fairness and *dhabit* done by the narrators (the narrators' *thiqah*). This step is conducted to meet the realization – or not the requirements of '*adl* and *dhabit* by the narrators. For this purpose, it is necessary for data about : *al-jarh wa al-ta'dil* by the narrators in the *sanad* hadith studied.

In its **empirical** level, the test on narrators *thiqah* is conducted by way of exploring the biography of each narrator in the *sanad* found in the biography books of the narrators;; this is done to know how the comments or opinions given by the *al-jarh wa al-ta'dil* scholars concerning the their '*adl* as well as *dhabit*.³⁹

In the narrators' biography books, it is commonly mentioned the name of the narrator himself completely, the names of their teachers, the names of their students as well as the scholars' opinions on the narrators' quality, also it is sometimes mentioned on the year of their death.

The data presentation on *al-jarh wa al-ta'dil* of the narrators in *sanad* hadith studied and the analysis can be mentioned as the following:

a. Ishaq b. Abi Israil

- 1) In the book with title of: *Ta'rif Ahl al-Ta'qdis bi Maratib al-Mawsufin bi al-Tadlis*, p. 43 was written by Ibn Hajar al-'Asqalani, said that; *tadlis* second level.⁴⁰
- 2) In the book with title of: *Tadzkiat al-Huffaz*, Juz. I p. 215 was written by al-Dzahabi, said that; *wathaqa ghayr wahid*.⁴¹
- 3) In the book with title of: *Tahdzib al-Kamal ma'a Hawashih*, Juz. II p. 398 was written by al-Mizi, Yahya b. Ma'in said that; *thiqah*.⁴²

³⁸ *Ibid.* Juz. 34, 371.

³⁹ Mahmud Tahhan, *Taysir Mustalah al-Hadith*, (t.tp, Dar al-Fikr, t.th.), 218.

⁴⁰ al-'Asqalani, *Ta'rif Ahl al-Ta'qdis bi Maratib al-Mawsufin bi al-Tadlis* (Yordan: Maktabat al-Manar, t.th.), 34.

⁴¹ al-Dzahabi, *Tadzkiat*, . . . , Jilid. I., 54.

From the above description, it can be drawn a conclusion that Ishaq b. Abi Israil is the narrator with *thiqat mudallis*.

b. Hisham b. Yusuf

- 1) In the book with title of: *Tahdzib al-Tahdzib*, Juz. 11 p.51 was written by Ibn Hajar al-‘Asqalani, Abu Hatim said that; *thiqat mutqin*.⁴³
- 2) In the book with title of: *Tadzkiat al-Huffaz*, Juz. I p. 253 was written by al-Dzahabi, said that; *al-hujjat al-mutqin*.⁴⁴
- 3) In the book with title of: *Tahdzib al-Kamal ma’a Hawashih*, Juz. 30 p. 268 was written by al-Mizi, al-‘Ijli said that; *thiqah*.⁴⁵

From the above description, it can be drawn a conclusion that Hisham b. Yusuf is the narrator with *thiqat mutqin*.

c. Umayyah b. Shibl

- 1) In the book with title of: *Ta’jil al-Manfa’at bi Zawaid Rijal al-Aimmat al-Arba’ah*, p. 41 was written by Ibn Hajar al-‘Asqalani, Ibn al-Madini said that; *ma bi hadithih ba’th*.⁴⁶
- 2) In the book with title of: *al-Thiqat*, Juz. VIII p. 123 was written by Ibn Hibban, he also mentioned in his works as a series of *thiqah* narrator.⁴⁷
- 3) In the book with title of: *al-Jarh wa al-Ta’dil*, Juz. II p. 302 was written by Ibn Abi Hatim, Yahya b. Ma’in said that *thiqah*.⁴⁸

From the above description, it can be drawn a conclusion that Umayyah b. Shibl is the *thiqah* narrator.

d. al-Hakam b. Aban

- 1) In the book with title of: *al-Kashif fi Ma’rifat Man Lah Riwayat fi al-Kutub al-Sittah*, Juz. 343, p. 343 was written by al-Dzahabi, said that; *thiqah*.⁴⁹
- 2) In the book with title of: *Tarikh Asma’ al-Thiqat*, p. 62 was written by ‘Umar b. Ahmad Abu Hafs al-Wa’iz, said that *thiqah*.⁵⁰
- 3) In the book with title of: *al-Jarh wa al-Ta’dil*, Juz. III p. 113 was written by Ibn Abi Hatim, Yahya b. Ma’in said that *thiqah*.⁵¹

From the above description, it can be drawn a conclusion that al-Hakam b. Aban is the *thiqah* narrator.

e. ‘Ikrimah

- 1) In the book with title of: *Tahdzib al-Kamal ma’a Hawashih*, Juz. 20 p. 265 was written by al-Mizi, Jabir Zayd said that; Ikrimah was just like a sea of knowledge.⁵²

⁴² al-Mizi, *Tahdzib*, . . . , Juz. II., 398.

⁴³ al-‘Asqalani, *Tahdzib*, . . . , Juz. XI., 51.

⁴⁴ al-Dzahabi, *Tadzkiat*, . . . , Jilid. I., 253.

⁴⁵ al-Mizi, *Tahdzib*, . . . , Juz. XXX., 268.

⁴⁶ al-‘Asqalani, *Ta’jil*, . . . , 41.

⁴⁷ Ibn Hibban, *al-Thiqat*, . . . , Juz. VIII., 123.

⁴⁸ Ibn Abi Hatim, *al-Jarh*, . . . , Juz. II, 302.

⁴⁹ al-Dzahabi, *al-Kashif fi Ma’rifat Man Lah Riwayat fi al-Kutub al-Sittah*, Juz. I (Jaddah: Da’ir al-Qiblat li al-Thaqafat al-Islamiyah, t.th.), 343.

⁵⁰ ‘Umar b. Ahmad Abu Hafs al-Wa’iz, *Tarikh Asma’ al-Thiqat* (Kuwayt: al-Dar al-Salafiyah, 1984 H.), 62.

⁵¹ Ibn Abi Hatim, *al-Jarh*, . . . , Juz. III, 113.

⁵² al-Mizi, *Tahdzib*, . . . , Juz. XX., 265.

- 2) In the book with title of: *al-Ta'dil wa al-Tajrih li Man Kharaja Lah al-Bukhari fi al-Jami' al-Sahih*, Juz. III, p. 1023 was written by al-Baji, Yahya b. Ma'in said that *thiqah yuhtajj bi hadithih*.⁵³
- 3) In the book with title of: *Tahdzib al-Tahdzib*, Juz. 7 p. 236 was written by Ibn Hajar al-'Asqalani, Qatadah said that 'Ikrimah is the most brilliant tabi'in in the field of interpretation.⁵⁴

From the above description, it can be drawn a conclusion that 'Ikrimah is the *thiqah* narrator as well as the expert in the field of interpretation.

f. Abu Hurayrah

Abu Hurayrah was one of the prophet p.b.u.h. companions who no need for unquestioning for his *thiqah*.

2. 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:

a. Al-Tabary said: حَدَّثَنَا إِسْحَاقُ, This 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 Al-Tabary with his teacher, namely: Ishaq, so the sanad is: muttasil.

b. Ishaq said: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ. This editorial by Muhaddithn used in the narration of the hadith in the form *sima'*, there was a reading of the Hadith by teachers to students. Thus, it means there was a meeting between Al-Tabary and his teacher, namely : Hisham Ibn Yusuf, so the sanad is: mutassil.

c. Hisham Ibn Yusuf said: عَنْ أُمِّيَّةَ بْنِ شَيْبَةَ. 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:

- 1). Hisham Ibn Yusuf is the trusty narrator or *thiqah*,
- 2). He's not a narrator Mudallis,
- 3). It is possible there is or ever meeting between Hisham Ibn Yusuf and his teacher, Umayyah Ibn Shibl. In his biography he said, he studied from Hisham Ibn Yusuf, and from the biography of Umayyah Ibn Shibl, Hisham Ibn Shibl was mentioned as a student in learning hadith.

d. Umayyah Ibn Shibl said: عَنْ الْحَكَمِ بْنِ أَبَانَ. The narration of Umayyah Ibn Shibl 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:

- 1). Umayyah Ibn Shibl is the trusty narrator or *thiqah*,

⁵³ Sulayman b. Khalaf b. Sa'ad Abu al-Walid al-Baji, *al-Ta'dil wa al-Tajrih li Man Kharaja Lah al-Bukhari fi al-Jami' al-Sahih*, tahqiq Abu Lubabah Husayn (Riyad}: Da#r al-Liwa' li al-Nashr wa al-Tawzi', 1986 M.), 1023.

⁵⁴ al-'Asqalani, *Tahdzib*, . . . , Juz. VII., 236.

2). He is not a narrator Mudallis,

3). Umayyah Ibn Shibl may have or had met with his teacher: Al-Hakam Ibn Aban. In his biography he said, he learned from Al-Hakam Ibn Aban, and the biography of Al-Hakam Ibn Aban, Umayyah Ibn Shibl mentioned as a student in learning hadith.

e. Al-Hakam Ibn Aban said: *عَنْ عَفْرَمَةَ*. The narration of Al-Hakam Ibn Aban 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:

1). Al-Hakam Ibn Aban is the trusty narrator or *thiqah*,

2). He is not a narrator Mudallis,

3). Al-Hakam Ibn Aban may have or had met with his teacher: Ikrimah. In his biography he said, he learned from Ikrimah, and the biography of Ikrimah, Al-Hakam Ibn Aban mentioned as a student in learning hadith.

f. Ikrimah said: *عَنْ أَبِي هُرَيْرَةَ*. The narration of Ikrimah 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

1). Ikrimah is the trusty narrator or *thiqah*,

2). He is not a narrator Mudallis,

3). Ikrimah may have or had met with his teacher: Abu Hurayrah. In his biography he said, he learned from Abu Hurayrah, and the biography of Abu Hurayrah, Ikrimah mentioned as a student in learning hadith.

3. Testing on its *shadh*- or not of the *matan* hadith.

In its empirical level, the test on its *shadh* – or not of the *matan* hadith, is conducted by confirming the text and or meaning of the hadith studied with the *naqli* proofs, both as the verses in Holy Qur'an as well as hadith in one theme with higher *sanad* quality⁵⁵.

If presenting hadith with verses of Qur'an or hadith with hadith by higher quality of *sanad*, it must be ensured that both hadiths or one of them have or has no possibilities to be *ta'wil* or compromised⁵⁶. If they have no possibility to be compromised (*ta'wil*), so it means that among both hadiths, there is no contradiction. All of which can be applied, because the *matan* hadith is free from any elements of *shudhudh*.

The history *takhrij* by al-Tabari if it is confirmed with Qur'an, so it can be stated as the following:

As known by the researcher, the cited by Abu Hurayrah has the meaning which is not contradicting to any of verses in Qur'an. Even, the history has the similar meanings to the verses in Qur'an, namely, Chapter . al-Baqarah: verse 255 as the following:

⁵⁵ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan 'Inda Ulama' al-Hadith al-Nabawi*, (Beirut: Dar al-Afaq al-Jadidah, 1983), .239.

⁵⁶ *Ibid*.

اَمْ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (???)

Meaning: "Allah. There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."

If the hadith path by Abu Hurayrah takhrij by al-Tabari is faced to any ahdith from other paths such as Ibn Abbas as mentioned previously or the following hadith;

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي مُوسَى قَالَ قَامَ فِينَا رَسُولُ اللَّهِ ﷺ - بِأَرْبَعٍ - بِأَرْبَعٍ إِنْ أَ؟ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ وَيَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ.⁵⁷

Meaning: Muhammad b. Muthanna and Ibn Bashshar told to us, both said, Muhammad b. Ja'far told to us, he said, Shu'bah tol to me from 'Amr b. Murrah from Abu 'Ubaydah from Abi Musa, he said that: "Rasul Allah stood up (preached) among us (to remind) about four things: Indeed that Allah has never slept, and it is not reliable for Him to sleep. He Lifts and lowers the mizan scale, and human actions in the daylight are lifted for Him at the night, and the human action in the night are lifted for Him in the daylight". (Hadith.Cited by. Muslim) So, according to the researcher, there is no conflicting hadith, even the verses and hadiths give supports each others, complete each others and perfect the meanings.

From the data presentation and analysis above, it can be drawn a conclusion that the *matan* hadith from the path by Abu Hurayrah takhrij by al-Tabari above is free from any shudhudh.

4. Testing on *mu'allal* (defect) – or not of the *matan* hadith.

In its empirical level, the test on *mu'allal* (defect) – or not the *matan* hadith, is done by way of confirming the hadith studied with the *aqli* argument, whether it does conflict or not? If it conflicts with the thought, so it *matan* hadith means as not *sahih* = true. Also, the other way around, al-Adlabi explained that its scope includes: contraction wit thought, sense, history and not similar to any prophets words.⁵⁸

As known by the researcher, that the meaning of *matan* hadith cited by Abu Hurayrah is not conflict to any *aqli argument*, either common sense, senses, history as well as knowledge. Even, it adds the information of knowledge related to the faith and belief on The Creator. Thus, it means that the hadith cited by Abu Hurayrah takhrij by al-Tabari, is freem from any *illat*.

After it was conducted the analysis on the *matan* hadith cited by Abi Hurayrah takhrij by al-Tabari, so, it can be drawn a conclusion as the following:

⁵⁷ Muslim, *Jami' al-Sahih*, Jilid. II (Beirut: Dar al-Jayl, t.th.), 111.

⁵⁸ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan*, 242..

- 1). The *Matan* hadith is actually not *shadh*, because it does not conflict to any *naqli* argument, both al-Qur'an hadith with higher quality of *sanad*.
 - 2). The *Matan* hadith is not affected by any *illat*, because it does not conflicts to any *aqli* argument, both common senses, senses, history, as well as knowledge.
- Thus, it can be drawn a conclusion that the *matan* hadith has quality of, *sahih al-matni*.

Conclusion of hadith research partially:

After it is presented and analyzed the data related to the *thiqah* by the narrators in the *sanad* hadith studied, and the data connection of the *sanad* hadith studied, as well as the *matan* cited by Abi Hurayrah *takhrij* by al-Tabari, so it can be drawn a conclusion as the following

- a. All of the narrators in the *sanad* hadith namely there are 6 narrators, all of the quality : *thiqah* except for Ishaq b. Abi Israil who has *thiqat mudallis* in the second level.
- b. All of the narrators, each of whom meets with the narrator (s) with status as their teachers, thus the *sanad* is *muttasil*.
- c. The *Matan* hadith is actually not *shadh*, because it does not conflict to any *naqli* argument, either the al-Qur'an or any hadith with higher quality of *sanad*.
- d. The *Matan* hadith is not affected by any '*illat*', because it does not conflict to any *aqli* argument, either common senses, senses, history, as well as knowledge.

Thus, it can be drawn a conclusion that the hadith cited by Abi Hurayrah *takhrij* by al-Tabari , has the quality of *hasan lidhatih*.

Simultaneous analysis

Analysis of the *tawabi'*

Simultaneous analysis is an analytical process of hadith by tracking and searching the supporting hadiths either they are in terms of *tabi'*/*mutabi* or *shahid*. Accordingly, simultaneous analysis requires analysis dealing with: *tabi'* and *shahid* hadiths. The functions of *al-tabi'* and *al-shahid* hadiths are to strengthen the reviewed hadiths but both types are different. *al-Tabi'* is specifically from transmission in *sanad* of one prophet's companion while *al-shahid* is especially from more than one *sanad*⁵⁹.

Al-tabi' hadith is to strengthen the weakness of hadith's quality in terms of its *sanad*. Take *thubut al-sima'* from *al-tabi'* hadith as an example, it can strengthen the *'an'annah* of the transmitters who are *mudallis* in the *mutaba'* hadith. Transmissions made by *thiqah* transmitters are able to strengthen *mukhtalit* or *kathir al-sahwi wa al-khata' wa al-nisyan* transmitters. Connected transmissions can strengthen the disconnected transmissions. Transmissions from transmitters whose the *tabi'* hadiths are recognizable can strengthen *mubham* transmitters with the *mutaba'* hadith. In this condition, hadiths with *da'if* quality may improve to *sahih lighayrihi* or *hasan lighayrihi* according to the level of strength or quality of its *tabi'* in one prophet's companion⁶⁰. The details are mentioned as follows:

- a. 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 *mutaba'* quality can improve to *sahih lighayrih*.
- b. 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*.
- c. 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*.
- d. 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*.
- e. 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*.
- f. If the quality of *mutaba'* hadith is *sahih lidhatih* and the quality of the *mutabi'* hadith from the same companion is *sahih lidhatih* or *sahih lighayrih* or *hasan lidhatih* or *hasan lighayrih* or *da'if*, then the quality of *mutaba'* hadith is still *sahih*.
- g. 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:

⁵⁹ Nur al-Din 'Itr, *Manhaj al-Naqd Fi 'Ulum al-Hadith*. Juz 1 (Dimisqa Suriyah: Dar al-Fikr, 1997), 421

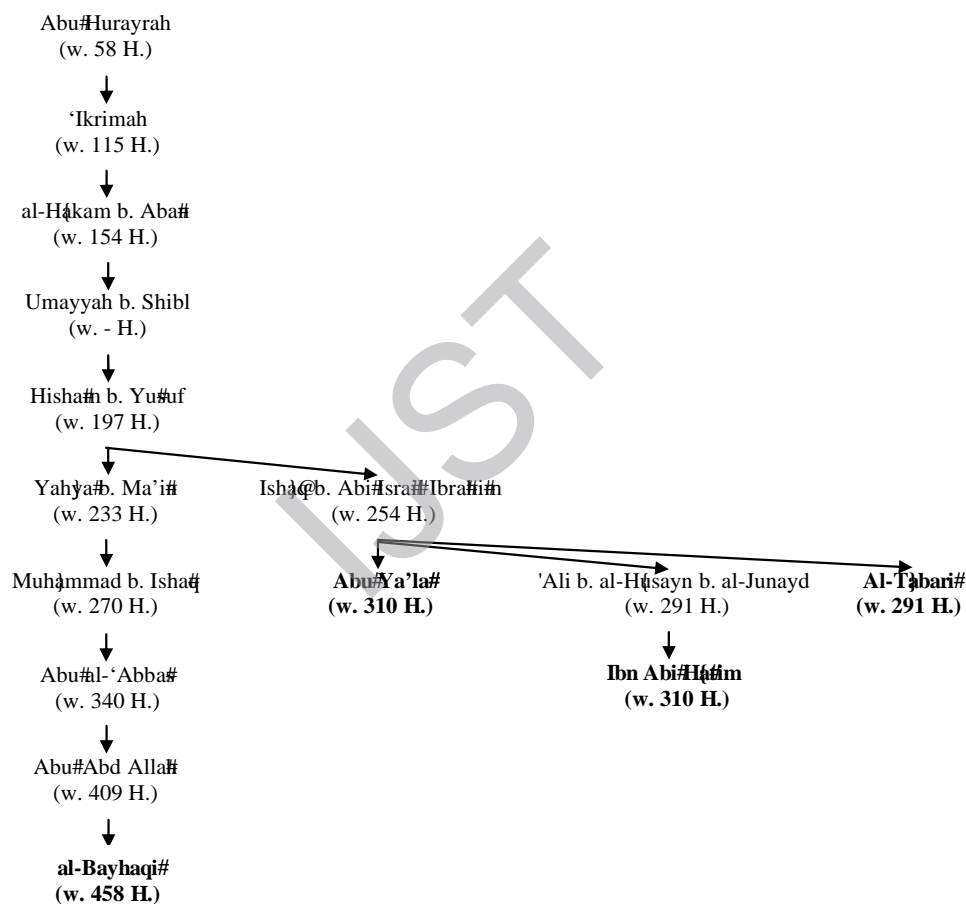
⁶⁰ Hatim Ibn 'Azif Ibn Nasir al-Awni, Nadwah 'Ulum al-Hadith 'Ulum Wa Afaq. Juz.11, 15. CD Shoftware Maktabah Samilah, Ishdar al-Thani.

Although the tracts of *da'if* hadith may reach thousand, it cannot improve the quality⁶¹.

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 *sahih* 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 *sanad*⁶². Jumhur *ulama* (scholars) state: *da'if* hadith can improve in quality if it has the analysis of the *tawabi'*:

The Schemes of all tracks from other *Sanad* in one companion:



Analysis:

In terms of the *sanad*, the transmissions from Abu Hurayrah reviewed by al-Tabari have *tabi' tamm* for 2(two) transmitters, who are Abu Ya'la and Ali b. al-

⁶¹ Jamal al-Din Ibn Muhammad al-Sayyid, *Ibn al-Qayyim al-Jawziyyah Wa Juhuduh.....*, Juz 1, 446

⁶² Hatim Ibn 'Azif Ibn Nasir al-Awni, *op.cit.*

Husayn b. al-Junays, and 1 (one) *tabi'* qasir from a transmitter called: Hisham b. Yusuf.

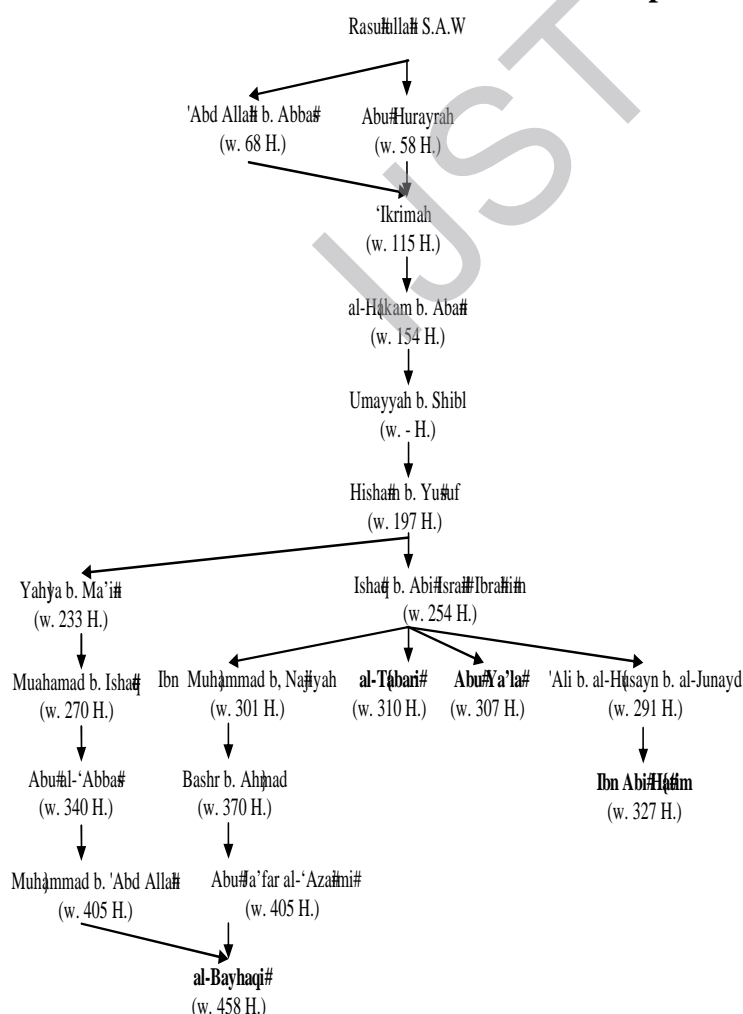
A transmitter accompanying Ishaq b. Abi Israil as a student of Hisham b. Yusuf is Yahya b. Main. As Ishaq b. Abi Israil is a transmitter of *thiqah mudallis* so his presence as a transmitter with *thiqat thiqah* quality (read: very *thiqah*) can strengthen and improve the quality of the *mutaba'* in *hasan lidzatih* quality to be *sahih lighayrih*.

Similarly, Yahya b. Ma'in in the transmitter named Umayyah b. Shibl uses *akhbarani* redaction showing *thubut al-sima'*, while a transmitter Ishaq b. Abi Israil only uses 'an redaction in the transmitter named Umayyah b. Shibl, as explained previously that *thubut al-sima'* redaction can strengthen the 'an' *anah* of *thiqah mudallis* transmitters.

Thus, both *tabi tamm* cannot improve the quality of its *mutaba'* hadiths which are transmissions transmitted by Abu Hurayrah and reviewed by al-Tabari, however, *tabi' qashir* in a transmitter called Hisham b. Yusuf can strengthen and improve the quality of the transmissions to *sahih lighayrih*.

Analysis of the *shawahid*:

The Schemes of all *sanad* tracks from multi companions:



Analysis:

The transmissions of Abu Hurayrah reviewed by al-Tabari after be analyzed (conducted research and analyzed) partially (one sanad line), it obtains a result that the hadith is in *hasan lidhatih* quality.

Thereafter, the hadith analyzed (conducted research) simultaneously (multi-companions), it is found that the hadith is also transmitted by other companions, 'Abd Allah b. 'Abbas. Consequently, in terms of quantity, the transmissions of Abu Hurayrah reviewed by al-Tabari are higher in degree as '*aziz* (ahad-'aziz), because they are transmitted by two companions.

The transmissions of Abu Hurayrah reviewed by al-Tabari in term of quality are *hasan lidzatih*. Because of having 1 (one) *shahid*, the quality of the transmissions improve from *hasan lidzatih* to *sahih lighayrih*.

Conclusion

Partially, the result of study concludes that the transmissions of Abu Hurayrah reviewed by al-Tabari are in *hasan lidhatih* quality.

The study on the *tawabi'* found that the transmissions have 2 (two) transmissions from *tabi' tamm* and 1 transmission from *tabi' qasir*. Therefore it can improve and strengthen the *mutaba'* from *hasan lidhatih* to *sahih lighayrih*.

The study on the *shawahid* hadith found that the hadith has 1 (one) its *shahid*. Thus, this means that the level of the hadith enhances from *ahad gharib* to *ahad – aziz*.

As the conclusion, the transmissions of Abu Hurayrah reviewed by al-Tabari are: *sahih lighayrih*- '*aziz* (*sahih lighayrih* in quality and '*aziz* in quantity).

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