THE HADITH OF RAJAB FASTING IN A SIMULTANEOUS RESEARCH

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Abstrak: The researched Hadith of Prophet Muhammad SAW about Rajab fasting was a narrated hadith of Ibn ‘Abbas booked by Muslim. In hadith above, there were some narrators/rawi such as Abu Bakr Ibn Aby Shaybah, Abd Allah Ibn Numair, Uthman Ibn Hakim al Ansari, Sa’id Ibn Jubayr and Abd Allah Ibn ‘Abbas. In his partial analyses, there were some conclusions that: 1. All of narrators that involved in Hadith sanad were qualified: 2. Thiqa, All the narrators met with another narrators as the teachers: 3. And the hadith matan was free from shadh aspect: 4. The hadith matan was free from illat. So it can be concluded that narrated hadiths of Anas Ibn Malik which were collected by Muslim were qualified (sahih). In simultaneous analyzes, found that that hadith had 4 (four) tabi‘ qasir. Because all of the narrators who were narrated by Muslim were thiqab qualified and the sanad connectivity was also muttasil, so the present of 4 tabi‘ hadiths couldn’t improve the quality of main hadith sanad or mutaba’ that had been sabib in quality. Later on, simultaneously, that hadith had 4 (four) shahid ma’nawi hadiths. Those hadiths were narrated by 4 (four) different friends, as: Sa’id Ibn Sa’id, Anas Ibn Malik, ‘Abd Allah Ibn ‘Umar, and Abi Dharr. So the hadith of Rajab fasting had been narrated by 5 (five) friends. Thus, quantitatively, those hadiths improved to be mashhur (ahad mashhur) because they were narrated by five friends.

Keywords: Hadith, Rajab, Partial, Simultaneous, Sahih and Mashhur.

A. Introduction

Al-qur’an and Hadith were the source of Islam teaching. Al-Quran as the major sources and basic teaching of Islam is not necessary to be conducted a research because al-quran has a qatl al wurud status. In the other hand, hadith needs some research first to be the source of basic Islam teaching to ensure that the hadiths are really from Prophet Muhammad saw. Because of that, hadith had zanni al wurud status. Researching hadith doesn’t mean examining or doubting the massager or prophet Muhammad saw, but to measure or examine on everything stated by prophet Muhammad saw was really his narration, attitudes and
taqrir of prophet Muhammad saw. According to Syuhudi Ismail, there were four reasons that encouraged the ulama to make some researches on hadith, as (1) hadith as the source of islam teaching, (2) not all hadiths were written in Prophet Muhammad saw. Period (3) it appeared some hadith adulteration (4) the late booking process of hadiths.¹

Those factors or reasons proposed by Syuhudi Ismail above were some factual and rational reasons that encouraged research on hadith as the need of collecting and booking in some hadith books. After those hadiths were collected and booked, do they need to hold a research? According to the writer’s opinion, they still need to be researched. There were some reasons why those hadith were needs to be checked and researched, as follow:

1. Not all the hadith books were containing the complete parts of the hadith such as the matan, sanad and their mukhbarij. Actually there were some hadith with complete components, but there were also some hadith that only contain the matan, sanad and the mukhbarij was not available. Hadith on those books couldn’t be researched and stated the quality.

2. Most of the hadith contained in hadith books, just only researched in their sanad. And the quality of the narrators. They haven’t research simultaneously or multisand yet. The qualities of the connection of the sanad haven’t been research. While the quality of the matan wasn’t also analyzed.

3. All of the hadiths contained in that hadith book, were newly researched partially or only one sanad, no one that had been researched simultaneously or multisand, while the result of summary on a hadith with one sanad, was different with the conclusion of hadith with the whole sanads simultaneously.

4. Hadith – after it was researched and got the qualified result (sahih) – was necessary to apply in a real life. To apply the hadith, should be conducted fiqh al hadith first. The effort to comprend the hadith - matan only from one matan was not covered, because most of the hadiths narration were riwayab bi al makna. Because of that, the matan

¹ Syuhudi Ismail, Methods Validity Sanad, (Jakarta: Bulan Bintang, 1988), p.75-104.
that would be comprehended should be collaborated with another matan from another sanad with the same theme to be understood simultaneously.

Based on some elaborated problems above, a simultaneously research on hadith was an urgent need particularly for the hadith that would be applied as the teaching of pray, fasting and others. Among some hadiths which needed a simultaneously research were some hadiths about fasting in Rajab month. Rajab month is the seventh month in a Hijriyah month (derived from Islam or Arabic calendar). The event of Isra’Mi’raj conducted by Prophet Muhammad saw to receive the five times prayers order, was believed happened on this 27 of Rajab. Rajab month is one of haram or muharram known as a loyal month.

In Islam tradition, there were four haram months; there of them in a row were Dzulqa’dah, Dzulhijjah, Muharram and Rajab. They were named as haram months as on the month, the Moslems were prohibited to make war. About these months, Allah said in the holy Quran Surah At Taubah verse 36:

*Verily the numbers of month in the side of Allah were twelve months, in the faith of Allah when He created sky and earth, among them, there were four haram months. It was the straight religion faith, attack the Musyrikien as they attacked the whole of you, and you had to know that Allah is always with muttaqien* 

There were some people said that hadith about fasting in Rajab month was da’if even mawdu’ (counterfeit) and no hadith about fasting in Rajab month was sabih. That argumentation was not fully false and not fully true. Those opinions were quoted from the view of ulama’ such as Ibn taymiyah and Ibn Al Qayyim Al jawziyyah who researched the hadith of fasting in Rajab partially (sanad in one by one) from the hadiths that
told about the urgency of Rajab month and they were truly correct if the hadiths were research partially. But hadiths of urgency of fasting in Rajab month if they were researched simultaneously or multisananad by keeping attention on the number of the narrators on the friends level, so the result would be different with the findings done partially.

There were some possibilities that some people who argued fasting in Rajab month was da'if, they hadn’t known yet that there were some hadith that the matan redaction were different but substantially had the same meaning. (riwayab bi al ma’na). The narrated hadith meant were the hadiths from Ibn Abbas which were released by Imam Muslim as follow:

Hadith was zanni al wurud, but as the hadith narrated by Imam Muslim in his correct book, so the hadith was believed as the qualified and sahih by a lot of people. But the problem was the narrated hadith of Muslim really true or sahih? Because of that, the hadith needed simultaneous approach to ensure that the hadiths about fasting in Rajab month were qualified da'if and mardud or qualified sahib and maqbul.

For the first time, the researchers of hadith did the research partially, later on did the next research simultaneously. The partial research in hadith was done

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by studying one hadith from only one *sanad* way. After being done some analyzes on the narrators, the hadith connection, and the *matan* whether were free from *shadh* and *illat* unsure, so it could be summarize about the quality, perhaps *da‘if*, perhaps *hasan* or even *sahih*.

The result of partial study hasn’t been final yet, and couldn’t be applied as the basic of law policy taking. Because of that, it should be done the next study simultaneously. The simultaneous research on hadith was done by studying all of the *sanad* line from the same *matan*, either the texts or the meaning. The simultaneous research done to know *tabi‘* hadith and *sahid* to improve the quality and the decree of hadith of researched hadith.

All of the obtained finding from the partial study were *da‘if* and after doing the simultaneous study, it could improve the quality into *hasan ligayrih*. if the findings from partial study were hasan quality, so after conducted the simultaneous research would increase to be *sahih ligayrih*. From the partial study could be obtained the decree of *abad garib*, after done the simultaneous study would be obtained *abad aziz* or *abad mashur* or *mutawatir*. Here are some steps of simultaneous research as follow 3:

1. Do *takhrij al-hadith* to obtain the hadith that will be studied, completed by the *sanad* and *matan*.
2. Do the research partially, by conducting study on one *sanad* of main hadith. And the steps included:
   a. Do testing on *thiqahan* (*adilan* and *dabitan*) of the narrators who were in the sanad of studied hadith.
   b. Do testing on *sanad* connectivity
   c. Conclude the testing result od *sanad* study
   d. Do testing on *matan*, do the matan whether the hadith *matan* was free from *shadh* or not
   e. Do testing on *matan*, do the matan whether the hadith *matan* was free from *illat* or not
   f. Make conclusion from those testing and *matan* research
   g. Make conclusion from partial study
3. Do simultaneous research/ hadith *multisanad*. Here are the steps:

a. Expanding, analyzing and making conclusion the role of *tawabi’* hadith
b. Expanding, analyzing and making conclusion the role of *shawahid’* hadith
c. Making conclusion from simultaneous research

**B. Tahrij Al-Hadith**

Etymology, the word of *tahrij* means: visible, to show. Based on terminology, *tahrij* is defined as the investigation of hadith into the original sources that have complete *sanad*. If they are hindered, the investigation is done into the branch of the book, and if they are still hindered, the investigation is done into the book that has complete *sanad* by inserting some explanation of the hadith quality.

From that explanation above, we can conclude that, *tahrij al-hadis* was the hadith investigation into the original book – the book hadiths which were collected by effort of seeking the memorizer by themselves – which had complete *sanad*, and usually inserted some explanation about the hadith qualities. But, if it wasn’t available, so the investigation was only the effort of getting the hadith with complete *sanad* and *matan*. This investigation was done to get the main hadith, in this case were *tawabi’* and *shawabid’* hadiths.

1. **Main Hadith**

Here are the narrated hadith of ‘Abd Allah Ibn ‘Abbas that was *tahrij* by Muslim:

> حَدَّثَنَا أَبُو بْكَرَ بْنُ أَبِي شِيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا بْنُ هَرْثُوْجَةَ حَدَّثَنَا حَاذِرَةُ بْنُ حَكِيْمُ وَالَّذِينَ حَدَّثُوا عَنْهَا أَبُو بْكَرَ بْنُ عُثمانَ بْنُ حَكِيبُ الأَنْصَارِيَّ فَالَّذِينَ سَلَّمُوا آَبَيْ بِرُقَى بْنُ جُمَيْرَ بْنُ بَكْرَ بْنُ بْنَ جُمَيْرَ بْنُ جَعْفَرٍ بْنُ شَيْبَانَ بْنُ مُحَمَّدٍ وَجَعْفَرُ بْنُ سَعْدِي بْنُ شَيْبَانَ بْنُ مُحَمَّدٍ بْنُ سَعْدٍ بْنُ حَكِيْمٍ بْنُ حَكِيْمَانَ بْنُ حَكِيْمٍ بْنُ حَكِيْمٍ بْنُ حَكِيْمٍ أَبِي حَكِيْمٍ بْنُ سَعْدٍ بْنُ حَكِيْمٍ فَقَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ بَلْ لَيْسَ نَفْسُهُمْ مُّقِيمَةً فِي رَجْبِ – وَقَالَ لَهُمْ فَقَالَتْ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ عَلِيّ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قَالَ حَتَّى نَفْوُلَ لاَ يَصُومُ (رُواهُ مَسْلِمٌ).

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5 Ibid.
6 Muslim, *op.cit.*, Juz 6, p. 37.
“Abu Bakr Ibn Shaybah told us, Abd Allah Ibn Numayr told us, and Ibn Numayr told us, My father told me, Uthman Ibn hakim al Ansari told us, he said: I asked Said Ibn Jubayr about fasting in Rajab month-by the time we were in Rajab month- so he said, : I often heard that Rasul Allah saw. had ever done fasting (rajab) so we said that Rasul Allah didn’t have breakfasting and he ever did breakfasting (in rajab month) so we said that he were not fasting (in Rajab month) (narrated hadith of Muslim)

2. Tabi’ Hadith
   a. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was takhrîj by Abu Dawud:

   حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا عِيسَى حَدَّثَنَا عَذَّبُ عَمْرَانٍ - ﻋَيْنِي إِبْنِ حَكِيمٍ - قَالَ سَأَلْتُ سُعِيدَ بْنَ جُبَيرَ عَن صَيْامِ رَجُبٍ فَقَالَ أَخْبَرْنِي إِبْنُ عَبَّاسٍ أَنْ رَسُولَ ﷲ - صلى الله عليه وسلم- كان يَصُومُ حَتَّى نَقْوُلَ لاَ يُفْطَرُ وَيُفْطَرُ حَتَّى نَقْوُلَ لاَ يَصُومُ. (رواى أبو داود)

   “Ibrahim Ibn Musa had told us, Isa had told us, Utsman Ibn Hakim had told us, he said: I asked to Sa’id Ibn Jubair about rajab fasting. He said: Ibn ‘Abbas had told me, that Rasul Allah saw. had ever done fasting until we said, He didn’t do breakfasting. And He did breakfasting until we said, He didn’t do fasting”

   b. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was takhrîj by ‘Ibn Majah:

   حَدَّثَنَا ﻣُهْدَدُ بْنُ بَشاَرَ حَدَّثَنَا مُهْدَدُ بْنُ ﺝُعْفَرَ حَدَّثَنَا ﺷُهَبَة ﻋَنْ أُمِّ بُشاَرَ ﺷُهَبَة ﻋَنْ سُعِيدَ بْنَ جُبَيرَ عَنْ أُمِّ عُبَّاسِ قَالَ - ﻛَانَ رَسُولُ ﷲ صلى الله عليه وسلم يَصُومُ حَتَّى نَقْوُلَ لاَ يُفْطَرُ وَيُفْطَرُ حَتَّى نَقْوُلَ لاَ يَصُومُ. وَمَا صَامَ شِهْرًا مِنْ ﻣَنْعَةِ ﺛَمَانِينَ ﻓَارِسِيَاتِ إِلاَّ ﺭَمَضَﺎنَ ﻓَيَدْخُلْ ﻣِنْذُ يُقَدَّمُ ﺑِدْنُ ﻣُدِينَةٍ ﺗُرواه ابن ماجهةٌ.

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c. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was 
takhrij by Al Nasa’i:

أخيرًا محمد بن بشير قال حديثًا محمد قال حديثًا شعبة عن أبي بشر عن سعيد بن جبير عن ابن عباس قال كان رسول الله صلى الله عليه وسلم يصوم حتى نقول لا يفطر ويفطر حتى نقول ما يرمي أن يصوم وما صام شهرًا متابعاً

غير رمضان منذ قدم المدينة (رواه النسائي) ۹

d. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was 
takhrij by Ahmad:

حدثنا محمد بن عبيد حديثًا عثمان بن حكيم قال سألت سعيد بن جبير عن صوم رجب كيف ترى فيه قال حديثي ابن عباس أن رسول الله صلى الله عليه وسلم كان يصوم حتى نقول لا يفطر ويفطر حتى نقول لا يصوم (رواه أحمد) ۱۰

c. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was 
takhrij by Al Tabrani:

حدثنا مسعدة بن سعد العطعث تنا إبراهيم بن المذر الحايمي تنا داوود بن عطاء حديثني زيد بن عبد الحميد بن زيد بن الخطاب عن سليمان بن علي بن عبد الله بن عباس عن أبيه عن جده: أن رسول الله صلى الله عليه وسلم كان

عن صيام رجب كله (رواه الطبراني) ۱۱

3. Shawahid Hadiths

a. Narrated hadith by Sa’d Ibn Sa’id that was 
takhrij by Al Tabrani:

حدثنا علي بن عباالعازر تنا معلي بن مهدي الموصلي تنا عثمان بن مطر الشيباني عن عبد العظيم - يعني ابن سعيد - عن عباالعازر عن أبيه: قال عثمان وكانت لأبيه صحية – قال قال رسول الله صلى الله عليه وسلم ( رجب شهرظم 

Damanhuri: The Hadith of Rajab Fasting In A Simultaneous Research

"Ali Ibn Abd al-Aziz told us, Ma’la Ibn Mahdi Musli told us, Uthman Ibn Matar al-Shaybani told us, from Abd al-Ghafur – I mean, Ibn Sa’ad dari Abd al-lAziz from his father, Usman said that he was his father’s friend – he said that Rasul Allah saw. said: Rajab was really a great month and in that month, Allah would duplicate the goodness. Whomever was doing fasting for a day. He was like doing fasting in a year. Whomever was doing fasting in seven days, so, the seven hell gates were closed, whomever was doing fasting in eight days, so eight paradise gates were opened. Whoever was doing fasting in ten days, so the God would accept his request. Whomever was doing in fifteen days, so his past sins were forgiven. And the works were continued. Whomever was adding, so the God would add it too. On Rajab month. Allah had saved Noah in the big ship. He did Rajab fasting and ordered the people who were with him to do fasting too, then the ship ran for six months and ended on Asyura day, he got down in Judi. Noah, and the people who were with him and some wild animals did fasting as the thanksgiving to Allah swt. On Asyura day, Allah splitted the sea for Bani Israel. On Asyura month, Allah the almighty accepted the Adam’s repent, and Younos said, Abraham was born”. (Narrated al-Tabrany)

12 *ibid.,* Juz 6, p.89.
b. Narrated hadith by Anas that was *takhrij* by Al Bayhaqi:

After Amr bin Hasain bin Biyur Amr bin Saliman, Amr bin Zayd bin Habib bin Ummatul Meen bin Salih bin Abdul Quadir bin Uthman bin Matr Abd al Ghafur told us, from Abd al Aziz bin Sadiq, from Anas said: Rasul Allah saw:

Whomever was doing fasting for a day. He was like doing fasting in a year. Whomever was doing fasting in seven days, so, the seven hell gates were closed. Whomever was doing fasting in eight days, so eight paradise gates were opened. Whoever was doing fasting in ten days, so the God would accept his request. Whomever was doing in fifteen days, so the callers from sky would said that his past sins were forgiven. And the works were continued. Your sins had changed to be benefits. Whomever added it, so Allah would add it too. In Rajab month, Allah had saved Noah in the big ocean. Then noah did fasting and ordered all the people who were with him to do fasting too. Their ship ran away bringing them for six months until ten in Muharram month”. (Narrated al-Bayhaqi)

CD Shofware Maktabah, Shamalah, Ishdar al-Thani.
c. Narrated hadith by ‘Abd Allah Ibn ‘Umar that was takhrīj by Abu Nuaym:

حَدَّثَنَا أَبِي، ثُمَّ أَبُو بَكْرٍ الْخَشَابُ، عَبْدُ اللَّهِ بْنِ جِعْفَرٍ، ثُمَّ أُحْمَدُ بْنُ مِهْرَانٍ، ثُمَّ عَمَّارُ بْنُ حَدَوَيْنِ، ثُمَّ سَعِيدُ بْنُ أَبِي الْعَزْيَازِ الْتُنْوِخِي، عَنُّ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمَرٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مِنْ صَامِ مُنْهِ الْيَوْمِ مِنْ رَجِبٍ صَيَامٌ، وَمِنْ صَامِ مُنْهِ السَّابِعَةِ أَشْبَى اَلْبَابِ اَلْجَنَّيـَةِ، وَمِنْ صَامِ مُنْهِ الثَّامِنَةِ أَشْبَى اَلْبَابِ اَلْجَنَّيـَةِ، وَمِنْ صَامِ مُنْهِ عَشَرَةِ كَلَّا، وَعِزَّ سَيَنَاتِهَا سَيَنَاءَتِهَا». (Narrated hadith of Abu Nuaym).

d. Narrated hadith by Abu Dharr ‘Abbas that was takhrīj by Al-Khatib:

حَدَّثَنَا خَالِدُ بْنُ الحَسَنِ بْنَ جُوَانِ الْوَاسِطِيِّ، قَالَ: حَدَّثَنَا رَكُرْبُ بْنُ يَحْيَى الْخَزَازِي، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، قَالَ، حَدَّثَنَا زَكْرُيَّةُ بْنُ حَاشِيْرُ، قَالَ، حَدَّثَنَا فَضْلَّةُ بْنُ حَصْصُينِ، قَالَ، حَدَّثَنَا رَشْدُعُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ الْفَرَاتِ بْنُ السَّانِبِ، عَنْ مَيْمُونٍ بْنُ مِهْرَانٍ، عَنْ أَبِي ذُرٍّ، C. Narrated hadith by ‘Abd Allah Ibn ‘Umar that was takhrīj by Abu Nuaym:

My father told us, Abu Bakr al-Khashab Abd Allah Ibn Ja’far told us, Ahmed Ibn Mihran, told us, Abd al- Wahab bin Al-Mandalat told us, Amer Ibn Hamdawayh told us, Saiyd Ibn Abd al Aziz Al-Tanukhi told us, from his father, from Abd Allah Ibn Amr,: Rasul Allah saw. said: whomever was doing fasting in the first day of Rajab month was similar with doing fasting in a year, whomever was doing fasting in seven days, so seven hell gates would be closed”. (Narrated hadith of Abu Nuaym).


“Khalid bin Hassan bin Joan al-Wasiti told us, Zakaria Ibn Yahya Al-khozaz told us, Fadhalah Ibn Husain told us: Rushdin Abu Abd Allah told us, from al-Furath Ibn al-Saib, from Maimon Ibn Mehran, from Abu Dzar, Rasul Allah saw said: whomever was doing a day fasting in Rajab month was similar with doing fasting in a full month, whomever was doing fasting for six days, so seven hell gates would be closed. Whomever was doing fasting in eight days, so eight paradise gates would be opened. Whomever doing fasting in ten days, Allah would replace his badness in to goodness. Whomever was doing fasting in twenty days, so the callers from the sky said that the sins were forgiven, and the works were continued” (Narrated hadith of al-Khatib).

e. Narrated Hadith by Ali ,ra.

حُدَّثَنَا أُبُو القاسم إسحاق بن إبراهيم الختالي قال: حُدَّثَنَا الحسين بن علي بن زيد الأكثاني، عن أبيه، عن هارون بن عائشة، عن أبيه، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إن شهور رجب شهور عظيمة، من صام منه يوماً كتب له صوم ألف سنة، ومن صام منه يومين كتب له صوم ألف سنة، ومن صام منه ثلاثة أيام كتب له صوم ثلاثة آلاف سنة، ومن صام من رجب سبعة أيام أغلقت عه أبواب جهنم، ومن صام منه ثمانية أيام فتحت له أبواب الجنة الثماني فدخل من أهلها شاء، ومن صام منه خمسة عشرة يوماً بدلت سيئته حسنات، وأتى من السماء: قد غفر للك فاستأتفن 16

“Abu a l-Qasim Ishaq Ibn Ibrahim al-Khatali told us, al-Husayn Ibn ‘Ali , Ibn Yazid al-Akfani from his father, from Ali, from his father, from Harun Ibn ‘Antarah from his father, from Ali Ibn Abi Talib as. RasulAllah saw said whomever was doing a day fasting in Rajab month was similar with doing fasting in a full month, whomever was doing fasting for six days, so seven hell gates would be closed. Whomever was doing fasting in eight days, so eight paradise gates would be opened. Whomever doing fasting

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in ten days, Allah would replace his badness in to goodness. Whomever was doing fasting in twenty days, so the callers from the sky said that the sins were forgiven, and the works were continued:

C. Partial Analyzes

1. Study of Sanad

a. Complete hadith redaction with its sanad

Narrated hadith by Anas Ibn Malik that was takhrj by Al Muslim:

In hadith sanad above, there were 5 (five) narrators, as follow: (a) Abu Bakr ibn Abi Shaybah, (b) Abd Allah Ibn Numayr, (c) ‘Uthman Ibn Hakim Al Ansari, (d) Sa’id ibn Jubayr, and (e) Abd Allah Ibn ‘Abbas.

b. Sanad scheme

Rasul Allah saw

Abd Allah Ibn ‘Abbas

Sa’id ibn Jubayr

‘Uthman Ibn Hakim Al-Ansari

Abd Allah Ibn Numayr

Abu Bakr ibn Abi Shaybah

Muslim
c. Biography of the narrators


d. Examining the thiqah on the narrators

The first step on sanad study was examining the fairness and the dabitan on the narrators (the thiqah of narrators). This step was done to fulfill the completeness or not of the requirement of ‘adl and dabit on the narrators. For those needs, they needed some datas about al-jarb wa al-ta’dil of the narrators in the sanad hadith that were studied.  

On the empiric clarification, the test of narrators thiqah was done by expanding the biography of the narrators in sanad in to some biography books of the narrators, to know how the comments of ulama al-jarb wa al ta’dil about their ‘adl and dabit.  

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completely, name of the teachers, name of the students, and the ulama point of view about the narrators quality even also mention the date of their death. The data finding data about al-jarb wa al-ta’ dil of the narrators in research hadith sanad and the analyzes could be mentioned as follow:

1) Abu Bakr ibn Abi Shaybah
   a) In the book of al-Kashif fi Ma’rifati Man Lahu Riwayatun fi al-Kutub al-Sittah, chapter 1 page 212 authored by al-Dhahabi, Abu Hatim23 said:
   b) In the book of Maghani al-Akhyar fi Sharh Asami Rijali Ma’ani al ‘Athar authored by Badr al-din al-‘Ayni24, ahmad Ibn Salih said:
   c) In the book of Tabdhib al-Kamal chapter 16 page 35 authored by al-Mizzi25, Abdallah Ibn Ahmad Ibn Hanbal said: ، al-‘Ajali, Abu Hatim and Ibn Khiras said: حافظا للحديث ثقة

From the explanation above, can be concluded that Abu Bakr ibn Abi Shaybah was a thiqa narrator.

2) Abd Allah Ibn Numayr
   a) In the book of Khulasah Tadhhib al-Kamal authored by al-Khazraj26, chapter 1 page 217, Ibn Ma’in said that Abd Allah Ibn Numayr was thiqa.
   b) In the book of Tadhib al-Kamal chapter 16 page 225 authored by al-Mizzi27, had been said that ahmad Uthman Ibn al-Darimi asked to Yahya Ibn Ma’in, “Which do you like prefer, al-A’ mash or ibn Numayr? Ibn Ma’in said that both of them were thiqa.

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From the explanation above, it can be concluded that Abd Allah Ibn Numayr are narrators who *thiqa.*

3) ‘Uthman Ibn Hakim Al Ansari

a) In the book of *Tabdib al-Kamal,* chapter 19 page 355 authored by al-Mizzi 29, said that Yahya Ibn Ma’in, Abu Dawud, al Nasai and Abu Hatim said *thiqa.*

b) In the book of *Khulasah Tadhib Tadhib al-Kamal* chapter 1 page 259 authored by al-Khazrajii 30 had been said that Ahmad and Ibn Ma’in said ‘Uthman Ibn Hakim Al Ansari was *thiqa.*

c) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma’ani al ‘Athar* authored by badr al-Din al Ayni 31, had been said that Ahmad said: *(trusted and strong)*

From the explanation above, could be concluded that ‘Uthman Ibn Hakim Al Ansari was a *thiqa* narrator.

4) Sa’id Ibn Jubayr

a) In the book of *Tabdib al-Kamal,* chapter 10 page 358. 32 Abu al-Qasim Hibbah Allah Ibn al-Hasan said: *(trusted and strong)*

b) In the book of *Khulasah Tadhib Tadhib al-Kamal* chapter 1 page 136 authored by al-Khazrajii 33 had been said that Al-Kallai said Sa’id Ibn Jubayr was

c) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma’ani al ‘Athar* chapter 1 page 398 authored by Badr al-Din al-‘Ayni 34, had been said that Abu al Qasim Hibbah

30 Al-Khazrajii, *op.cit.*, Juz 1,p.259.
33 Al-Khazrajii, *ibid.*, Juz 1,217.
34 Badr al-‘ayni, *ibid.*, Juz3, 345.
Allah Ibn al-Hasan al-Basri said Sa’id Ibn Jubayr was:

hoqtha, imam, hajja 'ala al-muslimin

From the explanation above, could be concluded that Sa’id Ibn Jubayr was a very thiqa narrator.

5) Abdullah Ibn Abbas

Abd Allah Ibn ‘Abbas was one of Prophet Muhammad saw.’s companion and no doubt with his thiqa.

d. Examining the sanad connection

The second step of the hadith study was examining the sanad connection. This step was taken to assess the successfulness or the unsuccessfulness of the requirement of sanad connection of the narrators.

On the empiric step, sanad connection test was done by analyzing the redaction of narration which used by the narrators in narrating their hadiths. The sanad connection data serving and analyzing could be mentioned as follows:

1) Muslim said: 

حَدَّثَنَا أَبُو بُكْرِ بْنُ أَبِي شَيْبَةَ

This redaction was used by Mubadditsin in hadith narration in the form of sima’, namely the hadith reading by teacher to the students. Thus, there were meetings between Muslim and his teacher: Abu Bakr Ibn Abi Shaybah, and the sanad was muttaasil.

2) Abu Bakr Ibn Aby Shaybah said:

ﱠِ ﺑْﻦُ ﻧُﻤَﯿْﺮ

This redaction was used by mubadditsin in hadith narration in the form of sima’, namely the hadith reading by teacher to the students. Thus, there were meetings between Abu Bakr Ibn Abi Shaybah and his teacher: ‘Abd Allah Ibn Numayr, and the sanad was muttaasil.

3) ‘Abd Allah Ibn Numayr said:

حَدَّثَنَا عُثمانُ بْنُ حَكِيمٍ الأَنْصَارِىّ

This redaction was used by mubadditsin in hadith narration in the form of sima’, namely the hadith reading by teacher to the students. Thus, there were meetings between ‘Abd Allah Ibn Numayr and his teacher: ‘uthman Ibn Hakim al-ansari, and the sanad was muttaasil.

4) ‘Uthman Ibn Hakim al-Ansari said:

سَأَلْتُ سَعِيدَ بْنُ سَعِيرَ عَنْ

This redaction showed that there were
meetings between ‘Uthman Ibn Hakim al-ansari and his teacher: Said Ibn Jubayr, and the sanad was muttasil.

5) Said Ibn Jubayr said: This redaction was used by muhadditsin in hadith narration in the form of sima', namely the hadith reading by teacher to the students. Thus, there were meetings between Said Ibn Jubayr and his teacher: ‘Abd Allah Ibn ‘Abbas, and the sanad was muttasil.

e. The conclusion of sanad examination

After serving the analyzed data which related to the thiqah of the narrators that were in the studied hadith sanad and some data of sanad connectivity, so it could be concluded as follows:

1) All of the narrators in the hadith sanad there were 5 (five) narrators and all of them were thiqah qualified
2) All of the narrators who each of them met with another narrators as their teachers, thus, the sanad was muttasil
3) So, it could be concluded that the studied hadith was sabih al-isnad qualified.

2. Study of Matan

a. Examining the shadh or not hadith matan

At the empirical level, the test of shadh performed by confirming the text and the meaning of hadith examined by the Naqli arguments 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. When comparing the hadith with the verses of al-Qur'an or the higher hadith with the quality of the chain, it must be ensured that both or one of them should not be able to be compromised or ta'wil. If it is possible to compromised 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. The hadith rajab fasting which were takhrij by Muslim if it was confirmed by al-Qur'an, so it

36 Ibid.
could be stated as follows: As long as the researchers had known, the meaning of the hadith wasn’t contradictory with the verses of al-Qur’an, even that hadith was in the same way with the verses of al-Qur’an, Qur’an Surah al-Baqarah verse 183 as follow:

“Hi the a mu’min people, you are obligated to do fasting as well as had been obligated to the previous people so that youn were in taqwa”.

In that verse, Allah stated that He had determinited that fasting was the human’s need both ruhaniyah and jasmaniyah in one side, fasting was a media to approach ourselves to the Creator. On the other hand, it was a need for the body health, to support the blood circulation in the human body.

Fasting in the other hand was also could give some rewards on ukhrowi happiness and also give health or jasmani happiness. If the fasting hadith of Ibn ’Abbas which were takhrrij by Muslim was faced on to some fasting hadiths in the lines of Sa’id Ibn Sa’id, Anas, Ibn Umar and Abu Dharr as well as mentioned before, according to the researchers weren’t contradictory, even those hadiths supported, strengthened, completed and make the meaning to be perfect.

From the data analyzes above, could be concluded that the matan hadith of rajab fasting narrated bu Abd Allah Ibn Abbas which was takhrrij by Muslim was free from shudhdh.

b. Examining mu’allal (broken or not) of the hadith matan

On the empiric level , the mu’allal (broken ) or not of the hadith matan was done by confirming the studied hadith by Aqli argument wether on the contrary or not? If it was on the contrary with aqli so the hadith matan was not sahib. On the other hand. Al-Adlabi explained that the coverages included the aqli contradictions with senses, history and didn’t look like the prophethess talk. As long as the researchers had known the hadith matan of rajab fasting wasn’t on the contrary with aqli

argument, either healthy mind or senses, history or sciences. Even adding some information and knowledge which had a relationship with sum of the days we wanted to fast in rajab month: one day, or six days, or seven days, or eight days, or ten days, or fifteen days, or twenty days. But we had to know that we were not allowed to get fasting in full month, because it was forbidden by the prophet Muhammad saw. Thus, the narrated hadith of Ibn ‘Abbas which was takbrij by Muslim was free from illat unsure.

c. The Conclusion of matan examination

After doing some analyses on the matan hadith of rajab fasting narrated by Ibn ‘Abbas which was takbrij by Muslim could be concluded as follows:

1) In fact, the hadith matan was not shadh because it wasn’t on contrary with naqli argument, either from al-Qur’an or the hadith with the higher quality of sanad.
2) The hadith matan wasn’t also illat, because it wasn’t on the contrary with aqli argument either healthy mind or senses, history or sciences.

From the explanation above, it could be concluded that the matan hadith was sabih al-matni quality.

d. The conclusion of partial study of the hadith

After the data that related to thiqah of the narrators in the studied hadith sanad had been served and analyzed, also the data of sanad connection even the matan of narrated hadith of Ibn ‘Abbas that was takbrij by muslim, so it could be concluded as follow:

1) All of the narrators in the hadith sanad were five person
2) All of the narrators, each of them met with their teachers, so the sanad was muttasil
3) The hadith matan were not shadh because they were not on the contrary with dalil naqli both from Al-Qur’an and hadith with higher quality of sanad.
4) The hadith matan were not illat because they were not on the contrary with aqli argument both with a good mind, senses, history or science.
So it could be concluded that the narrated hadith of Abi Hurayrah that was takhrīj by Al Bukhari was in sabih lidbatih quality.

D. Simultaneous Analyzes

Simultaneous analyzes was an analyzing process of hadith by expanding and seeking the hadiths that supported both the tabi’/mutabi’ hadith or the shabid hadith. Because of that, simultaneous analyses needed some analyses about: tabi’ hadith and sabid hadith. Tahhan defined the defined the al-tabi’ hadith as follow: “Hadith which the narrator is same with the single hadith, same in the text and the meaning or has only the same meaning or same in the friends’ narrator”.38

Hadith which was same with another hadith same in the text and the meaning or has only the same meaning or same in the friends’ narrator. If the similarity was from the beginning of sanad, so it named as mutba’ah tammah. But if the similarity was not from the beginning of sanad, so it named as mutba’ah qosirah. Tahhan and his friends defined the al-sabid hadith as follow: Hadith which was narrated by other narrators that was same with the single narrator, whereby it was same in the text and the meaning, or only same in the meaning, and there were some differences on the narrators on the friend’s level.39

This shabid is divided into two parts, as shabid lafzi and shabid ma’nawi. If the text of the matan was same, so it was named shabid lafzi but if the matan text was different and the meaning was same named as shabid ma’nawi. The function of al tabi’ and al sabid hadith were to strengthen the studied hadith, but both of them were different. al Tabi’ was special in narration of one sanad in one friend, but al Sabid was special in the narration that more than one sanad in one friend.

Hadith of al tabi’ had a function to cover the weaknesses of hadith quality from the sanad aspect. For example, the thubut al-sima’ from al tabi’ hadith and able to cover the ‘an anab of the narrator which was mudallīs to the hadith mutaba’. The narration of tbiqa narrators could cover the the mukhtalit narrators (kathir al-sabwi wa al khata’ a’wal niyan) .The

connected narration could cover or fixed the broken narration. The narration of the wellknown narrators on their tabi’ hadith could fix the mubham narrators in the hadith of mutaba’. With this condition, hadith with daif quality could progress to be shahih lighayrih or hasan lighayrih depended on the strength and the quality of the tabi’ hadith in one friend. Here is the more detail explanation:

1. If the mutaba’hadith was da’if quality, while the mutabi hadith or tabi’ from the same friends were qualified sabib lidhatih, so the mutaba’ hadith could be improved into sabib lighayrih
2. If the mutaba’hadith was da’if quality and the mutabi hadith or tabi’ from the same friends were qualified sabib lidhatih, so the mutaba’ hadith could be improved into hasan lighayrih
3. If the mutaba’hadith was hasan lidhatih quality and the tabi’hadith from the same friends were qualified sabib lidhatih, so the mutaba’ hadith could be improved into sabib lighayrih
4. If the mutaba’hadith was hasan lidhatih quality and the mutabi’ hadith from the same friends were qualified hasan lidhatih, so the mutaba’ hadith could be improved into sabib lighayrih
5. If the mutaba’hadith was hasan lidhatih quality and the tabi’ hadith from the same friends were qualified hasan lidhatih, so the mutaba’ hadith could be improved into sabib lighayrih
6. If the mutaba’hadith was sabib lidhatih quality and the mutabi’ hadith from the same friends were qualified sabib lidhatih or sabib lighayrih or hasan lidhatih or hasan lighayrih or da’if so the mutaba’ hadith was sabib quality.
7. If the mutaba’hadith was dhoif quality, while the mutabi hadith or tabi’ from the same friends were qualified da’if, so the mutaba’ hadith quality was da’if and couldn’t be improved into hasan lighayrih.

Perhaps, it was meant by Ibn Hazm in his said as follow:

فقال: ولو بلغت طريق الضعيف ألفا لا يقوى

41 Jamal al-Din Ibn Muhammad al-Sayyid, op.cit., Juz 1, p. 446.

Ibn Hazm said: although the da’if hadith line reached a thousand, so they couldn’t be improved.

From the explanation above, could be concluded that tabi’ hadith or mutabi’ could be improved the quality of the mutaba’ hadith from the same friends, according to the sanad quality from the tabi’ or the mutabi’.

The function of shahid hadith was to support or to improve the mutaba’ hadith matan, both from the quality or the quantity, namely from gharib to be mashhur, and from da’if to be sabih or hasan according to the sanad. The jumhur ulama said: the da’if hadith could be improved the quality if it had many supports from other hadith from other friends’ lin.42

Here is the more detail explanation:
1. If the mutaba’ hadith was in abad gharib decree and had da’if quality, while the shahid from different friends in one hadith, so the mutaba’ hadith decree could improve into abad ‘aziz and the quality improved into hasan.
2. If the mutaba’ hadith was in abad gharib decree and had da’if quality, while the shahid from different friends in two until eight hadiths, so the mutaba’ hadith decree could improve into abad mashhur and the quality improved into sabih.
3. If the mutaba’ hadith was in abad gharib decree and had da’if quality, while the shahid from different friends in nine and more hadiths, so the mutaba’ hadith decree could improve into mutawatir and the quality improved into sabih.
4. If the mutaba’ hadith was in abad gharib decree and had hasan quality, while the shahid from different friends in one hadith, so the mutaba’ hadith decree could improve into abad ‘aziz and the quality improved into sabih.
5. If the mutaba’ hadith was in abad gharib decree and had hasan quality, while the shahid from different friends in two until eight hadiths, so the mutaba’ hadith decree could improve into abad mashhur and the quality improved into sabih.
6. If the mutaba’ hadith was in abad gharib decree and had hasan quality, while the shahid from different friends in nine and more hadiths, so

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42 Ibid.
the *mutaba'*$ hadith decree could improve into *mutawatir* and the quality improved into *sahih*.

7. If the *mutaba'*$ hadith was in *ahad gharib* decree and had *sahib* quality, while the *shahid* from different friends in one hadith, so the *mutaba'*$ hadith decree could improve into *ahad 'aziz* and the quality improved into *sahib*.

8. If the *mutaba'*$ hadith was in *ahad gharib* decree and had *sahib* quality, while the *shahid* from different friends in two until eight hadiths, so the *mutaba'*$ hadith decree could improve into *ahad masbhur* and the quality improved into *sahib*.

9. If the *mutaba'*$ hadith was in *ahad gharib* decree and had *sahib* quality, while the *shahid* from different friends in nine and more hadiths, so the *mutaba'*$ hadith decree could improve into *mutawatir* and the quality improved into *sahih*.

From the explanation above can be concluded that *shahid* hadith could improve the studied hadiths either from the quantity or the quality.

1. **The Tawabi' Analyzes**
   a. The scheme of the whole other sanad lines in one friend

   ![Diagram of hadith transmission]

   b. Analyses
   Based on the sanad aspect, the narrated hadith of ‘Abd Allah Ibn ‘Abbas that was *takhrij* by Muslim had four *tabi’* *qasir*. Because all of the hadith narrators who were narrated by Muslim were *thiqah* and the sanad connectivity was *muttasil*, to the existence of the four *tabi’* hadiths above
couldn’t improve the quality of the main sanad hadith or mutaba’ that were in sabib al-ismad quality. So the existence of the tabi’qasir couldn’t improve the mutaba’ hadith quality, namely: the hadith of rajab fasting which were narrated by ‘Abd Allah Ibn ‘Abbas which were takhrīj by Muslim. So, it meant that the tabi’ hadith didn’t influence into the improvement of hadith quality of the mutaba’, namely sabib lidzathih.

2. Shawahid Analyzes

a. The scheme of the whole other sanad lines in one friend

b. Analyses
Hadith of Rajab fasting which was narrated by ‘Abd Allah Ibn ‘Abbas which was takhrīj by Muslim, after it was studied partially (in one sanad line) could be obtained that the hadith was sabib lidzathih quality. Then the hadith was studied simultaneously, in fact, the hadith had four sabid ma’nawi hadiths (the hadiths were narrated by four different friends, namely: Sa’id Ibn Sa’id, Anas Ibn Malik, ‘Abd Allah Ibn ‘Umar, and abī Dharr. So the Rajab fasting hadith was narrated by 5 (five) friends.

So based on the quantity, the hadith of Rajab fasting had increased into mashbūr (al-ad-mashbūr) in quality because it had been narrated by five friends. The hadith of Rajab fasting based on the quantity was sabib. Because it had 4 (four) sabid ma’nawi hadiths and it should
increase more. But because its hadith was *sabih*, so it couldn’t increase more, because no more level that higher than *sabih* quality.

c. The conclusion of simultaneous hadith research

The result of partial study showed that the narrated by Abd Allah Ibn ‘Abbas which was *takbrij* by Muslim was in *sabih lidhbatih*. The study on the *tawabi’* found that that hadith had 1 (one) *tabi’* hadith. But because the quality of the hadith was *sabih*, so the existence of *tawabi’* hadith couldn’t improve the quality. The study on *ibawabid* hadith, found that that hadith had 4 (four) *sahid ma’nawi*. So the hadith quality had improved into *ahad mashhur* (some *muhaddithin* called them only *mashhur*) but the quality didn’t improve into *sabib*. So, the conclusion that hadith of Rajab fasting that was *takbrij* by Muslim was *sabib-mashhur* (qualitatively *sabib* and quantitatively *mashhur*).

E. References


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