

Hadith About War Among Muslims In Research Simultaneously

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Abstract— The researched Hadith about war among muslims was a narrated hadith of Abu Hurayrah booked by al-Bukhari. In hadith above, there were some narrators such as Umar bin Hafs, Hafs bin Ghiyas, Al-A'mash, Shaiq and Abd Allah Ibn Mas'ud.

In a partial analysis then obtained results that: 1. All the narrators in the sanad of hadith existing, are fully qualified: *thiqah*. 2. All the narrators respectively meet with the transmitters as his teacher, except Shaiq narration of Abd Allah Ibn Mas'ud that is not contiguous. Thus concluded that the chains hadith is disconnected. 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 *da'if al-hadith*.

In the simultaneous analysis, it was found that: first the hadith has 6 (six) hadith of *tabi'* *qasir* which can increase the quality of *mutaba'* hadith from *da'if* into *sahih lighayrih*. Second, the hadith has 2 (two) *shahid* that can increase the degree of hadith from *ahad gharib* into *mashhur*. So, the hadith increased into: *sahih -mashhur* (*sahih* by quality and *mashhur* in quantity).

Key Words-- Hadith, War among muslims, Partial, , Analysis, Simultaneous, *Sahih lighayrih*, 'Aziz.

1 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 Prophet 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 saw, (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-hadi#th*. Efforts to understand *matan* of a hadith from one *sanad* only is not affordable, because mostly hadith narration are *riw#ayah 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 as a source of religious laws, contains a variety of comprehension, so do not be surprised if in a hadith there are

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

several different understanding, and give rise to controversy. Among the Hadith of the controversy is the Hadith al-Bukhari about the battle between the Muslims which led to an infidelity. The following hadith:

Hadith narrated by Abu Hurayrah that *takhrij* by al-Bukhari:

قَالَ حَدَّثَنَا عُمَرُ بْنُ خَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقٌ قَالَ قَالَ عَبْدُ اللَّهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه البخاري)²
Amr bin Hafz told me told me, al-A'mash Shaiq told me he said, Abdullah said: The Prophet p.b.u.h. said; Denouncing a Muslim is evil and fight it is kufr.

At first glance the above hadith shows that Muslims who berate or insult other Muslims would be wicked, while Muslims who fight against other Muslims will become an infidel. Perhaps an indication of the transgression is not a problem that is very burdensome, although basically it is also prohibited, but if the effect of an act that results in a disbelief, is not a trivial matter, it is a problem that is very large because of the sins that led to an infidelity is a sin is very great. Therefore, the authors tried to examine the quality of the whole chain of transmission of the hadith are found and analyzed with a simultaneous approach. 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 lighayrihi*. From the partial research obtained a decree of *ahad gharib*, after conducting simultaneous research obtained results *ahad aziz*, or *ahad mashhur* or *mutawatir*.

2. FORMULATION OF THE PROBLEM :

2.1. How is the quality of the hadith narrated by Abd Allah bin Mas'ud who takhrij by al-Bukhari in partial analysis?

2.2. How is the quality of the hadith narrated by Abd Allah bin Mas'ud who takhrij by al-Bukhari in simultan analysis?

3. RESEARCH METHODS :

a. Necessary data :

3.1.1. Data on the main hadith, *tabi'* hadith and *shahid* hadith.

3.1.2. Data about the biography of narrators.

3.1.3. Data about the comments of the scholars on the quality Jarh and ta'dil of the narrators.

b. Data collection methods and sources of data:

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

3.2.1. 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.

3.2.2. 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.

3.3. 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 text³. 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*.

3.4. Steps of research :

Steps of simultaneous research are as follows⁴:

a. Conduct a *takhrij al-hadith* to obtain a hadith to be studied, with complete *sanad* and *matan*.

b. Conduct research partially, namely to do research on the *sanad* of the main hadith. This step consists of:

1). Conduct a test of *thiqah* (*'adl* and *-dhabit*) of narrators existed in a sanad of a hadith studied.

2). Conduct a test of linkage of *sanad*.

3). Summing up the results of a test or study of *sanad*.

4). Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *shadh* or not?

a). Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *illat* or not?

b). Conduct conclusion from a test or study of *matan*.

c). Conduct conclusion from partial studies.

c. Conduct research simultaneously /*multi sanad* of a hadith. This step consists of the following:

1). Discover, analyze and deduce the role of hadith *tawabi'*.

2). Discover, analyze and deduce the role of hadith *shawahid*.

3). Conducting conclusion from simultaneous research.

4. TAKHRIJ AL-HADITH

Ethimologically, the word "*takhrij*" means : to show⁵. Terminologically, *takhrij* it is defined as follows:

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

². al-Bukhari, *al-Jami' al-Sahih al-Musnad Min Hadith Rasul Allah saw Wa Sunanihi Wa Ayyamihi*, Juz 21, .467.. <http://www.al-islam.com>.

³ Klaus Krippendorff.1991. *Analisis Isi, Pengantar, Teori dan Metodologi*. Penerjemah: Farid Wajidi. Jakarta: Rajawali Press.19

⁴ Damanhuri, *Research Methodology Hadith with Simultaneous Approaches*, (Surabaya : Al-Maktabah-PW LP Maarif NU Jatim,2014), p. 160.

⁵ Hatim 'Arif al-Sharif, al-Tahrij wa Dirasah al-Asanid, Juz.1, 2. CD Shoftware Maktabah . Shamilah, Isdar al-Thani.

sanad, and explanation of hadith's quality.⁶

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.

2.1 Main Hadith :

Hadith cited by Abd Allah which was *takhrij* by al-Bukhari :

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقٌ قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه البخاري)⁷

Amr bin Hafs told me, al-A'mash Shaqiq told me he said, Abdullah said: The Prophet p.b.u.h. said; Denouncing a Muslim is evil and fight it is kufri.

5. PARTIAL ANALYSIS

5.1. The Complete Hadith Redaction with Its Sanad:

The Hadith cited by Abd Allah which was *takhrij* by al-Bukhari :

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقٌ قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه البخاري)⁸

5.2. Biography of The Narrators in Sanad

In the above sanad hadith, there are 5 (five) narrators, namely :
:1). Umar bin Hafs 2). Hafs bin ghiyas 3). Al-A'mash 4). Shaqiq 5). Abd Allah Ibn Mas'ud.

1). Umar bin Hafs⁹

a) His complete name:

Umar bin Hafs bin Ghiyath bin Talaq bin Mu'awiyah al-Nukha'i Abu Hafs al-Kufi

2). Hafs bin ghiyas¹⁰

a) His complete name:

Hafs bin Ghiyath bin Talq bin Mu'awiyah bin Malik bin Harith bin Tha'labah bin Amir bin Rabi'ah bin 'Amir bin Jishm bin Wahbin bin Saa'd bin Malik bin Nakha' al-Nakha'i.

3). Al-A'mash.¹¹

a) His complete name:

Sulaiman bin Mahran al-Asdi al-Kahili, Mawla Abu Muhammad al-Kufi¹² Sulaiman bin Mahran al-Hafiz, Abu Muhammad al-Kahili al-A'mash.¹³

⁶ Hatim 'Arif al-Sharif, al-Tahrij wa Dirasah....., Juz.1, .2.

⁷. al-Bukhari, al-Jami' al-Sahih al-Musnad Min Hadith Rasul Allah pbuh Wa Sunanihi Wa Ayyamihi, Juz 21, 467.. <http://www.al-islam.com>.

⁸. al-Bukhari, al-Jami' al-Sahih al-Musnad Min Hadith Rasul Allah saw Wa Sunanihi Wa Ayyamihi, Juz 21, 467.. <http://www.al-islam.com>.

⁹Yusuf Ibn al-Zaqi Abd Rahman Ibn Abu al-Hajaj al-Mizzi, Tahdib al-Kamal. (Bayrut : Muassasah al-Risalah, 1980), Juz 21, 304-305. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

¹⁰Ibid., Juz 7, 56-59

¹¹Istilah "Al-A'mash", He is Sulaiman bin Mahran, lihat. al-Mizzi, Tahdib al-Kamal...., juz 35, 35.

¹²al-Mizzi, Tahdib al-Kamal...., juz 4, 222

¹³al-Dhahabi, al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah, (t.tp: Dar al-Qiblah li al-Thaqafah, 1992), Juz 1, .464.

4). Shaqiq¹⁴

a) His complete name:

Shaqiq bin Salmah Abu Wa'il al-Asdi Malik bin Tha'labah bin Daudan al-Kufi.

5). 'Abdullah bin Mas'ud¹⁵

a). His complete name:

Abdullah bin Mas'ud bin Ghafil bin Habib bin Shamkh bin Makhzum bin Shahilah bin Kahil bin al-Harith bin Tamim bin Sa'd bin Hudhail bin Mudrikah bin Ilyas bin Nizar bin Ma'ad bin Adnan.

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 *dabit* done by the narrators (the narrators' *thiqah*). This step is conducted to meet the realization – or not the requirements of 'adl and *dabit* 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 *dabit*.¹⁶

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. Umar bin Hafs bin Ghiyas

1). In the book with title of : *Ma'rifat al-Thiqat*, Juz 2, p. 164 was written by : al-'Ijli,¹⁷ said that Umar bin Hafs } : **ثقة** (*thiqah*).

2). In the book with title of : *Tahdhib al-tahdhib* Juz 7 p. 435 was written by : IbnHajar,¹⁸ Abu Zar'ah said : **ثقة**. (*thiqaf*) Ahmad said : **صدوق**.

3). In the book with title of : *Tahdhib al-kamal* Juz 21 p. 306 was written by : al-Mizzi¹⁹, Abu Hatim, said : **ثقة**. Ibnu Hibban menyebutkan dalam kitab al-thiqat: **ربما أخطأ**. Abu Dawud said: I joined Umar to his house but I did not receive any history of it. From the above description, it can be drawn a conclusion that Umar bin Ghiyas is the **thiqah** narrator.

b. Hafs bin Ghiyas

1). In the book with title of : *Ma'rifat al-Thiqat*, Juz 1, p. 310. was written by : al-'Ijli.²⁰ He said that Hafs bin Ghiyas : **ثقة مأمون فقيه**.

2). In the book : *Tahdhib al-kamal* Juz 7 p. 56 was written by: al-Mizzi²¹, Ishaq bin Mansur dan Ahmad bin Sa'd bin abi Maryam, said : **ثقة**.

3). In the book : *al-Kashif fi ma'rifati man lahu riwayatun fi al-*

¹⁴al-Mizzi, *Tahdhib al-Kamal*...., juz 12, 548

¹⁵Ibid., Juz 16, 121.

¹⁶ Mahmud Tahan, *Taysir Mustalah al-Hadith*, (t.tp, Dar al-Fikr, t.th.), 218.

¹⁷Abu al-Hasan, Ahmad bin Abdillah bin Shalih al-Ijli, *Ma'rifat al-Thiqat min Rijali ahli al-Ilmi* (Madinah: Maktabah al-Dar al-Madinah, 1985), Juz 2, 164.

¹⁸Ibn Hajar, *Tahdhib al-tahdhib*, (India: Da'irah al-Ma'arif, 1326 H.), Juz 7, 435.

¹⁹al-Mizzi, *Tahdhib al-kamal*...., Juz 21, 306.

²⁰al-Ijli, *Ma'rifat al-Thiqat*...., Juz 1, 310.

²¹al-Mizzi, *Tahdhib al-kamal*...., Juz 21, 306.

kutub al-sittah, Juz 1 p. 343 was written by : al-Dhahabi, Abu Ya'qub bin Shaibah²² said :

ثبت اذا حدث من كتابه ويتقى بعض حفظه

From the above description, it can be drawn a conclusion that Hafs bin Ghiyas is the *thiqah* narrator.

c. Al-A'mas

1). In the book : *Ma'rifat al-Thiqat*, Juz 1, p. 432. Was written by: al-'Ijli,²³ mentioned that he was : ثقة كوفي

2). In the book : *Tahdhib al-kamal* Juz 12 p. 85 was written by : al-Mizzi²⁴, Hushaim said :

ما رايت بالكوفة أبدا كان أقرأ لكتاب الله من الأعمس

3). In the book: *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah*, Juz 1 p. 464 was written by : al-Dhahabi²⁵ said : احد الاعلام

From the above description, it can be drawn a conclusion that al-A'mas is the *thiqah* narrator.

d. Shaiq

1). In the book: *Ma'rifat al-Thiqat*, Juz 1, p. 459. Was written by al-'Ijli,²⁶ mentioned that Shaiq bin Salmah was :

ثقة رجل صالح جاهلي

2). In the book : *Tahdhib al-kamal* Juz 7 p. 56 was written by : al-Mizzi²⁷, Waki' said : ثقة. Muhammad bin Sa'ad, said ثقة كثير

ثقة لا يسأل عن مثله: الحديث

3). In the book: *Tahdhib al-tahdhib* Juz 7 p. 435 was written by : Ibn Hajar,²⁸ Abu Zar'ah said : ثقة. Ahmad said : صدوق

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

e. Abd Allah Ibn Mas'ud

Abd Allah Ibn Mas'ud 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-Bukhari said : حَدَّثَنَا عمر بن حفص. 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-Bukhari with his teacher, namely: Umar, so the sanad is : muttasil.

b. Umar said : حَدَّثَنِي أَبِي. 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 Umar with his father, namely: Hafs bin Ghiyath, so the sanad is : muttasil.

c. Hafs bin Ghiyath said : حَدَّثَنَا الأعمش. 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 Umar with his teacher, namely: al-A'mash, so the sanad is : muttasil.

d. al-A'mash said : حَدَّثَنَا شقيق. 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-A'mash with his teacher, namely: Shaiq Abu Wa'il, so the sanad is : muttasil.

e. Shaiq Abu Wa'il said : قَالَ عَبْد اللَّهِ. This editorial by muhaddithin used in Hadith narration in the form of transmission is interrupted. Thus, it means there is no meeting between Shaiq Abu Wa'il with the teacher are: Abd Allah Ibn Mas'ud, sanad is: munqati '(disconnected).

Once presented and analyzed data related to kethiqahan of narrators is in sanad hadith studied, and data linkage sanad, it concluded as follows:

1). All the narrators is in sanad hadith which totaled five narrators, all of quality: *thiqah*.

2). All transmitters of each meeting with the transmitters of status as a teacher, except Shaiq transmission are disconnected, so the sanad of the hadith al-Bukhari: Inqita 'al-sanad or disconnected.

It can be concluded that the tradition is observed, the quality of his sanad is: daif al-isnad.

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* quality²⁹.

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 compromised³⁰. 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 hadith about war among Muslims which was narrated by al-Bukhari if it is confirmed with Qur'an, so it can be stated as the following:

As known by the researcher, the cited by Abd Allah bin Mas'ud 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-Nisa': verse 93 as the following:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (93)

And whoever kills a believer intentionally then return is Jahannam, he was in it and the eternal wrath of God to him, and cursed him and provide him great torment.³¹

The verse indicates a prohibition not to kill its Muslim brothers, even when violating the ban will get a huge penalty, which is cast down into Hell blasted. In fact, according to some scholars, the man who killed fellow Muslims will eternally in hell, as

²² al-Dhahabi, *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah*, Juz 1, .231. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

²³ al-'Ijli, *Ma'rifat al-Thiqat*..., Juz 1, 432.

²⁴ al-Mizzi, *Tahdhib al-kamal*...,Juz 12,85.

²⁵ al-Dhahabi, *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah*..., Juz 1, .464

²⁶ al-'Ijli, *Ma'rifat al-Thiqat*..., Juz 1, 459.

²⁷ al-Mizzi, *Tahdhib al-kamal*...,Juz 21, 306.

²⁸ Ibn Hajar, *Thdhib al-tahdhib*, (India: Da'irah al-Ma'arif, 1326 H.), Juz 7, 435.

²⁹ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan 'Inda Ulama' al-Hadith al-Nabawi*, (Beirut: Dar al-Afaq al-Jadidah, 1983), .239.

³⁰ *Ibid*.

³¹ Al-Quran: 04: 93

shown to us in these verses. But there are some other scholars found immortality in the verse, the intention is to stay in hell in a very long time.³² From here it is clear that the fight against fellow Muslims prohibition contained in the hadith of Ibn Majah not contrary to the Quranic verse.

If the hadith narrated by Abd Allah Ibn Mas'ud who in the collection by al-Bukhari hadiths are faced with another of the other lines such as Abu Hurayrah and Sa'ad as mentioned earlier, according to the researchers are not contradictory, even are such hadiths support and strengthen its meaning.

From the exposure can be found a few Hadith are different eyes, but although there are several different matn, such as the sequence 'Ataf and ma'tuf the upside as well as the addition, in the history of al-Tirmidhi, namely; *Qital akhahu al-Muslim kufr wa sibabuhu fusuq*, by adding text *akhahu* as well as sequence 'Ataf and ma'tuf overturned in the history of al-Nasa'i, namely; *Qital al-Muslim kufr wa sibabuhu fusuq*, but from some of the hadith matn, in principle have the same substance has no contrary. Differences matn hadith texts on precisely complementary and clarify one another. whereas the differences in the text and the hadith observations indicate the occurrence of narration in meaning, according to scholars of hadith text differences that do not result in differences of meaning, provided sanad equally valid, then it can still be tolerated,³³ so that these differences do not alter the credibility of the hadith, and also does not alter the substance of the understanding contained in the hadith.

Presentation and analysis of the above data, it can be concluded that matan hadith narrated by Abd Allah Ibn Mas'ud who *takhrij* by al-Bukhari free from *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*. Also, the other way around, al-Adlabi explained that its scope includes: contraction wit thought, sense, history and not similar to any prophets words.³⁴

As known by the researcher, that the meaning of *matan* hadith cited by Abd Allah Ibn Mas'ud is not conflicting to any *aqli* argument, either common sense, senses, history as well as knowledge. Thus, it means that the hadith cited by Abd Allah Ibn Mas'ud *takhrij* by al-Bukhari, is free from any *illat*.

After it was conducted the analysis on the *matan* hadith cited by Abd Allah Ibn Mas'ud which was *takhrij* by al-Bukhari so, it can be drawn a conclusion as the following:

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.

³² Abdul Rahman Abdul Khalid, *Garis pemisah antara Kufur dan Iman* (Jakarta: Bumi Aksara, 1996), 23-24.

³³ M. Syuhudi Isma'il, *Metodologi Penelitian Hadis Nabi* (Jakarta: PT Bulan Bintang, 1992), 131

³⁴ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan* , 242

Thus, it can be drawn a conclusion that the *matan* hadith has quality of, *sahih al-matni*.

5. 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 Abd Allah Ibn Mas'ud which was *takhrij* by al-Bukhari, so it can be drawn a conclusion as the following

- a. All of the narrators in the *sanad* hadith namely there are 5 narrators, all of the quality : *thiqah*.
- b. All of the narrators, each of whom meets with the narrator (s) with status as their teachers, except narration Shaiq are disconnected, thus *sanad* hadith narrated by al-Bukhari: Inqita 'al-sanad or disconnected.
- 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 Abd Allah bin Mas'ud which was *takhrij* by al-Bukhari, has the quality of *daif al-hadith*.

6. SIMULTANEOUS ANALYSIS

6.1. 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*³⁵.

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 companion³⁶.

The details are mentioned as follows:

- 1). If the *mutaba'* hadith is in a *da'if* quality while the *mutabi* hadith or the *tabi'* from the same companion is in a *sahih lidhatihi* quality, so the *mutaba'* quality can improve to *sahih lighayrihi*.
- 2). If the quality of *mutaba'* hadith is *da'if* and the quality of the *mutabi* hadith from the same companion is *hasan lidhatihi*, then the *mutaba'* hadith can improve to *hasan lighayrihi*.

³⁵ Nur al-Din 'Itr, *Manhaj al-Naqd Fi'Ulum al-Hadith*. Juz 1 (Dimisqa Suriyah: Dar al-Fikr, 1997), 421

³⁶ Hatim Ibn 'Aziz Ibn Nasir al-Awni, *Nadwah 'Ulum al-Hadith 'Ulum Wa Afaq*. Juz.11, 15. CD Shoftware Maktabah Samilah, Ishdar al-Thani.

- 3). If the quality of *mutaba'* hadith is *hasan lidhatih* and the quality of the *tabi'* hadith from the same companion is *sahih lidhatih*, then the *mutaba'* hadith can improve to *sahih lighayrih*.
- 4). If the quality of *mutaba'* hadith is *hasan lidhatih*, and the quality of the *mutabi'* hadith from the same companion is in the same quality as the *hasan lidhatih*, then the *mutaba'* hadith can improve to *sahih lighayrih*.
- 5). If the quality of *mutaba'* hadith is *hasan lidhatih*, and the quality of the *tabi'* hadith from the same companion is *hasan lighayrih*, then the quality of the *mutaba'* is still *hasan*, it cannot improve to be *sahih lighayrih*.
- 6). If the quality of *mutaba'* hadith is *sahih lidhatih* and the quality of the *mutabi'* hadith from the same companion is *sahih lidhatih* or *sahih lighayrih* or *hasan lidhatih* or *hasan lighayrih* or *da'if*, then the quality of *mutaba'* hadith is still *sahih*.
- 7). If the quality of *mutaba'* hadith is *da'if* while the quality of the *mutabi'* or *tabi'* hadith from the same companion is also *da'if*, then the quality of *mutaba'* hadith is still *da'if*, it cannot improve to be *hasan lighayrih*. The followings are what probably intended to explain by Ibn Hazm from his statements:

³⁷ فقال: ولو بلغت طرق الضعيف ألفا لا يقوى

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

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

Function of *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*³⁸. Jumhur ulama (scholars) state: *da'if* hadith can improve in quality if it has the analysis of the Tawabi':

6.1.1. The Hadith Tawabi' :

- 1). Hadith cited by Abd Allah which was takhrij by al-Bukhari :
حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ قَالَ سَأَلْتُ أَبَا وَائِلٍ عَنْ الْمَرْجَنَةِ فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه البخاري)
- 2). Hadith cited by Abd Allah which was takhrij by al-Bukhari :
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْبَابِ الْمُسْلِمَ فُسُوقٌ وَقِتَالُهُ كُفْرٌ تَابِعَهُ غُذَرٌ عَنْ شُعْبَةَ (رواه البخاري)
- 3). Hadith cited by Abd Allah which was takhrij by Muslim :
حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ وَعَوْنُ بْنُ سَلَامٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ زُبَيْدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ
- 4). Hadith cited by Abd Allah which was takhrij by al-Tirmidhi :
حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ
- 5). Hadith cited by Abd Allah which was takhrij by al-Nasai :
اخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ غَيْثَةَ عَنْ أَبِي الرَّغْرَاءِ عَنْ عَمْرِو أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ
- 6). Hadith cited by Abd Allah which was takhrij by al-Nasai :
اخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ عَبْدَ

الْمَلِكِ بْنِ عُمَيْرٍ يُحَدِّثُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

- 7). Hadith cited by Abd Allah which was takhrij by al-Nasai :
اخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

6.1.2. Analysis:

In terms of sanad, the hadith Abd Allah bin Mas'ud that takhrij by al-Bukhari, has *tabi'* Qasir as 6 hadith *mutaba'*ah. Narrators called: Shaqiq Abu Wail as a student Abd Allah bin Mas'ud has two students. Line transmission of Shaqiq as a teacher of al-A'mash to Ibn Mas'ud use redaction of transmission: QALA, reinforced other transmission pathways that Shaqiq path as a teacher of Zanbazz using redaction of transmission : HADDATHANI. Thus the quality of narrations increased to: muttasil.

So hadith *tabi'* can improve the quality of hadith *mutaba'*, namely: the hadith narrated by Abd Allah Ibn Mas'ud who takhrij by al-Bukhari. Thus, it means that the hadith *tabi'* effect on improving the quality of hadith *mutaba'*, which is *sahih al-isnad*.

6.2. Analysis of shawahid :

6.2.1. The hadith shawahid

- 1). Hadith cited by Abi Hurayrah which was takhrij by Ibnu Majah, no indeks 3940³⁹:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ حَدَّثَنَا أَبُو هِلَالٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه ابن ماجه)

- 2). Hadith cited by Sa'ad which was takhrij by Ibnu Majah.
حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكَ عَنْ أَبِي إِسْحَقَ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (رواه ابن ماجه)

6.2.2. Analysis:

Hadith about the war between Muslims narration Abd Allah Ibn Mas'ud, having studied (research and analysis) simultaneously from a friend that is: the entire path of the sanad , the obtained results that the hadith rise to valid quality (*sahih lighayrih*).

Then next, hadith are examined (research) simultaneously (multi companions), it turns out the hadith is also narrated by 2 (two) different companions, namely: Abu Hurayrah companions and Sa'ad Ibn Abi Waqqas, so the hadith narrated by 3 (three) companions. Thus the quantity of the hadith, increased to Mashhur (ahad-Mashhur), as narrated by three companions. The Hadith in quality, authentic quality. Because it has two (2) hadith shahid, quality and degree of the increase of ahad hadith be Mashhur.

6.3. Conclusion from the Result of Hadith Study Simultaneously

The conclusion that can be drawn from this study is follows :

- a. The Hadith "Sibabul muslim fusuq wa qitaluh kufr", narrated by Abd Allah Ibn Mas'ud who takhrij by al-Bukhari, in his partial study, the result that the hadith of quality: daif al-hadith .
- b. In its simultaneous study of aspects tawabi, the result that the hadith is quality: Sahih lighayrih.
- c. In the study shawahid aspect, the result that the hadith is qualified: Sahih (lighayrih) –Mashhur.

7. ACKNOWLEDGMENT

The results simultaneously, concluded that the hadith

³⁷ Jamal al-Din Ibn Muhammad al-Sayyid, *Ibn al-Qayyim al-Jawziyyah Wa Juhuduh*....., Juz 1, 446.

³⁸ Hatim Ibn 'Azif Ibn Nasir al-Awni , *op.cit*.

³⁹ Majah, *Sunan Ibnu*...89.

narrated by Abd Allah Ibn Mas'ud who takhrij by al-Bukhari, the quality is Sahih Mashhur. (Sahih in quality and Mashhur in quantity).

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