

**ANALYSIS OF THE MEANING OF THE WORD SAYYID
IN THE QUR'AN AND AL-HADIS**

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Abstract

There should be a valid argument for worship before it can be practiced. If it is not obligatory to leave it, it is enough and complete the Qur'an and hadith, why are you still looking for a rational argument that contradicts the naql argument. There are 3 meanings of sayyid in the Qur'an, namely follower, husband and leader. Sayyid ah is termed in Indonesia as (siti) is the wife, there is a queen in heaven, if a man is called the king (the term local adat title, meaning it is permissible to call kiyai, Buyya, ustad, Baleo and others, it means that academic degrees such as Dr, Ph.D, may hold positions such as president, may title abri such as generals. The meaning of sayid is lower than the name given by Allah, namely Muhammad, Ahmad, 'Abdun Rosul Nabi and ummi. The use of the word sayyid or sayyid ah in worship has not found the evidence. If it is better, add the word Of course the monotheism sentence becomes: لا اله الا الله سيدنا محمد رسول الله, it is also possible to pronounce the shahada to Muhammad as: وأشهد أن سيدنا محمدا عبده ورسوله and the reading in the adhan iqamah and others, may also be the name of the surah سيدنا محمد and every word added with the word Muhammad سيدنا

Keywords: Analysis, Sayyid, Qur'an, Hadis

A. Introduction

The word *sayyid* in the Qur'an is mentioned three times, the first in QS Ali 'Imran 3:39: the meaning is to follow the second QS Yusuf 12:25 the food is the husband, the third QS al-Ahzab 33:67 means the leader. Of course in the Hadith there are several lafazh namely سيدنا, meaning chief or leader. The use of the word سيد exists in several ways, namely: the Arab leader, the son of Adam, the mursalin on the Day of Judgment, the opener of the gates of heaven. There is even a *sayyid ayyam*, 'arob, the beginning and the end, the leader of the war, the reference to Bilal as the muazdzin of the time *Prophet* the *of*. In particular, the word Ahmad is only used in noun language, nothing is associated *with* the language of worship. In order to be convinced of this, it is necessary to read the standard Hadith of solawat doa, adzan and iqamah that exist. Next, a comparative analysis and solution are performed. It is in this context that the author is interested in discussing the analysis of the word *sayyid* or *sayyidina* in the Qur'an and Hadith.

B. Meaning of the Word Sayyid

word *sayyid* is Arabic. This word is the name of *mashdar*, the data is as follows: ساد- يسود- سيادة
والسيادة : الشرف يقال ساد يسود سوداً وسودداً الجوهرى وغيره . وفي المصباح : ساد يسود سيادة والاسم السؤدد وهو المجد والشرف فهو سيّد والأنثى سيّدة . والسائد : السيّد أو دونه . قال الفراء : يقال هذا سيّد قومهِ اليوم¹

The word السيادة: means noble, *tashrifis* وغيره *tashrifis*. There is a beautiful interpretation in the book of al-Mishbah: the *tashrifis* والاسم السؤدد *tashrifis*. If *mudzakkar* says سيّد if *muannats* with the word سيّدة. Al-Farro 'gives an example: Today is the noblest among his people.

As a reinforcing argument, the following arguments will be put forward:

(ساد) (يسود) (سيادة) و الاسم (السؤدد) وهو المجد و الشرف فهو (سيّد) والأنثى (سيّدة) بالهاء ثم أطلق ذلك على الموالي لشرفهم على الخدم و إن لم يكن لهم في قومهم شرف فقيل (سيّد) العبد و (سيّته) والجمع (سادة) و (سادات) و زوج المرأة يسمى (سيّدها) و (سيّد) القوم رئيسهم و أكرمهم و (السيّد) المالك و تقدم وزن (سيّد) في (جود) و (السيّد) من المعزّ المسن و (السؤد) أرض يغلب عليها السواد وقلما تكون إلا عند جبل فيها معدن القطعة (سؤدة) وبها سميت المرأة و (الأسؤدان) الماء و التمر²

¹الكتاب : تاج العروس من جواهر القاموس المؤلف : محمّد بن محمّد بن عبد الرزاق الحسيني، أبو الفيض، الملقّب بمرتضى، الزبيدي مصدر الكتاب : موقع الوراق <http://www.alwaraq.com> وتتمّة الكتاب من ملفات وورد على ملتقى أهل الحديث <http://www.ahlalhddeeth.com> وبه يكمل الكتاب [الكتاب مرقم ألبا غير موافق للمطبوع] ص.2047.
²أحمد بن محمد بن علي المقري الفيومي [المصباح المنير - الفيومي] الكتاب : المصباح المنير في غريب الشرح الكبير للرافعي الناشر : المكتبة العلمية - بيروت عدد الأجزاء : 2 ص.294.

The word (سَادٌ) (يَسُودُ) (سَيِّدَةٌ) و الاسم (السُّودُ) means high and noble, the word سَيِّدٌ is the name of mudzakkār while its muannats by adding this hauth ل to Ta 'mar ل سَيِّدَةٌ between the language with tuan khodam or his assistant. If no one is found among his honorable people then he is called سَيِّدٌ if a man, if a woman is called سَيِّدَةٌ, the plural form (سَادَاتٌ) و (سَادَةٌ), the meaning of husband is called the term سَيِّدَهَا, the leader of the tribe is called سَيِّدٌ, also the meaning of leader the king is called سَيِّدٌ in essence. The term السَيِّدُ means fat deer. السُّودُ area of the earth is usually black. Or black ink. Or mountains that are partly black clay. The word سَوْدَةٌ for black women. The word الأَسْوَدَانِ means water and tamar or dates.

C. Steps of Comparative Analysis

Steps of comparative analysis is to find and find out the standard propositions in the problem being discussed. The hadith is as follows:

The mention of Abdan and the Prophet

16337. Do not raise or raise my name outside my rights because of Allah SWT. correctly gave my name with the word 'abdun or servant, before I was appointed as The Messenger of the Prophet.³

713.O people, do not add my name above my ability, because in fact Allah SWT. has given my name before becoming a Prophet is a servant.⁴

The above hadith interprets QS asy-Syahr /alam Nasyroh, 94: 4

وَرَفَعْنَا لَكَ ذِكْرَكَ (4)

Content of the verse:

1. Increasing the name of the Prophet in the name of Allah as in the creed
2. Therefore, each *creed* must be accompanied by the creed of the Prophet, as in the call to iqomah, initial and final tasyahud.

The comparative analysis is:

1. The name of Allah is coupled or juxtaposed with the name of Muhammad such as shahadah, adzan, iqamah, solawat and others.
2. The name of Muhammad becomes the language of worship, if you dare to add kaat *sayyid*, then dare to do all things, not just a part
3. There is no muadzdzin adding the word *sayyid* in the adzan iqamah, why then the others easily and loudly just add it.

³ جلال الدين السيوطي، جامع الأحاديث، ص. 106.

⁴ السيوطي السيوطي الكتاب : جمع الجوامع والجامع الكبير للسيوطي المصدر : موقع ملتقى أهل الحديث <http://www.aahlalhdeth.com>

منسقه : قام بتتسيقه فهرسته للموسوعة الشاملة 2 أبو عمر (80) سائلا لله عز وجل أن يغفر له ولوالديه يمنه وكرمه وأن يجعل عمله خالصا لوجهه الكريم لملتقى أهل الحديث، ص. 26824.

D. Cursing the word *sayyid* in the Qur'an

1. The Mean of Husband

The word *sayyid* in the Qur'an has two meanings, namely husband or master, the argument is QS Yusuf 12:25:

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25)

The meaning of verse

- a) Joseph and the wife of the king of Egypt fought at the door of the house.
- b) The purpose is to avoid the act of adultery, because they both want, finally God gave instructions to Joseph.
- c) Eventually, the wrong Yusuf was imprisoned, because her husband did not know who was really wrong between the two of them even though there was evidence of Yusuf's clothes being torn from behind.
- d) Such is the picture of the husband's power in his own home to decide his household affairs.

If we use comparative analysis, that the husband is the same as the meaning in the dictionary above, specifically to the king of Egypt by his wife Zulaikho, his wife called him by the word *sayyid*, the husband called his wife by the word *sayyidah*. The problem that arises as a result of this understanding is that if the word *سَيِّدٌ* is interpreted, it means husband and cannot be applied to other people's husbands, and vice versa to other people's wives, let alone to the Prophet Muhammad to call other women.

So the solution offered in this context is that the *sayyid* only allowed between husband and wife who have agreed before marriage or after marriage on the grounds of forgetting before marriage, as between Zulaikho and her husband. Practice the term of the use of the call in order to practice the following QS an-Nisa:

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنِ مِنْكُمْ مِيثَاقًا غَلِيظًا (21)

- a) The word *sayyid* is husband because he gives dowry to his wife.
- b) But given after the first intervention QS al-Baqoroh 2: 236-237.
- c) In the event of a divorce, the husband cannot take the dowry even if it is a lot.
- d) Because it already belongs to the wife, that is the meaning of *sayyid* as a husband.

Before the marriage contract or during the sermon, it is required that the bride and groom make an agreement between the prospective husband and wife, such as calls, food menus, clothing, distribution of sustenance to two parents.

Q.S. Ali 'Imron 3:39 kata *سَيِّدًا* diberikan kepada Yahya, hal ini ditemukan dalam Alquran dalilnya sebagai berikut:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (39)

The point:

- a) Yahya, the son of the prophet Zakariyya, had been married for a long time and had not been blessed with children, until he turned gray and his wife was monopouse or barren.
- b) So Zakariyya prayed in the mihrab of Aqsho mosque, while in prayer.
- c) The angels joined in the prayer, so Allah gave a child named Yahya who did not have the name of the Prophet before, he was called the nickname *sayyid* or follower and a pious man.

The comparative analysis is that the word *سَيِّدًا* in the above verse means to follow, still relevant to the name of the Prophet or the Prophet that is as a follow but the term with *uswatun hasanan*. The problem is, why is the word *حَصُورًا* not socialized in Muslims? Why does the word *سَيِّدًا* mean that obedience must be associated with Muhammad, both in worship and outside of worship? Then why was the word *sayyid* given by Allah to Yahya only.

2. Sayyid: Kafir Leader

Mean *سَادَةً* dalilnya QS al-Ahzab 33:67 berikut:

يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (66) وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا (67) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا (68)

Contents of verse

- a) The meaning *sadatina* means our leader in hell later, it means the heathen.
- b) They followed him while in the world without comparing what he called to them.
- c) Should what is conveyed anyone must be asked where the argument
- d) Therefore, the comparative analysis studied with each other must be compared.
- e) Now many people invite a friend just a friend to go to hell, so be careful about whether a friend is right or wrong.

Comparative analysis of the word سَادَةٌ plural form from the word *sayyidun* meaning the leaders, paired or coupled with the word كُبْرَاءُ meaning the elders. In this context it shows that the term سَادَةٌ is a man who is not good in his leadership. Then the attribute found in the word سَادَةٌ is like to mislead those he leads so that both go to hell. So in prayer it is obligatory to ask, so as not to follow the misguided, because he will try to mislead others QS al-Fatihah 1: 7.

E. Connection *Sayyid* with Rasul, Nabi and 'Abdun

1. Correlation between the word *sayyid* and the word of the Prophet

The word *Sayyid* means leader, used other than for the Prophet Muhammad, because the leader of prayer is called Imam not *sayyid*. Therefore, there is no need to add the word *sayyid* in the recitation of prayers unless the verse is read with the word *sayyid* and *tashrifas* mentioned to the Prophet Yahya above.

2. Word *Sayyid* with the Prophet

The word of the Prophet is a messenger, so the Angel is also called the Prophet as a messenger to convey revelation to the Prophets, and the Prophets must convey it to his people, and the people in a relay until the resurrection of the next generation. The word Rosul is the name or word of choice given by Allah to the chosen people, better than the word of *sayyid* who is not crowned by Allah SWT. to the man of his choice.

3. Comparison of the meaning *sayyid* with 'abdun

The word *sayyid* means employer or leader while ' *abdun* is an obedient messenger. ' *Abdun* means servant, meaning that the word was given to the Prophet Muhammad with the inherent nature of obedience or obedience to the duties of apostleship and prophethood, without thinking to accept it, before to practice and convey it to his people, and not bored, careless, lazy, ignorant , dissenter, tyrant, liar.

F. Comparison of the meaning of the word *sayyid* with *al-Ummi*

The word *ummiy* means a follower of the birth mother, it means obedient to father and mother and always do the best or the command of Allah SWT. The Prophet's father died before he was born, so his nanny was his mother named Aminah. The child's teacher is his biological mother, so the Prophet Muhammad who taught Arabic literacy is Aminah. Thus the history of the false god of Christianity is the entry of God into the womb of a woman, Mary, not the prophet Adam.

Therefore 'Isa' answered me and my mother are not gods but servants, the evidence is QS 20:30-33 as follows::

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدِيَّ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33)

1. Islamic version of 'Isa the servant of Allah, the Christian son of Allah.
2. God gave him the Gospel, not 'Jesus made a new gospel book given to His Satisfied.
3. 'Isa and his people were commanded to pray, Christians now do not pray.
4. Maryam the servant of God is obliged to pray, Christians are now made the mother of God.
5. Similarly, 'Isa and his people are obliged to give zakat, now the people who give alms to their pastor, to be prayed for and forgiven to the god 'Isa.
6. 'Jesus was forbidden to be arrogant, the Christian now makes himself a son of God and a lover of God' Isa.
7. 'Isa was raised by God to Him, Christians are now killed and crucified, when the son of God allowed his son to be killed by others, he was just raised to be a god.

As a reinforcing argument, it is found in the following QS al-Maidah 5:116:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلُّنُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (116)

The point:

1. Which version of Islam is it possible for humans to adopt themselves as gods during their lives, after they kill them, they are then adopted as children of God.
2. Then 'Isa replied, Glory to You, how can I say what is not my right?
3. If I say of course You Lord know what is in me, and I do not know what is in You, you know the unseen and the real.

G. Consequences of Freedom to Use Sayyid

Solawat Nariah as follows:

اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي نُنْحَلُ بِهِ الْعُقْدُ وَتُنْفَرُجُ بِهِ الْكُرْبُ وَتُقْضَى بِهِ الْحَوَائِجُ تُنَالُ بِهِ الرَّغَائِبُ وَحُسْنُ الْخَوَاتِيمِ وَيُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ الْكَرِيمِ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ كُلِّ مَعْلُومٍ لَكَ

Meaning: "O Allah, bestow perfect sholawat and bestow greetings of full welfare on the lord of the Prophet Muhammad, through whom all difficulties can be solved, all difficulties can be eliminated, all needs can be fulfilled, and all that is desired and

husnul khatimah can be achieved. and thanks to his noble self the rain fell, and may it be bestowed upon his family and companions, in every second and breath as many as the number are known to you."

Comparative Analysis

Comparative analysis of the meaning of the word by means with it or the cause with it: then all needs can be achieved, husnul khotimah, rain, trouble can be removed. This is against:

1. Allah swt. where to ask again, QS al-Fatihah 1:4.
2. He who fulfills human desires, He who determines husnul khotimah and enters *heaven*.

The prayers of Muslims are as follows:

Oh God, I ask You for the sake of Muhammad and the family of Muhammad, Glory be to You, there is no god but You.

Meaning: Yes, Allah SWT., I really ask You based on the truth of Muhammad and his family, Glory be to You there is no God who must be worshiped except You. I did a bad deed wronged myself, so forgive me for You are most forgiving and merciful. O Allah, I ask You. This is the prayer of Prophet Adam from Allah

While the Jewish prayer is:

3042. Sheikh Abu Bakr bin Ishaq told me that Muhammad bin Ayyub told us Youssef bin Musa told us Abdul Malik bin Harun bin Antara on the authority of his father on the authority of his grandfather on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, may God be pleased with them both, he said: The Jews of Khaybar were fighting Ghatafan Whenever they met, the Jews of Khaybar were defeated, so the Jews sought refuge with this supplication: Oh God, we ask you by the right of Muhammad, the illiterate prophet, whom you promised us to bring out for us at the end of time. And they used to seek victory through you, Muhammad, over the unbelievers [] The necessity led to its expulsion in the interpretation, which is strange from his hadith, Al-Dhahabi commented in the summary: There is no necessity in that, that is , to expel him, for Abdullah is abandoned and perished.⁵

The quality of the sanad is maudhu 'with the following data:⁶

⁵جلال الدين السيوطي جامع الأحاديث ص.84.
⁶محمد ناصر الدين الألباني [السلسلة الضعيفة - الألباني] الكتاب : السلسلة الضعيفة الناشر : مكتبة المعارف - الرياض عدد الأجزاء : 11 ص.88.

H. The Use of the **وَعَلَى سَيِّدِ الْعَرَبِ وَأَنَا سَيِّدُ وَلَدِ آدَمَ** and **أنا سيد ولد آدم**

The meaning of I am the master of the sons of Adam means I (Muhammad is the leader of the children of Adam). The problem is that in the eyes of the Hadith there is the word ana sayyid is good in the do'if world.

37491. *Call me with the Arabic sayyid, I said: Are you the leader of the Arabs? He replied that I am the leader of the sons of Adam and 'Ali is the leader of the Arabs. After Islam came, O group of al-Ansar, I show you so that you hold fast to him and you don't go astray forever, this is 'Ali so love you like he is like ajia kan melanaziki like kan katakana to you.*⁷

The quality of the above sanad is dhaif with the following data:⁸

Matan comparison analysis:

1. The Hadith of the Prophet Sayyid is the son of Adam, while the term of the Qur'an is Bani Adam.
2. The word walad is a child born from Sulbi Adam and at-Taroib Eve, when Prophet Muhammad their leader the prophet was not born.
3. The term Bani Adam is found in Q.S. 7:30 as follows:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (31)

The mean:

1. The Qur'an says that the descendants of Adam are children, not the word walad.
2. Because the word walad is a biological child born by a husband and wife So the meaning of descent in Arabic is taken from son of changed to son of dijama'kan to son of Adam.
3. Likewise, the meaning of biological father is father isim fa'il from the words boy - father - begotten - give birth.
4. If the meaning other than biological father is أَبَوَانِ the argument is QS al-A'rof 7.

I. Sayyid Words in Worship

The standard of prayer after the call to prayer is according to the argument is as follows:

The above hadith is the standard of prayer after the call to prayer. If there are other matters that are increasing or decreasing, then ideally it is a standard Hadith to be

⁷ جلال الدين السيوطي جامع الأحاديث ص.355.
⁸ السخاوي الكتاب : المقاصد الحسنة مصدر الكتاب : موقع الوراق <http://www.alwarrag.com> [الكتاب مرقم ألبا غير موافق للمطبوع] ص.132.

followed. This is how the takhrij Hadith is used, we know first which is the standard Hadith and then we know which ones are additions and subtractions and insertions of words, and which are matan, maqlub, syaz, idro,. will give an example of the following hadith adding the word our master and other words.⁹

2128- إذا سمع أحدكم النداء بالصلاة فكبر المنادى فيكبر ويشهد أن لا إله إلا الله ويشهد أن محمداً رسول الله فيشهد على ذلك ويقول اللهم أعط سيدنا محمداً الوسيلة وأعل في العالمين درجته وفي المصطفين محبته وفي المقربين ذكره إلا وجبت له الشفاعة منى يوم القيامة (ابن السنن عن ابن مسعود) أخرجه ابن السنن (ص 47 ، رقم 97). وللحديث أطراف أخرى منها : "ما من مسلم يقول"¹⁰

In the 2128 hadith, there is the word ا in the matan fragment (اللهم ا الوسيلة) which means Yes, Allah give your sayyid Muhammad al-Wasilah (the highest place in heaven), in terms of the standard hadith the prayer after the call to prayer is not the subject of the hadith above.

J. The Additional Word Sayyid to Prophet Muhammad is from Satan

35732 *From Anas, there was a man who said to the Prophet, O the best of us and the best son of our ruler and son of our prince, the Prophet sallallahu 'alayhi wa sallam replied, call me as I told you. I am the Servant of Allah and the Messenger of Allah The amplifier has no sayyid.*¹¹

8515. *History of Abu Dawud in the book Mathrof. Bin Abdullah bin ash-Syukhair he said: My father said to me, I went with the messenger of Bani 'Amir to meet Rasulullah shollAllahu 'alaihi wa sallam so we called him, you are our leader, others say you are sayyid Allah, and we also call and you is the best among us, the greatest and the highest, then the Prophet sallallaahu 'alaihi wa sallam said Say your call among yourselves, do not be deceived by the temptations of Satan.*¹²

It is clear that the call for sayyid is a call to others outside the religion of Islam, not to Muslims, unless there is a strong or valid argument such as that of the Prophet Yahya, Zulaikho's husband, the supporting argument is as follows.

K. Comparison with the Language of Worship

Introductory prayer specifically reading solawat to the Prophet the standard arguments are as follows:

⁹ جلال الدين السيوطي. جامع الأحاديث. ص. 132.
¹⁰ جلال الدين السيوطي. جامع الأحاديث. ص. 245.
¹¹ جلال الدين السيوطي. جامع الأحاديث. ص. 34.
¹² جلال الدين السيوطي. جامع الأحاديث. ص. 8515.

15304- قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (عبد الرزاق ، وأحمد ، والبخارى ، ومسلم ، وأبو داود ، والترمذى ، والنسائى ، وابن ماجه ، وابن حبان عن كعب بن عجرة . النسائى عن طلحة) حديث كعب بن عجرة : أخرجه عبد الرزاق (2/212 ، رقم 3106) ، وأحمد (4/244 ، رقم 18158) ، والبخارى (4/1802 ، رقم 4519) ، ومسلم (1/305 ، رقم 406) ، وأبو داود (1/257 ، رقم 976) ، والترمذى (2/352 ، رقم 483) ، والنسائى (3/48 ، رقم 1289) ، وابن ماجه (1/293 ، رقم 904) ، وفى الحديث أن النبى - صلى الله عليه وسلم - سئل كيف نصلى عليك . حديث طلحة بن عبيد الله : أخرجه النسائى (3/48 ، رقم 1290) وفى الحديث أن النبى - صلى الله عليه وسلم - سئل كيف نصلى عليك¹³ .

The opening prayer is as follows:

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا أَبَا الْحَسَنِ أَفَلَا أَعَلَمْتُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ مَنْ عَلَّمْتَهُ وَيَنْبُتُ مَا تَعَلَّمْتَ فِي صَدْرِكَ قَالَ أَجَلٌ يَا رَسُولَ اللَّهِ فَعَلَّمَنِي قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي ثَلَاثِ اللَّيْلِ الْأَخْرَجَ فِيهَا سَاعَةً مَشْهُودَةً وَالِدُعَاءِ فِيهَا مُسْتَجَابٌ وَقَدْ قَالَ أَخِي يَعْقُوبُ لِيَبِيهِ { سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي } يَقُولُ حَتَّى تَأْتِيَ لَيْلَةُ الْجُمُعَةِ فَإِنْ لَمْ تَسْتَطِعْ فَفُومٌ فِي وَسْطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَفُومٌ فِي أَوَّلِهَا فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرُّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يس وَفِي الرُّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمِ الدُّخَانَ وَفِي الرُّكْعَةِ الثَّلَاثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْمِ تَنْزِيلِ السَّجْدَةِ وَفِي الرُّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمَفْصَلِ فَإِذَا فَرَغْتَ مِنَ التَّشَهُدِ فَاحْمَدِ اللَّهَ وَأَحْسِنِ الشُّعْرَاءَ عَلَى اللَّهِ وَصَلِّ عَلَى وَأَحْسِنِ وَعَلَى سَائِرِ النَّبِيِّينَ وَاسْتَغْفِرِ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَإِخْوَانِكَ الَّذِينَ سَبَقُواكَ بِالْإِيمَانِ¹⁴

The complete sentence structure is as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَى سَائِرِ النَّبِيِّينَ . رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا لَوْلِيًّا لِلَّذِينَ

Then continue with the desired prayer and preferably one that has a proof. In the above Hadith and the verse, the word *sayyid* and all its tahsrif are not found. means that in the language of worship, both from the Qur'an and Hadith, no words should be added including the word *sayyid* in this discussion, either in worship or outside worship so that habituation does not occur.

¹³ جلال الدين السيوطي، جامع الاحاديث ، ص 198.

¹⁴ محمد بن عيسى بن سنان، الترمذى، أبو عيسى سنن الترمذى مصدر الكتاب : موقع وزارة الأوقاف المصرية <http://www.islamic-council.com> ص 111.

Comparison with multiplying the reward is that the more prayer readings are read, the reward will be higher. increase on condition that there is evidence. Meanwhile, by adding the word *sayyidina* to the solawat of most scholars, it increases by 8 times the 5 letters of the word *sayidina* to 40 letters times 10 goodness = 400 goodness, the problem is that the word *sayyidina* has not found a valid argument for *solawat*. The evidence that explains that 1 letter of reading the Qur'an is doubled into 10 good deeds narrated at-Tirmidhi Number 3158. So the solution is about adding the reward in comparison to 400 goodness, we pray at *tasyahud* beginning or the end of that much.

Habituation of understanding may add lafazh verses and Hadith is part of understanding that using the word *sayyid* outside of worship is okay. As a result, if you are used to outside worship, there is no problem. In fact, it is feared that there are opinions that say that the problem is not adding to it (*saysyidina*). Or in other words, there must be the word *sayyidina*.

The comparison with the authenticity of the verses and Hadith is that the Qur'an is perfect, meaning it would be wrong to change it, either line, add or subtract letters, *makhori* sciences *tajwid* including changing from *jama'* to *mufrod* and vice versa.

Comparison of the functions revealed in verses and hadiths is so that the guidelines are the same wherever the people are, maintain their authenticity, have the same practice and understanding, the satisfaction of choosing the religion of Islam is the same and the guidelines are wrong. If religion is allowed to be engineered, the consequences will be fatal, namely the lack of trust for people other than Muslims who will convert to Islam.

L. Comparison of the Meaning of *Sayyid*

1. Title

- a. If the word *sayyid* means our *penghulu*, where the word *penghulu* in Indonesia is a staff at the Sub-district KUA, of course as a prophet and an apostle is too low a position as a staff in a government institution.
- b. If it means husband, how can the Prophet be the husband of all the people, both women and men.

- c. If it means a leader, a special leader for Arabs only, because there he is domiciled, he has never been to Indonesia.
2. Academic Degree
- a. Academic degrees that are commonly known today include AM, A.Md, BA, Drs, S, Ag, S.Pd.I, MA, MH Dr, or Ph.D, and Professor.
 - b. If *sayyid* , it means that the existing academic degree is allowed.
3. Ulama
- Title If the titles of scientists such as Ustadz, Kyai, Buya, and others are in accordance with titles in the Islamic world, is it permissible for the Prophet to be called Ustadz Kyai and others, let alone include the language of worship.
4. Community Social Degree
- a. The title of the king in Indonesia, as well as the term mangaraja, tengku, tongku, teuku, kuku, gusti is a tribal title in various locales, meaning that it can be added *to* names that exist in other parts of the world.
 - b. For understanding, some scholars may add the word *sayyid* whenever there is a prophet's name such as Muhammad and Ahmad,
 - c. It means that it is permissible to read solawat in prayer to be king of Allah ﷻ and the terms above.
 - d. Even in the syahadatain adhan, iqamah, every time we meet the name Muhammad or Ahmad.
5. Comparison *with* name *ajanas*
- a. The word human in Indonesian means human, English people, the regional language varies.
 - b. The word Insan has many synonyms, types of men such as *rijal*, *umruun*, *mudzakkarun*, and others as well as women, *nisaaun*, *imroatun*, *muannastsun*, *niswatun* and others.
 - c. But the original name can't be changed either more or less, because many people's names are the same eventually people get confused about it, even computer data is difficult to recognize the same name due to adding the same word.

So use the name of the Prophet only Muhammad, Ahmad, his title 'Abdun, Nabi and Rasulullah. Because the name should not be changed, because it can change its true meaning. Practice good evidence in worship

and also outside it. Because there is no human authority to add or subtract a person's name, because the name is an authority outside of itself.

The name of the Prophet Muhammad when he was alive is not allowed to change it, as well as after his death, such as reading *tahayyat* السلام ليك not changing because he has died to السلام ليه....., only changing letters (ك) into letters (ه) let alone one word or sentence. That should be another thing for the attitude of Muslims, adding to the beginning of the call to prayer with *isti'adzah*, *basmalah*, *tasbih*, *tahmid takbir*, read the verse of QS al-Ahzab verse 56, but in the iqamah there is no addition, while the Shi'a call to prayer is there they add about glory 'Ali has blamed him and other additions. As the practice of Muslims, many names are added or changed, such as the word *sayyid* and others such as poetry, you are the sun, you are the moon, you are a light above the light, you are a lamp to the heart and so on.

M. Conclusion

1. Meanings *sayyid* in the Qur'an, namely follower, husband and leader.
2. The meaning of the word *sayyidah* is termed in Indonesia with (siti) is a wife, there is a queen in heaven not in the world.
3. The meaning of *sayyidah* is lower than the name given by Allah, namely Muhammad, Ahmad, 'Abdun Rosul Nabi, the Ummi.
4. Sayyidah (specifically in Indonesia abbreviated as (Siti) there are 4 in heaven namely Kahodijah, 'Aisyah, Fatima and Asiyah (wife of Pharaoh).
5. The one who gave the name, not the one who gave the name, was named according to the name he gave it, if it is attached how many names have given the name, how many names have been given.
6. The use of the word *sayyid* or *sayyidah* in worship has not found a valid argument.
7. If it is better to add the word ^ل, of course the sentence of monotheism becomes:
8. لا اله الا الله ال الله, what about the talqin who wants to die?
9. Likewise, the pronunciation of the creed to Muhammad becomes: ^ل iqamah and others.
10. Worship should have a valid argument before it can be practiced, changing a long one into a short one is wrong and vice versa is said to add one word.
11. If it is not mandatory to leave it, it is enough and complete the Qur'an and Hadith, why are you still looking for *naql* a argument.

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