STUDY ON ḤADĪTH IN *AL-MILAL WA AL-NIḤAL*
BY AL-SHAHRASTĀNĪ

THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of
the Requirements for the Degree of S-1 of Islamic Theology
on Tafsīr – Ḥadīth Department

By:
Qurotul A'yuni
(124211081)

SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY FACULTY
STATE OF ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG
2016

DECLARATION

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, June 28, 2016

The Writer,

Qurotul A'yuni

NIM. 124211081

ii

ii

ADVISOR APPROVAL

Dear Sir,

Dean The Faculty of Ushuluddin and Humanity

State of Islamic University (UIN)

Walisongo Semarang

Assalamu'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this mini-thesis belongs to a student as below :

Name   : Qurotul A'yuni

NIM   : 124211081

Department   : Tafsīr and Ḥadīth (TH)

Title   : STUDY ON ḤADĪTH IN *AL-MILAL WA AL-NIḤAL* BY AL-SHAHRASTĀNĪ

Is ready to be submitted in joining in the last examination.

Wassalamu'alaikum Wr. Wb.

Semarang, June 28, 2016

Academic Advisor I

Academic Advisor II

Prof. Dr. H. Suparman Syukur, M.A.

NIP. 19600411 199303 1002

Dr. Ahmad Musyafiq, M.Ag.

NIP. 19720709 199903 1002

iii

RATIFICATION

This thesis by Qurotul A'yuni, NIM : 124211081 under title "Study on Ḥadīth in *al-Milal wa al-Niḥal* by al-Shahrastāni" was examined by two experts and passed on : <u>June 15, 2016.</u>

Therefore, this paper is accepted as one of requirements for fulfilling Undergraduated Degree of Islamic Theology.

Dean The Faculty of Ushuluddin and Humanity / Chairman of Meeting

Dr. Safii, M.Ag
NIP. 196505061994031002

Academic Advisor I

Prof. Dr. H. Suparman Syukur, M.A
NIP. 19600411 199303 1002

Academic Advisor II

Dr. Ahmad Musyafiq, M.Ag
NIP. 19720709 199903 1002

Examiner I

Dr. Machrus, Dipl. M.Ag
NIP. 196301051990011002

Examiner II

Muhtarom, M.Ag
NIP. 196906021997031002

Secretary of Meeting

Tsuwaibah, M.Ag
NIP. 197207122006042001

iv

iv

MOTTO

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْأَخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

"If anyone desires a Religion other than Islam (submission to Allah., never will it be accepted of him; and In the Hereafter He will be In the ranks of those who have lost (All spiritual good). (Ali Imran : 85)."

DEDICATION

This thesis is dedicated to :

My dear parents;

Mashadi and Nur Wakidah

Love and respect are always for you, thanks for the valuable efforts and contributions in making my education success.

ಬಂಲ

My beloved brother and sister

(Riyadhul Jannah and Riyadi Eko, Ahmad Sibawih and little girl Najma Kamilatus Syafa'ah)

Thanks for your love for me and keep on your study.

ಬಂಲ

Mas Abdul Ghofur al-hafidz who always supports my dreams.

ಬಂಲ

My Lecturers and also My Teachers.

ಬಂಲ

For everyone who help and give me big motivation.

ಬಂಲ

My classmates, FUPK 8, love you all, thanks for lovely friendship.

ಬಂಲ

My friends of Student Mobility Program (SM-Pro 2015), May we can go abroad again.

ಬಂಲ

Big family of FUPK, it is an honor to be part of you.

ACKNOWLEDGEMENT

بســــــم الله الرحـــــــمن الرحـــــــيم

All Glory is to Almighty Allah, Who bestowed His blessing upon us and enabled myself to accomplish this thesis entitled "Study on Ḥadīth in *al-Milal wa al-Niḥal* by al-Shahrastānī." Peace and salutation are always offered for the Prophet Muhammad, the most beloved Prophet of Allah, his relatives and companions.

In preparing this thesis the writer gets many help guidance and suggestions from various parties so that the preparation of this thesis is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M.Ag as rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M.Ag, Dean The Faculty of Ushuluddin and Humanity for providing academicals facilities which supported the researcher in completion of this thesis.

I am greatly indebted to the kind and honor of my academic advisors, Prof. Dr. Suparman Syukur, M.A and Dr. Ahmad Musyafiq, M.Ag, for providing their valuable guidance, whose encouraging, kind, and valuable assistance enabled me to complete this study.

I am also thankful to the head and secretary of Tafsir and Hadits Department, Mokh. Sya'roni, M.Ag and Sri Purwaningsih, M.Ag and all The Faculty of Ushuluddin and Humanity lecturers for valuable knowledge, guidance, and advices during the years of my study. My special thanks also go to Dr. Abdul Muhayya who is father, inspiration and motivator duting study in The Faculty of Ushuluddin and Humanity.

I extend my deep to everyone who helped, inspired, and encouraged me to conduct my research. Special thankful is for everyone who always asked my thesis like shooting gun to me; actually it gave me stimulus to accomplish it.

Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, June   , 2016
The Writer,

Qurotul A'yuni
NIM. 124211081

TRANSLITERATION

INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES (IJMES)

TRANSLITERATION SYSTEM FOR ARABIC [1]

ء	'	ز	z	ق	Q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	ʻ	ي	y
ذ	dh	غ	gh	ة	a[2]
ر	r	ف	f	ال	a[3]

[2] in cinstruct state.

[3] for the article al- and -l-.

Long	ا or ى	ā
	و	ū
	ي	ī
Doubled	يّ	iyy (final form ī)
	وّ	uww (final form ū)
Diphthongs	وَ	au *or* aw
	يَ	ai *or* ay
Short	◌َ	a
	◌ُ	u
	◌ِ	i

---

[1] Taken from http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm at 14.06 on March 27, 2016.

TABLE OF CONTENTS

x

ABSTRACT

This thesis discussed about quality of ḥadīth in al-Milal wa al-Niḥal by Shahrastānī especially ḥadīth in introduction.

Either Qur'an or ḥadīth are often become as *ḥujjah* or *dalīl* in strengthening arguments or statements. One of them is arguments or statements that included in the book. As like Shahrastānī in his book entitled *al-Milal wa al-Niḥal,* so many Qur'an and ḥadīth in it.

About ḥadīth used by Shahrastānī, according to the writer, ḥadīth in introduction are found in some themes. *The first*, all kinds of mankind. *The second*, the first mistake occurred among mankind. *The third*, the divergence of opinion among Muslim. *The last*, adherent of religion and belief. There are 16 ḥadīth researched and 17 ḥadīth done *takhrīj* with different themes. Not all of them are authentic about originality actually. But Shahrastānī has been consistent in using ḥadīth for all the ḥadīth in the book of *al-Milal wa al-Niḥal* overall uniform do not use *sanad* and not include *matan* completely.

In researching ḥadīth, the writer uses the rules of the autheticity of *sanad* and *matan,* takhrīj ḥadīth, and the rules of *Jarḥ wa Ta'dīl*. About quality of *sanad* and *matan* of ḥadīth is found 6 *sanad* of ḥadīth in *ṣaḥīḥ* quality, 7 *sanad* of ḥadīth in *ḥasan* quality, and 4 *sanad* of ḥadīth in *ḍa'īf* quality. Meanwhile, in terms of *matan,* there are 12 *matan* of ḥadīth in *ṣaḥīḥ* quality and 5 ḥadīth is getting status of *ḍa'īf* (false).The first ḥadīth is about disunity of mankind. Conclusion *sanad* from the first ḥadīth is *ḥasan* while *ṣaḥīḥ* in *matan*. The second ḥadīth also has same theme with the first ḥadīth. It has quality of *ṣaḥīḥ al-sanad* and that *matan* can be *ḥujjah*. The third ḥadīth can be concluded that *sanad* of ḥadīth from that line does not fulfill the requirements of ḥadīth *ṣaḥīḥ* but actually it has *ṣaḥīḥ al-matan*. About the fourth ḥadīth, the writer concludes that *sanad* of ḥadīth from *riwayah* Abū Dāwud from Ibnu 'Umar rated *ṣaḥīḥ* in *sanad* and *matan*. The fifth ḥadīth, that ḥadīth is *ḍa'īf*. The sixth ḥadīth, it is concluded that *sanad* of ḥadīth from that line is *ḥasan al-sanad*. The seventh ḥadīth is about the divergence of opinion among Muslim. There are two ḥadīth that researched. Those are from Ibnu Mājah and Aḥmad bin Ḥanbal. *Sanad* ḥadīth from Ibnu Mājah is *ṣaḥīḥ* while ḥadīth from Ḥanbal is *ḥasan*. The eighth ḥadīth is *ṣaḥīḥ al-sanad*. The ninth ḥadīth is also *ṣaḥīḥ al-sanad* and *ṣaḥīḥ al-matan*. The tenth and eleventh ḥadīth, the writer concludes that ḥadīth is *ḍa'īf*. Then the twelfth ḥadīth has quality *ḥasan* in *sanad* and its *matan* does not contradict with the clear ḥadīth that has a more authentic quality. The thirteenth ḥadīth, the writer concludes that the *sanad* of this ḥadīth is authentic and *ḍa'īf* in *matan*. The fourteenth ḥadīth, it is concluded that *sanad* of ḥadīth from the line is *ḥasan al-sanad*. Then, the fifteenth ḥadīth is including into the category ḥadīth *ḥasan al-sanad*. And the last, the writer concludes that ḥadīth is *ḍa'īf*.

CHAPTER I

INTRODUCTION

A. Background

God Almighty sent down his book as guidance and light of way for human's salvation and happiness in the world and in the hereafter. It was given to Muḥammad as the eternal miracle is to invite people to the right path. Then he gives the ḥadīth which is a details and a description of the book. Almighty God said:

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝

And books of dark prophecies; and we have sent down unto Thee (also) the Message; that Thou mayest explain clearly to men what is sent for them, and that They may give thought.[1]

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

And we have not sent down the Book (the Qur′an) to You (O Muḥammad), except that You may explain clearly unto them those things In which they differ, and (as) a guidance and a Mercy for a folk who believe.[2]

Two verses above explain that Muḥammad has a duty to explain to its followers or in other word the ḥadīth's position is explaining the Qur′an.[3]

In addition to based on the verses above, this position is also seen through the ḥadīth from the Prophet (PBUH). Many ḥadīth which reflect the urgency of obedience to his commands. The Prophet said :

---

[1] Muḥammad Khan, *(Qur′an in Word Application* version 1.3 by Yusūf ʿAlī), al-Naḥl (44).
[2] *Ibid.,* al-Naḥl (64).
[3] Nūruddīn ʾItr, *ʾUlūmul Ḥadīth*, (Bandung: PT Remaja Rosdakarya, 2012), pg. 7-8.

1

قال رسول الله صلى الله عليه وسلم: تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلّوا أَبَداما إِنْتَمَسَكْتُمْ بِهِمَا كَتِبَ الله وَسُنَّةِ نَبِيِّهِ (رواه مالك)

The Prophet said, "I leave you two things, you are not going astray forever, as long as you cling them, those are Qur'an and ḥadīth.

The other ḥadīth, narrated by al-Irbād Ibn Sariyah r.a. as follows :

وَعَظَنَا رسول الله صلى الله عليه وسلم مَوْعِظَةً وَجِلَّتْ مِنْهَا القُلُو بُ، وَدَرَفَتْ مِنْهَاالعَيُونُ، فَقُلْنَا يَا رَسُوْل الله، كَأَنَّها مَوْعِظَة مُوَدِعٍ! فَأَوْصِنا، قال: أَوْصِيْكُمْ بِتَقْوَالله، وَسَمْع وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَنْكُمْ عَبْدٌ، وإنَّهُ مَنْ يَعِش مِنْكُم فَيَسَرَى إِحتلافًا كَثِيرًا، فعليْكم بِسُنَّتِي وسنّة الخلفاء الرّاشدين المهْدِيِّيْنَ، عَضُوا عليْها بالنَّوَجِدِ وإيّاكمْ وَمُحْدَثَات الأُمُورِ، فإنّ كُلّ بِدْعَةِ ضلالةٍ،

The Prophet advised us with advice that is shocking and make tear dripping. We said, "O Messenger of Allah, it looks like the last advice, then give testament for us!", the Messenger of Allah said; "I bequeath to you so that you are pious to God, hear and obey, although you are led by a slave. Verily, whosoever among you whom are given the longevity, then he will look at the various kinds of disputes. Therefore, hold my *sunnah* firmly and the *sunnah* of *Khalifā al-Rāshidīn* who has got a instruction and bite with your molar. Shun the *bid'ah*, because every *bid'ah* is a going astray.[4]

Speech, personality and deed of the Prophet Muḥammad are a handle and *uswah* (giving example) for Muslims. Ḥadīth of the Prophet Muḥammad is not only as a second teaching source after Qur'an, but also as history source of the Messenger's preaching (struggle). The ḥadīth also has function to explain the Qur'an, describe a global, specialize a general, and interpret the verses of Qur'an.

Make position of ḥadīth stucturally as a second source of islamic teaching or functionally as identifier of Qur'an is an inevitability. Prophet Muḥammad in his capacity as a Prophet and postle is not like a postman and not also as a

---

[4] Sohari Sahrani, '*Ulūmul Ḥadīth*, (Bogor: Ghalia Indonesia, 2010), pg. 34-35.

medium of Qur′an, but he is a mediator[5], the first interpreter *(al-Mufassir al-Awwal)* of Qur′an. Thus, it is not redundant if Imam al-Jauza′i concludes that the Qur′an requires more ḥadīth than on the contrary. But the opinion is contradicted by Muḥammad al-Ghazālī. According to him, the Holy Qur′an as the first source and foremost in Islam to carry out various teachings, both *uṣūl* or *furū'*, then the Qur′an must get function as the determining of ḥadīth that acceptable and not on the contrary.

Ḥadīth not only loads the language of religion, namely the divine messages, but the ḥadīth also contains human language, i.e. the ḥadīth that emerges because of the influence from the environment, the culture of the local community or will the times and demand the prophetic task.[6]

To understand the ḥadīth, one of which is by paying attention the condition of ḥadīth at the Prophet's period. In real life the companions, who being narrators of ḥadīth reflect how the Prophet speaks effectively, likes to greet chummyly and friendly, conveys religious teaching adapted with the mind faced, conveys a greeting or a statement often repeated up to three times. So it is easy understood. But at another time, when Prophet states something seriously, for example in addressing cases of violation of the law. When implementing the teaching, the people do not accept the teaching which is still difficult by giving practical examples such as how "establishing prayer" at the beginning of time: proper implementation, blending in language and speech, so compact; "removing zakat" as in example; "fasting" with intention that appropriate with the example; "pilgrimage" as exemplified by the Prophet in the practice of ritual.

---

[5] Mediator contains the meaning as arbiter of a third party until referee or peacekeeper, spokesman between other parties. See Bustamin M. ʿĪsā H. A. Salām, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo Persada, 2004), pg. 2. See also Mas'ud Ḥasan ʿAbdul Qahar, *Kamus Ilmu Pengetahuan Populer*, CV Bintang Pelajar, pg. 150.

[6] *Ibid.,* pg. 2-3.

So it is understood, if in the ḥadīth has explained clearly: how the companions moor something to the Prophet from what is seen or observed about his good looks, the style of the prophet's speaking, physical figure, habit teaching in various forums that makes people enjoy sitting down to listen to the teachings of the Prophet. Later, it is known as characteristics, goals, and characters *(ṣifah and hammiyah)* the Prophet PBUH.

Therefore, to find out the authenticity of ḥadīth, not to miss the teachings at the time of the prophet or the generation of companions in understanding the Islamic teachings which are intact and applicative. Because the companions at that time, not only witnessed directly about statements, doing of good deeds, agreements and his characters, but also applied it directly surrounding the Prophet. Even the prophet called it *Khaīr al-Qurūn* "the best century"; "the best period is when people can live with me". Because the generation of companions can take quality teaching, i.e. the Qur′an and ḥadīth. At that time, all related to the prophetic revelation can take from a shared experience of the Prophet. The companions acquire religious explanation through ḥadīth beside Qur′an, so that the Qur′an and ḥadīth become teaching and guideline source in facing of life.[7]

The ḥadīth itself as the second source often becomes as the strengthener source of argumentation *(dalīl)* about religious teaching, including belief, ideology and sect applied by the scholars in their works. For example, ʾAbd al-Qahir al-Baghdādī wrote a book called *"al-Farqu bain al-Firāq"*. Ibn Ḥazm wrote *"al-Faṣl fī al-Milal wa al-Niḥal"*, Abū al-Ḥasan ʿAlī ibn Ismāʾil al-Ashʾarī wrote *"Maqālah al-Islāmiyyīn"*, then *"al-Milal wa al-Niḥal"* by Shahrastānī that is a book which writer would like to discuss in this research.

---

[7] Erfan Soebahar, *Aktualisasi Ḥadīth Nabi di Era Teknologi Informasi*, (Semarang: RaSAIL Media Group, 2010), pg. 7-10.

In *al-Milal wa al-Niḥal*, he discusses about sect, religion, ideology and the view of the scholars and philosophers. Shahrastāni obtains information about the sects from books written by predecessors who have noted a development of thought at their time and the time before. Shahrastānī's usage of Abū al-Ḥasan ʿAlī ibn Ismāʾīl al-Ashʾarī, ʿAlī ibn Aḥmad ibn Ḥazm, and Muḥammad ibn ʾAbd Al-Qahir al-Baghdādī as the reference source is appropriate, because they lived in the 3rd century to 5th, where the sects at the time pop out since finished the Ṣiffīn war in 37 of the Islam calendar. Thus the information presented by Shahrastānī in this book is very accurate because he receives information from people who live in the time where sects develop or live a century after them.[8] So there are few reasons why the writer chose the book. The first, the book of *al-Milal wa al-Niḥal* has differences with the books that have been written to other scholars and scientists above. This Shahrastānī's work has the form of concise encyclopedia, dense, and accurate about belief, religion, sect, and the view of the scholars and philosophers and it is part of the metaphysics at his time.

Azyumardi Azra concludes that the book *"al-Milal wa al-Niḥal"* is a masterpiece of the first religion comparison, foremost, and most comprehensive in the history of religion comparison. It is not until here, it also gets a high appreciation for Western Scientists. An expert from Germany, Haarbrucker had translated *"al-Milal wa al-Niḥal"* and given the "Preface" as follows, "through Shahrastānī's book entitled *al-Milal wa al-Niḥal* we know the history of philosophy, both in the ancient time and the time thereafter." It is also called Maleisch, an expert on Germany who steeps much philosophy of Greece. He said, "the truth written by al-Shahrastānī about the remarks attributed to the Democrates cannot be doubted although it is not found by us in the books of Greece philosophy from Democrates.

---

[8] Ashwadī Shukūr (a translator of *al-Milal wa al-Niḥal* by al- Shahrastānī), *al-Milal wa al-Niḥal, Aliran-aliran Teologi dalam Sejarah Umat Manusia, (Surabaya: PT Bina Ilmu)*, pg. xv-xvi.

Even in fact, the book of *al-Milal wa al-Niḥal* is being discussed, it has been translated in several languages, among them France, Germany, India, Turkey, Pahlevi until in Indonesia. And it has been printed many times in Paris and India. Special Edition in Indonesia is under the title *al-Milal wa al-Niḥal, Aliran-Aliran Teologi dalam Sejarah Umat Manusia*, Surabaya: PT Bina t.th translated by Prof. Dr. Ashwadī Shukūr, Lc. It has also become a compulsory lesson in several Islamic colleges, especially in Ushuluddin Faculty. And according to the writer whom I quoted during studying in al-Markaz al-Dirasah al-Islamiyah (MARSAH) Johor Malaysia, Shahrastānī's work is the compulsory book for student. And from there he knows the first time the book well in its original language version.[9]

In an effort to understand the book, Shahrastānī is inseparable from the existence of the ḥadīth. This is proven in *al-Milal wa al-Niḥal* which in describing some ideologies or sects, beside the Qur′an, he also uses ḥadīth. Even there are about 59 ḥadīth in it.

The ḥadīth to be one source of the descriptors in *al-Milal wa al-Niḥal* occupays an important role especially that book related to *tauḥīd* which is the conviction of human in religion, so the ḥadīth that used should not be indiscriminated. It means that the ḥadīth used must have a reasonable standard *(ṣaḥīḥ)* to be *(ḥujjah)*. The ḥadīth must be justified scientifically about the authenticity.

The consensus of the scholar of ḥadīth says that the ḥadīth which becomes the research object is ḥadīth *aḥad*[10] (either *mashhūr* or '*azīz*), while ḥadīth *mutawātir*[11] is undoubted the authenticity from the Prophet

---

[9] http://www.lppimakassar.com/2013/11/syiah-dalam-kitab-al-milal-wa-al-nihal.html (15-01-2016, 11.06).

[10] Ḥadīth *aḥad* is hadis that narrated by one, two or a few narrators who do not reach mutawātir level. See to Munzier Suparta, '*Ilmu Ḥadīth*, (Jakarta; PT Raja Grafindo Persada, 2002), pg. 107-109.

[11] Ḥadīth *mutawātir* is ḥadīth that narrated by many narrators, those people are impossible to fibbed. See *Ibid.*, pg. 96.

Muḥammad. Thus, the main goal of the research is to assess historically whether something known as ḥadīth of Prophet really can be justified the authenticity from the Prophet or not. This is very important because the position of the quality of ḥadīth closely associated with can or not made as *ḥujjah*.

Research on the quality of ḥadīth needs to be done, not to say dubious ḥadīth of the Prophet Muḥammad, but look at the limitations of the narrators of ḥadīth as human, who sometimes make mistakes, either because of the forgetting or because of any importance certain. The existence of the narrators of ḥadīth determines the quality of ḥadīth, either *sanad* or *matan* of ḥadīth.

The most important object in research of ḥadīth there are two, namely: (1) the material of the ḥadīth *(matn al-ḥadīth)* and (2) series a number of narrators who narrated the ḥadīth *(sanad al-ḥadīth).*[12]

Various books of *tauḥīd* or *kalām* which use ḥadīth as one of the strengthener in understanding it, it would not necessarily be assured that all ḥadīth are *ṣaḥīh* even *ḍa'īf,* because for the sake of there are some items of interest. Therefore, it is necessary for us to research the quality of the ḥadīth that are listed in a book of *tauḥīd* or *kalām*. This is particularly important, because the position of the quality of the ḥadīth is very closely ralated to a ḥadīth or whether it can be made into an argumentation *(ḥujjah; dalīl)* religion.

Based on the foregoing, the writer tries to do writing about the quality of *matan* and *sanad* of ḥadīth in the book of *tauḥīd*. In this case the writer uses *al-Milal wa al-Niḥal* especially ḥadīth in the introduction by al-Shahrastānī as the object of studies.

---

[12] Bustamin M. ʿĪsā H. A. Salām, *Metodologi, op.cit.,* pg. 3-4.

In *al-Milal wa al-Niḥal,* al-Shahrastānī uses the verses of Qur'an as explanation of content in the book of *al-Milal wa al-Niḥal.* Besides it, many ḥadīth which written by al-Shahrastānī. However, ḥadīth that used do not include *sanad* and *matan* completely. So it will make reader doubt and feel difficultness when they want to crosscheck towards that ḥadīth. In this discussion, the writer wants to crosscheck ḥadīth in *al-Milal wa al-Niḥal,* especially in introduction from that book. Choosing this topic is caused from a lot of discussions about ḥadīth, only in introduction that has a lot of ḥadīth. There are 16 ḥadīth in it. Ḥadīth in introduction is ḥadīth as the first opener from the content of the book itself. Before obtaining a content deeper from the book of *al-Milal wa al-Niḥal,* it is better if we are as the reader understand the introduction first. Because in introduction, Shahrastānī has explained some discussions that cover from some contents of that book and in it is found some ḥadīth that discussed. *The first* discussion is kinds of mankind. *The second* is the first mistake that occured among mankind. *The third* is difference of opinion that happened in the Muslims. And *the last* is the adherent of religion and reliance. And from that four discussions, it is getting 16 ḥadīth in it. And ḥadīth which included by al-Shahrastānī in introduction is the ḥadīth that enough to represent some of contents in that book. Beside it, the writer limits the writing object on the topic in introduction because the writer is aware with the limited skill. If this writing has large object, it will waste long time and mind. So, the writer limits study object. Writer just discusses about ḥadīth in *al-Milal wa al-Niḥal* especially in the introduction to research and know the quality of ḥadīth.

Special about this writing, the writer focuses towards the ḥadīth that are not *sanad* because the ḥadīth that used in the book without any *sanad*. These matters need to be done writing, because using of the ḥadīth which does not list *sanad*. It will hesitate for the reader who wants to make it as a *ḥujjah*.

According to the background, inspiring the writer to discuss it in a thesis entitled "Study on Ḥadīth in *al-Milal wa al-Niḥal* by al-Shahrastānī".

B. Research Question

What is the quality of *sanad* and *matan* of ḥadīth in *al-Milal wa al-Niḥal* especially in introduction?

C. Purpose and Significant of Research

Purpose of research is to solve a problem with the way concluding a number of opinions in effort to understand or explain the factors that associated. Purpose of this research is to know the ḥadīth listed in *al-Milal wa al-Niḥal* especially in introduction and to know the quality of *sanad* and *matan* ḥadīth in that book.

As for the expected benefits or significances in this research are:

1. In a theoretical level, the results of this research are expected to contribute a thought towards the analysis of ḥadīth in *al-Milal wa al-Niḥal* especially in introduction.

2. In a practical level, the results of this research are expected to contribute information and new things about ḥadīth especially in studies of critic of ḥadīth.

3. To fulfill a requirement to gain undergraduate degree in Islamic Theology (Tafsīr – Ḥadīth) at Ushuluddin and Humanity Faculty of UIN Walisongo.

D. Literature Review

Literature review is to review material. It means, it is a form of explanation of knowledge, argumentation, concept or provision that has been expressed by reseachers previously, and also describing problems that have been expressed and found by researchers previously related to the object that will be discussed by the researcher. Search results only find some works that discuss this book, namely:

1. *"Al-Shahrastānī dan Konsep Perbandingan Agamanya (dalam Kitab al-Milal wa al-Niḥal)"*. Thesis from UIN Syarif Hidayatullah Jakarta in 2001 by Makhṣūṣ with Muslim Nasution as a tutor. This thesis can be accessed at *Perputama UIN Syahid*. The discussion in the thesis is about the study of the comparisons of sect, religion and ideology according to al-Shahrastānī. On the other side the writer also lists al-Shahrastānī's biography in *al-Milal wa al-Niḥal*.[13]

2. *"Pandangan Shahrastānī tentang Ahl al-Kitāb dan Semi Ahl al-Kitāb dalam Kitab al-Milal wa al-Niḥal"*. Thesis from UIN Syarif Hidayatullah Jakarta in 2010 by Ardian at Faculty of Ushuluddin and Philosophy in a Religion Comparison study with Media Zainul Baḥrī, M.A as a tutor. Specifically, this second research does not discuss globally about the ideologies in *al-Milal wa al-Niḥal*. But focus more in study between *Ahl Kitāb* and *Semi Ahl Kitāb*.[14]

From both thesises above only discusses related to the study of the theology. They give deep explanation contribution about content in the book of *al-Milal wa al-Niḥal* especially about ideology, sect and religion. For example, the concept of comparison of religion which brought by al-Shahrastānī, such as Mu'tazilah and Jabāriyyah's ideologies. Both has different ideologies. So it becomes reference for the writer to do writing in this thesis.

Actually in explaining an understanding of ideology, sect and religion, *al-Milal wa al-Niḥal* uses ḥadīth much as explanation. And unfortunately, both thesises does not research ḥadīth in that book. So, by the existence of the discussion has not been implicitly about the ḥadīth in the

---

[13] Makhṣūṣ, *al-Shahrastānī dan Konsep Perbandingan Agamanya (dalam Kitāb al-Milal wa al-Niḥal,* (Jakarta; 2001).

[14] Ardian, *Pandangan Shahrastānī tentang Ahl al-Kitāb dan Semi Ahl al-Kitāb dalam Kitāb al-Milal wa al-Niḥal,* (Jakarta; 2010).

Shahrastānī's work (*al-Milal wa al-Niḥal*) especially in introduction. So, the writer will do a new writing by analyzing the ḥadīth that are in that book.

E. Research Method

Research methodology[15] contains understanding about the explanation related to the reason for using research method chosen, while the research method[16] concerns only the workings and the tools used or also said that research method only related to the techniques and tools used in the collection and processing of data.

1. Type and Method of Data Collection

This type of research is *qualitative research*, i.e. research is intended to express symptoms of holistically-contextual (on the whole and according to the context or what it is) through data collection from natural background as source directly with research key instrument and the research produces descriptive data either written word or oral.[17] Qualitative research is a set of problem-solving methods are planned and precise with a design that pretty loose, collection software data, and directed on the drafting theories deduced through inductive direct.[18] And this research is *library research* which takes its data in the form of written materials related to the discussion, whether that comes from book, research journal, newspaper and other reading material related to a discussion that writer researches. In this case, the writer uses books of ḥadīth, books of *'Ulūmul Ḥadīth* and other literature that support the topic in this research.

---

[15] Research methodology is from words of **"Method"** and **"Logos"**. Research methodology is a science that talk about the ways in doing research based on facts or symptoms scientifically. Read to 'Uthmān Rianse and 'Abdi, *Metodologi Penelitian Sosial dan Ekonomi; Teori dan Aplikasi*, (Bandung: Alfabeta, 2012), pg. 1.

[16] Method is the precise way to do something. *Ibid.*, pg. 1.

[17] Aḥmad Tanzeh, *Pengantar Metode Penelitian*, (Yogyakarta: Teras, Cetakan 1, 2009), pg. 100.

[18] *Ibid.*, pg. 101.

As for the method that used by writer in this research is a *documentation method*, i.e. looking for data in the form of note, transcript, book, and so on.[19] In this research the writer collects data from the book of *al-Milal wa al-Niḥal* and focuse on the ḥadīth without *sanad* in introduction topic and total of ḥadīth there are 16 ḥadīth. And which be researched, there are 17 ḥadīth. And after identifying and doing focusing in writing, then the writer crosschecks ḥadīth in various books of *Mu'tabarah*, software of ḥadīth such as *Mausū'ah, Jawāmi' al-kalim, Maktabah Shāmilah* and other sources which have an interrelatedness with the issue being discussed.

2. Data Sources

    a) Primary Data Source

        Primary source in this study is obtained from *al-Milal wa al-Niḥal* especially in introduction which it is the ḥadīth source that will researched.

    b) Secondary Data Source

        The secondary source is the source which can be used as supporting data in research.[20] As for the supporting data in this study, i.e. such as translation *al-Milal wa al-Niḥal* by Shahrastānī, namely *al-Milal wa al-Niḥal, Aliran-aliran Teologi dalam Sejarah Umat Manusia* in Indonesia language and by Prof. Ashwadī Shukūr, LC. as a translator, then the help of sofware application such as *Mawsū'ah, Jawāmi' al-kalim, Maktabah Shāmilah* and other books or works related to the object of research as supporting data.

3. Research Step

    To make easy to do research, there are some steps that will be undertaken by writer:

---

[19] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Bina Aksara, 1989), pg. 206.

[20] Moh Nadhīr, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998), pg. 235.

a) After focusing on overall ḥadīth without *sanad* in *al-Milal wa al-Niḥal*, step that must be done is doing *takhrīj* of ḥadīth or searching ḥadīth from the original source that expressed fully about *sanad* and *matan*. I.e. find keyword through *lafaẓ* in *matan* of ḥadīth in *Mu'jam al-Mufahras*.

b) Finding the wording of *matan* that has same meaning in *lafaẓ* or *ma'nā*,

c) Finding the number of narrator that most little and different

d) Finding the resonates of *gharīb*. I.e. searching the meaning of a sentence contained in the *matan* of ḥadīth that difficult known its meaning and used rarely by the public.

e) When both are not found, then the writer will research through the narrators that considered problematic. So found the ḥadīth that will be researched.

f) After knowing and finding the ḥadīth that will be researched, next is researching narrators of *sanad* in some books of *Rijāl* such as *Tahẓīb al-Kamāl, Siyaru A'lām al-Nubalā'* and help from software application such as *Jawāmi' al-kalim, Maktabah Shāmilah* and others.

g) The last is analyzing the ḥadīth that already researched and adjusted to the rule of authenticity of *matan* and *sanad*.

4. Data Analysis

Method of data analysis which writer uses in this writing as follows:

a) Method of *takhrīj* ḥadīth

b) Method of critic ḥadīth

This method is meant to criticize the ḥadīth in *al-Milal wa al-Niḥal* especially in introduction either critic of *sanad* ḥadīth (naqd khāriji) or critic of *matan* of ḥadīth (naqd daqīqi), with the purpose to analyze the quality of the ḥadīth from *sanad* and *matan* by sorting and choosing

ḥadīth between *ṣaḥīḥ* and not. That is a searching ḥadīth on various books from the original source of the ḥadīth related to the title that taken, which in that source expressed completely *matan* and *sanad* of ḥadīth to know ḥadīth that done *takhrīj* in the book of *Mu'tabarah*.

However the writer only does critic of ḥadīth contained in the *Kutub al-Tis'ah. Kutub al-Tis'ah* is become a standardization because it already includes 9 of prime book from 9 of priest that is the principal book of ḥadīth that determined after scholar of *Muta'akhkhirīn*. The book of sunan is easy gotten and found. 9 of priests are Bukhārī, Muslim, Abū Dāwud, Tirmidhī, Nasā'ī, Ibn Mājah, Musnad Aḥmad, Muwaṭṭa' Mālik and Sunan Dārimī. Each of them has advantages and uniqueness. So Muḥaddith named 2 ḥadīth *ṣaḥīḥ* and 7 others with the name of *Kutub al-Tis'ah*. And special about ḥadīth which found in Bukhārī and Muslim is not researched by the writer because both is considered *ṣaḥīḥ* by scholars.

c) Method of descriptive

The descriptive method is a method of writing to elaborate complete, orderly and thorough towards an object of writing.[21] In this case, the writer uses that method to explain the data obtained from the results of *takhrīj* ḥadīth in *al-Milal wa al-Niḥal* especially ḥadīth in introduction. Then analyzing the ḥadīth by the rule of authenticity of ḥadīth which in explaining data of narrators of ḥadīth concerning the narrators's name, year of birth and death, their teachers, their students and some scholars's opinions about their personal.

The critic of *sanad*[22] is very important because it will need to *matan*. A *matan* of ḥadīth will be never declared from the messenger if without any

---

[21] Sudarto, *Metodologi Penelitian Filsafat,* (Jakarta: PT. Raja Grafindo Persada, 1997), pg. 66.
[22] Critic of *sanad* of ḥadīth is assessment and research of *sanad* of ḥadīth about individual of narrator and process of acceptance ḥadīth from their each teachers by trying to find mistake in a series

sanad. Referring to the formulation of the *sanad* is defined as a series of a transmitter of ḥadīth, so the efforts to hold verification towards the credibility of the narrators's ḥadīth are indispensable. It is said so because the value of a narrator of ḥadīth, either his personal or his intellectual capacity concerned will have implication to the *matan* of ḥadīth that narrated. Therefore, besides personal quality and intellectual capacity, the writer should pay attention to the symbol of acceptance and narration of the ḥadīth used by narrators *(ṣighat al-taḥammul wa al-adā')*, and also the connection of *sanad* between a narrator with the narrator before (teacher) or the narrator after (student), and ended by doing critic to *matan* of ḥadīth that concerned.[23]

Besides it, to make perfect a writing of ḥadīth we must analyze a *matan* in a ḥadīth. The elements that must be fulfilled by a qualified *matan* of *ṣaḥīḥ*, there are two kinds, i.e. avoid *shudhūdh* (anomalies) and avoid *'illah* (disabled). It means that to research *matan*, so both of these elements must be the main reference.[24] The scholars argue that there is a rule of authenticity a *matan* as below:

1) *Ṣaḥīḥ al-sanad* (determination about the authenticity of *sanad* of ḥadīth is preceded by *takhrīj* al-ḥadīth and continued by research activity of *sanad* of ḥadīth)

2) It does not have contradiction with the ḥadīth of *mutawātir* or *aḥad* of *ṣaḥīḥ*.

3) It does not have contradiction with the instruction of the Qur'an

4) It does not have contradiction with common sense

---

of *sanad* to find the validity, i.e. the quality of *ḥadīth* (ṣaḥīḥ, ḥasan, and ḍaʿīf). See to Bustamin M. ʿIsā H. A. Salām, *Metodoloi, op. cit.,* pg. 6-7.

[23] Umī Sumbulah, *Kritik Ḥadīth Pendekatan Historis Metodologis*, (Malang: UIN-Malang Press, 2008), pg. 31-32.

[24] Shuhudī Ismāʾīl, *Metodologi Penelitian Ḥadīth Nabi*, (Jakarta: Bulan Bintang, 1992), pg. 124.

5) It does not have contradiction with the history

6) Arrangement in statement shows signs of prophethood.[25]

      After analyzing, then the writer explains the status of ḥadīth in *al-Milal wa al-Niḥal* especially in introduction.

F. Writing Order

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs very much to be explained in a systematical writing which is arranged as below:

Chapter I is introduction. It contains background about the selection of the title or theme in this thesis. Then principal problems that will be discussed which the writer focuses so that not happen discussion farranging. The next is the academic purpose and significant of writing thesis and also a literature review. Then followed with a research method and the last is a content describtion in the form of writing order.

Chapter II is the theory base that consists of several discussions, namely: the meaning of ḥadīth and its division by using the rule of authenticity of *sanad* and *matan* of ḥadīth, theory about doing *takhrīj* of ḥadīth. In this chapter also mentions critic of *sanad* and *matan* of ḥadīth with the rule of *Jarḥ wa at-Ta'dil* according to Ibnu Ḥajar.

Chapter III is the presentation of data. In this chapter, the writer explains biography of al-Shahrastānī including a biography and his works. And the writer also presents the ḥadīth contained in *al-Milal wa al-Niḥal* especially in introduction along with the result from *takhrīj, rijāl al-sanad* and uses model schema of *sanad*.

Chapter IV is analysis. The fourth chapter that intended is doing analysis the quality of ḥadīth in *al-Milal wa al-Niḥal* especially in introduction based on the rule of authenticity of *sanad* and *matan.*

---

[25] Bustamin M. ʾĪsā H. A. Salām, *Metodologi, op. cit.*, pg. 64.

Chapter V is epilogue, in this chapter contains conclusions and suggestions that seen crucial for further research. And it is the closing and end in this thesis.

CHAPTER II

ḤADĪTH AND RULES OF THE AUTHENTICITY OF ḤADĪTH

A. Ḥadīth

1. Definition of Ḥadīth

According to Abū al-Baqā', etymologically ḥadīth is a noun (*isim*) from the word of *al-taḥdith* which means *al-ikhbār*, i.e. news, then be a term of name a word, deed, and agreement propped toward Prophet Muhammad PBUH. That news is the meaning of the word of ḥadīth has been known to 'Arab since *Jāhiliyyah* era. It is to designate "The popular days" with the name of *al-ahādith*. According to al-Farra', *al-ahādith* is plural from the word of *uḥduthah* then used as the plural for the word ḥadīth.

Likewise, the word of ḥadīth is also derived from the word:

$$حَدَثَ يَحْدُثُ حُدُوثًا$$

Which has several meanings, among them:

a) *al-Jadīd* (new)[1]

b) *al-Qarīb* (near)

c) *al-Khabar* (news)

In terminology, ḥadīth according to *Muḥaddithīn* is:

$$مَا أُضِيفَ اِلَى النَّبِى صَلَّى الله عليه وسلم مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ$$

---

[1] Antonym from word of *al-Qadīm*, which earlier. That every *kalām* except Allāh's *kalām* is new, while Allāh's *kalām* is *Qadīm* (earlier). See to Majid Khan, Fustamin, and 'Abdul Ḥarith, *'Ulūmul Ḥadīth,* (Jakarta: Pusat Studi Wanita, 2005), pg.1.

Something which is anchored to Prophet either word or deed, agreement, and characteristic.

Based on the definition, it can be said that ḥadīth is a source of news gotten and it comes from Prophet in some forms, either in the form of word or deed, agreement, and characteristic, either physical characteristic *(khalqiyyah)* or temperament characteristic *(khulūqiyyah)*, either related to law or not.[2]

2. Division of Ḥadīth

a. Ḥadīth from the Quantity Side

1) Ḥadīth *Mutawātir*

Etymologically, *Mutawātir* means *mutatābi'* which comes next or comes along, between other one with another one are no distance.[3]

While meaning of ḥadīth *mutawātir* is ḥadīth that narrated by many narrators from the first *sanad* until the last, which is customarily impossible for them to agree lie.[4]

2) Ḥadīth *Aḥad*

Ḥadīth *aḥad* is ḥadīth that narrated by an individual or ḥadīth that does not fulfill the requirements of ḥadīth *mutawātir*. And ḥadīth *aḥad* is divided into three kinds, those are ḥadīth *mashhūr* (ḥadīth that narrated by three narrators or more at each level of

---

[2] *Ibid.*, pg.1-3.

[3] Munzier Suparta, *'Ilmu*, *op. cit.,* pg. 95-96. See also Aḥmad bin Muḥammad al-Fayyumi, *al-Miṣbah al-Munīr fī Ghārib al-Sharh al-Kabīr li al-Rafi'ī*, juz 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1398 H/1978 M), pg. 321.

[4] Muḥammad 'Ajjaj al-Khatib, *Uṣul al-Ḥadīth: 'Ulumuh wa Muṣtalaḥuh,* (Beirut: Dar al-Fikr, 1971), pg. 301.

sanad, but not to level of *mutawātir*)[5], ḥadīth *‘azīz* (ḥadīth that narrated no less than two people in all of *ṭabaqah sanad*), and ḥadīth *gharīb* (ḥadīth that narrated by a narrator who be alone in narrating it, either *imām* or other).[6]

b. Ḥadīth from the Quality Side

1) Ḥadīth *Maqbūl*

Etymologically, *Maqbūl* means *ma'khūz* (taken) and *muṣaddaq* (justified or accepted). Meanwhile, according to terminology is:

$$مَا تَوَافَرَت فِيهِ جَمِيع شُرُوط القُبُول$$

Ḥadīth that has been perfect, the requirements of acceptance.

Requirements of acceptance of ḥadīth to be a ḥadīth *maqbūl* related to *sanad*, namely *sanad* to be continued, narrated by *’adil* and *ḍābiṭ* narrator, and also related to *matan* not *shadh* and *’illah*.

Ḥadīth *maqbūl* can be classified into two. The first, ḥadīth *ṣaḥīḥ* is a ḥadīth that continued its *sanad* with the narration by *’adil* and *ḍābiṭ* narrator until the last *sanad*, and no *shadh* and *’illah*. The second, ḥadīth *ḥasan* is ḥadīth that narrated by *’adil* and *ḍābiṭ* narrator, (but) not so strong about memory power, *sanad* to be continued, and there are no *’illah* and *shadh* in *matan*.

2) Ḥadīth *Mardūd*

Etymologically, *Mardūd* means "rejected". Meanwhile, according to the terminology, it is ḥadīth that does not fulfill

---

[5] Majid Khan, Fustamin, and ‘Abdul Ḥārith, *‘Ulūmul, op. cit.*, pg. 141.
[6] Munzier Suparta, *‘Ilmu, op. cit.*, pg. 116-118.

requirements or part of requirements of ḥadīth *maqbūl*. Which included in the category of ḥadīth *mardūd* is ḥadīth *ḍa'if*. Ḥadīth *ḍa'if* is a ḥadīth which no requirements of ḥadīth *ṣaḥīh* and ḥadīth *ḥasan*. Or according to Nūruddīn 'Itr, ḥadīth *ṣaḥīh* is a ḥadīth that missing one of the requirements from the requirements of ḥadīth *maqbūl* (ḥadīth *ṣaḥīh* or *ḥasan*).[7]

B. Takhrīj al-Ḥadīth

1. Definition of *Takhrīj al-Ḥadīth*

Etymologically, *takhrīj* comes from the word of *kharraja*. It means "visible or obvious", another meaning of this term is *al-istinbāṭ* (issuing), *al-tadrīb* (researching), *al-taujih* (explaining), In terminology, it means "mentioning a ḥadīth with a *sanad* itself". There also interprets it as "issuing or narrating ḥadīth from some books", then there interprets as "showing a ḥadīth to the books that compile *(maṣādir kutub al-ahādith)* follows with a series narrators in it".

From the definition above, in general *takhrīj* ḥadīth has goal to show the source of ḥadīth at the same time to explain ḥadīth from the aspect of acceptance or rejection *(authenticity)*.[8]

2. Benefit of *Takhrīj al-Ḥadīth*

Takhrīj is part of the religion knowledge that must get a serious attention because it is discussed various of rules to know the source of ḥadīth originated. Besides it, in it is found many uses and results obtained, especially in determining the quality of *sanad* of ḥadīth.

---

[7] *Ibid.*, pg. 124-150.
[8] A. Ḥasan Ash'arī 'Ulamā'ī, *Mendeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin (Semarang, 2002), pg. 2.

Takhrīj ḥadīth has goal to find out the origin source of ḥadīth that done *takhrīj*. Another goal is to know the rejection or acceptance of these ḥadīth. In this way, we will know ḥadīth that its quotation notices the rules of ʿ*Ulūm al-ḥadīth* that applicable, so ḥadīth be clear, both the origin and quality.[9]

The benefits of *takhrīj* of ḥadīth, among others:

a) Through *takhrīj*, one is introduced the sources of ḥadīth, the origin of the book from a ḥadīth, and also the narrators who involved in the narration.

b) Through *takhrīj*, one can add repertory of *sanad* of ḥadīth from the books that contain the ḥadīth.

c) Through *takhrīj*, it can clarify *sanad* of ḥadīth. Wheter it is *ṣaḥīḥ*, *ḥasan* or *ḍa'if*, *marfūʿ* or *munqaṭi'* and so on.

d) Through *takhrīj*, it will clarify the legal status of ḥadīth, as it may be viewed from one lane is *ḍa'if*, but on the other line is found *ṣaḥīḥ*.

e) Through *takhrīj*, it can also be obtained varieties of scholar's opinions about the law of ḥadīth.

f) Through *takhrīj*, it can clarify the vague narrator.

g) Through *takhrīj*, it can find out the name of the narrators from another line that unknown their name on a line.

h) Through *takhrīj*, it can deprive shigat "'an" conducted among *mudallis*, namely by looking at other line which clear about continuing.

---

[9] M. Agus Solahudin, and Agus Suyadi, ʿ*Ulūmul Ḥadīth* (Bandung: Pustaka Setia, 2008) pg. 191.

i) Through *takhrīj*, it can elminate the possibility of mixing the narration.

j) Through *takhrīj*, it can be limited the actual name of the narrator (probably the same title and nickname)

k) Through *takhrīj* can be known a narrator who not in one *sanad*.

l) Through *takhrīj*, it can clarify the strange meaning of sentence that contained in a *sanad*.

m) Through *takhrīj*, it can know the law of *shadh* a ḥadīth. (one narration that violates narration of *thiqah*).

n) Through *takhrīj*, it can distinguish ḥadīth *mudraj* (experiencing infiltration of something).

o) Through *takhrīj,* it can eliminate doubts and errors that experienced by a narrator.

p) Through *takhrīj,* it can be uncovered things forgotten or summarized by a narrator.

q) Through *takhrīj*, it can be understood the narration which done through the narration of *bi al-ma'na* and *bi al-lafẓi.*

r) Through *takhrīj*, it can be understood when and where events in the ḥadīth from.

s) Through *takhrīj*, it can be understood the causes of ḥadīth from.

t) Through *takhrīj*, can be uncovered the possibility of printing error.

Globally through *takhrīj*, it can be obtained from a number of *sanad* from a ḥadīth and a number of redaction from a matan of ḥadīth.[10]

3. Method of *Takhrīj al-Ḥadīth*

In doing *takhrīj* al-ḥadīth is very difficult, so it will need methods and ways to search the source of that ḥadīth. The methods are as follows:

a) *Takhrīj al-Ḥadīth bi Ma'rifah al-Rāwī al-A'lā* (process of search of ḥadīth based on the knowledge about narrator of top-level or in companion-level). Book that helps this search among others:

1) The Book of *al-Masānid*

   - *Musnad Abū Ḥanīfah*

   - *Musnad al-Shāfi'ī*

   - *Musnad Abū Dāwud al-Ṭayālisī*

   - *Musnad Aḥmad bin Ḥanbal*

   - *Musnad Abū Ya'lā al-Mauṣilī* and others.

2) The Book of *al-Ma'ājim*

   - *Mu'jam al-Kabīr* by Abu al-Qāsim al-Ṭabarānī

   - *Mu'jam al-Ausaṭ* by al-Ṭabarānī

   - *Mu'jam al-Ṣaghīr* by al-Ṭabarānī and others.

3) The Book of *al-Aṭrafāt*

   - *Aṭraf al-Ṣaḥiḥain* by Abū Mas'ud al-Dimashqī

---

[10] A. Ḥasan Ash'arī Ulamā'i, *Mendeteksi, op. cit.*, pg. 3-5.

- *Aṭraf al-Ṣaḥiḥain* by Abū Muḥammad Khalaf bin Muḥammad al-Wasiṭi

- *Al-Ishraf 'alā Ma'rifah al-Aṭraf* by Ibn 'Asākir al-Dimashqī

- *Tuḥfah al-Ashraf fī Ma'rifah al-Aṭraf* by Abū al-Ḥajjaj al-Mizzi

- *Ittiḥaf al-Mahrah bi Aṭraf al-'Ashrah* by Ibn al-Ḥajar al-'Asqalānī, and others.

b) *Takhrīj al-Ḥadith bi Ma'rifah Maṭla' Ḥadīth* (process of search that is based on the knowledge about first *lafaẓ* a *matan* of ḥadīth). Book that helps this search among others:

1) Type of Book *al-Mashhūrat 'alā Alsinah al-Nās*

- *Al-Maqāṣid al-Ḥasanah fī Bayān Kathīrīn al-Aḥādith al-Mashhūrah 'alā Alsinah al-Nās* by al-Sakhāwī

- *Kashf al-Khafā wa Muzil al-Ilbās 'Amma Ishtahara min al-Aḥādith 'alā Alsinah al-Nās* by Ismāʾil al-Dimashqī

- *Tamyīz al-Ṭayyib min al-Khabith fimā Yadūru 'alā Alsinah al-Nās* by Ibn al-Dibaʿ and others.

2) Type of Book, arranged based on letter of *hijāiyyah*

- *Al-Jāmi' al-Ṣaghīr min Ḥadith al-Bashīr al-Nazīr* by al-Suyūṭī

- *Al-Jāmi' al-Azhar min Ḥadīth al-Nabī al-Anwār* by al-Manawī and others.

3) Type of Book of *al-Mafātiḥ* or *al-Fahrasāt li al-ḥadīth al-Mu'ayyat*

- *Miftaḥ al-Ṣaḥiḥain* by al-Tauqaḍī

- *Miftaḥ al-Tartīb li Ahādith Tārīkh al-Khaṭib* by Sayyid Aḥmad al-Ghumarī

- *Fihris Mu'jam al-Ṭabarānī al-Ṣaghīr* by 'Abdul 'Azīz Muḥammad al-Ṣidan

- *Fihris Jāmi' Bayān al-'Ilm wa Faḍlihī* by 'Abdul 'Azīz and others.

c) *Takhrīj al-Ḥadīth bi Ma'rifah Lafẓ min Alfāẓ al-Aḥādith* (process of the search of ḥadīth that is based on knowledge about the specific *lafẓ* between *matan* of ḥadīth, primaly *gharīb* to minimize the search area). Book that helps this search is: *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabaw*i by A. Wensick.

d) *Takhrīj al-Ḥadīth bi Ma'rifah Mauḍū'ī al-Ḥadīth* (process of the search of ḥadīth that is based on knowledge about the theme related to ḥadīth searched). Books that helps search are:

1) The type of books that discusses about all issues of religion (*al-Jawāmi', al-Mustakhrajāt, al-Mustadrakāt, al-Majāmi', al-Zawāid* and *Kunuz al-Sunnah*).

   - *Mustakhraj 'alā al-Ṣaḥiḥain* by Ibn al-Akhram

   - *Mustakhraj 'alā al-Ṣaḥiḥain* by Abū Bakar al-Barqanī

   - *Mustakhraj 'alā al-Ṣaḥiḥain* by Abū Nu'aim al-Aṣfihanī and others.

2) The type of book that discusses some issues of religion (*al-Sunan, al-Muṣannafat, al-Muwaṭṭa'at, al-Mustakhrajāt 'alā al-Sunan*).

   - *Sunan Abū al-Walīd bin Juraij*

- *Sunan al-Shāfi'ī*

- *Sunan al-Dārimī*

- *Sunan Abī Dāwud al-Sijistānī* and others.

3) The type of books that discusses about topic certain from issues of religious (*al-Ajzā', al-Targhīb wa al-Tarhīb, al- Zuhd wa al-Faḍā'il wa al-Adāb wa al-Akhlāq, al-Ahkām* and some others).

- *Juz' mā rawāhu Abū Ḥanīfah 'an al-Ṣabāḥaḥ* by Abū Ma'shar al-Ṭabarī

- *Al-Ahkām al-Kubrā* by Abū Muḥammad al-Ashbilī

- *Al-Ahkām al-Sughrā* by Abū Muḥammad al-Ashbilī and others.

e) *Takhrīj al-Ḥadīth bi Ma'rifah Ṣifah al-Aḥādīth* (process of the search of ḥadīth that is based on knowledge about status of ḥadīth). Books that helps this search are:

1) Kitab *al-Mutawātitāt*

- *Al-Azhar al-Mutanāthirah fī al-Akhbār al-Mutawātirah* by al-Suyūṭī, it is a summary of the book

- *Al-Fawāid al-Mutakaththirah fī al-Akhbār al-Mutawātirah* by al-Suyūṭī and others also.

2) Kitab *al-Qudsiyyah*

- *Mishkah al-Anwār fī mā ruwiya 'an Allāh Subhānahū Wata'ālā min al-Akbar* by Muḥyiddin Ibn 'Arabī

- *Al-Ithāf al-Saniyyah bi al-Ahādīth al-Qudsiyyah* by Sheḥ 'Abd al-Ra'uf al-Manawī and others

3) Kitab *al-Mauḍū'āt* and so on.

- *Tanzih al-Shari'ah al-Marfu'ah 'an al-Ahādīth al-Ṣani'ah al-Mauḍū'āt* by Abū al-Ḥasan al-Kinanī

- *Al-Mauḍū'āt al-Kubrā* by Sheḥ 'Alī al-Qarī al-Ḥarawī and others.[11]

By the development of era, there is now a method of *takhrīj* al-ḥadith by using software such as *Jawāmi' al-Kalim, Maktabah Shāmilah* and others

4. Step of *Takhrīj al-Ḥadīth*

a) Researching *sanad* and the narrator is *takhrīj*.

b) I'tibār, it means including other *sanad* to a hadis certain, and that ḥadīth in part of *sanad* seems a narrator only, and by including other *sanad* will be able to know whether there is an other narrator or not to part of *sanad* from *sanad* aimed.

c) Researching the name of the narrator listed in the scheme of *sanad* (research of *asmā' ar-ruwāh*). This step is done by searching the full name that includes name, *nasab, kuniyah*, and *laqab* each narrator in the books of *rijal al-ḥadith*, like the book of *Tahdhīb al-Kamāl, Tahdhīb al-Tahdhīb*.

---

[11] A. Ḥasan Ash'arī Ulamā'i, *Melacak Ḥadīth Nabi*,SAW; *Cara Cepat Mencari Ḥadīth dari Manual Hingga Digital* (Semarang: RaSAIL, 2006), pg. 6-10.

d) Researching *tārīkh al-ruwāt*, it means researching *al-mashāyīkh wa al-talāmidh* (teachers and students) and *al-mawālid wa al-wafāyah* (year of birth and death). By this step can be seen to be continued or not *sanad*.

e) Researching *al-Jarḥ wa al-Ta'dīl* to know the characteristic of the narrator which concerned, both in moral aspect and in other aspect.

C. Critique of *Sanad* of Ḥadīth

In terminology of ḥadīth, *an-naqd* is "sorting ḥadīth in order to know which is *ṣaḥīḥ* and *ḍa'īf*, and giving a decision to the narrators whether *thiqah* or *jarḥ*".[12] This definition seems inclined to *naqd al-sanad*.

Rules of the Authenticity of *Sanad* of Ḥadīth

After arranging the all *sanad* that has been done *takhrīj* above in a scheme of *sanad* (to facilitate the reading of *sanad* of ḥadīth being researched). Then, doing critique study to *sanad* of that ḥadīth. However, before determining a ḥadīth is *ṣaḥīḥ* or not, it needs measuring road that have been standardized by the scholar of ḥadīth. According to al-Nawāwī that the criterias of ḥadīth *ṣaḥīḥ* are:

$$مَا اتَّصَلُ سَنَدِهِ بِالْعُدُولِ الضَّابِطِيْن مِنْ غَيْرِ شُذُوذٍ وَلَاعِلَّةٍ$$

Ḥadīth that is continued its sanad by *'adil* and *ḍābiṭ* narrator, also avoided from *shudhudh* and *'illah*.

From the definition, it can be concluded that rules of major of the authenticity of ḥadīth are:

1) *sanad* is continued

---

[12] Muḥammad Muṣṭafā al-'Azamī, *Manhaj al-Naqd 'Inda Al-Muḥaddithīn: Nash'atuh wa Tarikhuh*, (Saudi Arabia: Maktabah al-Kausar, cet. 3, 1410), pg. 5.

2) All of the narrators in the *sanad* are *'adil*

3) All of the narrators in the *sanad* are *ḍābiṭ*

4) Ḥadīth is avoided from *shudhudh*

5) Ḥadīth is avoided from *'illah*.

Each rule has minor rule as described below:

a) Sanad is Continued

Meaning of *sanad continued* is each narrator in *sanad* of ḥadīth accepts the narration from the nearest narrator previous and the condition continues until the last *sanad*.

So, minor rules of *sanad* of ḥadīth continued are:

1) All narrators in *sanad* are really *thiqqah* (*'adil* and *ḍābiṭ*)

2) Between each narrator and narrator nearest previous in that *sanad* is really occurred relationship of narration legally based on the rule of *taḥammul wa adā' al-ḥadīth*.

3) Besides *muttaṣil,* it also must be *marfū'*.

To know *sanad* continued, it must be done some stages, those are:

a) Making a note all names of narrator in *sanad* that researched.

b) Studying the history of life each narrator through:

1) Book of *Rijāl al-Ḥadīth*

2) The goal is to know whether the narrator is *'adil* and *ḍābiṭ* and does not like doing *tadlis*. And to know, wheter there is a closest narrator having relationship of contemporaneity, or a teacher, a student in the narration.

c) Reviewing *ṣighat* (words) in *taḥammul wa adā' al-ḥadīth*.[13]

b) A 'Adil Narrator

من استقام دينه وحسن خلقه وسلم من النسق وخوارم المروءة

That is a narrator who uphold his religion (Islam), and decorated good attitude, save from godlessness and maintain *murūah*.

So the minor rules of a fair narrator of ḥadīth are:

1) Having a religious (Islam) and doing their religion well

2) Having a noble attitude

3) Protected from godlessness

4) Maintaining *murūah*

c) A Ḍābiṭ Narrator

أَنْ يَكُونَ حَافِظًا عَالِمًا بِمَايَرْوِيهِ ان حَدث مِنْ حِفْظِهِ فَاهِما ان حدث عَلَى الْمَعْنَى وَحَافِظا لِكِتَابِهِ مِن دُخُولِ التَّحْرِيفِ وَالتَّبْدِيل أوالنَّقْص عَلَيْهِ ان حدث مِنْ كِتَابِهِ

The narrator memorizes exactly what he narrated and he can convey his memorizing well, he also understands very well when narrated by meaning. It maintains memorizing by note from the entry of the letter change and replacement and also reduction in it when he conveys from his note.

So the minor rules of a *ḍābiṭ* narrator are:

---

[13] A. Ḥasan Ashʿarī Ulamāʾi, *Mendeteksi, op. cit.*, pg. 23-24.

1) A narrator understands well about the narration that has been heard.

2) A narrator memorizes well about the narration that has been accepted.

3) A narrator can convey the narration that has been memorized well, whenever he will and until he conveys that narration for other.[14]

d) Ḥadīth is Avoided from Shudhudh

Regarding the definition of *shadh* on *sanad* of ḥadīth, in terminology of ʿ*Ulūmul Hādith*. Ḥadīth is just stated *shadh* if the ḥadīth narrated by a *thiqqah* narrator has contradiction to ḥadīth narrated by several narrators who also *thiqqah*.[15]

While *shadh* on *matan* of hadis is defined as a contradiction of the narrator's narration that be alone with a narrator that is stronger memorizing and memory. That contradiction is in taking *matan* of ḥadīth, resulting addition, subtraction, change of place (*maqlūb*) and various forms of weaknesses and other disablements.

e) Ḥadīth is Avoided from 'Illah

'*Illah* is the hidden causes that can damage the authenticity of ḥadīth that outwardly look authentic (*ṣaḥīḥ*).[16]

So the minor rules of ḥadīth that has *'illah* are:

---

[14] *Ibid*, pg. 24-26.

[15] Shuhudī Ismāʾil, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah,* (Jakarta: Bulan Bintang, 1998), pg. 170.

[16] *Ibid*, pg. 174.

a) It outwardly looks ṣaḥīḥ

b) Actually, in ḥadīth is any disablement.[17]

The theory for measuring the authenticity of ḥadīth in this case the researcher refer to the theory postulated by Shuhudī Ismāʾīl. *Sanad* is deemed *ṣaḥīḥ* if:

1) *Sanad* is continued

2) All the narrators in *sanad* are *'adil* (*al-'adl*)

3) All the narrators in *sanad* are *ḍābiṭ*

4) *Sanad* of ḥadīth is avoided from *shudhudh*[18]

5) *Sanad* of ḥadīth is avoided from *'illah*.[19]

Thus a *sanad* of ḥadīth that does not fulfill the five elements is ḥadīth that has quality of *sanad* that not *ṣaḥīḥ*. From the five elements above emerges elements that called the rules of the authenticity of *sanad* of ḥadīth.[20]

Furthermore, about the data of writing, the writer will use the books of biography of narrator of ḥadīth (*Kutub Rijāl al-Ḥadīth*).

While to analyze narrator based on the knowledge of *Jarḥ wa al-Ta'dīl*, some things that need to be presented here is meaning

---

[17] A. Ḥasan Ashʹarī ʿUlamāʹi, *Melacak, op. cit.*, pg. 28.

[18] Etimologically, word of *shadh* has meaning seldom be alone, blaming regulation and many people. See to Suryadi, *Metodologi Penelitian Ḥadīth,* (Jogjakarta: TH-Press, 2009), pg. 115

[19] Etimologically, word of ʿ*illah* has meaning of disablement, error in reading, disease and badness. *Ibid.,* pg. 115.

[20] Shuhudī Ismāʾīl, *Kaedah, op. cit.,* pg. 119.

of *jarḥ*, meaning *ta'dīl*, and rules of *Jarḥ wa al-ta'dīl* and phrases are used to *Jarḥ wa al-Ta'dīl*.

Sentence of *al-Jarḥ wa al-Ta'dīl* is a sense of unity, which consists of two words, *"al-jarḥ"* and *"al-'adl"*. Etymologically, *al-jarḥ* is a form of *maṣdar* of *kharaja-yakhruju*, which means "someone makes injury on an another person's body that characterized by flowing blood from the injury." In terminology, *al-jarḥ* means the emergence of a characteristic in a narrator that damage the fairness or disabling memory, and strength of memory,that make fall in narration or weak in narration or even rejected in narration.[21]

Then meaning of *al-'adl,* etymologically means "there is something in the soul that something is straight". Fair person means a person who accepted his testimony. *Ta'dīl* in a person means a positive vote. As for the terminology, *al-'adl* means person who does not have a characteristic that damage religious and heroism.

Based on the meaning, the knowlegde of *al-Jarḥ wa al-Ta'dil* means:

العِلْمُ الَّذِي يُبْحَثُ فِي أَحْوَالِ الرِّوَاةِ مِنْ حَيْثُ قَبُول رِوَايَاتِهم أَوْرَدَها

Knowledge that discusses about the matters of the narratorrs in terms of accepted or rejected their narration.

Based on the meaning, the knowledge of *Jarḥ wa al-Ta'dil* is a material of discussion from chapter of *'Ulūmul Ḥadīth* that

---

[21] M. Agus Salaḥudin and Agus Suyadi, *'Ulūmul Ḥadīth,* (Bandung:Pustaka Setia, 2008), pg. 157-158. See also 'Ajjaj al-Khatib, *Uṣl al-Ḥadith,* translated by H.M. Qodirun dan Aḥmad Mushāfiq, (Jakarta: Gaya Media Pratama, 2003), pg. 233.

discusses disablement or fairness of person who narrates hadis that greatly affect to the classification of ḥadīth [22].

The rules of *al-Jarḥ wa al-Ta'dīl* are as follows:

a) التَّعْدِيلُ مُقَدّم عَلَى الجَرْح

Assessment of *ta'dīl* is taken precedence over assessment of *jarḥ.*

The basic characteristic on a narrator of ḥadīth, while blamable characteristic is a characteristic that came later. Therefore, if there is a contradiction between basic characteristic and the next characteristic, then it must be won by basic characteristic.

b) الجَرْحُ مُقَدّم عَلَى التَّعْدِيل

Assessment of *jarḥ* is taken precedence over assessment of *ta'dīl.*

Jarḥ is considered more know personal of narrator of narrator that denounced, *Ḥusn al-Ẓan* or good prejudice that be a basis by a critic to do *ta'dīl* for narrator, which supported by *Jumhūr* must be defeated if found a proof of disablement on the narrator.

c) إِذَا تَعَارض الجَارِح وَالمعَدّل فَالْحُكْم لِلْمُعَدِّل إِلَّا إِذَا ثَبَتَ الجَرْح المُفَسِّر

If there is a conflict between the critic who praised and denounced, then won the critique that praise, critique denounced unless accompanied obvious reasons.

---

[22] *Ibid.*, pg. 157-158.

A critic is able to explain the causes of the narrator's badness judged more know than a critic who praises him. This confirmed by the requirements of *Jarḥ* done by a critic is the assessment that has relevance with research of *sanad*. If not, then the critic's critique which praises should be taken precedence.

إِذَا كَانَ الْجَارِح ضَعِيفًا فَلَا يُقْبَل جَرْحه لِلثِّقَّة (d

If a critic who denounce is weak, so it is not accepted his assessment of *jarḥ* to a person who *thiqqah*.

A critic who *thiqqah* on *ghalib* more studied, careful and meticulous in doing the assessment from a critic who *ḍa'īf*.

لَا يُقْبَل الْجَرْح إِلَّا بَعْدَ التَّثْبِت خَشْيَة الْأَشباه فِي الْمَجْرُوحِين (e

Assessment of *jarḥ* that emerges because the hostility in the mundane problem do not need be taken into account.[23]

This rule comes from the reality of a personal contradiction between a critic and criticized can come out form of assessment that dishonest and very subjective because it is encouraged hatred and hostility.

And as a guideline for assessing a narrator, the writer refers to *Jarḥ wa Ta'dīl* by Shuhudī Ismā'il. *Marātib Alfāẓ al-Ta'dīl wa al- Jarḥ* is measuring rode to research quality of a narrator. And the writer takes *Marātib Alfāẓ al-Ta'dīl wa al-Jarḥ* by Ibnu Ḥajar 'Asqalāni dan As-Suyūṭī. [24]

---

[23] Suryadi, *Metodologi 'Ilmu Rijālil Ḥadīth*, (Yogyakarta: Madani Pustaka Hikmah, 2003), pg. 49-50

[24] See in Appendix 1 & 2 by Shuhudī Ismā'il, *Kaedah, op. cit.,* pg. 198-202.

D. Critique of *Matan* of Ḥadīth

Etymologically, *matan* is "back road or the hard ground and high", *matan* of the book is that has characteristic of comment and not additions of explanation. Plural of *matan* is *mutūn*.[25]

In terminology of *'Ulūmul ḥadīth*, *matan* is a word that called in the last *sanad*, ie, saying of Prophet PBUH. It is called after mentioned its *sanad*.[26]

From the meaning of the word or term of critique above, it can be affirmed that critique of *matan* of ḥadīth *(naqd al-matn)* in this context is the attempt to select *matan* of ḥadīth so it can be determined between *matan* of ḥadīth of *ṣaḥīḥ* or stronger and that no. Successful authenticity selected in activity of criticism of *matan* in this stage is just in stage of stating the authenticity of *matan* according to existence.[27]

To conduct the study of the authenticity of *matan* of ḥadīth. Scholar has made a reference. But before presented its measuring road, it will need to pay attention to methodical step in this research of *matan*, namely:

1. Researching *matan* of ḥadīth by seeing first about quality of *sanad*. For every *sanad* must have *sanad* and to the power of a news muts be supported by the quality of the *sanad* of *ṣaḥīḥ*.

2. Researching the arrangement of text of various *matan* that has same meaning.

3. Researching the content of *matan*.

---

[25] Al Fatih Suryadilaga, '*Ulūmul Ḥadīth*, (Yogyakarta: Teras, 2010), pg. 36.
[26] Muḥammad Ḥasbī al-Ṣiddīqī, *Sejarah & Pengantar 'Ilmu Ḥadīth*, (Semarang: Pustaka Rizki Putra, 2009), pg. 192.
[27] A. Ḥasan Ashʹarī Ulamāʹi, *Melacak*, *op. cit.*, pg. 69-70.

Rules of the Authenticity of *Matan* of Ḥadīth

The main element of rules of the authenticity of *matan* of ḥadīth is avoided that *matan* from *shudhudh* and *'illah*.

At least measuring road of the authenticity of *matan* of ḥadīth can be decided by considering several things, among them:

a) *Matan* of ḥadīth does not contradict with common sense.

b) It is not in contradiction with the law of the Qurʹan that *muḥkam*

c) It is not in contradiction with ḥadīth *mutawātir*

d) It is not in contradiction with the good deed that has been agreed upon scholar of *salaf*

e) It is not in contradiction with the argument that have been bound

f) It is not in contradiction with ḥadīth *aḥad* that has the quality of the authenticity that stronger

g) Arrangement of the statement refers to the characteristics of the Prophet's word.[28]

As for this case, researcher refers to the theory postulated by Shuhudī Ismāʹīl:

1) It is not in contradiction with the instruction of the Qurʹan.

2) It is not in contradiction with common sense.

3) It is not in contradiction with ḥadīth *mutawātir*.

---

[28] A. Ḥasan Ashʹarī Ulamāʹi, *Mendeteksi*, *op. cit.*, pg. 75-76.

4) It is not in contradiction with good deed that agreed by scholar of *Salaf*.

5) It is not in contradiction with *dalīl qaṭ'ī*.

6) It is not in contradiction with a stronger ḥadīth.[29]

From six rules above, Shuhudī adds one rule. It is "*matan* has good *balāghah* in Arabic and appropriate with history".[30]

---

[29] Shuhudi Ismā'īl, *Metodologi Penelitian Ḥadīth Nabi*, (Jakarta; Bulan Bintang, 1992) pg. 126.
[30] Shuhudi Ismā'īl, *Ḥadīth Nabi Menurut Pembela, Pengingkar dan Pemalsunya*, (Jakarta; Gema Insani Press, 1990), pg 79.

CHAPTER III

ḤADĪTH IN *AL-MILAL WA AL-NIḤAL*

A. Al-Shahrastānī's Biography and Works

Al- Shahrastānī[1] is a Muslim thinker who was born in Shahrastān, the province of Khurasan in Persia in 474 AH / 1076 AD and passed away in 548 AH / 1153 AD. He strived knowledge to the scholars in his time, such as Aḥmad al-Khawafī, Abū al-Qāsim al-Anṣārī and others. Since childhood, he is eager to learn and conduct research, moreover, supported by his maturity. In concluding an opinion, he is always moderate and not emotional, his opinion is always accompanied by a strong argument. This shows that he is expert in the issues researched.

As other scholars, he liked to hold wanderings from one region to another such as Ḥawarizmi and Khurasan. He met and exchanged ideas with the scholars and their students in the area that visited. He also opened the recital in the mosque and teach knowledge that he had.

When his old is 30 years, he went to the holy land of Mecca to conduct the pilgrimage, precisely in 510 AH. After the pilgrimage, he went to Baghdad and settles in the city for three years. There he ever gave a lecture at the University Nizamiyyah. Many of the scholars who followed his lecture and gained knowledge from him.

Muslims at his time were more likely to learn the teaching of religion and belief for personal use which they used to prove the falsehood of religion

---

[1]Al-Shahrastānī has full name of Muḥammad ibn Aḥmad Abū al-Fatah Al- Shahrastāni Al-Shafiʿī. Read to Ashwadī Shukūr (a translator of book of *al-Milal wa al-Niḥal* by al- Shahrastāni), *(al-Milal wa al-Niḥal, Aliran-aliran Teologi dalam Sejarah Umat Manusia*, (Surabaya: PT Bina Ilmu), pg. xvii

and belief other than Allāh. Therefore among scholars there who wrote the teaching of all religions and faiths, and there was another who wrote a book entitled *"Maqālah al-Islāmiyyīn"*, 'Abd Al-Qahir Al-Baghdadī wrote a book entitled *"Al-Farqu bain al-Firāq"*, Ibn Ḥazm wrote a book entitled *"Al-Faṣl fī al-Milal wa al-Niḥal"*. There is more that chooses a particular religion such as al-Birunī wrote a book called *Taḥqīq mā fī al-Hind min Maqūlāt Maqbūlāt fī al-'Aql au Mazūlāt*, and many books more that criticize the teaching of Judaism and Christianity or criticize the ideas of religious that developing among Muslims.[2]

Meanwhile, al-Shahrastānī more likely to write a book in the form of concise encyclopedia of religion, belief, sect and view of philosopher that is closely related to metaphysics that known in his time.

Al-Shahrastānī has several works, which are:

1. Al-Muṣāra'ah. Ibn al-Qayyim al-Jauziyyah mentions in his book of *Aghasah al-Lihfan*: Muḥammad al-Shahrastānī criticizes Ibn Sinā's opinion who said that the universe is eternal *(qadīm)* and does not recognize the day of resurrection. Ibn Sinā also rejects the science of God and the power of God in creating the universe. Then this opinion is supported by Naṣiruddīn al-Ṭūsī who criticizes al-Shahrastānī's work in his book entitled *"al-Muṣāra'ah al-Muṣāra'ah"*. We (Ibn al-Qayyim) has read two books. Ibn Sinā gives opinion that God does not create the sky and the earth in six days, God does not know, God is in creating not by *qudrah* and His choice and human is not raised from the grave. And person who supports, he is Naṣiruddīn al-Ṭusī.

2. Nihāyah al-Aqdām fī 'Ilm al-Kalām. This book is published by a British orientalist named Alfred Guillaume in 1934 AD.

---

[2] *Ibid.*, pg. xvii-xviii.

3. Al-Juz'u Alladhī lā Yatajazzū. This book is published jointly by Alfred Guillaume with the book of Nihayah al-Iqdām fī 'Ilm al-Kalām.

4. Al-Irshād ilā 'Aqāid al-'Ibād. This book is mentioned by Shahrastānī in his book of Nihayah al-Iqdām.

5. Shubhat Arisṭāṭālis wa Ibn Sīnā wa Naqḍihā. It also mentioned by Shahrastānī in another book.

6. Nihāyāt al-Auhām. It is mentioned by Shahrastānī in his book of Nihayah al-Iqdām.

7. Al-Aqṭār fī al-Ushūl.

8. Tārīkh al-Ḥukamā'.

9. Takhlīs al-Aqsām li Madhāhib al-Anām.

10. Daqā'iq al-Auhām.

11. Sharḥ Sūrah Yūsuf bi 'Ibārah Falsafiyah Laṭīfah.

12. Al-'Uyūn wa al-Anhār.

13. Ghāyah al-Marām fī 'Ilm al-Kalām.

14. Qiṣah Mūsa wa al-Khiḍr.

15. Al-Mabdā' wa al-Ma'ād.

16. Majālis Maktūbah.

17. Mafātīḥ al-Asrār wa Maṣābīḥ al-Abrār fī tafsīr al-Qur'an.

18. Al-Manāhij wa al-Āyāt.

19. Al-Milal wa al-Niḥal[3]

B. Takhrīj wa Taḥqīq al-Ḥadīth in *al-Milal wa al-Niḥal*

Prior to writing further, the writer needs to say that the ḥadīth taken by Shahrastānī in his book is incomplete in *matan* and does not use *sanad*. So it is necessary to study in order to know about the quality of these ḥadīth. And ḥadīth that will be researched by the writer specialized to the introduction in

---

[3] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal*, (Beirut: Dar al-Ma'rifah, 1404 H), juz 1, pg. 5-6.

the book of *al-Milal wa al-Niḥal*. Because of in the introduction, Shahrastānī has explained some of the discussions that already include some of the contents in that book. *The first*, the discussion of all kinds of human beings. *The second*, the first mistake occurred among human being. *The third*, the divergence of opinion among Muslims. Then *the last* is faith and belief. From some of those discussions, there are 16 ḥadīth in it.

Here are ḥadīth without *sanad* in the book of *al-Milal wa al-Niḥal* in introduction.

1. The First Ḥadīth

<div dir="rtl">

سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِيْنَ فِرْقَةً النَّاجِيَةُ مِنْهَا وَاحِدَة وَالْبَاقُوْنَ هَلْكَى. قِيلَ : وَمَنْ النَّاجِيَةُ ؟ قَالَ : (أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ) قِيلَ : وَمَا السُّنَّةُ وَالْجَمَاعَةُ ؟ قَالَ : (مَا أَنَا عَلَيْهِ اليَوْمَ وَأَصْحَابِي)

</div>

My mankind will split into 73 sects, who survived thereof is one and the other one is perished. The Prophet was asked: who survived? The Prophet replied: "Ahl al-Sunnah wa al-Jamā'ah." The Prophet was asked: who is Ahl al-Sunnah wa al-Jamā'ah? The Prophet replied: "What I am now and my companions."[4]

Ḥadīth above is the first ḥadīth that used by Shahrastānī to initiate his *muqaddimah*. Ḥadīth above describes the disunity of people, divided into 73 groups and only *Ahl al-Sunnah wa al-Jamā'ah* that survived. In more detail, Shahrastānī says that one of the kinds of human beings, partly divided into mind and belief. Mankind is divided into adherent of religions and beliefs. Adherent of religions are such as Zoroastrian, Christian, Jew and Muslim. Adherent of beliefs are divided into so much like the philosophers, Dahriyyah, Ṣabiah, and Barahman. Each group is divided again into sects, adherent of beliefs has huge number and it is not

---

[4] *Ibid.,* pg. 11.

known from where the belief is taken from the narration that come to them.

Adherent of zoroastrian religion splits into seventy sects, adherent of proselytes splits into seventy-one sects, Christianity splits into seventy-two sects and adherent of Islam religion splits into seventy-three sects, which survived only one because the truth is only one. Which means truth on only one sect of much sects. As quoted by Shahrastānī in God's saying about the truth right:[5]

$$\text{وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾}$$

And of those whom we have created, there is a community who guides (others) with the truth, and establishes justice therewith.[6]

a. Takhrij al-Ḥadīth

After doing *takhrīj* atau researching ḥadīth from its resource in (*Mu'jam al-Mufahras)* by keyword (م أ), it can be found in *Sunan Ibnu Mājah* فتن 17, *Sunan Abū Dāwud* سنة 1, *Sunan al-Tirmidhī* إيمان 18, *Sunan al-Dārimī* سير 73, and *Musnad Aḥmad bin Ḥanbal.* But not found wording of *matan* of ḥadīth *bi al-lafẓ* like hadis above.[7]

Wordings of narration of ḥadīth above are:

(Ibnu Mājah)

(١) حدثنا أبو بكر بن أبي شيبة. حدثنا محمد بن بشر. حدثنا محمد بن عمرو عن أبي سلمة، عن أبي هريرة؛ قال: قال رسول الله صلى الله عليه وسلم:((تفرقت اليَهُودعَلَى إحْدَى وَسَبْعِيْنَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِيْنَ فِرْقَةً)

---

[5] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.,* pg. 2.

[6] Muhammad Khan, *Qur'an in word, op. cit.,* al-A'raf (181).

[7] A. J. Wensinck, *al-Mu'jam al-Mufahras Lil al-Faẓ al-Ḥadīth al-Nabawī,* (Madinah Leiden: Brill, 1936, pg. 93.

(٢) حدثنا عمرو بن عثمان بن سعيد بن كثير بن دينار الحمصي. حدثنا عباد بن يوسف. حدثنا صفوان بن عمرو عن راشد بن سعد، عن عوف بن مالك؛ قال: قال رسول الله صلى الله عليه وسلم: ((افْتَرَقَت الْيَهُود عَلَى إِحْدَى وَسَبْعِيْنَ فِرْقَةً. فَوَاحِدَة فِي الْجَنَّةِ. وَسَبْعُونَ فِي النَّارِ, وَافْتَرَقَت النَّصَارَى عَلَى ثِنَتَيْنِ وَسَبْعِيْنَ فِرْقَةً. فَإِحْدَى وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةً فِي الْجَنَّةِ. وَالذي نفس محمد بيده! لَتَفْتَرِقن أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِيْنَ فِرْقَةً. وَاحِدَة فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّار)قيل: يا رسول الله! مَنْ هُمْ؟ قال(الْجَمَاعَةُ).

(٣) حدثنا هشام بن عمار. حدثنا الوليد بن مسلم. حدثنا أبو عمرو، حدثنا قتادة عن أنس ابن مالك؛ قال: قال رسول الله صلى الله عليه وسلم:((إنَّ بَنِي إِسْرَائِيلَ افْتَرَقَت عَلَى إِحْدَى وَسَبْعِيْنَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنَتَيْنِ وَسَبْعِيْنَ فِرْقَةً. كُلَّها فِي النَّارِ، إِلَّا وَاحِدَة. وَهِيَ الْجَمَاعَة)).

(Sunan Abū Dāwud)

(١) حدثنا وهب بن بقية، عن خالد، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: قال رسول اللّه صلى الله عليه وسلم: " افْتَرَقَت الْيَهُود عَلَى إِحْدَى أو ثِنَتَيْنِ وَسَبْعِيْنَ فِرْقَةً، وَتَفْرَقت النَّصَارَى عَلَى إِحْدَى أو ثِنَتَيْنِ وَسَبْعِيْنَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِيْنَ فِرْقَةً ".

(٢) حدثنا أحمد بن حنبل، ومحمد بن يحيى قالا: ثنا أبو المغيرة، ثنا صفوان، ح وثنا عمرو بن عثمان، حدثنا بقية قال: حدثني صفوان نحوه، قال: حدثني أزهر بن عبد اللّه الحرازي، عن أبي عامر الهوزني، عن معاوية بن أبي سفيان أنه قام فينا فقال:ألا إن رسول اللّه صلى الله عليه وسلم قام فينا فقال: "ألا إِنَّ مِنْ قَبْلِكُمْ من أَهْلِ الْكِتَاب افترقوا عَلَى ثِنَتَيْنِ وَسَبْعِيْنَ ملةً، وإنَّ هذه الملة سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِيْنَ: ثِنَتَان وَسَبْعُونَ فِي النَّارِ ، وواحدةٌ فِي الجنة، وَهِيَ الْجَمَاعَة ".

(Sunan al-Tirmidhī)

(١) حدثنا الحسين بن حريث أبو عمار، أخبرنا الفضل بن موسى، عن محمد بن عمرو، عن أبي سلمة عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: "تفرقت الْيَهُود عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، أو اثْنَتَيْنِ وَسَبْعِينَ فرقى وَالنَّصَارَى مثل ذلك، وَتَفْتَرِقُ أُمَّتِي اِلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

(٢) حدثنا محمود بن غيلان أخبرنا أبو داود الحفري، عن سفيان عن عبد الرحمن بن زياد بن أنعم الأفريقي، عن عبد الله بن يزيد عن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وسلم:– "ليأتين عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي اِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِن كَانَ مِنْهُمْ مَنْ أتى أمة عَلَانِيَة لَكَانَ فِي أُمَّتِي من يصنع ذلك. وَانَّ بَنِي اِسْرَائِيلَ تفرقت عَلَى ثِنَتَيْنِ وَسَبْعِينَ مِلة، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلة كُلُّهُمْ فِي النَّارِ اِلَّا مِلة وَاحِدَة، قال مَنْ هِيَ يا رسول الله؟ قال: مَا أَنَا عَلَيْهِ وَأَصْحَابِي".

(Sunan al-Dārimī)

(١) أخبرنا أبو المغيرة ثنا صفوان أزهر بن عبد الله الحرازي عن أبي عامر عن عبد الله بن الحي الهوزني عن معاوية بن أبي سفيان أن رسول الله صلى الله عليه وسلم قام فينا ، فَقَالَ ألا إن مَنْ كَانَ قَبْلُكُمْ مِنْ أَهْلِ الكِتَابش افْتَرَقُوا عَلَى ثِنَتَيْنِ وَسَبْعِينَ مِلَّة وَاِنَّ هَذِهِ الْأُمَّةِ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ اثْنَتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَة فِي الجَنَّةِ

(Musnad Aḥmad bin Ḥanbal)

(١) حدثنا عبدالله أبي ثنا يحيى عن عوف ثنا أبو نضرة عن أبي سعيد قال: قالرسول الله صلى الله عليه وسلم: يَفْتَرِقُ أُمَّتِي فِرْقَتَيْنِ فَيَتَمَرَّق بَيْنَهُمَا مارقة يقتلها أولى الطَّائِفَتَيْنِ بِالْحَقِّ

As research step, from result of *takhrīj* from the first ḥadīth. It can be found 3 ḥadīth that has same meaning with ḥadīth above. I.e. *Ibnu*

Mājah no. 2, *Abū Dāwud* no. 2, *al-Tirmidhī* no. 2, and *al-Dārimī* no. 1. And this research focuses ḥadīth that narrated by *al-Tirmidhī* because ḥadīth which narrated by him. There are different narrators that narrators from other *mukharrij*.

a. Schema of *Sanad*

رسول الله	قال
عبد الله بن عمرو	عن
عبد الله بن يزيد	عن
عبد الرحمن بن زياد بن أنعم الأفريقي	عن
سفيان	عن
أبو داود الحفري	أخبرنا
محمود بن غيلان	حدثنا
الترمذى	
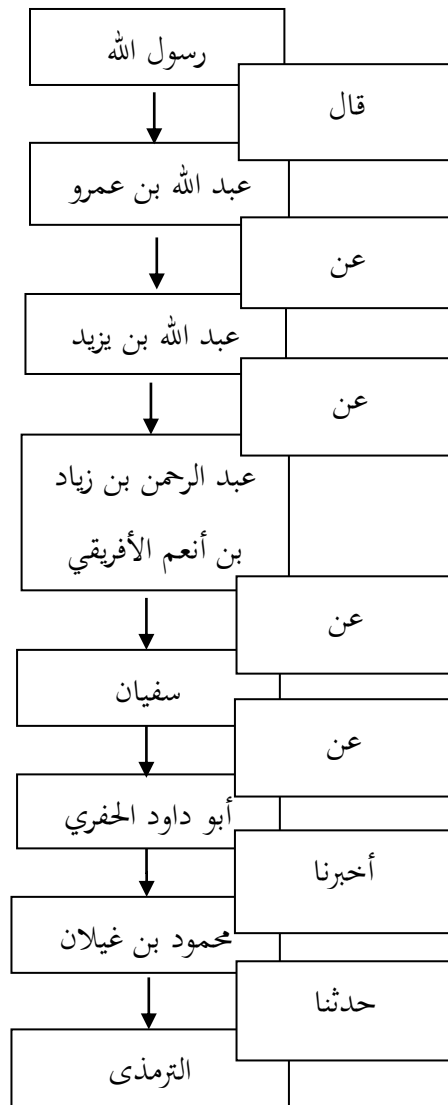
In this *sanad* research, the writer will start from the first narration or the first *mukharrij*. He is 'Abdullāh bin 'Amr, then followed by a subsequent narration until the last narration.

1. **'Abdullāh bin 'Amr**

   a. Full Name :

   عبد الله بن عمرو بن العاص بن وائل بن هاشم بن سعيد بن سعد القرشى السهمى، أبو محمد، و قيل أبو عبد الرحمن و قيل أبو نصير

   He was born in 63 AH dan passed away in 136 AH

   b. Teachers and Students

   Teachers:

   النبى صلى الله عليه وسلم, سراقة بن مالك بن جعشم, عبد الرحمن بن عوف، عمر بن الخطاب، عمرو بن العاص (أبيه)

   Students:

   إبراهيم بن محمد بن طلحة بن عبيد الله، أبو عبد الرحمن عبد الله بن يزيد الحبلى، أبو أمامة أسعد بن سهل بن حنيف، إسماعيل، أبو الجوزاء أوس بن عبد الله الربعى

   c. Critique from Critic of Ḥadīth

   Abū Ḥātim states that 'Abdullāh bin 'Amr is *thiqqah*. According to Abū Hurairah: no narrator who narrates ḥadīth so much except him. Because, he writes ḥadīth while I do not do.[8]

2. **'Abdullāh bin Yazīd**

   a. Full Name:

   عبد الله بن يزيد المعافرى ، أبو عبد الرحمن الحبلى المصرى

   He was passed away in 100 AH

   b. Teachers and Students

---

[8] Application of *Jawāmi' al-kalim* version 4.5

Teachers:

جابر بن عبد الله، عبد الله بن عمر بن الخطاب، عبد الله بن عمرو بن
العاص، عقبة بن عامر الجهنى، عمارة بن شبيب السبئى

Students:

عامر بن يحيى المعافرى، عبد الله بن هبيرة السبئى، عبد الرحمن بن زياد بن
أنعم الأفريقى، عبيد الله بن أبى جعفر، عثمان بن نعيم الرعينى

c. Critique from Critic of Ḥadīth

  According to Uthmān bin Sa'id Al-Dārimī, Ibnu Ḥajar, Adh-Dhahabī, Ibnu Hibān and Ibnu Sa'id, 'Abdullāh bin Yazīd is *thiqqah*. According to Abū Sa'id bin Yūnus, 'Abdullāh is including *ṣāliḥ*. And ḥadīth which 'Abdullāh receives from his teacher (Jarīr) uses *ṣighat* of **'an.**[9]

3. 'Abdurraḥman bin Ziyād

a. Full Name

عبد الرحمن بن زياد بن أنعم بن منبه الشعبانى، أبو أيوب، و يقال أبو خالد،
الأفريقى (قاضيها)

  He was born in 75A H and passed away in 156 AH

b. Teachers and Students

Teachers:

أبى عبد الرحمن عبد الله بن يزيد الحبلى، عبد الرحمن بن رافع التنوخى، عتبة
بن حميد، عمارة بن راشد الكنانى الليثى الدمشقى، عمارة بن غراب
اليحصبى

Students:

رشدين بن سعد، أبو خيثمة زهير بن معاوية الجعفى، سعد بن الصلت
البجلى، قاضى شيراز، سفيان الثورى، عبد الله بن إدريس

―――――――――
  [9] Jamāluddīn Abī al-Ḥajjāj Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fī asmā' al-Rijāl*, juz 10 (Beirut, Dar al-Fikr, 1994) pg. 642-643.

c.Critique from Critic of Ḥadīth

According to Ibnu Ḥajar, ʿAbdurraḥman bin Ziyād is weak
in memorizing but he is including *ṣāliḥ* one. According to
adh-Dhahabī, ʿAbdurraḥman is weak one (ضعفوه). And al-
Tirmidhī says as al-Bukhārī, ʿAbdurraḥman is including (مقارب
الحديث). Abū Ṭālib says from Aḥmad bin Ḥanbal that
ʿAbdurraḥman (ليس بشيء). *Ṣighat* that used is **ʿan**.[10]

4. Sufyān al-Thaurī

a. Full Name

سفيان بن سعيد بن مسروق الثورى، أبو عبد الله الكوفى (من ثور بن عبد
مناة بن أد بن طابخة بن إلياس بن مضر بن نزار بن معد)

He was born in 97 AH and passed away in 161 AH

b. Teachers and Students

Teachers:

عبد الرحمن بن زياد بن أنعم الإفريقى، عبد الرحمن بن عابس بن ربيعة، عبد
الرحمن بن عبد الله الأصبهانى، عبد الرحمن بن علقمة المكى، عبد الرحمن بن
القاسم بن محمد بن أبى بكر

Students:

أبو أحمد الزبيرى, أبو بكر الحنفى، أبو داود الحفرى، أبو سفيان المعمرى،
أبو عامر العقدى

c. Critique from Critic of Ḥadīth

According to Ibnu Ḥajar, Sufyān al-Thaurī is *thiqqah* and
ḥāfiẓ one. According to al-Dhahabī, he is a *imām*. Shuʾbah,
Sufyān, Abū Al-ʿĀṣim and Yaḥyā bin Muʾain says that

---

[10] *Ibid.*, juz 11, pg. 186-187.

Sufyān al-Thaurī is *Amīr al-Mu'minīn* in ḥadīth. Most of the scholars always praise him. Symbol of *ṣighat* that used is *'an.*[11]

5. **Abū Dāwud al-Ḥafrī**

a. Full Name

عمر بن أبى زيد : سعد بن عبيد، أبو داود الحفرى الكوفى (و حفر موضع بالكوفة)

He passed away in 203 AH

b. Teachers and Students

Teachers:

بدر بن عثمان, حفص بن غياث، سفيان الثورى، أبى الأحوص سلام بن سليم، شريك بن عبد الله

Students:

أبو كريب محمد بن العلاء، محمود بن غيلان، موسى بن عبد الرحمن المسروقى، نصير بن الفرج، هارون بن عبد الله

c. Critique from Critic of Ḥadīth

According to Ibnu Ḥajar, Abū Dāwud al-Ḥafrī is *thiqqah.* According to 'Uthmān bin Sa'id al-Dārimī from Yaḥyā bin Mu'ain also says *thiqqah.* Abū Ḥātim says (صدوق ، كان رجلا صال) to him. Sa'id by al-Ḥāfiẓ in Tahdhīb al-Tahdhīb, Ibnu Ṣabāḥ says (كان أبو داود ثقة ، أزهد أهل الكوفة) to him. *Ṣighat* that used is *'an.*

6. **Mahmūd bin Ghailān**

a. Full Name:

محمود بن غيلان العدوى مولاهم، أبو أحمد المروزى (نزيل بغداد)

He passed away in 239 AH

b. Teachers and Students

---

[11] *Ibid.*, juz 7, pg. 353-363.

Teachers:

يعلى بن عُبيد الطنافسى، أبى أحمد الزبيرى، أبى داود الحفرى، أبى داود الطيالسى، أبى سفيان الحميرى

Students:

البخارى، مسلم، الترمذى، النسائى، ابن ماجة

c. Critique from Critic of Ḥadīth

In Tahdhib al-Kamāl by al-Mazī, Abū Bakar al-Marwadī from Aḥmad bin Ḥanbal says (أعرفه بالحديث) to Maḥmud bin Ghailān. Al-Nasāʼi says that he is *thiqqah.* Ibnu Ḥibān also mentions *thiqqah. Ṣighat* is ***Akhbaranā.***[12]

7. Tirmidhī

a. Full Name

محمد بن عيسى بن سورة بن موسى بن الضحاك السلمى، أبو عيسى الترمذى الضرير الحافظ (صاحب " الجامع " و غيره من المصنفات)

Ṭabaqah from *tābi' al-tābi'īn.* He passed away in 279 AH.

b. Teachers and Students

Teachers:

محمود بن خداش، أبو محمد الطالقانى (نزيل بغداد)، محمود بن غيلان العدوى مولاهم، أبو أحمد المروزى (نزيل بغداد)، مسلم بن حاتم الأنصارى، أبو حاتم البصرى (إمام المسجد الجامع)، مسلم بن الحجاج بن مسلم القشيرى، أبو الحسين النيسابورى الحافظ (صاحب " الصحيح ")، مسلم بن عمرو بن مسلم بن وهب الحذاء، أبو عمرو المدينى

Students:

---

[12] *Ibid.*, juz 17, pg. 478-479.

أبو بكر أحمد بن إسماعيل بن عامر السمرقندى، أبو حامد أحمد بن عبد الله بن داود المروزى التاجر، أحمد بن على المقرىء، أحمد بن يوسف النسفى، أبو الحارث أسد بن حمدويه النسفى

c. Critique from Critic of Ḥadīth

According to Ibnu Ḥajar, Tirmidhī is (أحد الأئمة). According to al-Dhahabī, he is *ḥāfiẓ* one. Ibnu Ḥibān mentions that he is *thiqqah.*

From the statement from some critics above refers that Tirmidhī is *thiqqah* narrator. And in narration, he uses *ṣighat* of *"Ḥadathanā".*[13]

2. The Second Ḥadīth

لَاتَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى الْيَوْمِ القِيَامَةِ[14]

This means: Forever there is one group in my community who defend the truth until the judgement day.

Ḥadīth above is used by al-Shahrastānī as a supporter of the first ḥadīth and verse about the people who defend the truth.

a. Takhrij al-Ḥadīth

After researching the second hadis from Mu'jam al-Mufahras, by keyword of (أم) , it is found in *Bukhārī*; توحيد *no. 28,* مناقب *no. 10,* اعتصام *no. 29, Muslim;* جهاد ايمان *no.347,* إمارة *no. 170, 171, 173,175, 177, Dāwud;* فتن *no. 4,* فتن *no. 1, Tirmidhī* فتن *no. 27, 51, Ibnu Mājah;* مقدمة *no. 1,* فتن *no. 9,*

---

[13] *Ibid.*, juz 17, pg. 133-135.

[14] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit., pg. 11.*

Dārimī, جهاد *no. 38, Ḥanbal juz' 4 no. 104* and *juz 5 no. 34, 35, 269, 278, and 279.*[15]

From *takhrīj*, some ḥadīth above have similar 90% with ḥadīth that aimed. And which become focus in this research is ḥadīth that narrated by Dārimī because that ḥadīth is ḥadīth that its *lafaẓ* includes almost same 90% *bi al-lafẓ* with ḥadīth that aimed. If seen from *sanad* line, narrators in that ḥadīth seem different with other ḥadīth.

(Dārimī)

أخبرنا جعفر بن عون ثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن المغيرة بن شعبة قال : قال رسول الله صلى الله عليه وسلم : لَا يَزَالُ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ حَتَّى يَأْتِيَ أَمْرُ الله وَهُمْ ظَاهِرُونَ

b. Schema of *Sanad*

---

[15] A. J. Wensinck, *Mu'jam, op.cit.,* pg. 96.

```
┌─────────────────────────┐
│         رَسُول          │
├──────┐        ┌─────────┤
│ قَالَ │   ↓    │  قَالَ  │
└──────┘        └─────────┤
│   المغيرة بن شعبة        │
│              ┌──────────┤
│              │    عن     │
│      ↓       └──────────┤
│   قيس بن أبي حازم         │
│              ┌──────────┤
│              │    عن     │
│      ↓       └──────────┤
│ إسماعيل بن أبي خالد      │
│              ┌──────────┤
│              │    ثنا    │
│      ↓       └──────────┤
│    جعفر بن عون           │
│              ┌──────────┤
│              │  أخبرنا   │
│      ↓       └──────────┤
│      الدارمى             │
└─────────────────────────┘
```
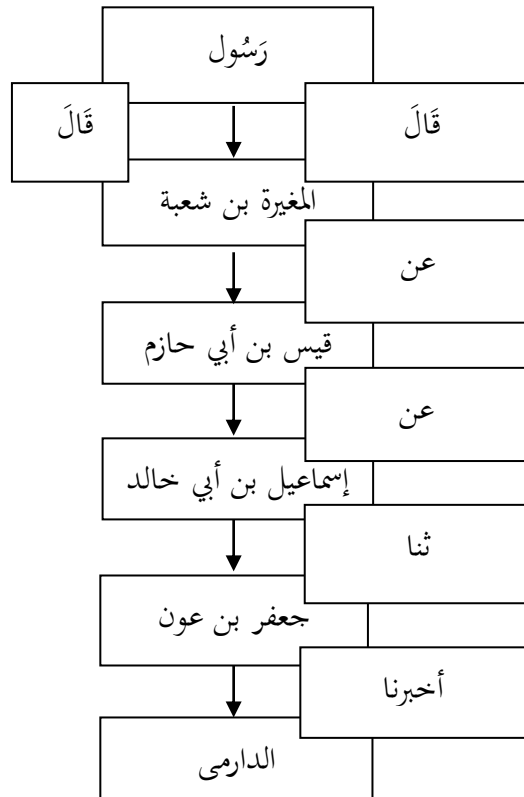
1. Mughīrah bin Shu'bah

a. Full Name

المغيرة بن شعبة بن أبى عامر بن مسعود بن معتب الثقفى، أبو عيسى، و يقال
أبو عبد الله، و يقال أبو محمد

He has *kuniyah* of Abū ʿĪsā and Abū ʾAbdullāh and he passed away in 50 AH in Kuffah.

b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم

Students:

عمرو بن وهب الثقفى، قبيصة بن ذؤيب، قيس بن أبى حازم، مسروق بن الأجدع، المسور بن مخرمة

c. Critique

According to Ibnu Ḥajar, he is a famous companion.[16]

2. Qais bin Abī Ḥāzim

a. Full Name

قيس بن أبى حازم : حصين البجلى الأحمسى، أبو عبد الله و يقال أبو عبيد الله، الكوفى

He has *kuniyah* Abū 'Abdullāh and he passed away in 84 AH.

b. Teachers and Students

Teachers:

معاذ بن جبل، معاوية بن أبى سفيان، المغيرة بن شعبة، أبى بكر الصديق

Students:

إسماعيل بن أبى خالد، أبو بشر بيان بن بشر الأحمسى، الحارث بن كعب، الحكم بن عتيبة، سليمان الأعمش

c. Critique

Ibnu Ḥajar and Ibn Abī Ḥātim agree to say *thiqqah* to him.[17]

3. Ismā'īl bin Abī Khālid

a. Full Name

إسماعيل بن أبى خالد : هرمز و يقال : سعد و يقال : كثير، الأحمسى مولاهم البجلى، أبو عبد الله الكوفى (أخو أشعث و خالد)

---

[16] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 18, *Tahdhib al-Kamāl, op. cit.*, pg. 305-308.
[17] *Ibid.*, juz 15, pg. 298-301.

He has *kuniyah* Abū ʿAbdullāh and *laqab* Ibn Abī Khālid and he passed away in 146 AH.

b. Teachers and Students

Teachers:

عمرو بن حريث المخزومى، أبى إسحاق عمرو بن عبد الله السبيعى، عمرو بن قيس الملائى، و هو أصغر منه، قيس بن أبى حازم

Students:

جرير بن عبد الحميد، جعفر بن عون، حفص بن غياث، الحكم بن عتيبة

c. Critique

According to Ibnu Ḥajar and Aḥmad bin Shuʾaib that Ismāʾil is *thiqqah* one and *ḍābiṭ*.[18]

4. Jaʾfar bin ʿAun

a. Full Name

جعفر بن عون بن جعفر بن عمرو بن حريث القرشى المخزومى، أبو عون الكوفى

He has *kuniyah* Abū ʿAun. He was born in 110- 207 AH.

b. Teachers and Students

Teachers:

إبراهيم بن مسلم الهجرى، الأجلح بن عبد الله الكندى، إسماعيل بن أبى خالد، بشير بن المهاجر، ربيعة بن عثمان التيمى

Students:

إبراهيم بن يعقوب الجوزجانى، أحمد بن سليمان الرهاوى، أحمد بن عثمان بن حكيم الأودى، أحمد بن سعيد بن صخر الدارمى، أبو جعفر السرخسى ثم النيسابورى، أبو مسعود أحمد بن الفرات الرازى

---

[18] *Ibid.*, juz 2, pg. 156-160.

c. Critique

According to Abū Ḥafs, he is *thiqqah* one. And according to Abū Ḥātim and Ibnu Ḥajar, he is honest one.[19]

5. Dārimī

a. Full Name

أحمد بن سعيد بن صخر الدارمى، أبو جعفر السرخسى ثم النيسابورى

He is born in 253 AH in Naisāburī.

b. Teachers and Students

Teachers:

أحمد بن إسحاق الحضرمى، بشر بن عمر الزهرانى، جعفر بن عون، حبان بن هلال، حجاج بن نصير الفساطيطى

Students:

البخارى, مسلم، أبو داود، الترمذى، ابن ماجة

c. Critique

According to Ibnu Ḥajar he is *thiqqah* and *ḥāfiẓ*. *Ṣighat* that used is **"Akhbaranā".***[20]*

3. The Third Ḥadīth

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ[21]

This means: My mankind does not agree in mistake.[22]

---

[19] *Ibid.*, juz 3, pg. 415-417.
[20] *Ibid.*, juz 1, pg. 142-143.
[21] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 11.
[22] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 3.

a. Takhrij al-Ḥadīth

After doing *takhrīj* or researching ḥadīth from (*Kutub at-Tis'ah*) by keyword of (أَمَّ), it is found text of wording of ḥadīth *bi al-lafẓ* in a book, namely *Sunan Ibnu Mājah*.[23]

That wording as follows:

(Sunan Ibnu Mājah)

حدثنا العباس بن عثمان الدمشقي. حدثنا الوليد بن مسلم. حدثنا معان بن رفاعة السلامي. حدثني أبو خلف الأعمى: قال: سمعت أنس بن مالك يقول: سمعت رسول الله صلى الله عليه وسلم يقول ((إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ. فَإِذَا رَأَيْتُم اخْتِلَافا، فعليكم بالسواد الأعظم)).

---

[23] A. J. Wensinck, *Mu'jam, op. cit.,* pg. 97.

b. Schema of *Sanad* from Sunan Ibnu Mājah

رسول الله	
سمعت	يقول
أنس بن مالك	
سمعت	قال
أبو خلف الأعمى	
	حدثني
معان بن رفاعة	
	حدثنا
الوليد بن مسلم	
	حدثنا
العباس بن عثمان الدمشقي	
	حدثنا
ابن ماجة	
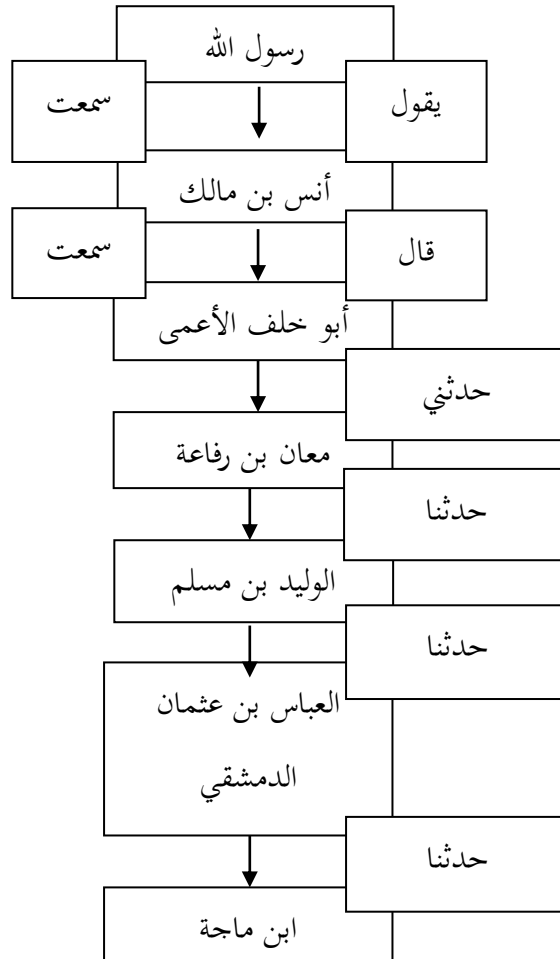
In this research of sanad, the writer will start from the first narration or *mukharrij* ʿAbdullāh bin ʿAmr followed by a subsequent narration until the last narration.

1. Anas bin Mālik

   a. Full Name

أنس بن مالك بن النضر بن ضمضم بن زيد بن حرام بن جندب بن عامر
بن غنم بن عدى بن النجار الأنصارى النجارى، أبو حمزة المدنى

Anas bin Mālik is a companion. He is famous called Anas bin Mālik al-Anṣārī, and he has *kuniyah* Abū Ḥamzah. Passed away in Basrah in 93 AH

b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم، أبى بن كعب،،أسيد بن حضير، ثابت بن قيس بن شماس، جرير بن عبد الله البجلى

Students:

أبو خلف الأعمى، أبو الرحال الأنصارى، أبو سعد الساعدى، أبو سلمة بن عبد الرحمن بن عوف، أبو طالوت الشامى

c. Critique from Critic

According to Abū Ḥatim al-Rāzī, Anas bin Mālik is (خادم النبي صلى الله عليه وسلم), Abū Ḥātim bin Ḥibān also says same. Ibnu Ḥajar 'Asqalānī also says that he is *mashhūr* companion. *Ṣighat* that used is ***Yaqūlu: sami'tu.***[24]

2. Abū Khalaf Al-A'mā

a. Full Name

أبو خلف الأعمى البصرى، قيل اسمه حازم بن عطاء (نزيل الموصل، خادم أنس بن مالك، وهم من زعم أنه مروان الأصفر)

Abū Khalaf al-A'mā includes in *ṭabaqah* of *ṣaghīr al-tābi'īn*. Abū Khalaf is *kuniyah* and he has original name of Ḥāzim bin 'Atā'.

b. Teachers and Students

Teachers:

---

[24] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 2, *Tahdhib al-Kamāl, op. cit.,* pg. 330-335.

أنس بن مالك

Students:

سابق الرقى المعروف بالبربرى، معان بن رفاعة السلامى

c. Critique from Critic

Ibnu Ḥajar says that Abū Khalaf is one that rejected his ḥadīth. According to al-Dhahabī, he is *layyin al-hadīth*. And Abū Ḥātim says, Abū Khalaf is not strong one and his ḥadīth is rejected.

Most of scholars of ḥadīth say about *jarḥ* more than *ta'dil*. Ṣighat that used is **Qāla: sami'tu.**

3. Mu'ān bin Rifā'ah

a. Full Name

معان بن رفاعة السلامى، أبو محمد الشامى الدمشقى، و يقال الحمصى

Mu'ān bin Rifā'ah includes in *ṭabaqah* of *tābi' al-tābi'īn kabīr*. He passed away about in 150 AH. *Kuniyah* is Abū Muḥammad, he is familiar with name of Mu'ān bin Rifā'ah al-Salāmī.

b. Teachers and Students

Teachers:

أبى خلاد محمد بن وارد الحميرى الفلسطينى، أبى خلف البصرى الأعمى, أبى الزبير المكى، أبى عثمان النهدى (فيما قيل)، أبى يزيد الغوثى

Students:

محمد بن سليمان بن أبى كريمة، محمد بن شعيب بن شابور، مسكين بن بكير الحرانى، مسلمة بن على، الوليد بن مسلم

c. Critique from Critic

According to Ibrāhīm bin Ya'qūb, Mu'ān bin Rifā'ah is not become as *ḥujjah*. According to al-Dhahabī, Abū Ḥātim says that his ḥadīth is written but not become a *ḥujjah*. Ibnu Mu'ain says that he is weak one. Muḥammad bin 'Aun says no defect for him. And Dāḥim says that Mu'ān bin Rifā'ah is *thiqqah*. *Ṣighat* that used is **"Ḥadathanī".**[25]

4. Al-Walīd bin Muslim

a. Full Name

الوليد بن مسلم القرشى مولاهم أبو العباس الدمشقى، مولى بنى أمية (و قيل مولى العباس بن محمد بن على بن عبد الله بن عباس)

Walīd bin Muslim is *ṭabaqah wusṭā* from *tābi' al-tābi'īn*. He was born in 121 AH and passed away about in 194-195 AH. he has *kuniyah* Abū al-'Abbas.

b. Teachers and Students

Teachers:

معان بن رفاعة السلامى، معاوية بن سلام بن أبى سلام، معاوية بن يحيى الأطرابلسى، معاوية بن يحيى الصدفى، معروف أبى الخطاب الخياط

Students:

العباس بن عثمان المعلم، عبد الله بن أحمد بن ذكوان المقرىء، عبد الله بن الزبير الحميدى، عبد الله بن محمد الرملى، عبد الله بن وهب المصرى

c. Critique from Critic

According to Ibnu Ḥajar, Walīd is *thiqqah*, but found much *tadlis*. Abū Bakar al-Marwadī says: Aḥmad bin Ḥanbal says that

---

[25] *Ibid.*, juz 18, pg. 190-191.

he is found mistakes much. Abū Ḥātim al-Rāzī says that he is *ṣāliḥ*. Abū Ḥātim bin Ḥibān mentions *thiqqah*. *Ṣighat* that used is *Ḥadathanā*[26]

5. 'Abbās bin 'Uthmān

a. Full Name

عباس بن عثمان بن محمد البجلى، أبو الفضل الدمشقى الراهبى، المعلم، (كان يسكن قينية و الراهب)

He was born in 176 AH and he passed away in 239 AH.

b. Teachers and Students

Teachers:

إسماعيل بن عياش، أيوب بن سويد الرملى، عراك بن خالد بن يزيد بن صبيح المرى، الوليد بن مسلم

Students:

ابن ماجة، أحمد بن إبراهيم الغسانى، أحمد بن عبد الوهاب بن نجدة الحوطى، أحمد بن على الأبار، أحمد بن المعلى بن يزيد القاضى

c. Critique from Critic

According to Ibnu Ḥajar, 'Abbās bin 'Uthmān is an honest one but often erroneous. According to al-Dhahabī, he is *thiqqah*. According to Abū al-Ḥasan bin Sami', he also includes *thiqqah*. And Abū Ḥātim bin Ḥibān mentions him *thiqqah* also. *Ṣighat* is *Ḥadathanā*[27]

6. Ibnu Mājah

a. Full Name

محمد بن يزيد الربعى مولاهم ، القزوينى أبو عبد الله ابن ماجة الحافظ (صاحب " السنن ")

---

[26] *Ibid.*, juz 11, pg. 455-459.
[27] Application of *Jawāmi' al-kalim* version 4.5

He was born in 209 AH and he passed away in 273 AH.

b. Teachers and Students

Teachers:

عباس بن عبد العظيم بن إسماعيل بن توبة العنبرى، أبو الفضل البصرى
الحافظ، عباس بن عثمان بن محمد البجلى، أبو الفضل الدمشقى الراهبى،
المعلم، عباس بن الفضل بن زكريا الهروى، أبو منصور النضروبى

Students:

إبراهيم بن دينار الحوشبى الهمذانى، أحمد بن إبراهيم القزوينى (جد الحافظ أبى
يعلى الخليلى)، أبو الطيب أحمد بن روح البغدادى الشعرانى، أبو عمرو أحمد
بن محمد بن حكيم المدينى الأصبهانى، إسحاق بن محمد القزوينى

c. Critique from Critic

According to Ibnu Ḥajar and al-Dhahabī, Ibnu Mājah is a
ḥāfiẓ one. Al-Ḥāfiẓ Abū Ya'lā al-Khalīl mentions him *thiqqah
kabīr. Ṣighat* that used is *Ḥadathanā.* [28]

4. The Fourth Ḥadīth

$$القَدَرِيَةُ بَجُوسُ هَذِهِ الأُمَّةِ^{29}$$

Qadariyyah is Majūsi for this race.

The fourth ḥadīth is found on discussion of "the factor of the existance
of various sects among Muslims". Shahrastānī explains that the
messenger equates sects that emerge among Muslims same with sects are
born among the people of the past.

---

[28] *Ibid.*, juz 17, pg. 355.

[29] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 19.

Shahrastānī explaines that the creator has the same characteristic with the creature's characteristic or creature's act is same with God's act. This opinion is clearly contrary to the truth and yet be the principle of madhhab of Qadariyyah that sets everything is exist because it has a cause. Shahrastānī also explains that opinion like this is same with devil's opinion, with the reasons therefor in the first question and the second on the subject of the creation of God and the wisdomof *taklīf* (loading) and the third question about the point of prostration to Ādam.

a. Takhrij al-Ḥadīth

After doing research about the fourth ḥadīth in *Jawāmi' al-Kalim*, found out ḥadīth in *Abū Dāwud no. 4691 and 4692, Ibnu Mājah no. 92*, and *Aḥmad bin Ḥanbal no. 5559, 6041,* and *22945*.

(Abū Dāwud)

(١) حدثنا موسى بن إسماعيل، ثنا عبد العزيز بن أبي حازم، قال: حدثني بمنىً عن أبيه، عن ابن عمر،عن النبي صلى الله عليه وسلم قال: "القَدَرِيَةُ مَجُوسُ هَذِهِ الأُمَّةِ: إن مرضوا فَلَا تَعُودُوهُمْ، وإن مَاتُوا فَلَا تَشْهَدُوهُمْ".

(٢) حدثنا محمد بن أبي كثير، أخبرنا سفيان، عن عمر بن محمد، عن عمر مولى غفرة، عن رجل من الأنصار، عن حذيفة قال:قال رسول اللّه صلى الله عليه وسلم: "لكلِّ أمةٍ بجوسٌ، وَبَجُوس هَذِهِ الأُمَّةِ الَّذِيْنَ يَقُولُونَ لَا قَدَرَ، مَنْ مَاتَ مِنْهُمْ فَلَا تَشْهَدُوا جنازته، ومن مَرِضَ مِنْهُمْ فَلَا تَعُودُهُمْ، وَهُمْ شِيعَةُ الدَّجَالِ، وحق عَلَى اللّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَالِ".

(Ibnu Mājah)

(١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " إِنَّ

بَحُوسَ هَذِهِ الْأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللَّهِ، إِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ، وَإِنْ لَقِيتُمُوهُمْ فَلَا تُسَلِّمُوا عَلَيْهِمْ "

(Aḥmad bin Ḥanbal)

(١) حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ (ص) قَالَ: " لِكُلِّ أُمَّةٍ بَحُوسٌ، وبَحُوسُ أُمَّتِي الَّذِينَ يَقُولُونَ: لَا قَدَرَ، إِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ

(٢) حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ مَوْلَى غُفْرَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " إِنَّ لِكُلِّ أُمَّةٍ بَحُوسًا، وَبَحُوسُ هَذِهِ الْأُمَّةِ الَّذِينَ يَقُولُونَ: لَا قَدَرَ، فَمَنْ مَرِضَ مِنْهُمْ، فَلَا تَعُودُوهُ، وَمَنْ مَاتَ مِنْهُمْ، فَلَا تَشْهَدُوهُ، وَهُمْ شِيعَةُ الدَّجَّالِ، حَقًّا عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِهِ "

(٣) حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ صَالِحِ بْنِ مُحَمَّدٍ الْأَنْصَارِيُّ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " إِنَّ لِكُلِّ أُمَّةٍ بَحُوسًا، وَإِنَّ بَحُوسَ أُمَّتِي الْمُكَذِّبُونَ بِالْقَدَرِ، فَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ، وَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ "

From the result of *takhrīj* ḥadīth above, overall it has same meaning to ḥadīth that aimed. But only one ḥadīth that has same *lafaẓ* and *matan*. It is ḥadīth from Abū Dāwud no. 4691.

b. Schema of *Sanad* of Ḥadīth from Abū Dāwud

النبي	
	عن
ابن عمر	
	عن
أبيه	
حدثني بمنئً عن	قال
عبد العزيز بن أبي حازم	
	ثنا
موسى بن إسماعيل	
	حدثنا
أبو داود	
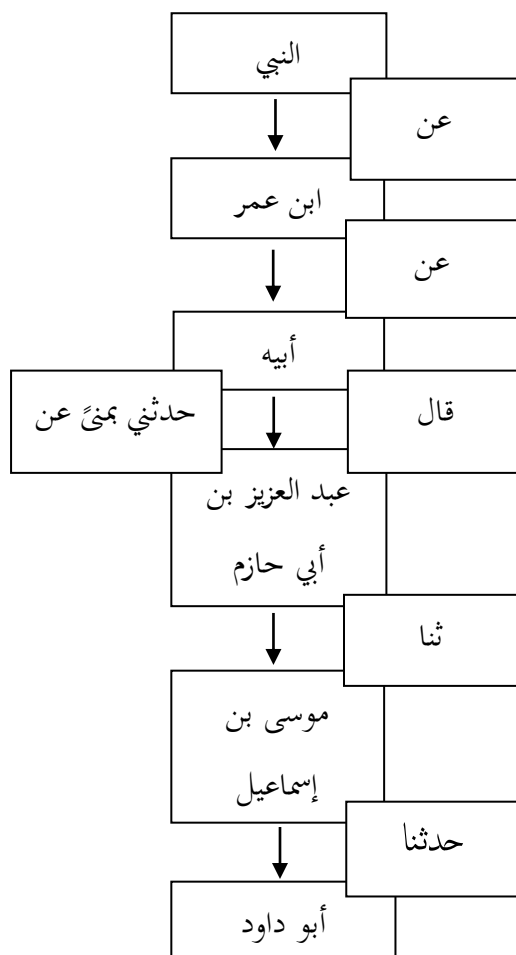
1. Ibnu 'Umar

a. Full Name

عبد الله بن عمر بن الخطاب القرشى العدوى ، أبو عبد الرحمن المكى المدنى

'Umar bin Khaṭṭāb is apostle's companion. He has *kuniyah*
Abū 'Abdurraḥman. He passed away in 73 AH.

b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم ,بلال مؤذن رسول الله صلى الله عليه وسلم ,رافع بن خديج,زيد بن ثابت,زيد بن الخطاب

Students:

أبو تميمة الهجيمى، أبو حازم الأعرج ، و لم يسمع منه أبو حية الكلبى، أبو الزبير المكى، أبو سعيد بن رافع

c. Critique from Critic

According to al-Dhahabī from apostle says that 'Umar is *ṣāliḥ* one actually. According to Ibnu Ḥajar, 'Umar is a companion. *Ṣighat* that used is *'an.*[30]

2. **Abīhi**

a. Full Name

سلمة بن دينار، أبو حازم الأعرج الأفزر التمار المدنى القاص الزاهد الحكيم، مولى الأسود بن سفيان المخزومى

He is more *mashhūr* known al-Salamah bin Dīnār al-A'raj. He has *kuniyah* Abū Ḥāzim. He is from *ṭabaqah* of *ṣaghīr al-tābi'īn.*

b. Teachers and Students

Teachers:

طلحة بن عبيد الله بن كريز عامر بن عبد الله بن الزبير، عبد الله بن عمر بن الخطاب، و لم يسمع منه عبد الله بن عمرو بن العاص،كذلك عبد الله بن أبى قتادة

Students:

عبد الرحمن بن عبد الله المسعودى عبد السلام بن حفص المدنى، عبد العزيز بن أبى حازم المدنى (ابنه) عبد العزيز بن عبد الله بن أبى سلمة الماجشون، عبد العزيز بن محمد الدراوردى

---

[30] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 10, *Tahdhib al-Kamāl, op. cit.,* pg. 356-361.

c. Critique from Critic

According to Aḥmad bin Shu'aib al-Nasā'ī, Abū Ḥatim al-Rāzī and Aḥmad bin Ḥanbal, Salamah bin Dīnār is *thiqqah* one. According to Ibnu Ḥajar, Salamah bin Dīnār is *thiqqah*. And Abū Ḥuzaimah says that he is *thiqqah* and not found in his era like him. Ṣighat *Qāla: Hadathanī bi minnī, 'an.*[31]

3. 'Abd al-'Azīz bin Abī Ḥāzim

a. Full Name

عبد العزيز بن أبى حازم : سلمة بن دينار المخزومى مولاهم ، أبو تمام المدنى

He was born in 102 AH and he passed away in 184 AH. His *laqab* is Ibnu Abī Ḥāzim. And 'Abd al-'Azīz is from *tābi' al-tābi'īn wusṭā.*

b. Teachers and Students

Teachers:

أبى حازم سلمة بن دينار (أبيه)، سهيل بن أبى صالح, الضحاك بن عثمان الحزامى (مد)، عبد الله بن عامر الأسلمى

Students:

أبو سلمة موسى بن إسماعيل التبوذكى، هشام بن عمار، هشام بن يونس اللؤلؤى، يحيى بن أكثم القاضى، يحيى بن صالح الوحاظى

c. Critique from Critic

Ibnu Ḥajar argues that 'Abd al'Azīz is a honest one. Ibnu Mu'ain says that he is a *thiqqah*. According to Aḥmad bin Shu'aib al-Nasā'ī; no defect to him. Abū Ḥāzim al-Rāzī says *ṣāliḥ al-ḥadīth.*[32]

---

[31] *Ibid.*, juz 7, pg. 431-435.
[32] *Ibid.*, juz 11, pg. 487-489.

4. Mūsā bin Ismā`īl

a. Full Name

موسى بن إسماعيل المنقرى ، مولاهم ، أبو سلمة التبوذكى البصرى

Mūsā is *ṭabaqah* of *tābi' al-tābi'īn ṣaghīr*. He passed away in Baṣrah in 223 AH

b. Teachers and Students

Teachers:

عبد الله بن المبارك، عبد العزيز بن أبى حازم، عبد العزيز بن عبد الله بن أبى سلمة الماجشون، عبد العزيز بن المختار، عبد العزيز بن مسلم

Students:

البخارى، أبو داود، إبراهيم بن إسحاق الحربى، إبراهيم بن الحسين بن ديزيل، أحمد بن الحسن الترمذى

c. Critique

According to Ibnu Ḥajar, Mūsā bin Ismā`īl is a *thiqqah* and *ḍābiṭ*. al-Dhahabi also argues same with Ibnu Ḥajar, even he adds that Mūsā also includes a *ḥāfiẓ*. Muḥammad bin Sa`īd says that besides *thiqqah*, he also narrates many ḥadīth. *Ṣighat* that used is ***Thanā.***[33].

5. Abū Dāwud

a. Full Name

سليمان بن الأشعث بن إسحاق بن بشير بن شداد (و قيل غير ذلك) الأزدى السجستانى، أبو داود، الحافظ

He was born in 202 AH and passed away in 275 AH.

b. Teachers and Students

Teachers:

---

[33] *Ibid.*, juz 18, pg. 440-443.

مهدى بن حفص البغدادى، موسى بن إسماعيل التبوذكى، موسى بن عبد الرحمن الأنطاكى، مؤمل بن الفضل الحرانى، نصر بن عاصم الأنطاكى

Students:

الترمذى، إبراهيم بن حمدان بن إبراهيم بن يونس العاقولى، أبو الطيب أحمد بن إبراهيم بن عبد الرحمن بن الأشنانى البغدادى، نزيل الرحبة، أحد من روى عنه كتاب " السنن "، أبو حامد أحمد بن جعفر الأشعرى الأصبهانى

    c. Critique

According to ibnu Ḥajar that Abū Dāwud is a *thiqqah* and *ḥāfiẓ* narrator. According to al-Dhahabī, he is a *ḥāfiẓ* also.[34]

5. The Fifth Ḥadīth

الـمُشَبِّهةُ يَهُودُ هَذِهِ الأُمَّةِ والرَّوَافِضُ نَصَارَاهَا[35]

Mushabaḥah is Jewish for this race and Rāfiḍah is Naṣrānī.

While in this case, Shahrastānī says in his book that the group of Mushabaḥah equates God with the human from characteristic aspect so they say what is better in Allah's side, it is also good in the human's side and what is bad in Allah's side, it is also bad in the human's side, they equate rating between a creator and creature. And they also say the creator has the same characteristic with the creature's characteristic or creature' s act the same with God's act.

a. Takhrīj al-Ḥadīth

After doing *takhrīj* or researching of ḥadīth from its resource in *Jawāmi' al-Kalim* by keyword of المشبهة, there is no wording *bi al-lafẓi*

---

[34] *Ibid.*, juz 8, pg. 5-13.
[35] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 19.

and *bi al-ma'nā* in some books. So the writer concludes that this ḥadīth
includes that ḥadīth is not found yet.

6. The Sixth Ḥadīth

لَتَسْلُكُنَّ سُبُلَ الأُمَمِ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ وَالنَّعْلَ بِالنَّعْلِ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبّ
لَدَخَلْتُمُوهُ

You will follow the track of the people before you like an arrow is out
from a discharge, rough wooden from its place, so that even if they enter
into a pit of animal of Ḍab also will be followed.[36]

a. Takhrīj al-Ḥadīth

After doing *takhrīj* in *Jawāmi' al-Kalim*. The sixth ḥadīth is found
in *Mukharrij* of *Jāmi' al-tirmidzi no. 2641, Ibnu Mājah no. 3994,
Musnad Ahmad bin Ḥanbal no. 8140, no. 27227, no. 10263, no. 10446,
no. 11391, no. 11433, no. 11487, no. 16685.*

(Al-Tirmidhī)

(١) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمَ الْأَفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ:
قَالَ رَسُولُ اللَّهِ (ص): " لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ، حَذْوَ النَّعْلِ بِالنَّعْلِ
حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ، وَإِنَّ بَنِي إِسْرَائِيلَ
تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ
إِلَّا مِلَّةً وَاحِدَةً، قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ وَأَصْحَابِي "، قَالَ أَبُو
عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مُفَسَّرٌ، لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ

---

[36] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 10-11.

(Ibnu Mājah)

(١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " لَتَتَّبِعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ، حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَدَخَلْتُمْ فِيهِ "، قَالُوا: [ج 4 : ص 354] يَا رَسُولَ اللَّهِ، الْيَهُودُ، وَالنَّصَارَى؟ قَالَ: " فَمَنْ إِذًا "

(Musnad Aḥmad bin Ḥanbal)

(١) حَدَّثَنَا حَجَّاجٌ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ (ص) قَالَ: " وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا فِ٥٥٥ذِرَاعًا، وَبَاعًا فَبَاعًا، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ "، قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ أَهْلُ الْكِتَابِ ؟ قَالَ " فَمَه "

(٢) حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا مُحَمَّدٌ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " لَتَتَّبِعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ، حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَدَخَلْتُمْ مَعَهُمْ ". قَالُوا: يَا رَسُولَ اللَّهِ، الْيَهُودُ، وَالنَّصَارَى ؟، قَالَ: " فَمَنْ إِذًا "

(٣) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي أَسِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ (ص) قَالَ: " لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ "

(٤) حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنِي حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ (ص) قَالَ: " لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ، الشِّبْرَ بِالشِّبْرِ، وَالذِّرَاعَ بِالذِّرَاعِ، وَالْبَاعَ بِالْبَاعِ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ "، قَالُوا: يَا رَسُولَ اللَّهِ، أَمِنَ الْيَهُودِ، وَالنَّصَارَى ؟ قَالَ: " مَنْ إِذًا "

(٥) حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ (ص) قَالَ: " لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ،

شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَتَبِعْتُمُوهُمْ "، قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى ؟ قَالَ: " فَمَنْ؟ "

(٦) حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ (ص) قَالَ: " لَتَتَّبِعُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَتَبِعْتُمُوهُمْ "، قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَى ؟ قَالَ: " فَمَنْ؟ "

(٧) حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " لَتَتَّبِعُنَّ سُنَنَ بَنِي إِسْرَائِيلَ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلَ رَجُلٌ مِنْ بَنِي إِسْرَائِيلَ جُحْرَ ضَبٍّ، لَتَبِعْتُمُوهُمْ فِيهِ "، وَقَالَ مَرَّةً: " لَتَبِعْتُمُوهُ فِيهِ "

(٨) حَدَّثَنَا هَاشِمٌ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ بَهْرَامَ، قَالَ: حَدَّثَنَا شَهْرٌ يَعْنِي ابْنَ حَوْشَبٍ، حَدَّثَنِي ابْنُ غَنْمٍ، أَنَّ شَدَّادَ بْنَ أَوْسٍ حَدَّثَهُ، عَنْ حَدِيثِ رَسُولِ اللَّهِ (ص) : " لَيَحْمِلَنَّ شِرَارُ هَذِهِ الْأُمَّةِ عَلَى سَنَنِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ أَهْلِ الْكِتَابِ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ

From the result of *takhrīj* from the sixth ḥadīth, there is no *matan* that same in *lafaẓ*. But ḥadīth above has same in meaning. If seen from *sanad*, i.e. from the narrators that narrated. Only one from some ḥadīth above that the narrator is most little. I.e. ḥadīth no. 2 that narrated by Aḥmad bin Ḥanbal. so, that ḥadīth represents the sixth ḥadīth to be researched is focus on the narrators that most little. Because little narrator usually is closed with mistake.

b. Schema of *Sanad* of Ḥadith from Aḥmad bin Ḥanbal

رَسُول

قَالَ

أَبِي هُرَيْرَة

عن

أَبِي سَلَمَة

عن

مُحَمَّدُ

أَخْبَرَناَ

يَزِيدُ

حدثنا

احمد بن حمبل
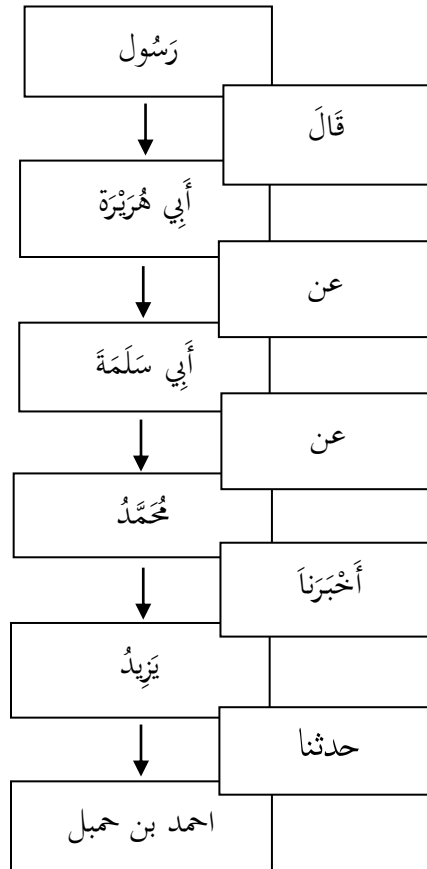
1. **Abū Hurairah**

   a. Full Name

   أبو هريرة الدوسى اليمانى (حافظ الصحابة ، اختلف فى اسمه و اسم أبيه اختلافا
   كثيرا)

        Abū Hurairah is a companion. He has *laqab* Abū Hurairah and gets passed away in 57 AH.

   b. Teachers and Students

        Teachers:

النبى صلى الله عليه وسلم، أُبى بن كعب، أسامة بن زيد بن حارثة، بصرة بن أبى بصرة الغفارى، عمر بن الخطاب

Students:

أبو سعيد مولى عبد الله بن عامر بن كريز، أبو سفيان مولى ابن أبى أحمد، أبو سلمة بن عبد الرحمن، أبو السليل القيسى، أبو سهم

c. Critique

Wether Ibnu Ḥajar or al-Dhahabī says that Abū Hurairah is a apostle's companion. Abū Ḥātim bin Ḥibān mentions *thiqqah*.[37]

2. Abū Salamah

a. Full Name

أبو سلمة بن عبد الرحمن بن عوف القرشى الزهرى، المدنى، قيل اسمه عبد الله، و قيل إسماعيل (و قيل اسمه و كنيته واحد)

Abū Salamah is *tābi'īn wusṭā*. He was born in 22 AH-94 AH. His *kuniyah* is Abū Salamah.

b. Teachers and Students

Teachers:

أبى الدرداء، أبى سعيد الخدرى، أبى سفيان بن سعيد بن الغيرة بن الأخنس بن شريق الثقفى أبى قتادة الأنصارى، أبى هريرة

Students:

محمد بن عمرو بن علقمة، محمد بن مسلم بن شهاب الزهرى، مصعب بن محمد بن شرحبيل، المنذر بن أبى المنذر المدنى، موسى بن عقبة

c. Critique

According to Abū Ḥātim bin Ḥibān, mentions *thiqqah*. Abū Zar'ah al-Rāzī says that he is a *thiqqah* and *imām* one. And

---

[37] Application of *Jawāmi' al-kalim* version 4.5

Aḥmad bin 'Abdullāh says *thiqqah* to him. Ṣighat that used is *'an.*[38]

3. Muḥammad

a. Full Name

محمد بن عمرو بن علقمة بن وقاص الليثى ، أبو عبد الله و قيل أبو الحسن ، المدنى

Muḥammad passed away in Madīnah in 145 AH.

b. Teachers and Students

Teachers:

واقد بن عمرو بن سعد بن معاذ، يحيى بن عبد الرحمن بن حاطب، أبى الحكم مولى بنى ليث، أبى سلمة بن عبد الرحمن بن عوف، أبى كثير مولى آل جحش

Students:

يزيد بن هارون، يعلى بن عُبيد الطنافسى، أبو بحر البكراوى، أبو بكر بن عياش، أبو معشر المدنى

c. Critique

According to Abū Ja'far, Muḥammad is a ḍa'īf kabīr. Abū Ḥātim says that he is *ṣāliḥ al-ḥadīth*, written his ḥadīth and he is a *Shekh*. According to al-Nasā'ī, no problem to him. And According to Ibnu Ḥajar, he is *ṣadūq lahū auham.* Ṣighat is *'an.*[39]

4. Yazīd

a. Full Name

يزيد بن هارون بن زاذى، و قيل ابن زاذان بن ثابت، السلمى مولاهم، أبو خالد الواسطى (قيل إن أصله من بخارى)

---

[38] Application of *Jawāmi' al-kalim* version 4.5
[39] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 17, *Tahdhib al-Kamāl, op. cit.,* pg. 113-115.

Yazīd is from *ṭabaqah* of *tābi' al-tābi'īn ṣaghīr*. He was born in 117A H to 206 AH. His *kuniyah* Abū Khālid.

b. Teachers and Students

Teachers:

محمد بن عبد الله الشعيثى، محمد بن عبد الرحمن بن أبى ذئب، محمد بن عمرو بن علقمة، محمد بن مسلم الطائفى، أبى غسان محمد بن مطرف

Students:

إبراهيم بن يعقوب الجوزجانى، أحمد بن إبراهيم الدورقى، أحمد بن حنبل، أحمد بن خالد الخلال، أحمد بن خلاد

c. Critique

According to Ibnu Ḥajar, Yazīd is (ثقة متقن). Isḥāq bin Manṣūr says from Yaḥyā bin Mu'ain is *thiqqah*. Abū Ḥātim also says *thiqqah, imām* and a honest one. *Ṣighat* is ***Akhbaranā.***[40]

5. Aḥmad bin Ḥanbal

a. Full Name

أحمد بن محمد بن حنبل بن هلال بن أسد الشيبانى ، أبو عبد الله المروزى ثم البغدادى

He was born in Baghdad in 164 AH to 241 AH.

b. Teachers and Students

Teachers:

يزيد بن هارون، يعقوب بن إبراهيم بن سعد الزهرى، يعلى بن عبيد الطنافسى، يونس بن محمد المؤدب، أبى بكر بن عياش

Students:

---

[40] *Ibid.*, juz 10, pg. 387-392.

البخاري, مسلم، أبو داود، إبراهيم بن إسحاق الحربي، أحمد بن الحسن بن
جنيدب الترمذى

c. Critique

According to Ibnu Ḥajar, Aḥmad bin Ḥanbal is a *imām*
thiqqah and *ḥāfiẓ*. And according to al-Dhahabī, he is *imām*.
Ṣighat that used is *Ḥadathanā.*[41]

7. The Seventh Ḥadīth

إِنْ لَمْ أَعْدِلْ فَمَنْ يَعْدِلُ

If I never do justice fairer then who?

Ḥadīth above is found in discussion of *"divergence of opinion among*
Muslims". According to Shahrastānī, mistake that occurred in recent time
is a form of the same mistake occur in the first period. All of this can be
seen in the questions and thoughts among the people of the prophet and
apostle earlier, intentionally submitted or transmitted by the disbeliever
and the hypocrite; he thinks it will continue throughout the era. The
mistake that developed among Muslims comes from the hypocrites at the
time of the Prophet because they are not thrilled to the Prophet and to
Islam. Among the wrong question is why Islam does not give to the
widest part of human's mind to determine good and bad, why they
banned to propose the view and argue with the prophet, even though it
clearly does not need to be debated. Like what is also spoken by Zi al-
Khuwaiṣirah al-Tamimī who proposes critique that the prophet never be
fair by saying:

أَعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلِ

---

[41] *Ibid.*, juz 1, pg. 226-232

Be fair, O Muḥammad because you never do justice.

He replied:

$$\text{إِنْ لَمْ أَعْدِلْ فَمَنْ يَعْدِلُ}$$

If I never do justice fairer then who?

The same mistake as a mistake that happened previously that said:

$$\text{هَذِهِ قِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ تَعَالَى}$$

The division like this does not reflect sincerity to Allāh.

Saying like that is a blatant defiance to the prophet. If that saying is aimed to the Prophet as president then person who says it can be labeled as Khawārij, and if the saying is aimed to the Prophet as apostle, of course, it is worse than Khawārij, and perhaps also the saying from person who assumes good and bad established by mind. Because they take carnal desire only and reject revelation and assume that mind is more perfect than revelation.[42]

a. Takhrīj al-Ḥadīth

About the seventh ḥadīth is found in *Jawāmi' al-Kalim* that complete about *sanad* dan *matan*. It is found in *Ibnu Mājah no. 172, Aḥmad bin Ḥanbal no. 11324, 14390, 14405, 14406,* and *al-Nasā'ī no. 8033, 8034, 8507, 8508, 11156.*

---

[42] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 12.

(Ibnu Mājah)

(١)حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ (ص) بِالْجِعْرَانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ، وَهُوَ فِي حِجْرِ بِلَالٍ، فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ، فَقَالَ: " وَيْلَكَ وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ "، فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ حَتَّى أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللَّهِ (ص): " إِنَّ هَذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

(Aḥmad bin Ḥanbal)

(١)حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَيْنَا رَسُولُ اللَّهِ K يَقْسِمُ قِسْمًا، إِذْ جَاءَهُ ابْنُ ذِي الْخُوَيْصِرَةِ التَّمِيمِيُّ، فَقَالَ: اعْدِلْ يَا رَسُولَ اللَّهِ، فَقَالَ: وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي فِيهِ، فَأَضْرِبَ عُنُقَهُ؟ فَقَالَ النَّبِيُّ (ص): " دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْتَقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَيُنْظَرُ فِي قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيِّهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ، مِنْهُمْ رَجُلٌ أَسْوَدُ فِي إِحْدَى يَدَيْهِ، أَوْ قَالَ: إِحْدَى ثَدْيَيْهِ، مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ، تَدَرْدَرُ، يَخْرُجُونَ عَلَى حِينِ فَتْرَةٍ مِنَ النَّاسِ، فَنَزَلَتْ فِيهِمْ:ف وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِق الْآيَةَ "، قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ (ص) وَأَشْهَدُ أَنَّ عَلِيًّا حِينَ قَتَلَهُ وَأَنَا مَعَهُ جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ (ص)

(٢) حَدَّثَنَا حَسَنُ بْنُ مُوسَى، أَخْبَرَنَا أَبُو شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: جِئْتُ مَعَ رَسُولِ اللَّهِ (ص) عَامَ الْجِعْرَانَةِ، وَهُوَ يَقْسِمُ فِضَّةً فِي ثَوْبِ بِلَالٍ لِلنَّاسِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، اعْدِلْ !، فَقَالَ: "

وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟! لَقَدْ خِبْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ "، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَقْتُلْ هَذَا الْمُنَافِقَ، فَقَالَ: " مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، أَوْ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ "

(٣) حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: بَصَرَ عَيْنِي، وَسَمِعَ أُذُنِي رَسُولَ اللَّهِ (ص) بِالْجِعْرَانَةِ، وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ، وَرَسُولُ اللَّهِ (ص) يَقْبِضُهَا لِلنَّاسِ يُعْطِيهِمْ، فَقَالَ رَجُلٌ: اعْدِلْ، قَالَ: " وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ "، قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، دَعْنِي أَقْتُلْ هَذَا الْمُنَافِقَ الْخَبِيثَ، فَقَالَ رَسُولُ اللَّهِ (ص): " مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

(٤) حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ (ص) غَنَائِمَ هَوَازِنَ بَيْنَ النَّاسِ بِالْجِعْرَانَةِ، قَامَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: اعْدِلْ يَا مُحَمَّدُ، فَقَالَ: " وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ "؟! لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ "، قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أَقُومُ فَأَقْتُلَ هَذَا الْمُنَافِقَ؟، قَالَ: " مَعَاذَ اللَّهِ أَنْ تَتَسَامَعَ الْأُمَمُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ "، ثُمَّ قَالَ النَّبِيُّ (ص): " إِنَّ هَذَا وَأَصْحَابًا لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ الْمِرْمَاةُ مِنَ الرَّمِيَّةِ "، قَالَ مُعَاذٌ: فَقَالَ لِي أَبُو الزُّبَيْرِ: فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى الزُّهْرِيِّ، فَمَا خَالَفَنِي، إِلَّا أَنَّهُ قَالَ: النَّضِيُّ، قُلْتُ: الْقِدْحُ؟، فَقَالَ: أَلَسْتَ بِرَجُلٍ عَرَبِيٍّ؟!

(Al-Nasāʼī)

(١) أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ، قَالَ: ثنا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: " أَتَى رَجُلٌ رَسُولَ اللَّهِ (ص) بِالْجِعْرَانَةِ مُنْصَرَفَهُ مِنْ حُنَيْنٍ، وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ، وَرَسُولُ اللَّهِ (ص) يَقْبِضُ مِنْهَا وَيُعْطِي النَّاسَ، قَالَ: يَا مُحَمَّدُ، اعْدِلْ، قَالَ:

وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ، لَقَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص) دَعْنِي أَقْتُلْ هَذَا الْمُنَافِقَ، قَالَ: مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَؤُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

(٢) أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ يُوسُفَ بْنِ عَمْرٍو، عَنِ ابْنِ وَهْبٍ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ: " أَبْصَرَتْ عَيْنَايَ، وَسَمِعَتْ أُذُنَايَ رَسُولَ اللَّهِ (ص) بِالْجِعْرَانَةِ، وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ وَرَسُولُ اللَّهِ (ص) يَقْبِضُهَا لِلنَّاسِ فَيُعْطِيهِمْ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، اعْدِلْ، قَالَ: وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ لَقَدْ خَبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلْ، فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ، فَأَقْتُلُ هَذَا الْمُنَافِقَ، فَقَالَ رَسُولُ اللَّهِ (ص): أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَؤُونَ الْقُرْآنَ، لَا يُجَاوِزُ حُلُوقَهُمْ وَحَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ "

(٣) أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ، عَنِ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: " بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ (ص) وَهُوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، اعْدِلْ، فَقَالَ رَسُولُ اللَّهِ (ص): وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خَبْتَ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ، فَقَالَ عُمَرُ: ائْذَنْ لِي فِيهِ، أَضْرِبْ عُنُقَهُ، قَالَ: دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَؤُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَنْظُرُ إِلَى نَصْلِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَضِيِّهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، وَهُوَ الْقَدَحُ، ثُمَّ يَنْظُرُ إِلَى قُذَذِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ، يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ، [ج 7 : ص 472] قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ (ص)

وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ، وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ، فَالْتُمِسَ فَوُجِدَ، فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ(ص) الَّذِي نَعَتَ "

(٤) أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُصَفَّى بْنِ بُهْلُولٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: وَحَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ وَذَكَرَ آخَرُ، قَالُوا: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَالضَّحَّاكُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: " بَيْنَمَا رَسُولُ اللَّهِ (ص) يَقْسِمُ ذَاتَ يَوْمٍ قَسْمًا، فَقَالَ ذُو الْخُوَيْصِرَةِ التَّمِيمِيُّ: يَا رَسُولَ اللَّهِ، اعْدِلْ، قَالَ: وَيْحَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ؟ فَقَامَ عُمَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي حَتَّى أَضْرِبَ عُنُقَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ (ص): لَا، إِنَّ لَهُ أَصْحَابًا يَحْتَقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، حَتَّى أَنَّ أَحَدَهُمْ لَيَنْظُرُ إِلَى نَصْلِهِ، فَلَا يَجِدُ فِيهِ شَيْئًا، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ، فَلَا يَجِدُ فِيهِ شَيْئًا، ثُمَّ يَنْظُرُ إِلَى نَضِيِّهِ، فَلَا يَجِدُ فِيهِ شَيْئًا، ثُمَّ يَنْظُرُ إِلَى قُذَذِهِ، فَلَا يَجِدُ فِيهِ شَيْئًا، سَبَقَ الْفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ أَدْعَجُ، إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ كَالْبَضْعَةِ تَدَرْدَرُ "، قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ(ص) وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ قَاتَلَهُمْ، فَأَرْسَلَ إِلَى الْقَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ (ص) "
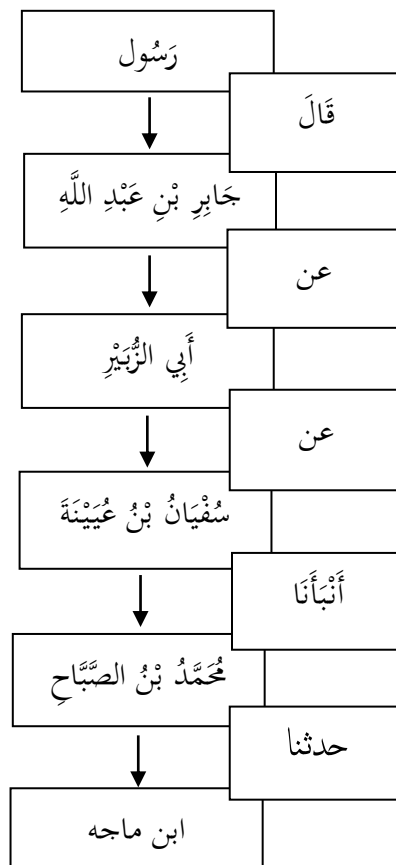
(٥) أنا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، نا مُحَمَّدٌ يَعْنِي ابْنَ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، [ج 10 : ص 115] عَنْ أَبِي سَعِيدٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ(ص)يَقْسِمُ قَسْمًا، إِذْ جَاءَ ابْنُ أَبِي الْخُوَيْصِرَةِ التَّمِيمِيُّ، فَقَالَ: اعْدِلْ يَا رَسُولَ اللَّهِ، قَالَ: " وَيْحَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ؟ "، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ، قَالَ: " دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَيُنْظَرُ فِي قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيِّهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ أَسْوَدُ فِي إِحْدَى يَدِهِ، أَوْ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ،

يَخْرُجُونَ عَلَى حِينِ فَتْرَةٍ مِنَ النَّاسِ "، قَالَ: فَنَزَلَتْ فِيهِمْ:ف وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ "، قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ (ص) وَأَشْهَدُ أَنَّ عَلِيًّا حِينَ قَتْلَهُمْ جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ (ص)
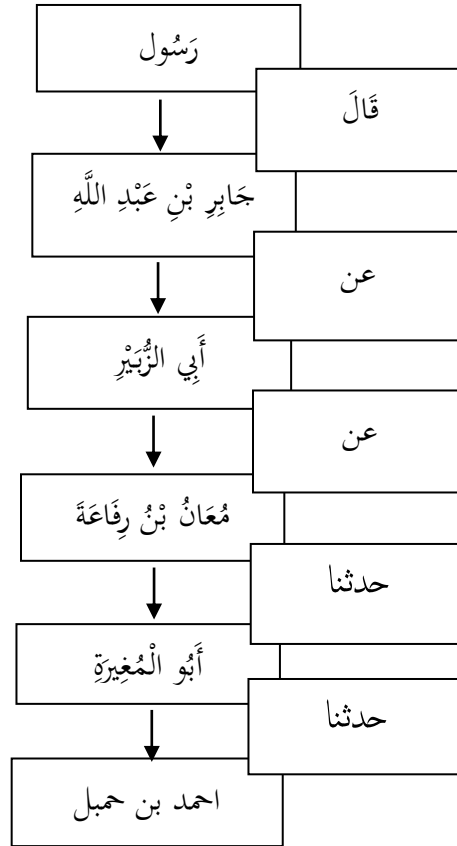
Ḥadīth above is the result from researching in *Jawāmi'* that has wording of same in *matan*. And ḥadīth that will be done *taḥqīq* in this case is ḥadīth Ibnu Mājah no. 1 and Aḥmad bin Ḥanbal no. 4. Because both ḥadīth is ḥadīth that has narrator most little.

b. Schema of *Sanad* from Ibnu Mājah and Aḥmad bin Ḥanbal

Schema from Ibnu Mājah

Schema from Aḥmad bin Ḥanbal

رَسُول	قَالَ
جَابِرِ بْنِ عَبْدِ اللَّهِ	عن
أَبِي الزُّبَيْرِ	عن
مُعَانُ بْنُ رِفَاعَةَ	حدثنا
أَبُو الْمُغِيرَةِ	حدثنا
احمد بن حمبل	

(Line from Ibnu Mājah)

1. Jābir bin 'Abdullāh

    a. Full Name

جابر بن عبد الله بن عمرو بن حرام الأنصارى الخزرجى السلمى، أبو عبد الله و يقال أبو عبد الرحمن، و يقال أبو محمد المدنى

    Jābir bin 'Abdullāh is a companion. He is familiar by name of Jābir bin 'Abdullāh al-Anṣārī. He passed away in Madīnah in 78 AH.

b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم، خالد بن الوليد، طلحة بن عبيد الله، عبد
الله بن أنيس، على بن أبى طالب

Students:

أبو الزبير محمد بن مسلم المكى، محمد بن المنكدر، محمود بن لبيد
الأنصارى، المطلب بن عبد الله بن حنطب، معاذ بن رفاعة بن رافع
الأنصارى

c. Critique

Ibnu Ḥajar and al-Dhahabī says that Jābir is Prophet's
companion.[43]

2. Abū Zubair

a. Full Name

محمد بن مسلم بن تدرس القرشى الأسدى، أبو الزبير المكى، مولى
حكيم بن حزام

Abū Zubair was born in 24 AH to 126 AH. *His kuniyah*
is Abū Zubair.

b. Teachers and Students

Teachers:

جابر بن عبد الله، ذكوان أبى صالح السمان، سعيد بن جبير، سفيان
بن عبد الرحمن الثقفى، صالح أبى الخليل

Students:

سفيان بن عيينة، سلمة بن كهيل (و مات قبله)، سليمان الأعمش،
شعبة بن الحجاج، عبد الله بن عثمان بن خثيم

c. Critique

[43] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 3, *Tahdhīb al-Kamāl, op. cit.,* pg. 291-298.

According to Abū Ḥatim bin Ḥibān and Aḥmad bin Shu'aib, Abū Zubair is a *thiqqah* one. According to Ibnu Ḥajar, he is an honest but often *tadlis*. According to al-Dhahabī, he is a *thiqqah* and *ḥāfiẓ* one. Ṣighat that used is *'an.*[44]

3. Sufyān bin 'Uyainah

a. Full Name

سفيان بن عيينة بن أبى عمران : ميمون الهلالى، أبو محمد الكوفى،
المكى، مولى محمد بن مزاحم (أخى الضحاك بن مزاحم)

He was born in 107 AH to 198 AH in Mecca.

b. Teachers and Students

Teachers:

أبى الجويرية الجرمى، أبى الزبير المكى، أبى الزعراء الجشمى، أبى سعد
البقال، أبى السوداء النهدى

Students:

محمد بن الصباح الدولابى البزاز، محمد بن الصباح الجرجرائى، محمد بن
عاصم الأصبهانى، محمد بن عباد المكى، محمد بن عبد الله بن بكر
الخلنجى الصنعانى

c. Critique

According to Ibnu Ḥajar, Sufyān is a *thiqqah, ḥāfiẓ* and be a *ḥujjah.* According to al-Dhahabī, he is a *thiqqah, ḥāfiẓ* and *ḍābiṭ.* Ṣighat is *'an.*[45]

4. Muḥammad bin Ṣabāḥ

a. Full Name

---

[44] *Ibid.*, juz 17, pg. 211-215.
[45] *Ibid.*, juz 7, pg. 368-376.

محمد بن الصباح بن سفيان بن أبى سفيان الجرجرائى، أبو جعفر
التاجر، مولى عمر بن عبد العزيز (و جرجرايا بين واسط و بغداد)

Muḥammad has *laqab*, it is Ibnu Abī Sufyān. He passed
away in 240 AH.

b. Teachers and Students

Teachers:

سفيان بن عيينة، سلمة بن صالح، سليمان بن الحكم بن عوانة الكلبى،
سيف بن محمد الثورى، عاصم بن سويد الأنصارى

Students:

أبو داود, ابن ماجة، أحمد بن على الأبار، إسحاق بن إبراهيم بن
يونس المنجنيقى، إسحاق بن العباس الإسترابادى

c. Critique

According to Ibnu Ḥajar, Muḥammad is an honest one.
Abū Zar'ah al-Rāzī says *thiqqah* to him. Abū Ḥātim al-
Rāzī says *ṣāliḥ al-ḥadīth* to him. And According to Yahyā
bin Mu'ayyan, no defect to him. *Ṣighat* is **Anbaanā.**[46]

5. **Ibnu Mājah**[47]

(Line from Aḥmad bin Ḥanbal)

1. **Jābir bin 'Abdullāh**[48]

2. **Abū Zubair**[49]

3. **Mu'ān bin Rifā'ah**[50]

4. **Abū al-Mughīrah**

---

[46] *Ibid.*, juz 16, pg. 366-368.

[47] Provided on the explanation of narrator of Ibnu Mājah in the third ḥadīth.

[48] Provided on the explanation of narrator of Ibnu Mājah on the seventh ḥadīth in the first *mukharrij*.

[49] Provided on the explanation of narrator of Ibnu Mājah on the seventh ḥadīth in the second *mukharrij*.

[50] Provided on the explanation of narrator of Ibnu Mājah on the third ḥadīth in the third *mukharrij*.

a. Full Name

عبد القدوس بن الحجاج الخولانى، أبو المغيرة الشامى الحمص

He passed away in 212 AH. and he includes in *ṭabaqah* of *ṣaghīr tābi' al-tābi'īn*.

b. Teachers and Students

Teachers:

عفير بن معدان, مبشر بن عبيد القرشى ,معان بن رفاعة, الوليد بن سليمان بن أبى السائب, يزيد بن عطاء اليشكرى

Students:

البخارى إبراهيم بن هانئ النيسابورى، أحمد بن حنبل، أحمد بن أبى الحوارى، أحمد بن عبد الرحيم الحوطى

c. Critique

According to Abū Ḥātim al-Rāzī and Abū Ḥātim bin Hibān, he is an honest one. According to Aḥmad bin Shu'aib, no defect to him. And According to Ibnu Ḥajar, he is *thiqqah*.[51]

5. **Aḥmad bin Ḥanbal[52]**

8. **The Eighth Ḥadīth**

سَيَخْرُجُ مِنْ ضِئْضِى ءِ هَذَا الرَّجُلِ قَوْمٌ يَمْرُقُونَ مِنَ الدِّينَ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ[53]

Going out from the man's loins offspring who would destroy religion as an arrow out from its place.

According to Shahrastānī, this ḥadīth isexplained by the prophet that there will be offspring that will destroy religion because they take carnal

---

[51] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 11, *Tahdhib al-Kamāl, op. cit.,* pg. 552-553.

[52] See to the last narrator on the sixth ḥadīth.

[53] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 20.

desire only and reject revelation and assume that mind is more perfect than revelation.[54]

a. Takhrīj al-Ḥadīth

The result from *takhrīj* on the eighth ḥadīth in *Jawāmi' al-Kalim* is *Abū Dāwud* no. 4764, 4767 and 4768, *Tirmidhī* no. 2188, *Nasa'ī ṣaghīr* no. 2578, 4101, 4102 and 4103, *Aḥmad bin Ḥanbal* no. 10625, 11254, 11298, 674, 708, 1089, 1258, 1305, 1348, 1381, 27774, 3821, 10734, 10893, 10898, 11096, 11324, 11220, 11227, 12204, 12560, 14405, 15547, 16857, 19283, 19366, 19920, 21020, then *Sunan Nasa'i Kabīr* no. 2370, 3550, 113: 10, 2370, 3551, 3552, 8033, 8036, 8505, 8506, 8510, 8511, 8515, 8518, 11156, and the last is *Sunan Ibnu Mājah* no. 168, 169, 170, 171, 172.[55]

Ḥadīth which represents ḥadīth aimed is ḥadīth that narrated by Aḥmad bin Ḥanbal no. 10625. Because that ḥadīth is only one of ḥadīth that similar from *lafaẓ* and *matan*. Those ḥadīth are:

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَعَثَ عَلِيٌّ مِنَ الْيَمَنِ إِلَى رَسُولِ اللَّهِ (ص) بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، فَقَسَمَهَا رَسُولُ اللَّهِ (ص) بَيْنَ أَرْبَعَةٍ: بَيْنَ زَيْدِ الْخَيْرِ، وَ الْأَقْرَعِ بْنِ حَابِسٍ، وَ عُيَيْنَةَ بْنِ حِصْنٍ، وَ عَلْقَمَةَ بْنِ عُلَاثَةَ أَوْ عَامِرِ بْنِ الطُّفَيْلِ، شَكَّ عُمَارَةُ، فَوَجَدَ مِنْ ذَلِكَ بَعْضُ أَصْحَابِهِ وَ الْأَنْصَارُ وَغَيْرُهُمْ، فَقَالَ رَسُولُ اللَّهِ (ص): " أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرٌ مِنَ السَّمَاءِ صَبَاحًا وَمَسَاءً "، ثُمَّ أَتَاهُ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مُشَمَّرُ الْإِزَارِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: اتَّقِ اللَّهَ يَا رَسُولَ اللَّهِ، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ، فَقَالَ: " وَيْحَكَ، أَلَسْتُ

[54] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 11-12.

[55] See in *Jawāmi'* is suited the number mentioned.

أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ أَنَا؟ "، ثُمَّ أَدْبَرَ، فَقَالَ خَالِدٌ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟، فَقَالَ رَسُولُ اللَّهِ (ص): " فَلَعَلَّهُ يَكُونُ يُصَلِّي "، فَقَالَ: إِنَّهُ رُبَّ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، فَقَالَ رَسُولُ اللَّهِ (ص): " إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشُقَّ بُطُونَهُمْ "، ثُمَّ نَظَرَ إِلَيْهِ النَّبِيُّ (ص) وَهُوَ مُقَفٍّ، فَقَالَ: " هَا إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

b. Schema of *Sanad* of Ḥadīth from Aḥmad bin Ḥanbal
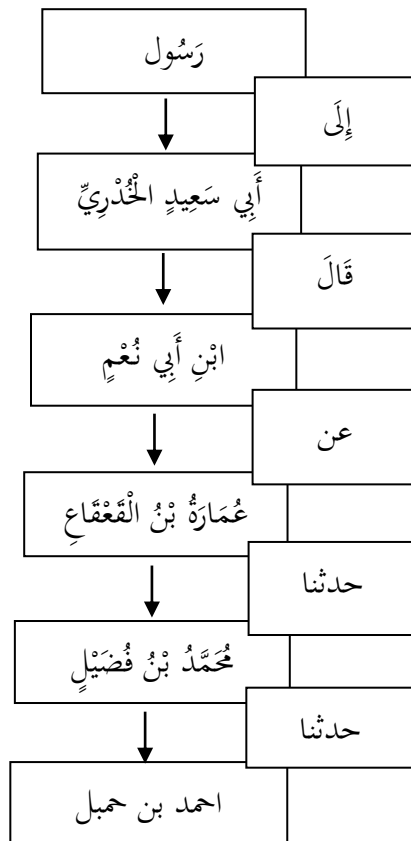
1. Abū Saʿīd al-Khudrī

a. Full Name

سعد بن مالك بن سنان بن عبيد بن ثعلبة بن عبيد بن الأبجر و هو خدرة بن عوف بن الحارث بن الخزرج الأنصارى، أبو سعيد الخدرى

Abū Saʿīd has *laqab* Abū Saʿīd al-Khudrī. He passed away in 63 AH.

b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم، أسيد بن حضير، جابر بن عبد الله، زيد بن ثابت، عبد الله بن سلام

Students:

عبد الرحمن بن أبى نعم البجلى، عبد الرحمن بن يعقوب، والد العلاء بن عبد الرحمن، عبيد الله بن عبد الله بن عتبة بن مسعود، عبيد الله بن عبد الرحمن، عبيد بن حنين

c. Critique

Ibnu Ḥajar, Abū Ḥātim al-Rāzī and Abū Ḥātim bin Ḥibān says that Abū Saʿīd is a companion.[56]

2. Ibnu Abī Nuʾmin

a. Full Name

عبد الرحمن بن أبى نعم البجلى، أبو الحكم الكوفى، العابد

He has *laqab* al-ʿĀbid and he is from *tābiʾīn wusṭā*. And Abī Nuʾmin passed away in 99 AH.

b. Teachers and Students

Teachers:

---

[56] Application of *Jawāmiʾ al-kalim* version 4.5

رافع بن خديج، سفينة مولى أم سلمة، عبد الله بن عمر بن الخطاب، المغيرة بن شعبة، أبى سعيد الخدرى, أبى هريرة

Students:

عمارة بن القعقاع بن شبرمة الضبى، فضيل بن غزوان الضبى، فضيل بن مرزوق، قتادة بن دعامة، كثير بن زاذان

c. Critique

Ibnu Ḥajar says that he is an honest one. Aḥmad bin Shu'aib and Abī Ḥatim bin Ḥibān also argues *thiqqah* to him. Ṣighat is *'an.*[57]

3. 'Umārah bin al-Qa'qā'

a. Full Name

عمارة بن القعقاع بن شبرمة الضبى الكوفى (ابن اخى عبد الله بن شبرمة ، و كان أكبر من عمه ، و كان يفضل على عمه)

b. Teachers and Students

Teachers:

الأخنس بن خليفة الضبى, الحارث العكلى، عبد الرحمن بن أبى نعم البجلى، أبى زرعة بن عمرو بن جرير، أبى صالح السمان (إن كان محفوظا)

Students:

عبد الواحد بن زياد، عثمان بن زائدة، فضيل بن غزوان، القعقاع بن عمارة بن القعقاع (ابنه)، محمد بن فضيل بن غزوان

c. Critique

Ibnu Ḥajar, Aḥmad bin Shu'aib al-Nasāī and Aḥmad bin 'Abdullāh say *thiqqah* to him. And Abī Ḥatim al-Rāzī says *ṣāliḥ al-ḥadīth* to him. Ṣighat is *'an.*[58]

---

[57] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 11, *Tahdhib al-Kamāl, op. cit.,* pg. 402-403.
[58] *Ibid.*, juz 14, pg. 21-22.

4. Muḥammad bin Fuḍail

    a. Full Name

محمد بن فضيل بن غزوان بن جرير الضبى مولاهم ، أبو عبد الرحمن الكوفى

He has *kuniyah* Abū ʿAbdurraḥman and he passed away in 295 AH.

    b. Teachers and Students

Teachers:

على بن نزار بن حيان الأسدى، عمارة بن القعقاع بن شبرمة الضبى، العلاء بن المسيب، فضيل بن غزوان (أبيه)، فضيل بن مرزوق

Students:

أحمد بن حميد الكوفى، أحمد بن حنبل، أحمد بن سنان القطان، أحمد بن أبى شعيب الحرانى، أحمد بن عبد الله بن يونس

    c. Critique

According to Ibnu Ḥajar, he is *thiqqah*. According to Dāruquṭnī, he is *ḍābiṭ*. While According to Abū Jaʾfar mentions *ḍaʾīf*. But most of the scholars do *taʾdīl*. *Ṣighat* that used is *Ḥadathanā*.[59]

5. Aḥmad bin Ḥanbal[60]

9. The Ninth Ḥadīth

إِئْتُونِى بِدَوَاةٍ وَقِرْطَاسٍ أَكْتُبْ لكُمْ كِتَبَّالَاتَضِلُّوا بَعْدِى

Take the ink and paper, I write to you a book that you will never go astray after me. In interpreting this ḥadīth, many differences of opinion while the Prophet said:

قُومُوا عَنِّى لَايَنْبَغِى عِنْدِى التَّنَازُعُ

---

[59] *Ibid.*, juz 17, pg. 155-158.
[60] See to the last narrator on the sixth ḥadīth.

Keep what (comes) from me, it is not fitting you quarrel in front of me. Ibn 'Abbās said:

الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا حَالَ بَيْنَنَا وَبَيْنِ كِتَابِ رَسُولِ اللهِ

Intelligence from all the intelligence there is no gap between us and the book of the Prophet Muḥammad.

Still in the discussion of *"divergence of opinion among Muslims"*, divergence of opinion that occurs in the Prophet's era when he is ill and after passing away and going on among his companions in issue of *ijtihādiyyah*. The difference in this issue will give the provisions of the new law and will strengthen religion.[61]

The first difference of opinion is found in this ninth ḥadīth. The difference occurs when the Prophet is ill and increasingly severe disease. So the Prophet give the message with his saying. But the interpretation of that ḥadīth, much differences. 'Umar bin Khaṭṭāb interprets that the reference is the book of God. While Ibn 'Abbās said: "Intelligence from all the intelligence there is no gap between us and the book of the Prophet Muḥammad."

a. Takhrīj al-Ḥadīth

After doing *takhrīj* in *Jawāmi' al-Kalim*. The sixth ḥadīth is found in *mukharrij* of *Musnad Aḥmad bin Ḥanbal no. 2983, 3101, Sunan al-Kubrā Nasā'ī no. 7474, 5821.*

(Aḥmad bin Ḥanbal)

(١) حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، قَالَ سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ (ص)

---

[61] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 21.

الْوَفَاةُ، قَالَ: " هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ " وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ (ص) قَدْ غَلَبَهُ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. قَالَ: فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ (ص) أَوْ قَالَ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ (ص) وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالِاخْتِلَافَ، وَغُمَّ رَسُولُ اللَّهِ (ص) قَالَ: " قُومُوا عَنِّي ". فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ، مَا حَالَ بَيْنَ رَسُولِ اللَّهِ (ص) وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنَ اخْتِلَافِهِمْ وَلَغَطِهِمْ

(٢) حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ (ص) وَفِي الْبَيْتِ رِجَالٌ وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ النَّبِيُّ (ص): " هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَقَالَ عُمَرُ إِنَّ رَسُولَ اللَّهِ (ص) قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَنَا الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَفِيهِمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ (ص) قَالَ رَسُولُ اللَّهِ (ص): " قُومُوا ". قَالَ عُبَيْدُ اللَّهِ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ، كُلَّ الرَّزِيَّةِ، مَا حَالَ بَيْنَ رَسُولِ اللَّهِ (ص) وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنَ اخْتِلَافِهِمْ وَلَغَطِهِمْ

(Sunan al-Kubrā al-Nasāʼī)

(١) أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى، قَالَ، قَالَ: ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أنا عَبْدُ الرَّزَّاقِ، قَالَ: ثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: " لَمَّا حَضَرَ رَسُولُ اللَّهِ (ص) وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ رَسُولُ اللَّهِ (ص): هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا [ج 7 : ص 63] لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ (ص) قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ، فَاجْتَمَعُوا فِي الْبَيْتِ، فَقَالَ قَوْمٌ: قُومُوا يَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا، وَقَالَ قَوْمٌ مَا قَالَ

عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالِاخْتِلافَ عِنْدَ رَسُولِ اللَّهِ (ص) قَالَ لَهُمْ: قُومُوا عَنِّي "،
قَالَ عُبَيْدُ اللَّهِ: وَكَانَ ابْنُ عَبَّاسٍ، يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا فَاتَ مِنَ الْكِتَابِ الَّذِي
أَرَادَ رَسُولُ اللَّهِ (ص) أَنْ يَكْتُبُ أَنْ لا تَضِلُّوا بَعْدَهُ أَبَدًا، لَمَّا كَثُرَ لَغَطُهُمْ وَاخْتِلافُهُمْ

(٢) أنبأ زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أنبأ عَبْدُ الرَّزَّاقِ، قَالَ:
حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: " لَمَّا
حَضَرَ رَسُولُ اللَّهِ (ص) وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ رَسُولُ اللَّهِ
(ص): هَلُمَّ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ (ص)
قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاجْتَمَعُوا فِي الْبَيْتِ، فَقَالَ
قَوْمٌ: قَرِّبُوا يَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا، وَقَالَ قَوْمٌ: مَا قَالَ عُمَرُ، فَلَمَّا
أَكْثَرُوا اللَّغَطَ وَالِاخْتِلافَ عِنْدَ رَسُولِ اللَّهِ (ص) قَالَ لَهُمْ: قُومُوا، قَالَ عُبَيْدُ اللَّهِ: فَكَانَ
ابْنُ عَبَّاسٍ يَقُولُ: الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا فَاتَ مِنَ الْكِتَابِ الَّذِي أَرَادَ رَسُولُ اللَّهِ (ص) أَنْ
يَكْتُبَ أَنْ لا يَضِلُّوا بَعْدَهُ أَبَدًا لَمَّا كَثُرَ لَغَطُهُمْ وَاخْتِلافُهُمْ "

Ḥadīth that will be researched is ḥadīth from Aḥmad bin Ḥanbal
no.2 because it is found out the most little narrator.

b. Schema of *Sanad* of Ḥadīth Aḥmad bin Ḥanbal
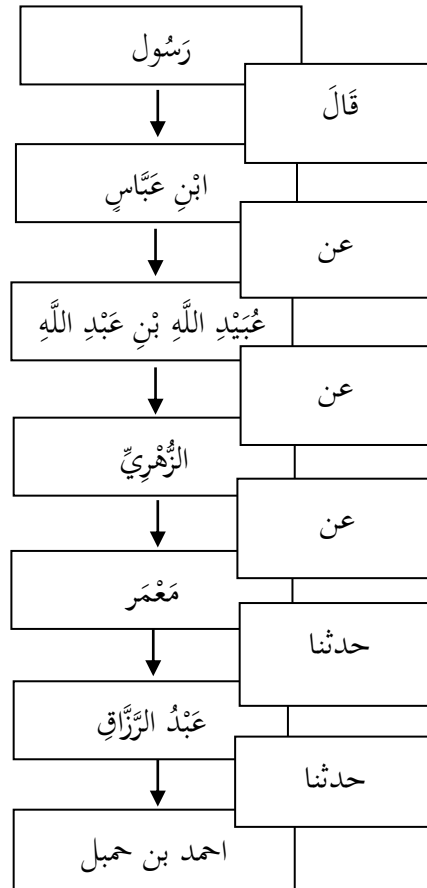
1. **Ibn 'Abbās**

   a. Full Name

   عبد الله بن عباس بن عبد المطلب بن هاشم بن عبد مناف القرشى الهاشمى أبو
   العباس المدنى (ابن عم رسول الله صلى الله عليه)

   He has *kuniyah* Ibn al-'Abbās. And he passed away in 68 AH.

   b. Teachers and Students

   Teachers:

النبى صلى الله عليه وسلم، أبى بن كعب، أسامة بن زيد، بريدة بن الحصيب الأسلمى، تميم الدارى

Students:

عبيد الله بن أبى بردة، عبيد الله بن عبد الله بن أبى ثور، عبيد الله بن عبد الله بن عتبة، عبيد الله بن يزيد الطائفى، عبيد الله بن أبى يزيد المكى

c. Critique

According to Ibnu Ḥajar, al-Dhahabī, Ibn Abī Ḥatim al-Rāzī, he is a companion. And Abū Ḥātim bin Ḥibān mentions *thiqqah*.[62]

2. 'Ubaidillāh bin 'Abdillāh

a. Full Name

عبيد الله بن عبد الله بن عتبة بن مسعود الهذلى، أبو عبد الله المدنى الفقيه الأعمى (أحد الفقهاء السبعة بالمدينة)

He includes in *tābi'īn wusṭā*. He passed away in 94 AH, and he has *kuniyah* Abū 'Abdullāh

b. Teachers and Students

Teachers:

شبل المزنى، عبد الله بن زمعة، عبد الله بن عباس، عبد الله بن عتبة بن مسعود (أبيه)، عبد الله بن عمر بن الخطاب

Students:

عون بن عبد الله بن عتبة بن مسعود (أخوه) (مد)، محمد بن مسلم بن شهاب الزهرى، موسى بن أبى عائشة، أبو بكر بن أبى الجهم العدوى، أبو الزعراء الجشمى

[62] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 10, *Tahdhib al-Kamāl, op. cit.,* pg. 250-255.

c. Critique

Ibn Ḥajar says that 'Ubaidillāh is a *thiqqah* and *ḍābiṭ*. Abū Zar'ah al-Rāzī says *thiqqah*, reliable and a *imām*. Ṣighat is **'an.**[63]

3. Zuhrī

a. Full Name

محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب بن عبد الله بن الحارث بن زهرة القرشى الزهرى ، أبو بكر المدنى

He has *kuniyah* Abū Bakar and *laqab* Ibnu Shihāb. He was born in 52 AH to 124 AH.

b. Teachers and Students

Teachers:

عبيد الله بن عبد الله بن أبى ثور، عبيد الله بن عبد الله بن عتبة بن مسعود، عبيد الله بن عبد الله بن عمر بن الخطاب، عبيد الله بن عياض المدنى، عُبيد بن السباق

Students:

معمر بن راشد، منصور بن المعتمر، موسى بن عقبة، موسى بن على بن رباح اللخمى، موسى بن عمير القرشى

c. Critique

Ibnu Ḥajar says *ḥāfiẓ* to him. Abū Ḥatim bin Ḥibān mentions *thiqqah*. And Abū 'Abdullāh al-Ḥākim mentions him in Mustadrak and says *thiqqah*. Ṣighat is also **'an.**[64]

4. Ma'mar

a. Full Name

[63] *Ibid.*, juz 12, pg. 212-214.
[64] *Ibid.*, juz 17, pg. 220-228.

معمر بن راشد الأزدى الحدانى مولاهم أبو عروة البصرى مولى عبد السلام بن
عبد القدوس (نزل اليمن)

He has *kuniyah* Abū 'Urwah. He was born in 96 AH-154 AH.

b. Teachers and Students

Teachers:

محمد بن مسلم بن شهاب الزهرى، محمد بن المنكدر، مطر الوراق، منصور بن
المعتمر، موسى بن شيبة

Students:

عبد الأعلى بن عبد الأعلى، عبد الرحمن بن بوذويه، عبد الرزاق بن همام، عبد
المجيد بن عبد العزيز بن أبى رواد، عبد الملك بن جريج

c. Critique

Abū Bakar al-Baihaqī mentions in *Ma'rifah al-Sunan wa al-Athar,* and says that Ma'mar is a *ḥāfiẓ* and as *ḥujjah.* Abū Ḥātim bin Ḥibān mentions *thiqqah* and Ḥajar adds that Ma'mar is also *ḍābiṭ. Ṣighat* is also **'an.**[65]

5. **'Abdu al-Razāq**

a. Full Name

عبد الرزاق بن همام بن نافع الحميرى مولاهم، اليمانى، أبو بكر الصنعانى

He has *kuniyah* Abū Bakar (126-211 AH).

b. Teachers and Students

Teachers:

محمد بن راشد المكحولى، محمد بن عبيد الله العرزمى، محمد بن مسلم
الطائفى، معتمر بن سليمان، معمر بن راشد

Students:

---

[65] *Ibid.*, juz 18, pg. 268-272.

أحمد بن علي الجرجاني، أبو مسعود أحمد بن الفرات الرازى، أحمد بن فضالة بن إبراهيم النسائى، أحمد بن محمد بن حنبل، أحمد بن محمد بن شبويه الخزاعى

c. Critique

Abū Aḥmad says that he wish no defect to him. Abū 'Abdullāh al-Ḥākim mentions in Mustadrak and says *thiqqah*. Ibnu Ḥajar and Dāruquṭnī say *thiqqah* to him. *Ṣighat* is *Ḥadathan ā.*[66]

6. Aḥmad bin Ḥanbal[67]

10. The Tenth Ḥadīth

جَهَّزُوا جَيْشَ أَسَامَةَ لَعَنَ اللهُ مَنْ تَخَلَّفَ عَنْهُ[68]

You Join with Usāmah's forces, God curses person who does not join them.

The tenth ḥadīth is a second difference of opinion, which also occurred when the Prophet in sickness. Some companions say that we must obey prophet's order while Usāmah's forces rasūlullāh is already outside the city. Some others say that the prophet is in serious ill, our heart can not bear to leave it like this, our patience (not participate) until it is clear to us about Prophet's condition.[69]

---

[66] *Ibid.*, juz 11, pg. 447-453.

[67] See to the last narrator on the sixth ḥadīth.

[68] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 21.

[69] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 14-15.

11. The Eleventh Ḥadīth

<div dir="rtl">

الأنبِيَاء يُدَفَّنُونَ حَيْثُ يَمُوتُونَ[70]

</div>

The Prophets are buried where they pass away.

Before explaining ḥadīth above. Shahrastānī has explained in previous pages that third difference of opinion is about passing away of Prophet. There is a difference of opinion from ʿUmar ibn Khaṭṭāb and Abū Bakar ibn Quhafah. ʿUmar ibn Khaṭṭāb said: who says that Muḥammad had passed away would I cut his throat with this sword. While Abū Bakar ibn Quhafah insisted: "Whoever worships Muḥammad, Muḥammad has passed away. But, whoever worships Muḥammad's God, verily Muḥammad's God is Life that never pass away and will not pass away". Then Abū Bakar ibn Quhafah recites (the Qurʹan):

<div dir="rtl">

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿۱۴۴﴾

</div>

Muḥammad is no more than an apostle: many were the apostle that passed away before Him. if He died or were slain, will ye then turn back on your heels? if any did turn back on His heels, not the least harm will He do to Allāh. but Allāh (on the other hand) will swiftly reward those who (serve him) with gratitude.[71]

As for the ḥadīth above shows the fourth difference. That is a difference of opinion about where to bury the prophet. People of Muhājirīn who come from the city of Mecca want the prophet's body is buried in Mecca by reason that the city is the place where he bears and raises, and the city is the place where the family and the beginning of

---

[70] Muḥammad bin ʿAbd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 22.

[71] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.,* pg. 15. See also to Muhammad Khan, *Qur'an in word, op. cit.,* Āli ʿImrān (144)

emigration (*hijrah*). While people of Anṣār in Medina want prophet's body is buried in Medina by a reason that place is the objective of emigration, beginning of victory in spreading Islam. And there are some people who want Prophet's body is buried in the Baitul Maqdīs because most of the Prophets are buried there and from the city he does *mi'rāj*. But finally, they agree to bury Prophet's body in Medina after hearing hadis that recited by Abū Bakar above.

12. The Twelfth Ḥadīth

الأئِمة مِنْ قرَيْش [72]

The leaders from Quraisy.

The fifth difference of opinion about leadership (Imāmah). There is no dispute that spreads apart from dispute about this Imāmah. Because in the other dispute that has never used a weapon, other than a dispute in this matter is even true of all time. God has saved Muslim first from this disaster, when occuring differenceof opinion between Muhājirīn and Anṣār in meeting of Banī Saqifah Sa'ādah in electing the leadership after the prophet passed away. Anṣār group who elects Sa'ad ibn Ubadah al-Anṣārī as a leader says to Muhājirīn group: for you one leader and for us one leader. 'Umar ibn Khaṭṭāb as a leader of Muhājirīn who first come to the site says: I'm waiting for the best words from a man who is in the middle of the journey here. When Abū Bakar arrives in Saqifah Banī Sa'ādah, Umar invites Abū Bakar speaks. Abū Bakar starts his speech by saying Hamdallāh and Shalawāt on the prophet PBUH then says: I feel something occurred to me feel I is told of the unseen about what you say. At a critical moment that can accept the suggestion of Abū Bakar very

---

[72] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 23.

precise and 'Umar is first one who pays out his hand to do *bai'at* to Abū Bakar and then accompanied by many people. Plan is overshadowing the Muslims at that time can be overcome and *bai'at* of Abū Bakar is not fabricated before but spontaneously. By elected Abū Bakar as the first caliph of Islam can be saved from bloodshed, and people who do not do *bai'at* Abū Bakar are thought out a deal people that threatened by punishment. Anṣār group can accept the reason of Abū Bakar after they hear ḥadīth above that recited by Abū Bakar who previously had never heard.

After process of *bai'at* in Saqifah Banī Sa'ādah, Abū Bakar goes to Mosque of Nabawī, and many people arrive to do *bai'at* to Abū Bakar unless there are some people from Banī Hāshim like Alī ibn Abī Ṭalib and Abū Sufyān from Banī Ummayyah because they is busy to prepare for prophet's funeral.[73]

a. Takhrīj al-Ḥadīth

After doing research in *Jawāmi'*, there are: *Aḥmad bin Ḥanbal no.11898, 12489, 19277,* and *Sunan Kubrā al-Nasā'ī no. 5909.*

(Aḥmad Bin Ḥanbal)

(١) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَهْلِ أَبِي الْأَسَدِ، قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ وَهْبٍ الْجَزَرِيُّ، قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: أُحَدِّثُكَ حَدِيثًا مَا أُحَدِّثُهُ كُلَّ أَحَدٍ؟ إِنّ رَسُولَ اللَّهِ (ص) قَامَ عَلَى بَابِ الْبَيْتِ، وَنَحْنُ فِيهِ، فَقَالَ: " الْأَئِمَّةُ مِنْ قُرَيْشٍ إِنَّ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ حَقًّا مِثْلَ ذَلِكَ، مَا إِنِ اسْتُرْحِمُوا فَرَحِمُوا، وَإِنْ عَاهَدُوا وَفَوْا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ"

---

[73] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.,* pg. 15-16.

(٢) حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَهْلِ أَبِي الْأَسَدِ، عَنْ بُكَيْرٍ الْجَزَرِيِّ، عَنْ أَنَسٍ، قَالَ: كُنَّا فِي بَيْتِ رَجُلٍ مِنَ الْأَنْصَارِ، فَجَاءَ رسول الله (ص) حَتَّى وَقَفَ، فَأَخَذَ بِعِضَادَةِ الْبَابِ، فَقَالَ: " الْأَئِمَّةُ مِنْ قُرَيْشٍ، وَلَهُمْ عَلَيْكُمْ حَقٌّ، وَلَكُمْ مِثْلُ ذَلِكَ، مَا إِذَا اسْتُرْحِمُوا رَحِمُوا، وَإِذَا حَكَمُوا عَدَلُوا، وَإِذَا عَاهَدُوا وَفَّوْا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ "
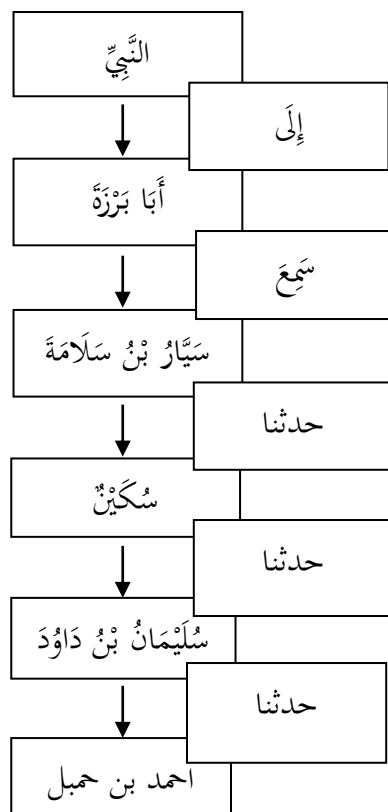
(٣) حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا سُكَيْنٌ، حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ، سَمِعَ أَبَا بَرْزَةَ يَرْفَعُهُ إِلَى النَّبِيِّ (ص) قَالَ: " الْأَئِمَّةُ مِنْ قُرَيْشٍ، إِذَا اسْتُرْحِمُوا رَحِمُوا، وَإِذَا عَاهَدُوا وَفَّوْا، وَإِذَا حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ "

(Sunan Kubrā al-Nasā'ī)

(١) أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عن محمد قَالَ: ثنا شُعْبَةُ، قَالَ: عَنْ عَلِيٍّ أَبِي الْأَسْدِ، قَالَ: ثنا بُكَيْرُ بْنُ وَهْبٍ الْجَزَرِيُّ، قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: " أُحَدِّثُكَ حَدِيثًا مَا أُحَدِّثُهُ كُلَّ أَحَدٍ: إِنَّ رَسُولَ اللَّهِ (ص) قَامَ عَلَى بَابٍ وَنَحْنُ فِيهِ، فَقَالَ: الْأَئِمَّةُ مِنْ قُرَيْشٍ، إِنَّ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ حَقًّا، مَا إِنِ اسْتُرْحِمُوا رَحِمُوا، وَإِنْ عَاهَدُوا وَفَّوْا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ "

Four from the result of *takhrīj* ḥadīth above refers that four ḥadīth has same *matan* with ḥadīth aimed. Ḥadīth no. 3 is narrated by *mukharrij* Aḥmad bin Ḥanbal becomes ḥadīth that focus to be researched to represent the twelfth ḥadīth. Because from *sanad*, it has the most different narrator with the narrators in other ḥadīth.

b. Schema of *Sanad* of Ḥadīth

النَّبِيِّ	
	إِلَى
أَبَا بَرْزَةَ	
	سَمِعَ
سَيَّارُ بْنُ سَلَامَةَ	
	حدثنا
سُكَيْنٌ	
	حدثنا
سُلَيْمَانُ بْنُ دَاوُدَ	
	حدثنا
احمد بن حمبل	

1. Abū Barzah

   a. Full Name

نضلة بن عبيد بن عابد و قيل نضلة بن عمرو و قيل نضلة بن عبد الله و قيل
عبد الله بن نضلة بن الحارث، أبو برزة الأسلمى

     He has *kuniyah* of Abū Barzah and *laqab* Ibn Abī Barzah. He
passed away in 65 AH.

   b. Teachers and Students

     Teachers:

النبى صلى الله عليه وسلم، أبى بكر الصديق

     Students:

أبو العالية الرياحى، أبو عثمان النهدى، أبو المنهال الرياحى، أبو الوازع
الراسبى، أبو الوضىء

c. Critique

Abū Ḥātim bin Ḥibān mentions a *thiqqah* and Ibnu Ḥajar says
that Abī Barzah is a companion.[74]

2. Sayyār bin Salāmah

a. Full Name

سيار بن سلامة الرياحى، أبو المنهال البصرى (من بنى رياح بن يربوع بن حنظلة)

Sayyār bin Salāmah passed away in 129 AH.

b. Teachers and Students

Teachers:

شهر بن حوشب، صفوان بن محرز المازنى، أبى برزة الأسلمى، أبى العالية
الرياحى، أبى مسلم الجذمى

Students:

سكين بن عبد العزيز، سليمان التيمى، سوار بن عبد الله العنبرى الكبير، شعبة
بن الحجاج، صالح المرى

c. Critique

Ibnu Ḥajar, Aḥmad bin Shu'aib and Aḥmad bin 'Abdullāh
argues to say *thiqqah* to him.[75]

3. Sukain

a. Full Name

---

[74] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 19, *Tahdhib al-Kamāl, op. cit.,* pg. 96-97.
[75] *Ibid.*, juz 8, pg. 240.

سكين بن عبد العزيز بن قيس العبدى العطار البصرى، و هو سكين بن أبى الفرات

b. Teachers and Students

Teachers:

أشعث بن عبد الله بن جابر الحدانى، الحضرمى بن عجلان، حفص بن خالد بن جابر، حوشب بن عقيل، أبى المنهال سيار بن سلامة

Students:

إبراهيم بن الحجاج السامى، حبان بن هلال، الحسن بن موسى الأشيب، أبو عمر حفص بن عمر الحوضى، خالد بن خداش

c. Critique

According to Abī Ḥātim bin Ḥibān, Sukain is a *thiqqah*. According to Abū Dāwud, he is *ḍa'īf* and according to Ibnu Ḥajar, he is *ṣadūq* but he narrates from people who are *ḍa'īf*. *Ṣighat* that used is *Ḥadathanā.[76]*

4. Sulaimān bin Dāwud

a. Full Name

سليمان بن داود بن الجارود، أبو داود الطيالسى البصرى الحافظ، و هو مولى قريش، و قيل مولى لآل الزبير (فارسى الأصل)

He has *kuniyah* Abū Dāwud. He was born in 131 AH to 204 AH in Baṣrah.

b. Teachers and Students

Teachers:

---

[76] *Ibid.*, juz 7, pg. 391-392.

سكين بن عبد العزيز، أبان بن يزيد العطار، إبراهيم بن سعد، إسرائيل بن يونس، أشعث بن سعيد أبى الربيع السمان، أيمن بن نابل المكى

Students:

أحمد بن عبدة الضبى، أبو الجوزاء أحمد بن عثمان النوفلى، أحمد بن عصام الأصبهانى، أبو مسعود أحمد بن الفرات الرازى، أحمد بن محمد بن حنبل

c. Critique

According to Abū Dāwud Sajastānī, Ibnu Ḥajar and Aḥmad bin Ḥanbal agrees to say *thiqqah* to him. Even Ḥajar adds that Sulaimān is a *ḥāfiẓ* one. *Ṣighat* is *Ḥadathanā*.[77]

5. Aḥmad bin Ḥanbal[78]

13. The Thirteenth Ḥadīth

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَانُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ[79]

We (prophets) do not inherit what we leave behind is charity.

The sixth difference of opinion on the issue of land located in the township Fadak which is a relic of the prophet. Fāṭimah says that the land is the land of inheritance from the prophet and other time she says that the land is her property. If the land in question includes the land of inheritance then explained ḥadīth above.[80]

---

[77] *Ibid.*, juz 8, pg. 34-38.
[78] See to the last narrator on the sixth ḥadīth.
[79] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 23.
[80] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 17

a. Takhrīj al-Ḥadīth

Based on the result of researching of ḥadīth in *Jawāmi'* is found in *Tirmidhī no. 1610, Abū Dāwud no. 2963, 2968, 2975, 2976, Nasā'ī Sughrā no. 4141, 4148, Muwaṭṭa' no. 1870, Aḥmad bin Ḥanbal 10, 26, 56, 59, 173, 335, 338, 351, 427, 1394, 1409, 1553, 1661, 1784, 1785, 27238, 24600, 25669,* and *Nasā'ī Kubrā no. 4427, 4434, [95:6]- (6092), [97:6]-(6093), 6275, 6276,* and *6277.*

Ḥadīth that will be researched is hadis that narrated by Muwaṭṭa' because that ḥadīth is only one ḥadīth that has the most little narrators.

(Muwaṭṭa' Mālik)

حَدَّثَنِي مَالِك، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ أَزْوَاجَ النَّبِيِّ (ص) حِينَ تُوُفِّيَ رَسُولُ اللَّهِ (ص) أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنْ رَسُولِ اللَّهِ (ص) فَقَالَتْ لَهُنَّ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ (ص): " لَا <u>نُورَثُ</u>، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ "

b. Schema of *Sanad* of Ḥadīth
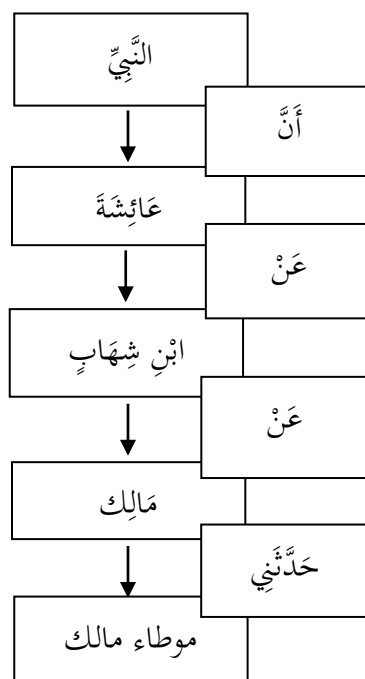
1. 'Āishah

   a. Full Name

عائشة بنت أبى بكر : الصديق التيمية، أم المؤمنين، أم عبد الله (و أمها أم رومان بنت عامر بن عويمر بن عبد شمس بن عتاب)

He passed away in 57 AH.

   b. Teachers and Students

Teachers:

النبى صلى الله عليه وسلم (الكثير الطيب)، حمزة بن عمرو الأسلمى، سعد بن أبى وقاص، عمر بن الخطاب

Students:

عراك بن مالك الغفارى، عروة بن الزبير (ابن أختها)، عروة المزنى، عزرة بن عبد الرحمن

   c. Critique

Ibnu Ḥajar and al-Dhahabī say that he is *Am al-Mu'minīn.*[81]

2. 'Urwah bin Zubair

   a. Full Name

عروة بن الزبير بن العوام بن خويلد القرشى الأسدى ، أبو عبد الله المدنى

   b. Teachers and Students

Teachers:

عائشة أم المؤمنين (خالته)، عمرة بنت عبد الرحمن، فاطمة بنت أبى حبيش

---

[81] Application of *Jawāmi' al-kalim* version 4.5

Students:

محمد بن عروة بن الزبير، محمد بن مسلم بن شهاب الزهرى، محمد بن المنكدر

c. Critique

Abū Ḥātim and Ibnu Ḥajar, he is a *thiqqah* one.[82]

3. Ibn Shihāb

a. Full Name

محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب بن عبد الله بن
الحارث بن زهرة القرشى الزهرى، أبو بكر المدنى

He passed away in 52-124 AH.

b. Teachers and Students

Teachers:

عروة بن الزبير، عطاء بن أبى رباح، عطاء بن يزيد الليثى، عطاء بن يعقوب
مولى ابن سباع

Students:

أبان بن صالح، إبراهيم بن إسماعيل بن مجمع، إبراهيم بن سعد الزهرى

c. Critique

According to Ibnu Ḥajar, he is a *ḥāfiẓ* and According to Abū
'Abdullāh he is a *thiqqah*.[83]

4. Mālik

a. Full Name

حبيب بن أبى حبيب : إبراهيم، و يقال : رزيق، و يقال : مرزوق، الحنفى،
أبو محمد المصرى

---

[82] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 13, *Tahdhib al-Kamāl, op. cit.,* pg. 7-15.
[83] *Ibid.*, juz 17, pg. 220-228.

He passed away in 218 AH. He is from *ṣaghīr tābi' al-tābi'īn*.

b. Teachers and Students

Teachers :

مالك بن أنس، محمد بن صدقة الفدكى، محمد بن عبد الله بن مسلم ابن أخى الزهرى، محمد بن عبد الرحمن بن أبى ذئب، محمد بن مسلم الطائفى

Students :

حام بن نوح البلخى، الربيع بن سليمان الجيزى، سعيد بن أسد بن موسى

c. Critique

According to Ibnu Ḥajar, Mālik is *matrūk*. According to al-Dhahabī, he is كذب.[84]

5. Mālik

a. Full Name

مالك بن أنس بن مالك بن أبى عامر بن عمرو الأصبحى الحميرى، أبو عبد الله المدنى الفقيه (إمام دار الهجرة)

Mālik bin Anas is from *kibār tābi' al-tābi'īn*. He was born in 93-179 AH.

b. Teachers and Students

Teachers :

إبراهيم بن أبى عبلة المقدسى، إبراهيم بن عقبة، إسحاق بن عبد الله بن أبى طلحة، إسماعيل بن أبى حكيم، أيوب بن أبى تميمة السختيانى

Students:

---

[84] Application of *Jawāmi' al-kalim* version 4.5

<div dir="rtl">

إبراهيم بن طهمان، إبراهيم بن عبد الله بن قريم الأنصارى، إبراهيم بن عمر بن

أبى الوزير، أبو حذافة أحمد بن إسماعيل السهمى، أبو مصعب أحمد بن أبى بكر

الزهرى

</div>

c. Critique

<div dir="rtl">

إمام دار الهجرة ، رأس المتقنين</div> According to Ibnu Ḥajar, Mālik is

According to al-Dhahabī, he is a *imām.*[85]

14. The Fourteenth Ḥadīth

<div dir="rtl">

بَشِّر قَاتِلَ إِبْنِ صَفِيَّةَ بِالنَّارِ [86]

</div>

Tell killer of Ṣafiah child in hell.

This ḥadīth describes the tenth difference. We told you earlier about theseventh difference by Shahrastānī, which is about attitude toward people who are reluctant to take out charity. The eighth difference, namely the designation of 'Umar ibn Khaṭṭāb as the second caliph by Abū Bakar before his passing away. The ninth differences about deliberation and divergence of opinion. Then the divergence of opinion said by Shahrastānī in this ḥadīth is difference that occurs in the caliphate of 'Alī Ibn Abī Ṭālib after the appointed caliph. This difference occurs in accordance ḥadīth that has been promised by the apostle. The first event of uprising against the government of 'Alī Ibn Abī Ṭālib by Ṭalḥah and Zubair in Mecca who take 'Āishah to join them and go to Basrah to seek public support. There is war between the two sides, known as the war camel *(waq'atul jamal)*. After the battle raged, these two people realize their mistake and repent then submit to Alī's government. But Zubair was

---

[85] *Ibid.*

[86] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 25.

killed by Ibnu Jurmuz's arrow when he come out from the battle area and Ibn Jurmuz will be put into hell. It is as promised Prophet in his saying above.

Ṭalḥah passed away because he was killed by Marwān ibn Hakam after the war ended, while ʿĀishah realizes her mistake and then she submits to ʿAlī ibn Abī Ṭalib's government and repents.

This difference of opinion also occurs between ʿAlī ibn Abī Ṭālib with Muʾawiyyah that results Ṣiffīn war raged. Khawārij people who formerly fight alongside ʿAlī, they are out from the battle field because they can not accept arbitration and accuse ʿAmr ibn ʿAṣ had betrayed Abū Mūsā al-Ash'arī and dispute between the two peopleare continued until they pass away.[87]

a. Takhrīj al-Ḥadīth

It is found in one *mukharrij* from the result of *takhrīj*, i.e. from *Aḥmad bin Ḥanbal no. 683, 801* and *815*.

(Aḥmad bin Ḥanbal)

(١) حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُوزٍ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَأَنَا عِنْدَهُ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: بَشِّرْ قَاتِلَ ابْنِ صَفِيَّةَ بِالنَّارِ، ثُمَّ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ "، قال عبد الله: قال أبي: سَمِعْت سُفْيَانَ يَقُولُ: الْحَوَارِيُّ: النَّاصِرُ

---

[87] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.,* pg. 19.

(٢) حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أخبرنا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، أَنَّ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ، فَقَالَ: لِيَدْخُلْ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ الزُّبَيْرَ حَوَارِيِّي "

(٣) حَدَّثَنَا يُونُسُ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قِيلَ لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ، فَقَالَ عَلِيٌّ: لَيَدْخُلَنَّ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: " لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيِّي الزُّبَيْرَ بْنَ الْعَوَّامِ "

Ḥadīth that will be researched is from ḥadīth no. 1 from Aḥmad bin Ḥanbal. This is choosen because seen from *lafaẓ* pada *matan*, only one ḥadīth that has similarity with ḥadīth aimed.

b. Schema of *Sanad* of Ḥadīth

النَّبِيِّ	
↓	سمعت
عَلِيٌّ	
↓	قال
زِرِّ بْنِ حُبَيْشٍ	
↓	عن
عَاصِمٍ	
↓	عن
زَائِدَةُ	
↓	حدثنا
مُعَاوِيَةُ بْنُ عَمْرِو	
↓	حدثنا
احمد بن حمبل	
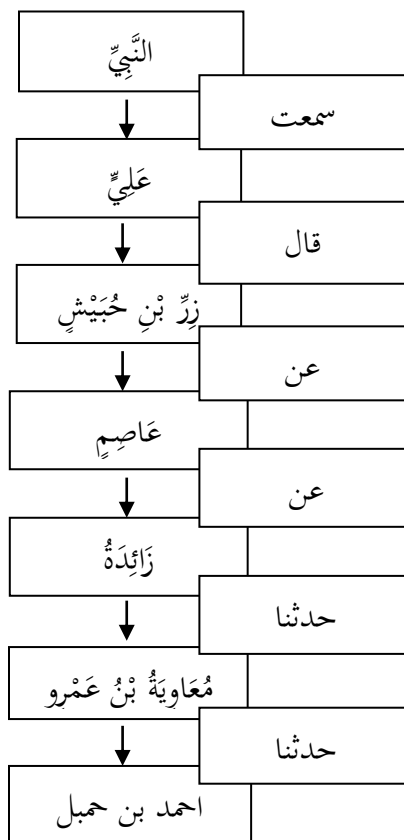
1. 'Alī

  a. Full Name

على بن أبى طالب بن عبد المطلب بن هاشم القرشى ، أبو الحسن الهاشمى (أمير المؤمنين ، ابن عم رسول الله صلى الله عليه وسلم)

He has *kuniyah* Abū al-Ḥasan and Abū al-Ḥusain. He passed away in Kuffah in 40 AH.

  b. Teachers and Students

    Teachers:

النبى صلى الله عليه وسلم، أبى بكر الصديق عبد الله بن أبى قحافة، عمر بن الخطاب، المقداد بن الأسود، فاطمة بنت رسول الله صلى الله عليه وسلم (زوجته)

Students:

زر بن حبيش الأسدى، زياد بن حدير الأسدى، زيد بن أرقم الأنصارى، زيد بن وهب الجهنى، زيد بن يثيع الهمدانى

c. Critique

According to Ibnu Ḥajar that he is a Prophet's first companion from *Khulafā al-Rāshidīn*.[88]

2. Zir Ibn Hubaish

a. Full Name

زر بن حبيش بن حباشة بن أوس بن بلال، و قيل : هلال بن سعد بن نصر بن غاضرة، الأسدى الكوفى، أبو مريم، و يقال أبو مطرف

He is *kibār al-tābi'īn*, he has *kuniyah* of Abū Maryam and he passed away in 81 AH.

b. Teachers and Students

Teachers:

عبد الرحمن بن عوف، عثمان بن عفان، على بن أبى طالب، عمار بن ياسر، عمر بن الخطاب

Students:

شمر بن عطية، طلحة بن مصرف، عاصم بن بهدلة، عامر الشعبى، عبد الرحمن بن مرزوق الدمشقى

c. Critique

---

[88] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 13, *Tahdhīb al-Kamāl, op. cit.,* pg. 293-299.

According to Ibnu Ḥajar, Muḥammad bin Sa'id and Yahyā bi Mu'ayyan, he is a *thiqqah* one.[89]

3. **'Āṣim**

   a. Full Name

   عاصم بن بهدلة و هو ابن أبى النجود، الأسدى مولاهم، الكوفى، أبو بكر المقرىء

   He has *kuniyah* of Abū Bakar and he passed away in 127 di Kuffah.

   b. Teachers and Students

   Teachers:

   حميد الطويل، خيثمة بن عبد الرحمن، ذكوان أبى صالح السمان، زر بن حبيش الأسدى، و قرأ عليه القرآن، زياد بن قيس المدنى

   Students:

   زائدة بن قدامة، أبو خيثمة زهير بن معاوية، زيد بن أبى أنيسة، سعيد بن أبى عروبة، سفيان الثورى

   c. Critique

   Ibnu Ḥajar argues that he is *ṣadūq* but he has *wahm*. Aḥmad bin Shu'aib says that he is not a *ḥāfiẓ* one. And Muḥammad bin Sa'id says *thiqqah* but so much erreneous in narrating ḥadīth.[90]

4. **Zāidah**

   a. Full Name

   زائدة بن قدامة الثقفى، أبو الصلت الكوفى

   He passed away in 161 AH.

   b. Teachers and Students

   Teachers:

---

[89] *Ibid.*, juz 6, pg. 294-296.
[90] *Ibid.*, juz 9, pg. 289-291.

شبيب بن غرقدة، شيبان بن عبد الرحمن، صدقة بن سعيد، عاصم بن كليب،
عاصم بن أبى النجود

Students:

أبو نعيم الفضل بن دكين، محمد بن سابق، مصعب بن المقدام، معاوية بن
عمرو الأزدى، موسى بن عيسى القارىء

c. Critique

Abū Zar'ah, Abū Ḥātim and Ḥajar 'Asqalānī argue to say *thiqqah* to him. *Ṣighat* that used is ***'an.*[91]**

5. Mu'āwiyyah bin 'Amr

a. Full Name

معاوية بن عمرو بن المهلب بن عمرو بن شبيب الأزدى المعنى، أبو عمرو
البغدادى، و يعرف بابن الكرمانى (كوفى الأصل)

He wa born in 128 AH to 214 AH in Baghdād.

b. Teachers and Students
Teachers:

ذواد بن علبة، رشدين بن سعد المصرى، زائدة بن قدامة الثقفى، زهير بن
معاوية الجعفى، عبد الرحمن بن عبد الله المسعودى

Students:

أحمد بن محمد بن حنبل، البخارى، أحمد بن الخليل البرجلانى، أحمد بن أبى
رجاء المروى، أحمد بن منصور الرمادى

c. Critique

According to Ibnu Ḥajar and Aḥmad bin Ḥanbal, he is a *thiqqah* one. *Ṣighat* is ***Ḥadathanā.*[92]**

6. Aḥmad bin Ḥanbal[93]

---

[91] *Ibid.*, juz 6, pg. 257-258.
[92] *Ibid.*, juz 18, pg. 217-218.

15. The Fifteenth Ḥadīth

يَهْلِكُ فِيهِ اثْنَانِ: مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ ⁹⁴

Two cases of eclipse: the excessive love and hate are full of malice.

Continuing of explanation in the fifteenth ḥadīth, difference of opinion is also occurred between ‘Alī and Khawārij in Nahrawan who have stated to not submit to ‘Alī's government and this dispute that triggered a prolonged battle between the two sides. Nevertheless ‘Alī ibn Abī Ṭalib wis on the right side. Khawārij people who appear where ‘Alī ibn Abī Ṭalib like as Ash'arī ibn Qais, Mas'ud ibn Fuḍalī al-Tamimī, Zaid ibn Ḥusain al-Ṭai and also in his time appears person who supports ‘Alī fonder like ‘Abdullāh ibn Sabā′ and from that two groups appear heretical teaching and *bid'ah*.⁹⁵ This is correct and in accordance with the ḥadīth that said by Prophet above that excessive hate brings eclipse.

a. Takhrīj al-Ḥadīth

After doing research in *Jawāmi'* is found in *Musnad Aḥmad bin Ḥanbal no. 27202-1325* and *1326*.

(Aḥmad bin Ḥanbal)

(١) قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ، حَدَّثَنَا أَبُو حَفْصٍ الْأَبَّارُ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي النَّبِيُّ (ص): " فِيكَ مَثَلٌ مِنْ عِيسَى، أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَ بِهِ "، ثُمَّ

---

⁹³ See to the last narrator on the sixth ḥadīth.

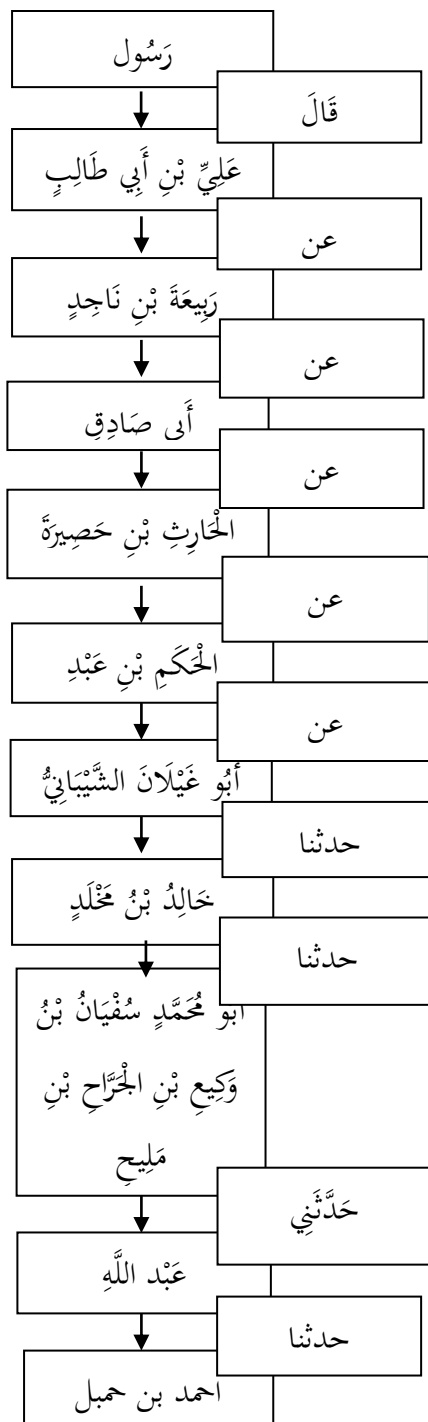⁹⁴ Muḥammad bin ‘Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 26.

⁹⁵ Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 19-20.

قَالَ: يَهْلِكُ فِيَّ رَجُلَانِ: مُحِبٌّ مُفْرِطٌ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي

(٢) حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبُو مُحَمَّدٍ سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحٍ، حَدَّثَنَا خَالِدُ بْنُ مُخْلَدٍ، حَدَّثَنَا أَبُو غَيْلَانَ الشَّيْبَانِيُّ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَعَانِي رَسُولُ اللَّهِ (ص) فَقَالَ: " إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا، أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ "، أَلَا وَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ: مُحِبٌّ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي، أَلَا إِنِّي لَسْتُ بِنَبِيٍّ، وَلَا يُوحَى إِلَيَّ، وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ (ص) مَا اسْتَطَعْتُ، فَمَا أَمَرْتُكُمْ مِنْ طَاعَةِ اللَّهِ، فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ

Ḥadīth that will be researched is ḥadīth no. 2, because it is one only that has similarity in *ma'na* and *lafaẓ* to ḥadīth no. 15.

b. Schema of *Sanad*

رَسُول

قَالَ

عَلِيٍّ بْنِ أَبِي طَالِبٍ

عن

رَبِيعَةَ بْنِ نَاجِدٍ

عن

أَبِى صَادِقٍ

عن

الْحَارِثِ بْنِ حَصِيرَةَ

عن

الْحَكَمِ بْنِ عَبْدِ

عن

أَبُو غَيْلَانَ الشَّيْبَانِيُّ

حدثنا

خَالِدُ بْنُ مَخْلَدٍ

حدثنا

أبو مُحَمَّدٍ سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحٍ

حَدَّثَنِي

عَبْد اللَّهِ

حدثنا

احمد بن حمبل

1. **'Alī ibn Abī Ṭālib** [96]

2. **Rabī'ah bin Nājid**

   a. Full Name

   ريبعة بن ناجد الكوفى الأزدى، و يقال الأسدى (أيضا)

   He is from *kibār al-tābi'īn.*

   b. Teachers and Students

   Teachers :

   عبادة بن الصامت، عبد الله بن مسعود، على بن أبى طالب

   Students:

   أبو صادق الأزدى، يقال : إنه أخوه

   c. Critique

   Ibnu Ḥajar and Aḥmad bin 'Abdullāh says *thiqqah* to him.[97]

3. **Abū Ṣādiq**

   a. Full Name

   أبو صادق الأزدى، الكوفى، قيل اسمه مسلم بن يزيد و قيل عبد الله بن ناجد (
   أخو ربيعة بن ناجد)

   He has *kuniyah* of Abū Ṣādiq

   b. Teachers and Students

   Teachers:

   ربيعة بن ناجد، عبد الرحمن بن يزيد النخعى، عليم الكندى، على بن أبى
   طالب (يقال : مرسل)، مخنف بن سليم

   Students:

---

[96] See to the first narrator on the fourth ḥadīth.

[97] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 6, *Tahdhib al-Kamāl, op. cit.,* pg. 176-178.

الحارث بن حصيرة، الحكم بن عتيبة، سلمة بن كهيل، شعيب بن الحبحاب،
عثمان بن المغيرة الثقفى

c. Critique

Ibnu Ḥajar says that he is *ṣadūq*. Dhahabī dan Abū Ḥātim bin
Ḥibān agree to argue *thiqqah* to him.[98]

4. Hārith bin Ḥaṣīrah

a. Full Name

الحارث بن حصيرة الأزدى، أبو النعمان الكوفى

b. Teachers and Students

Teachers:

القاسم بن جندب، القاسم بن عبد الرحمن بن عبد الله بن مسعود، أبى داود
السبيعى الأعمى، أبى صادق الأزدى، أبى العجفاء السلمى

Students:

إسماعيل بن سالم، جعفر بن زياد الأحمر، الحكم بن عبد الملك، خالد بن
المختار اليمانى، سفيان الثورى

c. Critique

Ibnu Ḥajar argues that he is *ṣadūq* but often erreneous. Abū
Ja'far mentions *ḍa'īf*. While Aḥmad bin Shu'aib and Aḥmad bin
'Abdullāh says *thiqqah*.[99]

So, it can be concluded that Ḥārith bin Ḥaṣīrah is *maqbūl*
because some critics balance in giving *jarḥ* dan *ta'dīl*.

5. Ḥakam bin 'Abd al-Malik

a. Full Name

الحكم بن عبد الملك القرشى البصرى (نزل الكوفة)

---

[98] Application of *Jawāmi' al-kalim* version 4.5
[99] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 4, *Tahdhib al-Kamāl, op. cit.,* pg. 28-29.

He is from *ṭabaqah* of *kibār tābi' al-tābi'īn.*

b. Teachers and Students

Teachers:

أبى بشر بيان بن بشر البجلى، الحارث بن حصيرة، زيد بن نافع، عاصم بن بهدلة، على بن زيد بن جدعان

Students:

الحسن بن بشر البجلى، سريج بن النعمان الجوهرى، أبو غيلان سعد بن طالب الشيبانى، على بن ثابت الدهان، أبو حفص عمر بن عبد الرحمن الأبار

c. Critique

Abū Dāwud argues *munkar al-ḥadīth.* Aḥmad bin Shu'aib says that he is not strong. Dhahabī says *ḍa'īf.* While Aḥmad bin Ḥanbal says *thiqqah.* *Ṣighat* that used is **'an.**[100]

6. Abū Ghailān al-Shaibānī

a. Full Name

سعد بن طالب

He is from *nasab* of Shaibān and he has *kuniyah* of Abū Ghailān.

b. Teachers and Students

Teachers:

الحكم بن عبد الملك، جابر بن يزيد الجعفى، حماد بن أبى سليمان، كثير بن إسماعيل، عفان بن جبير الطائي

Students:

احمد بن يونس، اسماعيل بن أبان، الحسين بن الحسن، خالد بن مخلد

c. Critique

---

[100] *Ibid.*, juz 5, pg. 92-93.

According to Abū Ḥātim al-Rāzī, he is *Sheḥ ṣāliḥ* but his ḥadīth is *ḍa'īf.* Abū Ḥātim bin Ḥibān says that he is *thiqqah* and Abū Zar'ah says no defect to him.[101]

7. Khālid bin Makhlad

a. Full Name

خالد بن مخلد القطواني، أبو الهيثم البجلى مولاهم الكوفى

He has *kuniyah* of Abū Haitham, he passed away in 213 AH.

b. Teachers and Students

Teachers:

أبى غيلان سعد بن طالب الشيبانى، سعيد بن زياد المكتب، سعيد بن السائب، سعيد بن مسلم بن بانك، سليمان بن بلال

Students:

إسحاق بن راهويه، أيوب بن إسحاق بن سافرى، سفيان بن وكيع بن الجراح، أبو داود سليمان بن سيف الحرانى

c. Critique

Abū Aḥmad says inshāAllāh no defect to him. Dhahabī and Abū Ḥātim al-Rāzī says that ḥadīth is written but *lā yuḥtaj.* And Ibnu Ḥajar says that he is *ṣadūq.* Writer concludes that he is including *maqbūl.*[102]

8. Abū Muḥammad Sufyān bin Wakī'

a. Full Name

سفيان بن وكيع بن الجراح الرؤاسى، أبو محمد الكوفى (أخو مليح بن وكيع، و عبيد بن وكيع)

---

[101] Application of *Jawāmi' al-kalim* version 4.5
[102] Jamāluddīn Abī al-Hajjāj Yūsuf al-Mizzī, juz 5, *Tahdhib al-Kamāl, op. cit.,* pg. 407-408.

He has *kuniyah* of Abū Muḥammad and he passed away in 247 AH.

   b. Teachers and Students

Teachers:

أبى أسامة حماد بن أسامة، حميد بن عبد الرحمن الرؤاسى، خالد بن مخلد القطوانى، روح بن عبادة (ق)، زكريا بن عدى

Students:

الترمذى, ابن ماجة، أبو جعفر أحمد بن الحسن بن الجعد البغدادى، أبو بكر أحمد بن على بن سعيد المروزى القاضى، أحمد بن محمد بن حنبل

   c. Critique

Abū Ḥātim al-Rāzī says that he is *layyin al-ḥadīth*. Dāwud says that *matrūk al-ḥadīth*. According to Aḥmad bin Shu'aib, he is a *thiqqah* and according to Ibnu Ḥajar, he is *ṣadūq*. Writer concludes that he is including *maqbūl*.

    9. Aḥmad bin Ḥanbal[103]

 16. The Sixteenth Ḥadīth

مَا شَقِى امْرؤُ عَنْ مَشُورَةٍ وَلَا سعد بِاسْتِبْدَادٍ بِرَأى [104]

Human will not harm a person who always engages in deliberations and human will not be happy a person is who oppressed by his own mind.

This ḥadīth is the last ḥadīth which in the introduction. Precisely contained in the discussion of "adherent of religion and belief". This ḥadīth explains from the various opinions that are sometimes contradictory. One example is the notion that the inhabitants of this earth have different beliefs; inhabitants of this earth, it can be said, consists of

---

[103] See to the last narrator on the sixth ḥadīth.

[104] Muḥammad bin 'Abd al-Karīm bin Abī Bakar Aḥmad Ash-Shahrastānī, *al-Milal wa al-Niḥal, op. cit.,* pg. 36.

adherent of a religion and belief. Some people embrace a belief and implement a doctrine based on personal opinion. If the belief and teaching are adhered and executed by someone is gained from others, it means belief and teaching into a religion for him. People who are obedient and subservient to a belief and teaching from others can be considered as a adherent of religion; if belief and teaching come from himself so he is called as *Ahl al-Bid'ah*.

A person who takes the other person's opinion may also be called *muqālid* (follower of blind) if the opinion is taken from the ancestral belief or misguided teacher, that followed without researching whether it is true or false teaching. This sort of thing is not going to gain anything from that belief, and the knowledge will bring benefit because he has followed the opinion that is not based on the argumentation and a strong argument. Allāh said:

$$إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ۝$$

Only he who bears witness to the truth, and They know (him).[105]

If one follows his own opinion based on the argumentation that in accordance with the rule and the true way, then he does not follow the personal opinion but he get out of true science. Allah said:

$$لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ$$

The proper investigators would have tested it from them (direct).[106]

But person who follows his personal opinion that reprehensible is person who deny the truth, as a group of philosophers, Ṣabiah and Brahmaisme who deny '*aqīdah* and *sharī'ah* derived from revelation but

---

[105] Muhammad Khan, *Qur'an in word, op. cit.,* al-Zukhruf (86).
[106] *Ibid*, al-Nisā' (83).

he only recognizes '*aqīdah* and *sharī'ah* determined by mind. Because it, there man who denies the prophethood and there some admit '*aqīdah* dan *sharī'ah* determined by mind and do not admit otherwise.[107]

---

[107] Ashwadī Shukūr, *Aliran-aliran Teologi, op. cit.*, pg. 29-30.

BAB IV

ANALYSIS OF QUALITY OF ḤADĪTH

IN *AL-MILAL WA AL-NIḤAL*

A. Analysis of *Sanad* of Ḥadīth

1. The First Ḥadīth

سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِيْنَ فِرْقَةً النَّاجِيَةُ مِنْهَا وَاحِدَة وَالْبَاقُونَ هَلْكَى. قِيلَ : وَمَنْ النَّاجِيَةُ ؟ قَالَ : (أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ) قِيلَ : وَمَا السُّنَّةُ وَالْجَمَاعَةُ ؟ قَالَ : (مَا أَنَا عَلَيْهِ اليَوْمَ وَأَصْحَابِي)

My mankind will split into 73 sects, who survived thereof and the other one perished. The Prophet was asked: who survives? The Prophet replied: "Ahl al-Sunnah wa al-Jama'ah." The Prophet was asked: who is Ahl al-Sunnah wa al-Jamā'ah? The Prophet replied: "What I am now and my best friend.

As for the research in this case is ḥadīth that narrated by at-Tirmidhī because ḥadīth narrated by him, there is different narrators than the narrators from other *mukharrij.*

(Al-Tirmidhī)

حدثنا محمود بن غيلان أخبرنا أبو داود الحفري، عن سفيان عن عبد الرحمن بن زياد بن أنعم الأفريقي، عن عبد الله بن يزيد عن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وسلم: "ليأتين على أمتي ما أتى على بني اسرائيل حذو النعل بالنعل حتى إن كان منهم من أتى أمة علانية لكان في أمتي من يصنع ذلك. وان بني اسرائيل تفرقت على ثنتين وسبعين ملة، وتفترق أمتي على ثلاث وسبعين ملة كلهم في النار الا ملة واحدة، قال من هي يا رسول الله؟ قال: ما أنا عليه وأصحابي".

In this ḥadīth, there are several lines of narration, one of them is at-Tirmidhī. In Sunan al-Tirmidhī is explained that the last narration and

mukharrij is Imām al-Tirmidhī, while the first narrator is ʿAbdullāh bin ʿAmr. The writer analyzes that *sanad* of ḥadīth is *muttaṣil* or continued to the Prophet. Then about *rijal al-sanad*, hadīth in narration is *thiqqah*, but there is only one narrator criticized weak rote, but he is including a *ṣāliḥ* one, namely ʿAbdurraḥman ibn Ziyād.

After analyzing on the *sanad* of that ḥadīth, the writer concludes that *sanad* of ḥadīth on the narration of al-Tirmidhī from ʿAbdullāh bin ʿAmr is ḥadīth *ḥasan*.

2. **The Second Ḥadīth**

لَاتَزَالُ طَئِفَةٌ مِنْ أُمَّتِى ظَاهِرِينَ عَلَى الْحَقِّ إِلَى الْيَوْمِ القِيَامَةِ

This means:

Forever there is one group in my community who defend the truth until the judgement day.

As the focus of this study is ḥadīth narrated by Dārimī because that ḥadīth is ḥadīth that is almost same in *lafaẓ* about 90% whith the ḥadīth in question. And when viewed from line of *sanad*, the narrators in that ḥadīth look different from other ḥadīth.

(Al-Dārimī)

أخبرنا جعفر بن عون ثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن المغيرة بن شعبة قال : قال رسول الله صلى الله عليه وسلم : لا يزال قوم من أمتي ظاهرين على الناس حتى يأتي أمر الله وهم ظاهرون

In Sunan al-Dārimī, this ḥadīth is narrated by al-Dārimi as *mukharrij* and the last narrator. While the first narrator or *ṭabaqah* of friend of Abū Mughīrah bin Shu'bah. In *sanad* of that ḥadīth is stated *muttaṣil* or its *sanad* continued, this is caused on the level of *ṭabaqah* found narrator.

About *rijāl al-sanad* on the narrator of this ḥadīth is stated *thiqqah* by critics of ḥadīth.

After analyzing the connectivity of *sanad* and also the narrator in this narration is *thiqqah*, so the writer concludes that *sanad* of this ḥadīth is *ṣaḥīḥ*.

3. The Third Ḥadīth

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ

My mankind does not agree in mistake.

(Ibnu Mājah)

حدثنا العباس بن عثمان الدمشقي. حدثنا الوليد بن مسلم. حدثنا معان بن رفاعة السلامي. حدثني أبو خلف الأعمى: قال: سمعت أنس بن مالك يقول: سمعت رسول الله صلى الله عليه وسلم يقول ((إن أمتي لا تجتمع على ضلالة. فإذا رأيتم اختلافا، فعليكم بالسواد الأعظم))

In the ḥadīth narrated by Ibnu Mājah who become *mukharrij* and the last narrator is Ibnu Mājah who has name of Muḥammad bin Yazīd bin Mājah, while the first narrators is Anas bin Mālik, he is *mahshūr* companion. *Sanad* in this ḥadīth is stated *muttaṣil* or its *sanad* is continued. This is caused at every level of *ṭabaqah*, there is a narrator so that up to the Prophet. About *rijāl al-sanad* in this ḥadīth, two narrators is stated *thiqqah* by critics of ḥadīth which Anas bin Mālik and Ibnu Mājah. While some narrators such as Abū Khalaf al-A'mā and two other narrators of ḥadīth declared rejected, not be a *ḥujjah* but written that ḥadīth and there is narrator stated *thiqqah* but many found *tadlis* and there is said to be weak ḥadīth.

After analyzing *sanad* of ḥadīth on that line, it is concluded that *sanad* of ḥadīth from that line does not fulfill the requirements of ḥadīth *ṣaḥīḥ*.

4. The Fourth Ḥadīth

<div dir="rtl">

القَدَرِيَّةُ مَجُوسُ هَذِهِ الأُمَّةِ

</div>

Qadariyyah is Majūsi of this mankind.

(Abū Dāwud)

<div dir="rtl">

حدَّثنا موسى بن إسماعيل، ثنا عبد العزيز بن أبي حازم، قال: حدثني بمنئَ عن أبيه، عن ابن عمر،عن النبي صلى اللّه عليه وسلم قال: "القدرية مجوس هذه الأمة: إن مرضوا فلا تعودوهم، وإن ماتوا فلا تشهدوهم".

</div>

From the results of *takhrīj* al-ḥadīth above, overall has the same meaning of the ḥadīth in question. But there is one ḥadīth that has *lafaẓ* and the same meaning of the ḥadīth in question, ie the ḥadīth from Abū Dāwud no. 4691. Thus, the research will be focused on that ḥadīth.

In Sunan Abū Dāwud explained that the last narrator and *mukharrij* is Abū Dāwud, while the first narrator is Ibn 'Umar. In the *sanad* of this ḥadīth, stated by the writer that it is *muttaṣil* or its *sanad* is continued. This is caused *sanad* in every *ṭabaqah*, there is narrator that interrelated. In addition *rijal al-sanad* in this ḥadīth, all narrators rated *thiqqah*.

After analyzing *sanad* in that ḥadīth, the writer concludes that *sanad* of ḥadīth from *riwayah* Abū Dāwud from Ibnu 'Umar rated *ṣaḥīḥ*.

5. The Fifth Ḥadīth

<div dir="rtl">

المُشَبِّهَةُ يَهُودُ هَذِهِ الأُمَّةِ والرَّوَافِضُ نَصَارَاهَا

</div>

Meaning: Mushabahah is Jewish of this people and Rafiḍah is its Christian.

In analyzing this sixteenth ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword of مشبهة , the writer does not find the result

of research of *matan* on the *Kutub al-Tis'ah* or the prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'īf*.

6. The Sixth Ḥadīth

لَتَسْلُكُنَّ سُبُلَ الْأُمَمِ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ وَالنَّعْلَ بِالنَّعْلِ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبّ لَدَخَلْتُمُوهُ

You will follow the track of the people before you like an arrow is out from a discharge, rough wooden from its place, so that even if they enter into a pit of animal of Ḍab also will be followed.

(Aḥmad bin Ḥanbal)

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا مُحَمَّدٌ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " لَتَتَّبِعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ، حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَدَخَلْتُمْ مَعَهُمْ ". قَالُوا: يَا رَسُولَ اللَّهِ، الْيَهُودُ، وَالنَّصَارَى ؟، قَالَ: " فَمَنْ إِذًا "

The focus of this research is contained in the ḥadīth no. 2 narrated by Aḥmad bin Ḥanbal. Therefore, ḥadīth that represents the sixth ḥadīth is focused on the ḥadīth that narrator at least for a little narrator usually prone to error.

In the ḥadīth narrated on the line of Aḥmad ibn Ḥanbal who becomes *Mukharrij* and the last narrator is Imām Aḥmad bin Ḥanbal, while the first narrator is Abū Hurairah. *Sanad* in this ḥadīth is stated *muttaṣil* or *sanad* is continued. This is caused at every level of *ṭabaqah*, there is a narrator so that up to the Prophet. About *rijal al-sanad* in this ḥadīth in four narrators is *thiqqah* stated by critics of ḥadīth, while there is a narrator named Muḥammad ibn 'Umar that some critics of hadis stated as follows:

- Abū Ḥātim al-Rāzī: *ṣāliḥ al-ḥadīth*

- Abū Ja'far al-Aqili: *ḍaʿīf kabīr*

- Al-Nasāʾī: *thiqqah*

After analyzing *sanad* of ḥadīth on that line, it is concluded that *sanad* of ḥadīth from that line is *ḥasan al-sanad*.

7. The Seventh Ḥadīth

<div dir="rtl">

أَعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ

</div>

Be fair, O Muḥammad because you never do justice.

He replied:

<div dir="rtl">

إِنْ لَمْ أَعْدِلْ فَمَنْ يَعْدِلُ

</div>

If I never do justice fairer then who?

(Ibnu Mājah)

<div dir="rtl">

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ (ص) بِالْجِعْرَانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ، وَهُوَ فِي حِجْرِ بِلَالٍ، فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ، فَقَالَ: " وَيْلَكَ وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ "، فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ حَتَّى أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللَّهِ (ص): " إِنَّ هَذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

</div>

(Aḥmad bin Ḥanbal)

<div dir="rtl">

حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ (ص) غَنَائِمَ هَوَازِنَ بَيْنَ النَّاسِ بِالْجِعْرَانَةِ، قَامَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: اعْدِلْ يَا مُحَمَّدُ، فَقَالَ: " وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ؟ ! لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ "، قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أَقُومُ فَأَقْتُلَ هَذَا الْمُنَافِقَ؟، قَالَ: " مَعَاذَ اللَّهِ أَنْ تَتَسَامَعَ الْأُمَمُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ "، ثُمَّ قَالَ النَّبِيُّ (ص): " إِنَّ هَذَا وَأَصْحَابًا لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ الْمِرْمَاةُ مِنَ الرَّمِيَّةِ "، قَالَ

</div>

مُعَاذٌ: فَقَالَ لِي أَبُو الزُّبَيْرِ: فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى الزُّهْرِيِّ، فَمَا خَالَفَنِي، إِلَّا أَنَّهُ قَالَ: النَّضِيِّ، قُلْتُ: الْقِدْحُ؟، فَقَالَ: أَلَسْتَ بِرَجُلٍ عَرَبِيٍّ؟ !

(a) Line from Ibnu Mājah

In this ḥadīth, there are several lines of narration, one of them is Ibnu Mājah. In Sunan Ibn Mājah explained that the last narration and *Mukharrij* is Ibnu Mājah, while the first narrator is Jābir bin 'Abdullāh. The writer analyzes that *sanad* of that ḥadīth is *muttaṣil* or continued until the prophet. Then on *rijal al-sanad* of ḥadīth in that narration is *thiqqah*, it is proved by some critics of ḥadīth which states that all of the narrator in the ḥadīth states *thiqqah* and *'adil*.

After analyzing *sanad* in that ḥadīth, the writer concludes that *sanad* on line of narration from Ibnu Mājah from Jābir bin 'Abdullāh is *ṣaḥīḥ*.

(b) Line from Aḥmad bin Ḥanbal

In the line of Aḥmad bin Ḥanbal explained that the last narrators and also as *Mukharrij* is Aḥmad bin Ḥanbal, while the first narrator is Jābir bin 'Abdullāh. In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. This is caused *sanad* in each *ṭabaqah,* there narrator is interrelated. In addition *rijal al-sanad* in this ḥadīth is rated *thiqqah*, there is only one narrator who rated by critics *layyin al-ḥadīth* ie Mu'ān bin Rifā'ah.

After analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad of* ḥadīth *riwayah* of Aḥmad bin Ḥanbal from Jābir bin 'Abdullāh is rated *ḥasan li dhātihi*, because there is narrator rated *jarḥ* in narrating ḥadīth.

8. The Eighth Ḥadīth

<div dir="rtl">

سَيَخْرُجُ مِنْ ضِئْضِىءِ هَذَا الرَّجُلِ قَوْمٌ يَمْرُقُونَ مِنَ الدِّينَ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

</div>

Meaning: Going out of the man's loins offspring who would destroy religion as an arrow out of place.

(Aḥmad bin Ḥanbal)

<div dir="rtl">

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَعَثَ عَلِيٌّ مِنَ الْيَمَنِ إِلَى رَسُولِ اللَّهِ (ص) بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، فَقَسَمَهَا رَسُولُ اللَّهِ (ص) بَيْنَ أَرْبَعَةٍ: بَيْنَ زَيْدِ الْخَيْرِ، وَ الْأَقْرَعِ بْنِ حَابِسٍ، وَ عُيَيْنَةَ بْنِ حِصْنٍ، وَ عَلْقَمَةَ بْنِ عُلَاثَةَ أَوْ عَامِرِ بْنِ الطُّفَيْلِ، شَكَّ عُمَارَةُ، فَوَجَدَ مِنْ ذَلِكَ بَعْضُ أَصْحَابِهِ وَ الْأَنْصَارُ وَغَيْرُهُمْ، فَقَالَ رَسُولُ اللَّهِ (ص): " أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرٌ مِنَ السَّمَاءِ صَبَاحًا وَمَسَاءً "، ثُمَّ أَتَاهُ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مُشَمَّرُ الْإِزَارِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: اتَّقِ اللَّهَ يَا رَسُولَ اللَّهِ، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ، فَقَالَ: " وَيْحَكَ، أَلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ أَنَا؟ "، ثُمَّ أَدْبَرَ، فَقَالَ خَالِدٌ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ فَقَالَ رَسُولُ اللَّهِ (ص): " فَلَعَلَّهُ يَكُونُ يُصَلِّي "، فَقَالَ: إِنَّهُ رُبَّ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، فَقَالَ رَسُولُ اللَّهِ (ص): " إِنِّي لَمْ أُومَرْ أَنْ أُنَقِّبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشُقَّ بُطُونَهُمْ "، ثُمَّ نَظَرَ إِلَيْهِ النَّبِيُّ (ص) وَهُوَ مُقَفٍّ، فَقَالَ: " هَا إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

</div>

From five narrators of which is the same to other *mukharrij* namely *sanad* continued and not all of the narrators in the narration of that ḥadīth are stated *thiqqah*, but the most of the narrators are stated *thiqqah*. So this ḥadīth is *ṣaḥīḥ al-sanad*.

9. The Ninth Ḥadīth

<div dir="rtl">

إِئْتُونِى بِدَوَاة وَقِرْطَاسٍ أَكْتُب لَكُمْ كِتَابًالَاتَضِلُّوا بَعْدِى

</div>

Take the ink and paper, I write to you a book that you will never go astray after me.

In interpreting this ḥadīth, many differences of opinion while the Prophet had said:

<div dir="rtl">

قُومُوا عَنِّى لَايَنْبَغِى عِنْدِى التَّنَازُعُ

</div>

Keep what (comes) from me, it is not fitting you quarrel in front of me.

Ibn ʿAbbās said:

<div dir="rtl">

الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا حَالَ بَيْنَنَا وَبَيْنِ كِتَابِ رَسُولِ اللهِ

</div>

Intelligence from all the intelligence there is no gap between us and the book of the prophet Muḥammad.

(Aḥmad bin Ḥanbal)

<div dir="rtl">

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ (ص) وَفِي الْبَيْتِ رِجَالٌ وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ النَّبِيُّ (ص): " هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَقَالَ عُمَرُ إِنَّ رَسُولَ اللَّهِ (ص) قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَنَا الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَفِيهِمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ (ص) قَالَ رَسُولُ اللَّهِ (ص): " قُومُوا ". قَالَ عُبَيْدُ اللَّهِ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ، كُلَّ الرَّزِيَّةِ، مَا حَالَ بَيْنَ رَسُولِ اللَّهِ (ص) وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنَ اخْتِلَافِهِمْ وَلَغَطِهِمْ

</div>

As the focus of this study is the ḥadīth from Ibnu Ḥanbal no.2 as a narrator in the ḥadīth there is at least a narrator.

From six narrators are the same as other *mukharrij*, namely *sanad* is continued and not all of the narrators in the narrations of that ḥadīth are stated *thiqqah*, but most of narrators are declared *thiqqah*. So this ḥadīth is *ṣaḥīḥ al-sanad*.

10. The Tenth Ḥadīth

<div dir="rtl">جَهَّزُوا جَيْشَ أُسَامَةَ لَعَنَ اللهُ مَنْ تَخَلَّفَ عَنْهُ</div>

You Join with Usāmah's group, God curses person who does not join him.

In analyzing the tenth ḥadīth, simply writer concludes that the result of *takhrij* by keyword of جهزوا, the writer does not find the result of research of *matan* in *Kutub at-tis'ah* or the prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'īf*.

11. The Eleventh Ḥadīth

<div dir="rtl">الأَنبِيَاء يُدَفَّنُونَ حَيثُ يَمُوتُونَ</div>

The prophets are buried where they pass away.

In analyzing the eleventh ḥadīth, simply writer concludes that the result of *takhrīj* by keyword of دفن, writer does not find the result of research of *matan* in *Kutub at-tis'ah* or the prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'īf*.

12. The Twelfth Ḥadīth

<div dir="rtl">

الأَئِمة مِنْ قَرَيْش

</div>

The leaders are from the Quraish.

(Aḥmad bin Ḥanbal)

<div dir="rtl">

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا سُكَيْنٌ، حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ، سَمِعَ أَبَا بَرْزَةَ يَرْفَعُهُ إِلَى النَّبِيِّ (ص) قَالَ: " الْأَئِمَّةُ مِنْ قُرَيْشٍ، إِذَا اسْتُرْحِمُوا رَحِمُوا، وَإِذَا عَاهَدُوا وَفَوْا، وَإِذَا حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ "

</div>

Hadis narrated by *mukharij* of Aḥmad bin Ḥanbal become ḥadīth that focus studied to represent the twelfth ḥadīth. Because in terms of *sanad*, it has the narrators that most different with another narrators in ḥadīth.

In Musnad Aḥmad bin Ḥanbal, first narrator is still Abū Barzah who is the first narrator after Rasūllāh. The last narrator is Aḥmad bin Ḥanbal. From the writer's analysis, all narrations from several lines that gone out by Imām Aḥmad bin Ḥanbal is *muttaṣil* or *sanad* is continued. In contrast to *rijal al-sanad* there some riwayah of Aḥmad bin Ḥanbal are *thiqqah*. This is caused, there are some narrators rated honest but narrating ḥadīth *ḍa'īf*. It is found at level under companion, i.e. *tābi'īn*. He is Sukain.

So after the writer analyzes *sanad* on the ḥadīth narrated by Aḥmad bin Ḥanbal from Abū Barzah has quality *ḥasan*.

13. The Thirteenth Ḥadīth

<div dir="rtl">

نَحْنُ مَعَاشِرَ الأَنْبِيَاء لَانُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ

</div>

We (Prophets) do not inherit what we leave behind is charity.

(Muwaṭṭaʾ Mālik)

حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ أَزْوَاجَ النَّبِيِّ (ص) حِينَ تُوُفِّيَ رَسُولُ اللَّهِ (ص) أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنْ رَسُولِ اللَّهِ (ص) فَقَالَتْ لَهُنَّ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ (ص): " لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ "

The study focused on here is the ḥadīth narrated by Muwaṭa' because the hadis is the only ḥadīth narrated least the narrator.

In narration of this ḥadīth, *mukharij* and the last narrator is Ḥanbal, while the first narrator is ʿĀishah bin Abī Bakar. In the fourth narrator is found that Mālik is *matrūk*. So, the writer concludes that this ḥadīth is *ḍaʿīf*. But in other line, that ḥadīth is also narrated by other *mukharrij* as like *Bukhārī, Muslim, Sunan al-Nasāʾī, Aḥmad bin Ḥanbal* and other. Most of their narration include ḥadīth *ṣaḥīḥ*. So the writer concludes that ḥadīth is *ṣaḥīḥ*.

14. The Fourteenth Ḥadīth

بَشِّرْ قَاتِلَ إِبْنِ صَفِيَّةَ بِالنَّار

Tell killer of Ṣafiah's child in hell.

(Aḥmad bin Ḥanbal)

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُوزٍ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَأَنَا عِنْدَهُ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: بَشِّرْ قَاتِلَ ابْنِ صَفِيَّةَ بِالنَّارِ، ثُمَّ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ "، قال عبد الله: قال أبي: سَمِعْت سُفْيَانَ يَقُولُ: الْحَوَارِيُّ: النَّاصِرُ

As for the focus of research in this case is the ḥadīth from Aḥmad bin Ḥanbal. It's been since seen *lafaẓ* on *matan*, that ḥadīth is only one that identical to the ḥadīth in question.

In the ḥadīth narrated on the line of Ḥanbal who become *mukharrij* or the last narrator is Ḥanbal, while the first narrator is Alī bin Abī Ṭālib. *Sanad* in this ḥadīth is stated *muttaṣil* or *sanad* is continued. This is caused at every level of *ṭabaqah* there is a narrator so that up to the prophet. About *rijal al-sanad* of this ḥadīth in five narrators is *thiqqah* stated by critics of ḥadīth, while there is a narrator named 'Āṣim which by critics of ḥadīth is stated as follows:

- Ibn Ḥajar: honest but has *wahm*.
- Aḥmad bin Shu'aib: not *ḥāfiẓ* one.
- Muḥammad bi Sa'id: *thiqqah* but many mistakes in narrating ḥadīth.

After analyzing *sanad* of ḥadīth in that line, it is concluded that *sanad* of ḥadīth from the line is *ḥasan al-sanad.*

15. The Fifteenth Ḥadīth

يَهْلِكَ فِيهِ اثْنَانِ: مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ

Two cases of desolation: the excessive love and hate are full of malice.

(Aḥmad bin Ḥanbal)

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبُو مُحَمَّدٍ سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا أَبُو غَيْلَانَ الشَّيْبَانِيُّ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَعَانِي رَسُولُ اللَّهِ (ص) فَقَالَ: " إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا، أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ "، أَلَا وَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ: مُحِبٌّ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي، أَلَا إِنِّي لَسْتُ بِنَبِيٍّ، وَلَا يُوحَى إِلَيَّ،

وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ (ص) مَا اسْتَطَعْتُ، فَمَا أَمَرْتُكُمْ مِنْ طَاعَةِ اللَّهِ، فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ

The focus of this study is the ḥadīth from Aḥmad bin Ḥanbal, because the ḥadīth is the only ḥadīth that has almost the same meaning in *ma'nā* and *lafaẓ* towards ḥadīth no. 15

From the nine narrators are the same as other *mukharrij* namely *sanad* is continued and not all of the narrators in the narration of the hadis is declared *thiqqah*. Even more of a narrator who is judged to have *jarḥ* as Ḥarith bin Ḥaṣīrah regarded as an honest one but has *wahm*. Then Abū Ghailān al-Shaibānī is regarded as a shaleh narrator but his ḥadīth is *ḍa'īf* and three others are also considered less *thiqqah*. So that this ḥadīth into the category ḥadīth *ḥasan al-sanad*.

16. The Sixteenth Ḥadīth

مَا شَقِىَ امْرُؤٌ عَنْ مَشُورَةٍ وَلَاسعد بِاسْتِبْدَادٍ بِرَأْى

It will not harm a person who is always consulted and will not be happy who are oppressed by his own mind.

In analyzing this sixteenth ḥadīth, simply the writer concludes that the results of *takhrīj* by keyword of شقى, the writer does not find the search results of *matan* in the prime book or that *matan* is not in its source. So, the writer concludes that this ḥadīth is including *ḍa'īf*.

B. Analysis of *Matan* of Ḥadīth

1. The First Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. In some *mukharrij* nearly all *matan* of

ḥadīth is similar even equal, to use *lafaẓ "taftariqu ummatī 'alā thalāsin wa sab'īn"* and there are some ḥadīth add *"iḥdā wa sab'īn"* and *"thanataini wa sab'īn"*. But in that ḥadīth has the same meaning that Muḥammad's mankind will be split into several groups and only one survived. Thus the writer assumes that this ḥadīth can be said *riwayah bi al-lafẓ* or *al-ma'nā*.

This ḥadīth is appropriate with Allāh's saying:

$$كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ$$

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In Allāh.[1]

Who are the best people in this verse? 'Abdullāh bin 'Abbās raḍiallāhu 'anhumā said: "They are the companions of the Prophet who emigrate with the Prophet Muḥammad from Mecca to Medina.[2]

Imām Ibnu Kathīr Rahimahullāh said:

والصحيح أنّ هذه الاية عامة في جميع الأمة, كل قرن بحسبه, وخير قروفهم الذين بعث فيهم رسول الله (ص) ثمّ الذين يلوفهم, ثمّ الين يلوفهم

The truth is this verse applies generally to all these people (Islam), in each era, and the best era is human beings when they ordered it Prophet, then follow them, and then follow them.[3]

---

[1] Muḥammad Khan, *Qur'an in word, op. cit.*

[2] *Musnad Aḥmad* no. 2463. Shekh Shu'aib al Arnauth says ḥasan. Al-Hākim in Mustadrak no. 6164, he says: ṣaḥīḥ. Agreed by al-Dhahabī.

[3] Ibnu Kathir, *Tafsīr al-Qur'an al-'Aẓīm*, (Beirut: Dārul Jīl, 1991), pg. 94.

From this, it is clear that the ḥadīth is not contrary to the Qur'an. Even mutually reinforcing between that *dalīl*. Besides this ḥadīth is also supported by another ḥadīth narrated by Bukhāri.

<div dir="rtl">خَيْر الَّناسِ قَرْنِي , ثُمَّ الذِينَ يَلُونَهُمْ, ثمّ الذِينَ يلونَهم</div>

The best human is my era, then afterwards.[4]

Surely the meaning of human in the Prophet's era, they are his companions. Not hypocrites and infidels who live in his era.

After the writer analyzes about *matan* of that ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this ḥadīth is *ṣaḥīḥ* and can be used as *ḥujjah*.

2. The Second Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality *matan*. In some *mukharrij* nearly all *matan* of ḥadīth is similar in meaning. In that ḥadīth has the same intention that forever there is one group in my community who defend the truth until the judgement day. Thus the writer assumes that this ḥadīth is more to be said *riwayah bi al-ma'nā*.

This ḥadīth is appropriate to Allāh's saying:

<div dir="rtl">وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ۝</div>

Of those we have created are people who direct (others) with Truth. and dispense justice therewith.[5]

From this it is clear that the hadis is not contrary to the Qur'an. Even mutually reinforcing between that *dalīl*.

---

[4] *HR. Bukhārī* no. 2652
[5] Muhammad Khan, *Qur'an in word, op. cit.*

After the writer analyzes about *matan* of ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this ḥadīth is ṣaḥīḥ and can be used as *ḥujjah*.

3. The Third Ḥadīth

When Umar conveying the sermon, he conveys Prophet's saying:

مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ

Who wants a glorious place in heaven, so follow al-Jamā'ah.[6]

What is meant by al-Jamā'ah here is not a Jam ā'ah with the merging entities. But the question is a Jamā'ah of the Muslims scholars. Who follow them, that is what has followed al-Jamā'ah. Who disagreee their agreement, it means they have disagreed al-Jamā'ah who had been ordered to follow. This ḥadīth synchronizes with the ḥadīth aimed, namely:

إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ

Indeed, my people will not be possible to agree in error.[7]

Two ḥadīth above shows two things:

- obliged to follow al-Jamā'ah agreed that the Muslims and forbidden to leave and disagree.
- survival of this people from error and mistake.

In conclusion, *matan* in this ḥadīth is not contradiction with *matan* of ḥadīth from Tirmidhī that more *ṣaḥīḥ*.

---

[6] *HR. Tirmidhī* no. 2165. Al-Ḥāfiẓ Abū Ṭāhir says that this ḥadīth is *ṣaḥīḥ*.

[7] *HR. Ibnu Mājah* no. 3950. This *sanad* of ḥadīth des not fulfill the requirements of ḥadīth *ṣaḥīḥ*.

4. The Fourth Ḥadīth

After knowing the quality *sanad* of this ḥadīth, then the next is to research the quality of *matan*. About *matan* of ḥadīth above can be detected that it is *riwayah bi al-lafẓ*. Because it has the same *lafaẓ* with the ḥadīth in question.

This is supported by the Qur'an can be found verses that can appear Qadariyyah ideologgy as mentioned above, are:

In al-Ra'd verse 11, Allāh said:

$$إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ ﴿١١﴾$$

Verily never will Allāh change the condition of a people until They change it themselves (with their own souls).[8]

In Fuṣṣilat verse 40, Allāh said:

$$ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾$$

Do what ye will: Verily He seeth (clearly) all that ye do.[9]

In al-Kahfi verse 29, Allāh said:

$$وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ ﴿٢٩﴾$$

Say, "The truth is from your Lord": let Him who believe, and let Him who will, reject (it): for the wrong-doers we have a Fire whose (smoke and flames).[10]

Thus Qadariyyah ideology has a strong foundation in Islam, and it is unreasonable if there are some people considered this ideology misguided or out of Islam.

---

[8] Muhammad Khan, *Qur'an in word, op. cit.,* (ar-Ra'd: 11)
[9] *Ibid.,* (Fushilat: 40)
[10] *Ibid.,* (al-Kahfi: 29)

Therefore, the writer analyzes that both *sanad* and *matan*, both ḥadīth is ṣaḥīḥ.

5. The Fifth Ḥadīth [11]

6. The Sixth Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. In some *mukharrij* nearly all *matan* of ḥadīth is not found similarity 100% with the ḥadīth aimed. But in *ma'nā*, that ḥadīth is found and these ḥadīth have the same purpose. Thus the writer assumes that this hadis can not be said to be *riwayah bi al-lafẓ* 100% but can be said as a *riwayah bi al-ma'nā*.

In al-An'am verse 153, Allāh said:

وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

Verily, This is My way, leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: Thus doth He command you. that ye may be Righteous.

So this verse has relationship towards the sixth ḥadīth that we are prohibited to follow other way except the true way.

So, the writer concludes that *matan* is ṣaḥīḥ.

7. The Seventh Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. In some *mukharrij* nearly all matan of ḥadīth is similar to the same even in using *lafaẓ*. However, there is little difference, ḥadīth from *takhrij* either from Ibnu Mājah or Aḥmad bin

---

[11] See to the fifth ḥadīth in analysis of *sanad*

Ḥanbal that uses *lafaẓ* "*in*" while the ḥadīth in question uses *lafaẓ* "*idha*". But in these ḥadīth have the same purpose. Thus the writer assumes that this ḥadīth can not be said to be a *riwayah bi al-lafẓ* in hundred percent but can be said as a *riwayah bi al-ma'nā*.

Related to the seventh ḥadīth, in the Qur'an Allāh said in al-Hadid verse 25:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ

We sent aforetime Our apostles with Clear Signs and sent down with them the Book and the balance (of right and wrong), that men may stand forth In justice.

So, it can be concluded that clearly, Allāh commands to Prophet to conduct justice. So, that *matan* is *ṣaḥīḥ*.

8. **The Eighth Ḥadīth**

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. *Sanad* on this ḥadīth is *ṣaḥīḥ*, it is necessary to write again about *matan* because ḥadīth *ṣaḥīḥ* consists of *sanad* and *matan* are authentic. Further researching using *lafaẓ* in this ḥadīth. From the observation in using *lafaẓ* on this ḥadīth is same to *lafaẓ* "*sayakhruju min ḍi'ḍi i ....*" but the narration of Aḥmad bin Ḥanbal, any addition *lafaẓ*, it is "*yaqraul qur'ān lā yujāwizu. ....*". Thus the writer assumes that this ḥadīth can be said *riwayah bi al-lafẓ* and can also be regarded as a *riwayah bi al-ma'nā*.

That ḥadīth is *ṣaḥīḥ*. According to the writer that there will be group who destroy religion, it is true. Because until this time, so many people who use their mind incorrectly. So, it appears different opinions until make them tend to ideology each other.

9. The Ninth Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. In some *Mukharrij* nearly all *matan* in that ḥadīth are similar to the same even in using *lafaẓ*. Thus the writer assumes that this ḥadīth can not be said *riwayah bi al-lafẓ* but can be regarded as a *riwayah bi al-ma'nā*.

Then to command cling to the Qur'an and the ḥadīth is also narrated by the Prophet Muḥammad, he said:

I left in the middle of you two things. As long as you cling with both of them will not be lost for ever, namely the Qur'an and sunnah (ḥadīth). Would not crumbled so both take me to the lake (paradise).[12]

Dalīl above shows us that cling to the Qur'an and the ḥadīth is a necessity for us to achieve the safety and happiness of the world and the hereafter.

As for the understanding them, we are demanded to refer to the understanding of the *Salafuṣ Ṣālihīn* (*ṣālih* ones in the past). So who they intended to *Salafuṣ Ṣālihīn*. They are three early generations of Islam consists of the Prophet's generation of companion, the *tābi'īn* (companion's students) and *tābi' al-tābi'īn* (tābi'in's students). They are the ones who accept the teachings of Islam directly from the carrier of *shari'ah*, ie Prophet Muḥammad PBUH, They are the people who lived during the methodology of prophethood, they also the most aware of how Islam practiced perfectly. The virtue of them contained in the Prophet's saying:

As best human is my generation, and the generation after that, then the generation after that again.[13]

---

[12] Said *ṣaḥīḥ* by al-Albanī in the book of *Ṣaḥīḥul Jāmi'*

They are the three main generations and the best of people. They (the companions) who lived with the Prophet Muḥammad and follow his *shari'ah*, then they get the guidance directly from the Prophet in the Islamic. Then they (the companions) teach it to the next generation (*tābi'īn*), and *tābi'īn* teaches it back to their followers (*tābi' al-tābi'īn*).

Allāh has blessed them (*Salafuṣ Ṣālihīn*) from Muhājirīn and Anṣār also to one who follows them well. Allāh said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

The vanguard (of Islam)- the first of those who forsook (Their homes) and of those who gave them aid, and (also) those who follow them In (all) good deeds,- well- pleased is Allāh with them, As are They with him: for them hath He prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity.[14]

Therefore, this being a certainty for us to get the good pleasure from Allāh, there is no other way except by continuing to cling to the Qur'an and the ḥadīth ṣaḥīḥ by understanding *Salafuṣ Ṣālihīn*. Understanding which be *ḥujjah* to the scholars of *Ahl al-Sunnah*, which is now known as *Manhaj Salaf*.

After the writer analyzes about *matan* of that ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this ḥadīth is authentic and can be used as *ḥujjah*.

10. The Teenth Ḥadīth [15]

11. The Eleventh Ḥadīth [16]

---

[13] HR. Aḥmad, Ibnu Abī 'Āṣim, Bukhārī dan Tirmidhī
[14] Muhammad Khan, *Qur'an in word, op. cit.,* (al-Taubah: 100)
[15] See to the teenth ḥadīth in analysis of *sanad*.
[16] See to the eleventh ḥadīth in analysis of *sanad*.

12. The Twelfth Ḥadīth

Ḥadīth which its *matan* describes that leadership handled by someone who is from the tribe of Quraish,[17] or ḥadīth from Ṣaḥīḥ Muslim, namely:

حَدَّثَنَا ابْنُ أَبِى عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ ‑صلى الله عليه وسلم‑ يَقُولُ « لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمُ اثْنَا عَشَرَ رَجُلاً ». ثُمَّ تَكَلَّمَ النَّبِيُّ ‑صلى الله عليه وسلم‑ بِكَلِمَةٍ خَفِيَتْ عَلَىَّ فَسَأَلْتُ أَبِى مَاذَا قَالَ رَسُولُ اللَّهِ ‑صلى الله عليه وسلم‑ فَقَالَ « كُلُّهُمْ مِنْ قُرَيْش[18]

That ḥadīth is very famous among scholars and even among them requires leadership must be held by people from the tribe of Quraish. This ḥadīth is also held by the holders of power at the time of Ummayyah dynasty. This ḥadīth has tremendous implication in order to give legitimacy to Ummayyah dynasty that also derived from the tribe of Quraish. Indirectly its *matan* warns to anyone who not from the tribe of Quraish for submission and obedience to this dynasty. So that they can easily mobilize the masses to join them and then held a pride expansion spread the spirit of the tribe of Quraish wrapped with the label of Islam.[19]

Conclusion, the twelfth ḥadīth does not contradict with clear ḥadīth that has a more authentic quality.

13. The Thirteenth Ḥadīth

Ḥadīth which brought by Abū Bakar is wrong, the Prophet also bequeath as said by *Ahl al-Bait*. Abū Bakar at first turned out to admit that the Prophet's family is inheriting the Prophet. Strangely after that, Abū Bakar brought ḥadīth that against his word:

---

[17] *Musnad Aḥmad,* Juz iii, 129, and 183; and Juz IV, 422.
[18] *Ṣaḥīḥ Muslim*, hadith no. 4810, (Beirut: Dar al-'Ilm, 1998).
[19] Khalīl 'Abdul Karīm, *Negara Madinah, Politik Penaklukan Masyarakat Suku Arab,* (Jakarta: LKIS, 2005), pg. 123-133.

حدثنا عبد الله قال حدثني أبي قال ثنا عبد الله بن محمد بن أبي شيبة قال عبد الله وسمعته من عبد الله بن أبي شيبة قال ثنا محمد بن فضيل عن الوليد بن جميع عن أبي الطفيل قال لما قبض رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أرسلت فاطمة إلى أبي بكر أنت ورثت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّ أَهْلِهِ قَالَ فَقَالَ لَا بَلْ أَهْلَهُ قالت فَأَيْنَ سَهْمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال فقال أبو بكر إني سمعت رَسُولَ اللَّهِ صَلَّى اللَّهِ عَلَيْهِ وَسَلَّمَ يقول إن الله عز و جل إِذَا أَطْعَمَ نَبِيًّا طعْمةً ثُمَّ قَبْضَهُ جَعَلَهُ لِلَّذِي يَقُومُ مِنْ بَعْدِه فرأيتُ أَنْ أَرَدَهُ على الْمُسلِمينَ فَقالتْ فأَنْتَ وَمَا سَمِعْتَ من رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أعلم

He had told us, 'Abdullāh who said that he had told me, my father who said that he had explained to us, 'Abdullāh bin Muḥammad bin Abī Shaibah. 'Abdullāh who said, and I heard [also] from 'Abdullāh ibn Abī Shaibah who said to have told us Muḥammad bin Fuḍail of Walīd bin Jumai' from Abū Ṭufail who said "when the Prophet passed away, Fāṭimah sent messenge to Abū Bakar. Its message is "you are inheriting the Prophet or his family?". Abū Bakar replied "not me but the family". Sayyidah Fāṭimah said, "where is the Prophet's portion?". Abū Bakar said: "I hear the Prophet says that Allāh Almighty if feeding a Prophet and then he passes away then made it to the person in charge afterwards, I argue to be given to the Muslims". Sayyidah Fāṭimah said, "you and what you hear from the Prophet is more know.[20]

Ḥadīth from Aḥmad above has *ṣaḥīḥ* position with Muslim requirement. Allowance that can be drawn from this ḥadīth is Abū Bakar himself admits that the family of the Prophet who inherites the Prophet. But after that, when Sayyidah Fāṭimah come to him and ask Prophet's legacy, Abū Bakar even bring ḥadīth that the Prophet is not inherited.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَنَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَام ابْنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا

أَفَاءَ اللَّهُ عَلَيْهِ فَقَالَ لَهَا أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا

صَدَقَةٌ فَغَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَزَلْ

مُهَاجِرَتَهُ حَتَّى تُوُفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ

He had told us, 'Abdul Azīz bin 'Abdullāh who said that he had told us, Ibrāhīm bin Sa'd from Ṣāliḥ from Ibnu Shihāb who said that he had reported to me, 'Urwah bin Zubair that 'Āishah Ummul Mu'minīn reported to him that Fāṭimah (prophet's daughter) asked to Abū Bakar Siddīq after the Prophet passed away to divide the inheritance for her part left by Rasūlullāh from fa'i's property that God bestowed on him. Abū Bakar told him that the Prophet said "we do not inherit and what we leave behind is charity" then Fāṭimah bint Rasūlullāh was angry and did not talk to Abū Bakar and she kept not to speak with Abū Bakar until he passed away, he lived after the Prophet passed away for six months.[21]

At first Abū Bakar admits that the Prophet's family who inherites the Prophet but afterwards he says that the Prophet is not inherited. The attitude of Fāṭimah is angry and not speaking to Abū Bakar, it shows that Fāṭimah rejects the ḥadīth said by Abū Bakar. If the Prophet is not inherited, then why Abū Bakar admits that the prophet's family who inherites the Prophet. If Fāṭimah accepts the ḥadīth there is no reason for her to be angry and not speaking to Abū Bakar. It's good that they are defending Abū Bakar and blaming Fāṭimah pay attention the Qur′anic verses, as follows:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجاً مِّمَّا

قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً

---

[21] *Ṣaḥīḥ Bukhārī* 4/79 no 3092, this ḥadīth is same with ḥadīth narrated by Aḥmad bin Ḥanbal above.

But no, by the Lord, They can have no (real) Faith, until They make Thee judge In all disputes between them, and find In their souls no resistance against Thy decisions, but Accept them with the fullest conviction.**22**

If the Prophet's ḥadīth that conveyed by Abū Bakar is true, so the attitude of Fāṭimah who objected that she is angry and does not talk to Abū Bakar to six months can be imposed on Qurʼanic verses above.

Fāṭimah is Ahl al-Bait who always together the Qurʼan. She is the Prophet's daughter of Sayyidah in the heaven, one who most understands the Qurʼan after the Prophet. One who her anger is the same as the Prophet's anger. Then there is another Sayyidah Fāṭimah's anger indicates that ḥadīth conveyed by Abū Bakar is wrong.

Moreover ḥadīth that the Prophet does not inherit is ḥadīth *mushkīl* that contradict with the Qurʼan which clearly states that the Prophet also inherits. The following wording:

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِراً فَهَبْ لِي مِن لَّدُنكَ وَلِيّاً يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيّاً

Now I fear (what) My relatives (and colleagues) (will do) after Me: but My wife is barren: so give me an heir As from Thyself. (One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O My Lord! one with whom Thou art well-pleased!**23**

Some people are trying to find a pretext that "inheriting" the question is inheriting prophetic. Of course this is the reason that sought, we personally do not know where it comes from the concept of "prophetic inherited". It is clear that the prayer of the prophet Zakariyyā above is his desire to has a son who will be heir. because the concept of a son as an heir who inherites his parents (mother and father) is an existing concept of all time and set in *samawi* books. In case of the former prophets do not

---

22 Muḥammad Khan, *Qurʼan in word, op. cit.,* (al-Nisāʼ:65)
23 *Ibid.,* (Maryam: 5 & 6)

inherit so the prophet Zakariyā will not give *lafaẓ* of prayer with *lafaẓ* like that. *Lafaẓ* of prayer of prophet Zakariyā shows that the prophet is able to inherit to his son.

The word of "mawalī" associated with the word of "inheriting" is related to inherit property or anything that is owned by someone.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيداً

To (benefit) every one, we have appointed shares and heirs to property left by parents and relatives. to those, also, to whom your right hand was pledged, give their due portion. For truly Allāh is witness to all things.[24]

So the meaning of mawalī it is the people who will inherit property. The prophet Zakariyyā worried about people (relatives) who will inherit from him, so he prays to God to be given a son to inherit his property. So the word of "inheriting" here is associated with inheritance of treasures.

Conclusion: Ḥadīth from Abū Bakar or from ʿĀishah, the prophets do not inherit is clearly contrary to the Qurʾan and the Ahl al-Bait then clearly according to the writer, that ḥadīth is wrong. Ahl al-Bait Sayyidah Fāṭimah clearly be in the truth.

14. The Fourteenth Ḥadīth

To determine the quality of *matan* in this ḥadīth, it's better to look at first the quality *sanad*. *Sanad* on this ḥadīth is *ṣaḥīḥ*, it is necessary to write again about *matan* for an authentic ḥadīth that consists of *sanad* and *matan* are authentic. Further researching in using *lafaẓ* in this ḥadīth. From the observation that using *lafaẓ* in this ḥadīth is same, i.e. by *lafaẓ* " *bashshir qātila ibn Ṣafiyyah fi an-nār.........*". The writer analyzes that *matan* of this ḥadīth is *riwayah bi al-lafẓ*.

---

[24] *Ibid.,* (al-Māidah: 33)

15. The Fifteenth Ḥadīth

To determine the quality of *matan* in this ḥadīth, it's better to look at first the quality *sanad*. *Sanad* on this ḥadīth is , it is necessary to write again about *matan* for an authentic ḥadīth that consists of *sanad* and *matan* are authentic. Further researching in using *lafaẓ* in this ḥadīth. From the observation that using *lafaẓ* in this ḥadīth is same, i.e. by *lafaẓ* narrated by Ibnu Ḥanbal. but it is different in explaining the word of love *(muḥibbun)* dan benci *(mubghidun)* "*muḥibbun yuqarriẓunī bi mā laiysa fī wa mubghidun yaḥmiluhū ....*". The writer analyzes that *matan* of this ḥadīth is *riwayah bi al-lafẓ*.

In al-A'raf verse 31, Allāh said:

$$إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ۝$$

For Allāh loveth not the wasters.

So, that verse is enough to explain that God prohibits us to do excessive. And that *matan* is authentic

16. The Sixteenth Ḥadīth [25]

---

[25] See to the sixteenth ḥadīth in analysis of *sanad*

BAB V

EPILOGUE

A. Conclusion

Based on the explanation on the chapters before, the writer obtaines the conclusions, as follows:

About the quality of the ḥadīth in *al-Milal wa al-Niḥal* in the Introduction. There are 16 ḥadīth researched and 17 ḥadīth done *takhrīj* with different themes. *The first*, all kinds of mankind. *The second*, the first mistake occurred among mankind. *The third*, the divergence of opinion among Muslim. *The last*, adherent of religion and belief. In researching those ḥadīth are found 6 *sanad* of ḥadīth in *ṣaḥīḥ* quality, 7 *sanad* of ḥadīth in *ḥasan* quality, 4 *sanad* of ḥadīth in *ḍaʿīf* quality. Meanwhile, about the quality of *matan,* there are 12 *matan* of ḥadīth in *ṣaḥīḥ* quality and 5 ḥadīth is getting status of *ḍaʿīf* (false).

Then in explaining sect, belief or religion, Shahrastāni uses the verses of the Qurʾan and the ḥadīth as an amplifier of argument. And according to the writer, Shahrastānī has been consistent in using ḥadīth for all the ḥadīth in the book of *al-Milal wa al-Niḥal* overall uniform do not use *sanad* and include *matan* completely. And the writer concludes that the book of *al-Milal wa al-Niḥal* by Shahrastānī is great book. Because in explaining about belief, sect and religion, it explains comprehensively and reliably in study of comparison. And the book can be reference for the reader who wants to know about the history of belief and philosophy.

B. Suggestion

After doing this writing seems to need to be followed up with the next entry is researching as a whole about the ḥadīth used by Shahrastāni in the book of *al-Milal wa al-Niḥal*. According to the writer, they are urgent to be done research more. Because ḥadīth that used by Shahrastāni, overall related

to the sect, belief, dan religion. So, possibility ḥadīth that included on the content of that book are ḥadīth hidden. And it will be better, if that ḥadīth are also done research of ḥadīth by study of *Ma'ānil Ḥadīth*.

The writer also feels that what has been done has not fully resolve the problem, therefore, they need constructive criticism from various parties who have a concern in the field of study of interpretation and ḥadīth of the prophet.

Moreover, the writer hopes that what has been done give benefit especially for writer, and generally for readers.

C. Closing

Finally, by saying Alḥamdulillāhi rabbil ʿĀlamīn the process of writing this thesis can be completed even though there are still many faults and flaws in it. Thank a lot, may be useful.

REFERENCES

Application of *Jawāmi' al-Kalim* version 4.5.

Application of *Maktabah Shāmilah*.

Ardian, *Pandangan Shahrastānī tentang Ahl al-Kitāb dan Semi Ahl al-Kitāb dalam Kitāb al-Milal wa al-Niḥal*, (Jakarta: 2010).

Arikunto, Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Bina Aksara, 1989).

Ibn Mā jah, *Sunan Ibn Mā jah*, (Beirut: Dār al-Fikr, t.t.).

Al-Azamī, Muḥammad Muṣṭafā, *Manhaj al-Naqd 'Inda Al-Muḥaddithīn: Nash'atuh wa Tarikhuh*, (Saudi Arabia: Maktabah al-Kausar, cet. 3, 1410).

Al-Bukhārī, Abū Abdillāh Muḥammad ibn Ismāil ibn Ibrāhīm ibn al-Mughīrah ibn Barẓibah, *Ṣaḥīḥ al-Bukhārī, (*Beirut: Dār al-Kutub al-Ilmiyah, 1999).

Ḥanbal, Aḥmad ibn, *Musnad Aḥmad ibn Ḥanbal*, (Beirut: Dār al-Fikr, t.th.).

http://www.lppimakassar.com/2013/11/syiah-dalam-kitab-al-milal-wa-al-nihal.html (15-01-2016, 11.06).

Ismā'īl, Shuhudi, *Ḥadīth Nabi Menurut Pembela, Pengingkar dan Pemalsunya*, (Jakarta: Gema Insani Press, 1990).

————, *Metodologi Penelitian Ḥadīth Nabi*, (Jakarta: Bulan Bintang, 1992).

————, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah*, (Jakarta: Bulan Bintang, 1998).

Itr, Nūruddīn, *'Ulūmul Ḥadīth*, (Bandung: PT Remaja Rosdakarya, 2012).

Karīm, Khalīl 'Abdul, *Negara Madinah, Politik Penaklukan Masyarakat Suku Arab*, (Jakarta: LKIS, 2005).

Kathir, Ibnu, *Tafsīr al-Qur'an al-ʿAẓīm*, (Beirut: Dārul Jil, 1991).

Khan, Majid, Fustamin, and the others, *ʿUlūmul Ḥadīth*, (Jakarta: Pusat Studi Wanita, 2005).

Khan, Muḥammad, (*Qur'an in Word Application* versi 1.3 by Yūsuf ʿAli).

Al-Khatib, Muḥammad ʿAjjaj, Uṣul al-Ḥadīth: *ʿUlumuh wa Muṣṭalaḥuh*, (Beirut: Dār al-Fikr, 1971).

Makhṣuṣ, *al-Shahrastānī dan Konsep Perbandingan Agamanya* (dalam Kitāb al-Milal wa al-Niḥal, (Jakarta: 2001).

Al-Mizzi, Jamāluddīn Abī al-Ḥajjāj Yūsuf ̄, *Tahdhīb al-Kamāl fi asmaʹ al-Rijāl*, juz 10 (Beirut: Dar al-Fikr, 1994).

Muslim, Imam, Ṣaḥīḥ Muslim, (Beirut: Dar al-ʿIlm, 1998).

Nadhīr, Moh, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998).

Rianse ,ʿUthmān and ʿAbdi, *Metodologi Penelitian Sosial dan Ekonomi; Teori dan Aplikasi*, (Bandung: Alfabeta, 2012).

Sahrani, Sohari, *ʼUlūmul Ḥadīth*, (Bogor: Ghalia Indonesia, 2010).

Salām, Bustamin M. ʿĪsā H. A., *Metodologi Kritik Ḥadīth*, (Jakarta: PT Raja Grafindo Persada, 2004).

Ṣalaḥudin, M. Agus and Agus Suyadi, *ʿUlūmul Ḥadīth*, (Bandung: Pustaka Setia, 2008)

Al-Shahrastānī, Muḥammad bin ʿAbd al-Karīm bin Abī Bakar Aḥmad, *al-Milal wa al-Niḥal*, (Beirut: Dār al-Maʼrifah, 1404 H).

Shukūr, Ashwadī (a translator of al-Milal wa al-Niḥal by al- Shahrastānī), *al-Milal wa al-Niḥal, Aliran-aliran Teologi dalam Sejarah Umat Manusia*, (Surabaya: PT Bina Ilmu).

Al-Ṣiddīqī, Muḥammad Ḥasbī, *Sejarah & Pengantar ʿIlmu Ḥadīth*, (Semarang: Pustaka Rizki Putra, 2009).

Al-Sijistānī, Abū Dāwud Sulaimān al-Asyas, *Sunan Abī Dāwud,* (Beirut: Dar al-Fikr, t.th.).

Soebahar, Erfan, *Aktualisasi Ḥadīth Nabi di Era Teknologi Informasi*, (Semarang: RaSAIL Media Group, 2010).

Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: PT. Raja Grafindo Persada, 1997).

Sumbulah, Umī, *Kritik Ḥadīth Pendekatan Historis Metodologis*, (Malang: UIN-Malang Press, 2008).

Suparta, Munzier, *'Ilmu Ḥadīth*, (Jakarta: PT Raja Grafindo Persada, 2002).

Suryadi, *Metodologi 'Ilmu Rijālil Ḥadīth*, (Yogyakarta: Madani Pustaka Hikmah, 2003).

Suryadi, *Metodologi Penelitian Ḥadīth*, (Jogjakarta: TH-Press, 2009).

Tanzeh, Aḥmad, *Pengantar Metode Penelitian*, (Yogyakarta: Teras, Cetakan 1, 2009).

Tirmidhī, Abū ʿĪsā, *al-Jāmi' al-Ṣaḥīḥ li al-Tirmidhī*, (Beirut: Dar al-Ilmiyyah, t.t.).

Ulamāʾī, A. Ḥasan Ashʿarī, *Melacak Ḥadīth Nabi,SAW; Cara Cepat Mencari Ḥadīth dari Manual Hingga Digital* (Semarang: RaSAIL, 2006).

————, *Mendeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin (Semarang, 2002).

Wensinck, *al-Mu'jam al-Mufahras Lil al-Faẓ al-Ḥadīth al-Nabawī*, (Madinah Leiden: Brill, 1936).

Appendix 1

MARATIB ALFAZH AL-TA'DIL

NO.	GROUPING		
	Ibn Hajar Al-'Asqalani Dan Al-Suyuthiy	Al-Harawiy	Al-'Iraqiy
I	أوثق الناس، أثبت الناس فوق الثقة، إليه المنتهى في الثبت، لا أثبت منه، من مثل فلان فلان يسئل عنه	أوثق الناس، أثبت الناس	ثقة ثقة، ثقة ثبت ثبت، ثقة ثبت، ثقة حجة، ثقة مأمون
II	ثقة ثقة، ثبت ثبت، ثقة حجة، ثبت حجة، ثبت ثقة، ثقة حافظ، ثقة مأمون، ثبت حجة	ثقة، ثقة ثقة، ثقة ثبت، ثبت ثبت، ثقة حافظ، حافظ، ثقة متقن، ثقة ثبت، حجة، متقن، عدل ضابط	ثقة، ثبت، متقن، حجة، حافظ
III	ثقة، ثبت، حجة، حافظ، ضابط	صدوق، مأمون، لا بأس به، خير، علاء الصدق	صالح الحديث، حسن الحديث، مقارب الحديث
IV	صدوق، مأمون، لا بأس به، خير	جيد الحديث، حسن الحديث، شيخ، روى عنه الناس، مقارب الحديث	علاء الصدق، شيخ وسط، شيخ، وسط
V	صالح الحديث، كلاء الصدق، روى عنه، جيد الحديث، مقارب، وسط، شيخ وسط، صدوق يخطئ، صدوق سيء الحفظ، صدوق تغير بآخره، صدوق له أوهام	صالح الحديث، وسط، صويلح، أرجو أن لا بأس به	صدوق، مأمون، لا بأس به، ليس به بأس، خير
VI	صدوق إن شاء الله، صويلح، أرجو أن لا بأس به، مقبول		

Ibn Abi Hatim Al-Raziy	Ibn Al-Shalah	Al-Nawawiy	Al-Dzahabiy
ثقة، متقن، ثبت، يحتج	ثقة، متقن، ثبت، حجة، حافظ، ضابط	ثقة، متقن، ثبت، حجة، حافظ، ضابط، عدل، حافظ	ثقة ثقة، ثبت حجة، ثبت حافظ، ثبت متقن
صدوق، محله الصدق، لا بأس به	صدوق، محله الصدق، لا بأس به	صدوق، محله الصدق، لا بأس به	ثقة، ثبت، متقن
شيخ	شيخ	شيخ، وسط، روى عنه الناس، مقارب الحديث	صدوق، ليس به بأس
صالح الحديث	صالح الحديث	صالح الحديث	صالح الحديث، خلط الصدق، جيد الحديث، حسن الحديث، شيخ وسط، شيخ وسط
			صدوق إن شاء الله، حويلخ، أرجو أن لا بأس به

Appendix 2

MARATIB ALFAZH AL-TAJRIH

NO.	GROUPING		
	Ibn Hajar Al-'Asqalani Dan Al-Suyuthiy	Al-Harawiy	Al-'Iraqiy
I	أكذب الناس، أوضع الناس، منبع الكذب، ركن الكذب، إليه المنتهى في الوضع	أكذب الناس، أفسق الناس، كذب، يكذب، وضاع، دجال، يضع الحديث	كذاب، دجال، وضاع، يضع، يكذب، يكذب
II	كذاب، دجال، وضاع	متهم بالكذب، متروك الحديث، ذاهب، متهم بالوضع، ساقط، سكتوا عنه، هالك، فيه نظر، ليس بثقة، غير ثقة، ليس	متهم بالكذب، متروك، ذاهب، ليس بثقة، هالك، ساقط، لا يعتبر
III	متهم بالكذب، متهم بالوضع، متروك الحديث، ذاهب، هالك، ساقط، لا يعتبر به، لا يعتبر حديثه، سكتوا عنه، متروك، تركوه، ليس بثقة، غير ثقة، غير مأمون	ضعيف جدا، لا يساوي شيئا، ليس بشيء، واه، رد حديثه، مردود الحديث، طرحوا حديثه، ارم به، لا شيء	ضعيف جدا، لا يساوي شيئا، ليس بشيء، واه، ومهم، رد حديثه، ارم به، مطرح به
IV	ضعيف جدا، لا يساوي شيئا، مطروح، مطروح الحديث، ارم به، واه، ورد حديثه، ردوا	ضعيف، منكر الحديث، مجهول، ضعفوه، مضطرب الحديث، لا يحتج به	منكر الحديث، لا يحتج به، واه، مضطرب به، ضعفوه
V	ضعيف، ضعفوه، منكر الحديث، مضطرب، مجهول	لين، لين الحديث، فيه ضعف، في حديثه ضعف، ليس بحجة، ليس بالمتين، ليس بعمدة، سيئ الحفظ، تكلمو فيه	لين، ليس بالقوي، فيه ضعف
VI	لين، ليس بالقوي، ضعفه، سيئ الحفظ، مقال فيه، في حديثه مقال، ليس بذاك، ليس بذاك القوي، ليس بالمتين، ليس بالحجة، تكلمو فيه، ما أعلم به بأسا، أرجوان لا بأس به		

Ibn Abi Hatim Al-Raziy	Ibn Al-Shalah	Al-Nawawiy	Al-Dzahabiy	
كذاب، متروك الحديث، ذاهب الحديث	كذاب، متروك الحديث، ذاهب الحديث	كذاب، متروك الحديث، ذاهب الحديث	كذاب، دجال، وضاع، يضع الحديث	
ضعيف الحديث	ضعيف الحديث	ضعيف الحديث	متهم بالكذب، متفق على ترك	
ليس بقوي	ليس بقوي	ليس بقوي	متروك، ذاهب الحديث، ليس بثقة، سكتوا عنه، فيه نظر، هالك، ساقط	
لين الحديث	لين الحديث	لين الحديث	ضعيف جدا، واه، ضعفوه ليس بشيء ضعيف	
			لين، فيه ضعف، فيه مقال، ليس بالقوي، ليس بحجة، تعرف وتنكر، تكلم فيه، سيئ الحفظ، يضعف فيه، قد ضعف، اختلف فيه، ليس بذاك، لا يحتج به، صدوق لكنه مبتدع	

Certificate
of Recognition

This is to certify that

QUROTUL A'YUNI

is recognized in a special way as an outstanding delegate for

Student Mobility Program 2015
in Perth, Western Australia, 16-23 December 2015.

Thereby, the Directorate of Islamic Higher Education,
Ministry of Religious Affairs,
Republic of Indonesia would like to congratulate him/her.

Jakarta, 31 December 2015
Director of Islamic Higher Education

Prof. Dr. Amsal Bakhtiar, M. A.

CERTIFICATE

This is to certify that:

Qurotul A'yuni

Who had participated
in English Debate
held by
Special Program of Ushuluddin Faculty
State Institute of Islamic Studies
Walisongo Semarang
on December, 8th 2012

as

The Winner

Supervisor | Chief of Ma'had | Chief of committee

Fakhruddin Aziz, Lc. Msi | **M. Asefuddin** | **Naela Rohmah**

MA'HAD WALISONGO
Ushuluddin Faculty for Special Program
State Institute for Islamic Studies
Walisongo Semarang

presented by:

Pusat Bahasa dan Budaya
IAIN Walisongo Semarang

FUPK
Moving Language and Discourse
Mahasiswa Fakultas Ushuluddin
Program Khusus IAIN Walisongo

PEMERINTAH KABUPATEN DEMAK

CABANG DINAS PENDIDIKAN KECAMATAN MRANGGEN

PIAGAM PENGHARGAAN

Dengan perasaan bangga, menyampaikan penghargaan kepada :

Nama   : KUROTUL A'YUNI

Jabatan   : Siswa Sekolah Dasar

Alamat   : SDN. TAMANSARI 1 KEC. MRANGGEN

Yang telah berhasil dengan baik :

Sebagai   : JUARA HARAPAN KEDUA

Jenis Kegiatan : TAKHSINUL KHOT (PUTRI)

Dalam rangka : LOMBA MATA PELAJARAN TK.KEC.MRANGGEN

Yang diselenggarakan pada tanggal : 10 MEI 2005

Bertempat di Mranggen,

Semoga prestasi tersebut dapat dikembangkan terus demi kejayaan nusa dan bangsa.

Mranggen, 10 MEI 2005

Kepala

Drs. GATOT SANTOSO

NIP. 131 176 928

PIMPINAN RANTING

IKATAN PELAJAR NAHDLATUL ULAMA

IKATAN PELAJAR PUTRI NAHDLATUL ULAMA

PERSATUAN PEMUDA MERAH PUTIH

DESA KEBONBATUR KEC. MRANGGEN KAB. DEMAK

Sekretariat : Jl.KH.Ghozali Kebonbatur Mranggen Demak 59567

SERTIFIKAT

Nomor : 01/SK-B/R IP-IPP/VII/2011

Pimpinan Ranting Ikatan Pelajar Nahdlatul Ulama (**IPNU**) Ikatan Pelajar Putri Nahdlatul Ulama (**IPPNU**) dan Persatuan Pemuda Merah Putih (**PPMP**) Desa Kebonbatur Kecamatan Mranggen memberikan penghargaan yang sebesar-besarnya kepada :

Nama   : QUROTUL A'YUNI

Tempat / Tanggal Lahir   : DEMAK,

Delegasi   : MA ROHMANIYYAH

Yang telah mengikuti LOMBA PORSENI KEBONBATUR OPEN   pada tanggal 17 Juli 2011 M / 15 Sya'ban 1432 H .

Sebagai :

JUARA I

PIDATO BAHASA INGGRIS

Kebonbatur, 26 juli 2011

Panitia PORSENI

Mengetahui,

Pimpinan Ranting IPNU – IPPNU dan PPMP
Kebonbatur

MOH. ANIQ. AH
Ketua IPNU

NUR ANIYAH.S.Pdi
Ketua IPPNU

M TAUPIQ
Ketua PPMP

ALI SAID
Ketua

NAILIS SAADATI
Sekretaris

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

شَهَادَةُ تَحْفِيْظِ الْقُرْآنِ الْكَرِيْم

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍاَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِيْنَ

وَعَلَى اَلِهِ وَصَحْبِهِ اَجْمَعِيْنَ

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنْ وَعَلَّمَهُ

"Sebaik-baik kamu sekalian adalah orang-orang yang belajar

AL-QUR'AN dan mengajarkannya"

Selanjutnya pengasuh Ma'had Nurul Qomar Tamansari Mranggen Demak

Jawa Tengah, menerangkan bahwa :

Nama   : **QUROTUL A'YUNI BINTI MASHADI**

Tempat Tanggal Lahir : Demak, 05 Oktober 1995

Alamat   : Tamansari Rt 03 Rw 04 Mranggen Demak

" TELAH KHATAM MUSYAFAHAH AL QUR'AN BIL GHOIB "

Kemudian pemegang syahadah ini agar senantiasa bertaqwa kepada Allah SWT,

serta berpegang teguh dan mengamalkan ajaran kitab suci Al Qur'an.

Tamansari, 18 Januari 2015

29 Rabiul Awal 1436

Pengasuh

Ibu Nyai Musyrifah Al Hafidzoh

ELBEST

ENGLISH AS BASIC EDUCATION STANDARD

Certificate

Reg : 314 / ELBEST / III / 2010

This Certifies That

Name	:	**QUROTUL A'YUNI**
Place, data of birth	:	**DEMAK, 05 OKTOBER 1995**
Address	:	**SUKORJO 05/04 TAMANSARI MRG DEMAK**

SEP

Has passed final examination for the study program of :

INTENSIVE

Classification

INTERMEDIATE

Value

a. Grammar	:	95	(	A)
b. Writing	:	92	(	A)
c. Speaking	:	95	(	A)
d. Translation	:	92	(	A)

The certificate is given to the student mentioned above due to
his / her spirit in studying English seriously & actifely

01 MARET 2010

Mranggen,

Director,

MUHAMAD TAKHIM, SE

D'Onthel
English Language Institute

THE ONTHEL

The Onrushing Nomad of The English Language

Akta Notaris Nomor : 146 / Ket / XII / 2010
Surat Ijin Nomor : 421.9 / 152 / 418.47 / 2011
Nilek : 05109.4.1.0148./ 09

Registrasi: Jl. Brawijaya No. 32 Tulungrejo Pare Kediri Jawa Timur Indonesia
Phone 0857 558 212 58

CERTIFICATE

In The Name of Allah The Most Gracious and The Most Merciful

This is to certify that :

Qurotul A'yuni

Demak, October 05, 1995

Has Completed our English Programs For

1 Month in 80 Meetings
Start: January 27, 2014 - Finish: February 21, 2014

Pare, February 21, 2014
Director

The Onthel
English Village
PARE

Ahmad Mustaghfirin, S.Pd.I

No	Programs	Qualifications		
		Ex	VG	G
1	Grammar	✓		
2	Vocabulary	✓		
3	Pronounciation		✓	
4	Speaking		✓	

Qualifications	Grade
Excellent	86 - 100
Very Good	76 - 85
Good	60 - 75
Poor	-

CURICULUM VITAE

A. **Biodata Pribadi**

1. Nama : Qurotul A'yuni
2. Jenis Kelamin : Perempuan
3. Tempat Tanggal Lahir : Demak, 05 Oktober 1995
4. Kebangsaan : Indonesia
5. Alamat : Tamansari rt 03 rw 04 Mranggen

   Demak

6. No. Hp : 085742649296
7. Email : qurotulayuni95@gmail.com

B. **Riwayat Pendidikan**

1. SD : SD Tamansari 1 2000-2006
2. SMP : MTs Rohmaniyyah Mranggen 2006-2009
3. SMA : MA Rohmaniyyah Mranggen 2009-2012
4. Perguruan Tinggi : UIN Walisongo Semarang 2012-2016

C. **Pengalaman Organisasi**

1. Organisasi Siswa Intra Sekolah (OSIS) sebagai Wakil Ketua
2. Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) sebagai anggota
3. Himpunan Mahasiswa Jurusan (HMJ) Tafsir Hadits 2 periode sebagai Bendahara dan Devisi ke-TH-an
4. UKM Walisongo English Club (WEC) sebagai anggota
5. Asrama Fakultas Ushuludin Program Khusus (FUPK) sebagai Supervisor/ Musyrifah

D. **Pengalaman Kursus**

1. Leadership Training dalam Student Mobility Program 2015 di Perth (Western Australia), yang disponsori oleh Kemenag
2. Kursus Bahasa Inggris di Pare selama 1 bulan

3. Kursus Bahasa Inggris di English as Basic Education Standard (ELBEST) Mranggen Demak

E. **Penghargaan**

1. Juara 1 Lomba Debat Bahasa Inggris UIN Walisongo Semarang
2. Juara 1 Speech Bahasa Inggris dalam PORSENI oleh IPNU / IPPNU Kec. Mranggen Demak
3. Harapan 3 Lomba Kaligrafi Kec. Mranggen
4. Hafal al-Qurʼan 30 Juz

F. **Seminar / Workshop / Stadium General**

1. Seminar Nasional *Al-Qur'an, Hadits dan Diskursus Kebangsaan* dalam acara *Silaturrahim Nasional Forum Komunikasi Mahasiswa Tafsir Hadits Se-Indonesia*
2. *Workshop Digitalisasi Hadits Jilid II* di Pusat Kajian Hadits Bogor dalam acara *Silaturrahim Nasional Forum Komunikasi Mahasiswa Tafsir Hadits Se-Indonesia*
3. Seminar Nasional *Ta'aruf dengan Tilawah al-Qur'an Langgam Jawa* oleh HMJ Tafsir Hadits
4. Seminar Nasional *Memperkokoh Kearifan Lokal sebagai Fondasi Pembangunan Karakter Bangsa* oleh Fakultas Ushuluddin
5. Road Show *Pendidikan Kesehatan Reproduksi bagi Santri Putri di Kalangan Pesantren* oleh Pusat Studi Gender dan Anak (PSGA) UIN Walisongo Semarang bekerjasama dengan Komisi Pemberdayaan Perempuan dan Pemuda MUI Provinsi Jateng
6. Stadium General Pembukaan Kuliah Umum Semester Gasal Tahun Akademik 2012/2013 oleh UIN Walisongo