

CHAPTER II

CRITIQUE OF HADITH ON HAKIM AN- NAISABURI'S PERIOD

A. Critique of Hadith and the Division

1. Definition of Critique of hadith

Critique of *ḥadith* among scholars of hadith is known as (نقد الحديث) *naqd al-ḥadith*. Etimologically, the word of "*an-naq*" means criticizing, stating, and separating between good and bad. While the meaning of critique in the context of the science of *ḥadith* tends to the purpose of activities of research of *ḥadith*, and it does mean a criticism of *ḥadith*.

While the meaning of critique of *ḥadith* (*naqd al-ḥadith*) in terminology is as revealed by Muhammad Mustafa Azami following:

"*Naqd al- ḥadith* is an attempt to distinguish among *ḥadith ṣhahih* from *ḥadith ḍa'if* and determine the position of narrators of *ḥadith* about the credibility or disability."¹

¹ Muhammad Musthafa Al-'Azhimy, *Manhaj al-Naqd inda al-Muhaddisin, Nasy'atun wa tarikuhu* (Riyad: Maktabat al-Kausar, 1990), pg. 5.

Based on the definition above, it is understood that the meaning of critique of *ḥadith* is a research activity of *ḥadith* to find the error which contains on the *ḥadith* of the Prophet Muhammad SAW. So it can be determined which *ḥadist* acceptable and not, and how the quality of narration of *ḥadith* that related.

2. The division of Critique of *ḥadith*

a) Critique of Sanad of *Ḥadith*

1) The Definition of Critique of Sanad of *Ḥadith*

Word of critique is the translation from the word of نقد (*naqd*) or from the word of تمييز (*tamyiz*), namely separating good something from the bad. Meanwhile, in the terminology, critique means trying to correct the mistake and error in order to find the truth. This critique has aim to study and find a *ḥadith* of the Prophet, whether these hadis actually came from the Prophet or not. Etimologically, the word of سند (*sanad*) contains in common meaning of the word طرق (*tariq*) i.e. way or backrest.

Meanwhile, according to the term of *ḥadith*, *sanad* is the way that conveys us to *matan* of *ḥadith*.

So the critique of *sanad ḥadith* is a research, rating, and search of *sanad ḥadith* about the individual narrator and acceptance process of *ḥadith* from their each teacher by trying to find the mistake and error in the series of *sanad* to find the truth, namely, the quality of *ḥadith* (*ṣahih*, *hasan* and *dhaif*).²

2) History and Development of the Critique of Sanad Ḥadith

Critique of *sanad ḥadith* as one of the most important part in the rank of the science of *ḥadith* emerged and developed as the development of *ḥadith* itself, especially when appearing activity of the scholars and collectors of *ḥadith* to sort as well as to categorize those *ḥadith*.

The activity of critique of *ḥadith* is rife in the 3rd century of hijriah. However, it does not indicate that in previous era did not happen the

² Bustamin, M. Isa H. A Salam, *Meodologi Kritik Hadis*, (Jakarta:PT RajaGrafindo Persada 2004), pg. 5-7

activity of critique of *ḥadith*. Because when the study of *ḥadith* is understood (simply) as an attempt to differentiate between the *ḥadith ṣahih* and not, then the activity of critique of *ḥadith* in the simple form has emerged since the Prophet still alive.³ The emergence of the research activity or correction to the *ḥadith* since the Prophet still life is to become the historical evidence for the preservation of the purity and authenticity of *ḥadith* that have been studied the quality. So, from the history approach, the *ḥadith* is accountable narration.

The developments of critique of *ḥadith* are following:

a) Critique of *Ḥadith* in the Era of the Prophet Muhammad SAW

Critique of *ḥadith* at the time of the Prophet was alive, it was very easy to be done by the companions, because they could directly determine whether the *ḥadith* that they

³ Umi Sumbulah, *Kritik Hadis; Pendekatan Historis Metodologis*, (Malang: UIN-Malang Press, 2008), pg. 32-33

received are valid or not through the confirmation to the Prophet.

The confirmation pattern of hadis as the embryo of critique of *ḥadith* that the time of the Prophet is not caused by their suspicion toward the news carrier that he had lied. But the matter that they do is motivated by the attitude of those who are so careful in keeping the truth of *ḥadith* as a source of Islamic law in addition to the Qur'an, as well as to strengthen their heart in the practice of *ḥadith*, which they believe that the truth is from the Prophet. The scholars agreed that the confirmation of hadis in the era of the Prophet is seen as the forerunner of science of critique of *ḥadith*.

For example, confirmation activity in the era of the Prophet can be designated. For example, a case occurs where Dimam bin Tha'labah came to meet the Prophet and asked "Muhammad, your messenger told us so and so", the Prophet said: "He's telling the truth".

The practice of critique of *hadis* with this confirmation pattern continued and stopped by itself when the Prophet passed away. Although the Prophet had passed away, it does not mean that the critique of *ḥadith* has lost its urgency. Even at that time, the companions more provided rules to tighten acceptance of *ḥadith* from a narrator. Thus the activity of critique of *ḥadith* go on, it was just taking a different form in a practical mechanism.⁴

b) *Ḥadith* Criticism in the Companions Era (First Era)

Research method of *ḥadith* in the era of the Prophet used confirmatory pattern, then in the companions era, research method of *ḥadith* began to develop a comparative pattern. At this time, after the death of the Prophet Muhammad SAW, the companions as like Abu Bakar as-Siddiq, Umar Bin Khattab and Ali bin Abi Talib, then began making acceptance signs or terms of a *ḥadith*, for

⁴ Ibid 36-37

example by requiring the testimony of another companion to justify the narration of the *hadith*.

An example is the story as described by the following *hadith*:

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُمَانَ بْنِ إِسْحَاقَ بْنِ خَرِشَةَ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ أَنَّهُ قَالَ جَاءَتْ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكَ فِي كِتَابِ اللَّهِ تَعَالَى شَيْءٌ وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا السُّدُسَ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْقَذَهُ لَهَا أَبُو بَكْرٍ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ تَسْأَلُهُ

مِيرَاتَهَا فَقَالَ مَا لَكَ فِي كِتَابِ اللَّهِ تَعَالَى شَيْءٌ وَمَا كَانَ
الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِعَبْرِكَ وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ
وَلَكِنْ هُوَ ذَلِكَ السُّدُسُ فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا
وَأَيُّكُمَا خَلَتْ بِهِ فَهُوَ لَهَا. (رواه ابو داود/ باب وارث
:٢٥٠٧).

Meaning:

“has told us by Al Qa'nabi, from Malik from bin Shihab, from ‘Uthman bin Ishaq ibn Kharasyah, from Qabishah bin Dzuuib, that he said; has come a grandmother to Abu Bakar as-Siddiq, she asked him about his legacy. Then he said; you do not get anything in the Book of Allah Almighty, and I do not know anything for you in the Sunnah of the Prophet. Go back until I ask people. Then Abu Bakar asked the people, then Al Mughirah bin Shu'bah said; I saw the Prophet SAW gave him a sixth. Then Abu Bakr said; is there anyone (witnessed) beside you? Then

Muhammad bin Maslamah stood up and said what is said by Al Mughirah bin Shu'bah. Then Abu Bakar applied it and said; you do not get anything in the Book of God, and that decision has been decided is to beside you, and I'm not going to add in case *faraidh*, but it is one-sixth. If both of you in the sixth so the sixth is divided between both of you. Anyone between both of you who releases so the sixth of his.” (HR. Abu Daud/ Chapter on Waris: 2507).

Based on the case above, Abu Bakar was impressed very careful in accepting the truth of *ḥadith*. The attitude is related to his position as a leader of the Muslims that requires him to provide an example for Muslims to maintain the purity and authenticity of the *ḥadith* from the prophet Muhammad SAW.

Besides these two methods, confirmatory and comparative, still there is a critical method, which is actually a development of

the comparative method, but the difference obtains if the comparative just refers to memorization and unites *ḥadīth* meant by self-narrator. Then the second comparative form is not only based on a narrator an-sich's strength of memorization, but also strengthened by comparison to the written data can be seen on their book of *ḥadīth*. In addition, there is also the development model of critique of hadis which is done by comparing related verses. The comparative method in the second sense is then developed among many critics of hadis until some decades after the end of leadership of companion. The critics of *ḥadīth* that may be mentioned in this era of them is Abdullah bin Abbas, Aisyah, Imran bin Husain, Abu Hurairah, Abdullah ibn Amr ibn al-Ash, Abdullah ibn Umar, Abu Said al-khudzri, and Anas ibn Malik.⁵

⁵ Umi Sumbulah ibid 37-40

c) Research of hadis in the Era of *al-Tabi'in* and *Atba Tabi'in* up to Codification of hadis (Era II-III).

Along with the history of *ḥadith* which led to the falsification of *ḥadith* so that the scholars should be extra careful to do critique of *ḥadith*. If in the previous stage, the effort of critique is only done by the scholars in the one area only, then in the era of travel (*rihlah*) science to every corner of the intensified. So that from *rihlah*, it appears the activity of critic with the most famous critic figures. As for the activity center of critique and critics figure in question is as follows:

- 1) Kuffah with the figure of Sufyan al-Thauri (97-161 AH), Walid ibn al-Jarrah (passed away 196 AH).
- 2) Madinah with the figure of Malik ibnAnas (93-179 AH).
- 3) Beirut with the figure of al-Awza'i (88-158 AH).

4) Wasith with the figure of Shu'bah (83-100 AH) .

Figures of critique of *ḥadith* that has been mentioned above is the figure of critic in the century of 11 AH, which later gave birth to their successor figures in the century of 111 AH, which are:

- 1) Baghdad with the figure of Yahya ibn Ma'in (233 AH).
- 2) Basrah with the figure of Ali ibn al-Madini (234 AH).
- 3) Wasith with the figure of Abu bakar ibn Abi Shaybah (235 AH).

From the figures of *ḥadith* in the third century on subsequent development appears scientists of *ḥadith* as like Bukhari, Al-Darimi, Abu Hatim al-razi, who due to their intellectual contribution , *ḥadith* and the science of *ḥadith* thrive.

Therefore, there are signs that indicate the activity of critique of *ḥadith* in the Century of II and III as follows:

- a) Not narrating from people who always indulge his personal ambition (lust).
- b) Not narrating from people who are fool, who with his foolish that then he make a lie for of the Prophet.
- c) Not narrating from someone who is actually good his deeds, but his narration was unknown (common).

Various regulations in the narration of *ḥadith*, signs of critique of *ḥadith* aim to maintain the authenticity and purity of the *ḥadith* of the Prophet. Such conditions are continuing to do the process of codification of *ḥadith* that done massively in the century of 111 AH.⁶

3) Rule of The authenticity of Sanad of *Ḥadith*

Before determining a *ḥadith* is *ṣhahih* or not *ṣhahih*, it needs measuring road that have been standardized by the scholar of *ḥadith*

According to Imam Syafi'i who has posited an explanation more concrete and the unraveling

⁶ Umi sumbulah, pg. 40-42

about the history of *ḥadīth ṣhāhīh* could be made as *ḥujjah*, therefore, imam Syafi'i says that among the rules of the authenticity of *ḥadīth* are:

- a) Narrated by the narrator who is fair.
 - 1) Trust worthy in practice of his religion.
 - 2) Known as a person who is honest in conveying news
 - 3) Understanding well about *ḥadīth* narrated.
 - 4) Knowing the chance about meaning of *ḥadīth* in lafal, if any chance in lafal.
 - 5) Can convey the history of *ḥadīth* in lafal, strictly, not narrating *ḥadīth* in ma'na.
 - 6) Kept in memorizing, when he narrates in memorizing, and kept his notes when he narrates through his book.
 - 7) If *ḥadīth* narrated by him narrated also by others, then sound of *ḥadīth* is no different.
 - 8) and regardless from the Act of concealment of defects (*tadlis*).
- b. The series of narration is continued to the Prophet.

Imam Al-Bukhari and Muslim also have different definition about the requirement of *ḥadith ṣahih*, the difference is located on the meeting between narrators and closest narrator in sanad. Imam Bukhari requires that the onset of a meeting between the time only. In this case, al-Bukhari not only requires that the period proof (*al-mu'asarah*) only between narrator with the closest narrator, but also meeting between them. Where as imam Muslim, a meeting does not have to be proved; important, among them has proven in same period. So the requirement of *ḥadith ṣahih* that applied by al-Bukhari in his book of *ṣahih* is more stringent than the requirements that applied to Imam Muslim.

As for the other requirements can be stated same between stated by Bukhari and Muslim, among which are:

- a) The series of narration in *sanad*, it must be continued starting from the first narrator to the last narrator.

- b) The narrators in *sanad ḥadith* must those known *shiqat*, in the sense of fair and *dhabit*.
- c) *Ḥadith* is avoided from the 'illat and syuzuz.
- d) The closest narrator in sanad in the same period⁷.

Meanwhile, According to al-Nawawi that the criterias of *ḥadith ṣhahih* are:

ما اتصل سنده بالعدول الضابطين من غير شذوذ ولا علة

“*Ḥadith* that is continued its sanad by ‘adil and *dhabit* narrator, also avoided from syuzuz and ‘illat.”

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

⁷ M. Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis: Tela'ah Kritis dan Tinjauan dengan Pendekan Ilmu Sejarah* (Jakarta: PT Bulan Bintang 1995), pg. 122-123

- 1) *Sanad* is continued
- 2) All of the narrators in the *sanad* are ‘*adil*
- 3) All of the narrators in the *sanad* are *dhabit*
- 4) *Hadist* is avoided from *syudzudz*
- 5) *Hadist* is avoided from ‘*illat*⁸.

A similar opinion is also stated by the other Muhadditsin, such as al-Nawawi, Mahmud Al-Tahan, Subhi al-Saleh. By M. Syuhudi Ismail, all opinions are concluded, either from Mutaqaddimin or from the scholars of Mutaakhirin as follows:

- 1) *Sanad* is continued
- 2) All of the narrators in the *sanad* are ‘*adil*
- 3) All of the narrators in the *sanad* are *dhabit*
- 4) *Hadith* is avoided from *syudzudz*
- 5) *Hadith* avoided from ‘*illat*⁹.

Minor rule elements that deal with Sahih

The basis in discussion of minor rule of the authenticity of sanad of *hadith* is mayor rule

⁸ M. Syuhudi Ismail, *Metodologi Penelitian Hadis* pg. 65

⁹ M. Syuhudi Ismail, *Metodologi Penelitian Hadis* pg. 126

itself, according to opinion of M. Syuhudi Ismail, namely:

1. Sanad is continued

Sanad is, that in the event of a *ḥadith* where the first *sanad* that continued until the end of the sanad, i.e. every closest sanad from another sanad must be met, at least in same period. To find out whether or not they need a *sanad* of *ḥadith*. Then the ways that must be taken are:

- a) Noting all narrators in sanad that is researched.
- b) Studying the life history of each narrator.
 - 1) Through the book of *ḥadith al-Rizal*, for example the book of *Tahdzib al-Tahdzib* by ibnu Hajar al-asqalany, and the book of *al-Kasyif* by Muhammad bin Ahmad al-dzahabi.

2) with the aims:

- a) whether every in *sanad* known as a fair and *dhabit* narrator, and don't like doing concealment (defect).
- b) Whether the relationship between the narrator with the narrator is closest in *sanad*: same period during his life and teacher student in narration of *ḥadith*.
- c) Researching the words that become the liaison (*wa tahammul wa ada' al-hadith*) among the narrators with closest narrator in *sanad*, namely is the words used in the form *ḥaddasany*, *ḥaddasana*, *akhbarana*, 'an, *anna*¹⁰.

2. A Fair Narrator

من استقام دينه وحسن خلقه وسلم من النسق وحوارم المروءة

That is a narrator who uphold his religion (Islam), and decorated good

¹⁰ M. Syuhudi Ismail, *Metodologi Penelitian Hadis* pg. 128

attitude, save from godlessness and maintain *murū'ah*.

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

- a) Having a religious (islam) and doing their religion well
- b) Having a noble attitude
- c) Protected from godlessness
- d) Keeping *murū'ah*¹¹.

3. A dhabith Narrator.

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.

¹¹ M. Syuhudi Ismail, *Metodologi Penelitian Hadis* , pg. 155

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

- a) A narrator understands well about the narration that has been heard.
- b) A narrator memorizes well about the narration that has been accepted.
- c) A narrator can convey the narration that has been memorized well, whenever he will and until he conveys that narration for other¹².

4. Ḥadith is Avoided from Syuzudz

Regarding the definition of *syazd* on *sanad* of hadis, in terminology of *ulumul ḥadist*. *ḥadist* is just stated *syadz* if the hadis narrated by a *tsiqah* narrator has contradiction to hadis narrated by several narrators who also *thiqah*¹³.

While *syazd* on *matan* of hadith is defined as a contradiction of the narrator's

¹² M. Syuhudi Ismail, *Metodologi Penelitian Hadis*, pg. 135

¹³ M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah*, (Jakarta: Bulan Bintang, 1998), pg. 170

narration that be alone with a narrator that is stronger memorizing and memory. That contradiction is in taking *matan* of hadis, resulting addition, subtraction, change of place (*maqlub*) and various forms of weaknesses and other disablements.

5. Hadith is Avoided from 'Illat

'Illat is the hidden causes that can damage the authenticity of *ḥadith* that outwardly look authentic (*ṣhahih*)¹⁴.

So the minor rules of *ḥadith* that has *'illat* are:

- a) It outwardly looks *ṣhahih*
- b) Actually, in *ḥadith* is any disablement¹⁵.

The theory for measuring the authenticity of *ḥadith* in this case the researcher refer to the theory postulated by Syuhudi Ismail. *Sanad* is deemed *ṣhahih* if:

¹⁴ Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah*, (Jakarta: Bulan Bintang, 1998), pg. 174

¹⁵ A. Hasan Asy'ari Ulama'i, *Mendeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin (Semarang, 2002), pg. 28

- 1) *Sanad* is continued
- 2) All the narrators in *sanad* are ‘*adl*
- 3) All the narrators in *sanad* are *dhabîth*
- 4) *Sanad* of *ḥadith* is avoided from *syuzuz*¹⁶
- 5) *Sanad* of *ḥadit* this avoided from ‘*illat*¹⁷.

Thus a *sanad* of ḥadith that does not fulfill the five elements is ḥadith that has quality of *sanad* that not *ṣhahih*. From the five elements above emerges elements that called the rules of the authenticity of *sanad* of ḥadith¹⁸.

¹⁶ According to the language of the *syadz* words can mean rare, aloof, alien, violating and contrary to many people.

¹⁷ According to the language of the *illat* can mean the reason: disabled, read errors, disease and evil.

¹⁸ Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, (Jakarta: Gema Insani Press, Cet.I , 1995) pg. 119.

c) Critique Of *Matan* of Hadith

1) The Definition Of Critique Of *Matan* of *Ḥadith*

Matan etimologically is the back way (way surface), plural of *mutun*. The word of *matan* in the science of *ḥadith* is the end of *sanad*.¹⁹

As for terminology of the science of *ḥadith*, *Matan* is a conversation that is the chain of the end of the narration, ie, the Prophet SAW. called after mentioned on *sanad*.²⁰

2) History And Development of Critique of *Matan* of *Ḥadith*

Analyst of the emergence and development of the critique of *matan*, has been around for generation of companion. The companions refused various *ḥadith* that do not fit with the basic religious methods. For instance, could be seen in the reaction of Aisyah when hearing a *ḥadith* delivered by *ibnu 'Umar*, that according to version of *Umar*, Messenger of Allah said:

¹⁹ Ikrom, *Pengantar Ulumul Hadits*, (Semarang: CV. Karya Abadi Jaya, 2012) , pg. 148

²⁰ Dr. Ikrom, *Pengantar hlumul hadis*, pg. 83

ان الميت ليعذب ببكاء اهله عليه²¹

“The dead body will be punished because cried by his family”, and Aisyah denied by saying: “May Umar is blessed by God, the Prophet never said that the dead body of the believer will be punished because cried by his family, but he said:

ان الله يزيد الكافر عذابا ببكاء أهله عليه²²

“Allah will add torture which says that unbeliever because is cried by his family”. Aisyah’s further comment, it is enough for you a verse that one will never bear the sin of others.

From the example above, it can be seen that the activity of critique of matan that undertaken by Aisha related with the *hadist* that she heard from ibnu Abbas is by comparing and confirming hadith which has similar theme, ever heard from the Prophet. In

²¹ Lihat Al-Bukhari juz 2 pg. 79

²²See QS. Al-an’am :169

addition, Aisyah also compares it with the text that weight of accuracy is higher, namely al-Qur'an. Thus, comparing *matan ḥadith* with the Quran and the *ḥadith* more authentic, is the main standard for assessing the validity of *ḥadith*.

Furthermore, the basics of critique of *matan* that had been built by the companions above, at a later stage was developed by Tabi'in generation. For example, Ayyub al-Sakhtiyani (tabi'in) stated: "if you want to know your teacher's fault, then you sit (learn *ḥadith*) to others" The sentence means that to find faults with the *ḥadith* must make critique, among others performed by studying *ḥadith* in depth through other narrator.

From the two cases above, it is understood that the critique of *matan* does not mean that they doubt the justice of a narrator, but they want is confidence in the validity of a *matan* of *ḥadith*, so it is maintained its authenticity and originality.

If in the era of companion and tabi'in, critique of *matan* was still in a very simple form, then at the era atba 'al-tabi'in, critique of *matan* began to find a new model that was more perfect. Perfection form of critique of *matan* in this era, it could be shown by the effort of the scholars to begin specializing himself as a critic of hadis, such as Malik, al-Thauri and Shu'bah. This was followed by the appearance of other Hadith critics as like Abdullah ibn al-Mubarak, Yahya ibn Sa'id al-Qattan and Imam Shafi'i. They were followed by Yahya ibn Ma'im, Ali ibn al-Madini and imam Ahmad. The emergence of these critics not only pays attention the aspect of *matan*, but also they also tries to assess *matan* and *sanad* once.

From the result of the study and critique of scholar in this period, it can be formulated guidelines in the next research activity about hadis. Formulations are:

- 1) Providing *ta'rif shahih*, i.e. the *ḥadith* which sanad is continued, taken from the narrator of a fair and *ḍhabit*. And free from *syadz* and *illat*.
- 2) Establishing requirements of *ḥadith hasan* as *ḥadith* which narrator's *ḍhabit* degree level is under the narrators of *ḥadith shahih*.
- 3) Establishing the *ḥadith* which does not meet the criteria of *ḥadith shahih* and *ḥadith hasan* as *ḥadith ḍhaif*.
- 4) Establishing the criteria of *ḥadith maudhu'*, in the form of irregularity or wrongness to be impossibility indication comes from the Prophet.²³

3) Rules of the Authenticity of Matan of Hadith

The elements that must be met by matan that qualified *ḥadith shahih*, there are two kinds, i.e. avoiding from *syadz* and escaping from *'illat*.

²³ Umi Sumbulah Pg. 94-100

Thus, in the research of *matan*, both element must be met and become the main reference²⁴.

As for the benchmark about the rules of the authenticity in the research of *matan*, according to al-Bagdadi cited by M. Syuhudi ismail are:

- 1) *Matan* of *ḥadith* does not contradict with common sense.
- 2) It is not in contradiction with the law of the Qur'an that *muhkam*
- 3) It is not in contradiction with *ḥadith mutawatir*
- 4) It is not in contradiction with the good deed that has been agreed upon scholar of *salaf*
- 5) It is not in contradiction with the argument that have been bound
- 6) It is not in contradiction with *ḥadith ahad* that has the quality of the authenticity that stronger²⁵.

Then after the writer research the benchmark in critique of *matan*, then the writer presents result related to the authenticity of *matan ḥadith*,

²⁴ M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, pg. 124

²⁵ M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, pg. 126

whether the *matan* is Shahih or not, so that through this way can be found the authenticity a *ḥadith* whether the result is in line with the need or not.

B. The rule of Sanad and Matan According To Al-Hakim

1. The rule of Sanad of Hadith

Sanad is the most important in determining the status of the *ḥadith*. According to al-Hakim's rules relating to the sanad are as follows:

a) Near and far of the *sanad* ('*ali and nazil*)

What is meant by sanad '*ali*. it is sanad which series of the name of narrators is close or short with the Prophet. Meanwhile sanad nazil is sanad that series of the name of narrators is away from Rasulullah. Therefore it can be concluded that the *ḥadith* is authentic or not. However, requirement of hadith shahih is not only seen from '*ali and nazil of sanad, because sanad nazil can take position authentic with the name of narrators that has a higher position.*²⁶

For example as follows:

²⁶ M.abdurrahman Pg. 121

1) The first history

Al-Hakim told them that he received the *ḥadith* from (a) the teacher, (b) the teacher received from 'AbdAllah bin Ahmad, (c) Abd Allah accepted from Ahmad bin Hanbal, (d) Ahmad received from waqi '(Imam Shafi' i's teacher), (e) waqi 'received from A'masy.

2) The second history

Al-Hakim told them that he received the *ḥadith* from (a) the teacher, (b) the teacher received from al-'Abbas al Sarraj, (c) Abbas received from Hannad bin Sirri, (d) Hannad received from Muawiyah, (e) Muawiyah received from A'masy.

According to the assessment of al-Hakim, the first history more “*ali* from the second, because the first history has scholars that is renown more.”²⁷

²⁷ M. Abdurrahman pg. 123

b) Sanad is continued or not continued

Al-Hakim stated that the technical terms related to an absence of disconnected *ḥadith* are :

1) Musnad is the *ḥadith* narrated by expert of *ḥadith* who receives from syeikh or teacher of *ḥadith* when viewed at a glance, among the teachers of *ḥadth* in each generation, each other ever sit and hear because his life is made possible by the contemporary. Then the next process, a history that brought is continued to a masyhur companion, then he leaned it to the Prophet. Hadis of Musnad like this "*authentic or shahih*" and can be used *hujjah*.

According to al-Hakim in order to *ḥadith* can be said *musnad* then it should not *mauquf*, *mursal*, *munqati* and *mu'dhal*. *Shigah tahammul* (form of lafal in accepting and teaching it) should not use lafal such as: أخبرت عن فلان

حدثت عن فلان (I am informed by si fulan), حدثت عن فلان (I am told by si fulan), بلغني عن فلان (it has come to

me from si fulan), رفعه عن فلان (maked *marfu* ' by si fulan), أظنه مرفوعا (I guess hadis *marfu* '). The phrase above according to al-Hakim, damaging the validity of *ḥadith* and the *ḥadith* is not *authentic*.²⁸

2) Mauquf

al-Hakim states that the *ḥadith* mauquf is the word and deed of companion who are not attributed to the Prophet or the word and deed of companion.²⁹

3) Mursal

According to Hakim *ḥadith* mursal is a *ḥadith* that anchored in the Prophet by a *tabi'in* by saying “Messenger said”, either he is a big *tabi'in* or small *tabi'in*. Or clear in the sanad, *tabi'in* never mentions the name of the person who tells the *ḥadith* to him, but directly mention the name of the Prophet³⁰.

²⁸ M. Abdurrahman pg. 125-127

²⁹ M. Abdurrahman, pg. 128

³⁰ M. Abdurrahman pg. 135

4) Munqati'

According to al-Hakim there are three causes of *ḥadith* said *munqati'*, including the following:

- a) There are two *majhul* narrator
- b) *Ḥadith* that resembles *munqati'*
- c) *Munqati'* that resembles *mursal*³¹.

5) Mu'dhal

Al-Hakim defines *ḥadith* mu'dhal is a *ḥadith* that anchored to the Prophet or more than one generation. According to Ibnu Salah *ḥadith* mu'dhal is *ḥadith* that lost the *sanad* two people or more.³²

c. Reprehensible or not the narrator

In an effort to save the true history, al-Hakim states that matters relating to the issue: whether Muslim narrator or not, their faith, wicked or not, whether or not heresy, immoral or not, whether the narrator meets with the teacher or not, the record is new or already old, and *Shaykh* or *faqih* of the narrator. So, if this issue has been researched

³¹ M. Abdurrahman pg. 137

³² M. Abdurrahman pg. 140

properly, it can be concluded the *ḥadith* is authentic or not.³³

2. The rule Of Matan of Hadith

al-Hakim forwards seven topics relating to authenticity of *matan* of *ḥadith*, which are:

a) Hadith mudraj

It is addition of lafal in a *ḥadith* carried out by the narrator, the actual lafal or word is not *ḥadith* but his word himself .

For Examples the hadith narrated by Ibn Mas'ud about reading *tahiyah*, he states, " اذا قلت هذا فقد

قضيت صلاتك (if you've said this you have completed the prayer) "According to al-Hakim's words "*idza qulta*" , the words of ibn Mas'ud. For those who do not know the science of *ḥadith*, would say that would be on it all the *ḥadith* of the Prophet, whereas actually it is the companions's word.³⁴

b) Nasikh al-Hadith wa mansukhihi

³³ M. Abdurrahman pg. 146

³⁴ M. Abdurrahman pg. 160-161

The study of *ḥadith* mansukh is authenticity of matan because this will be known *maqbul-ma'mul* (accepted and can be practiced) and *ḥadith* wih is *maqbul ghairu-ma'mul* (accepted and can not be practiced).

For example the *ḥadith* about the pilgrimage of the grave:

لعن رسول الله صلى الله عليه وسلم قانزائرات القبور

Meaning:

"The Prophet said, he cursed to women pilgrim tomb"

إني كنت نهيتكم عن زيارة القبور فزوروها

Meaning:

"I forbid you to make pilgrimage to the tomb, now pilgrimage"

The first *ḥadith*, according to al-hakim mansukh with the second *ḥadith*.³⁵

c) Al-lafazh al-gharibah

³⁵ M. Abdurrahman pg. 162-163

It is: researching and studying words that are considered foreign in the *ḥadīth*.

For example *ḥadīth* related to story of *Hudaybiyah*. Prophet said , , " أعطيه الحذيا " (give him *al-hudzya*). *Al-hudzya* means " البشارة بالخير (happiness with goodness).³⁶

d) Addition lafad fiqh in the hadith

Lafal fiqh in the *ḥadīth* occurs when there is an understanding insert of *narrator* which enters in the *ḥadīth*, which is generally not intentional. For example *ḥadīth* received from 'Abd Allah ibn Mas'ud, which reads:

سألت رسول الله, أي العمل أفضل؟ الصلاة في أول وقتها

Meaning:

“I asked to the Prophet, Which is the main charity? He answered, "prayer at the beginning of time".

³⁶ M. Abdurrahman pg. 165

According to al-Hakim *mahfuz ḥadith* that received from the priest does not use insert "*fiawwala* " (at the beginning of time).³⁷

e) *Hadis maqlub*

Al-Hakim interprets *ḥadith maqlub* as "*qalb*" i.e. (reverse something from the form should be). In terminology *ḥadith maqlub* is replacing one word of the words contained in the *sanad* or *matan* of *ḥadith*, by way of putting word that should ended, ending a word that should take precedence, or by any similar one.

For example, the *ḥadith* which narrates about the part of prostration. In the first hadith that Anas saw "Messenger put his knee first before. Similarly, the narration of Wa'il. Meanwhile, explanation from ibnu Umar says that the Messenger put his hand first before his knee when prostration. Al-Hakim took *ḥadith* of Ibn Umar with the reason many companions and *tabi'in* who narrated. .³⁸

³⁷ M. Abdurrahman pg. 164

³⁸ M. Abdurrahman pg. 165-166

C. Hadith Shahih According to Al-Hakim

As for the requirements of hadis shahih by al-Hakim adalah sebagai following:

1. Hadith shahih according to Bukhari and Muslim

Hadith at this level, according to al-Hakim, the highest rank for the requirement of Bukhari and Muslim are very strict in determining *ḥadith ṣhahih*, either viewed from major and minor criteria. By displaying the name of Bukhari and Muslim, al-Hakim lifts both of scholars's position in the ability to determine the status of *ḥadith*, so to collect the *ḥadith* contained in the book al-Mustadrak, al-Hakim believes that *ḥadith* which he gathers has status of authentic, because it is based on criteria of bukhari and Muslim.

As for the requirements about *ḥadith ṣhahih* according to imam Bukhari and Muslim, there are some similarities and differences. The differences lie in the meeting problem between the narrators with the closest narrator in the sanad. Imam al-Bukhari requires that the meeting between the times only. In this matter, al-Bukhari not only requires proven of same period (*al-mu'asaroh*) between the narrators with the closest

narrators, but also a meeting between them. Meanwhile, according to Muslim, the meeting is not to be proved; important among them has proven in same period. Thus the requirement of *ḥadith ṣhahih* that applied al-Bukhari in his book of Shahih is more stringent than the requirements that applied by Imam Muslim.

Among other requirements can be expressed equally between said by al-Bukhari and Muslim, are:

- a) The series of narrator in the *sanad* should be continued from the first narrator to the last narrator.
 - b) The narrators in the *sanad* of *ḥadith* should be people who are known *shiqat*, in the meaning of fair, and *dhabit*.
 - c) Hadith is avoided from 'illat and syadz.
 - d) He closest narrators in the sanad in the same period.
2. Hadith which is narrated by a narrator
 3. Hadith from the group of tabi'in

That is *ḥadith* that accepted by a group of tabi'in that is *shiqat* from a companion then shiqat tabi'in only narrates to a student.

4. Hadith fard and gharib

Hadith fard and gharib agreed the authenticity is the *ḥadith* narrated by *shiqah* and fair people. Then the *ḥadith* is accepted by a shiqah one. However, it turns a kind of hadis is not narrated in the books of *ḥadith*.

5. Hadith which is received from the line of family

Namely *ḥadith* narrated by a Group of narrators who receives from the priests of *ḥadith* h. The priests also receive from their grandfathers.