CHAPTER III
AL-MUSTADRAK ALA ASH-SHAHIHAINI
(Analysis Study Of Hadiths are not Criticized by Al-Hakim On Chapter Iman)

A. Hakim An-Naisaburi’s Biography And Works

1. Hakim an-Naisaburi’s Biography

Al-Hakim who has full name Abu ' Abdullah Muhammad Ibn Hamdun Ibn Hakam Ibn Nu'an Ibn al-Bayyi al-Dabbi al Tahmani al Naisaburi was born at Naisabur on Monday in 12 Rabi’ul Awwal 321 AH. He was often referred to as Abu Abdullah al-Hakim al-Naisaburi or ibn Bayyi ' or al-Hakim Abu Abdullah, to avoid confusion another the name same of al hakim as like Abu Ahmad al-Hakim, Abu Ali al-Hakim al-kabir (teacher of Abu Abdullah al-Hakim) , or Fatimah’s Caliph in Egypt, Al-Hakim bin Amrullah.¹

Al-Hakim's father, Abu ' Abdullah Muhammad Ibnu Hamdun is a survivor, a benefactor and connoisseur of worship as well as very loyyal against the ruler of Bani Saman who controlled the area Samaniyah. In historical record, the area of samaniyah in the 3 AH had emerged figures of hadis such as al-Bukhari, Imam Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah. This is exactly the place of al-Hakim emerged and grew up. These condition also affects more or less the emergence of al-Hakim as a scholar of hadith in 4 AH.

Childhood of al-Hakim was under the guidance and supervision from his own father and uncle. Recently at the age of 13 years (334 AH), specifically who learnt from expert of hadith, i.e., Abu khatim, ibn Hibban and other scholars. Al-hakim did wandering into different areas, such as: Iraq, Khurasan, Tsansoxiana, and Hijaz. Al-Hakim's presence in various places was to be learned directly with experts of

¹ M. Abdurrahman, pergeseran pemikiran hadis ijtihad hakim dalam menentukan status hadis (disertasi Pasca sarjana IAIN Syarif Hidayatullah: Jakarta, 1994), pg. 28
ḥadith, so sanad of ḥadith which accepted has a sanad 'ali (superior), and because of al-Hakim's view according to Bukhari which requires liqa ' in receipt of ḥadith history, though only once.

In the course of his life during 84 years, al-hakim had been doing a gait give considerable contribution in the study of ḥadith by the work that is very popular, al-mustadrak ala al-ṣahihaini. But in the month of safar 405 AH, over decision of the creator, al-Hakim breathed his last, fulfilling his call.²

Historical record says that al-Hakim had learned to 1000 people more. Including his teachers who had been in various regions were: Muhammad bin Ali al-Mudzakir, Muhammad bin Ya’qub al-Asham, Muhammad bin ya’qub al-Syaibani, Muhammad bin ahmad bin balawaih al-jallab, Abu ja’far Muhammad bin Ahmad bin Sa’id al-Razi, Muhammad bin ‘Abdillah bin ahmad al-saffar, Ali bin al-fadl, al-Daruqutni, ibnu Hibban and Abu ‘Ali al-naisaburi etc.³

While the students who narrated ḥadith from him, among them were Abu al-fallah binUbay bin al-fawari, Abu al-‘Ala al-Wasithi, Muhammad bin ahmadbin ya’qub, Abu dzarr al-hirawi, abu ya’la al-khalili, abu bakar baihaqi, abu al-qasim al-qusyairi, abu al-shalih al-muadzdzzin, al-zakki abu hamid al-bahiri, Mu’ammal ibn muhammad bin al-walid, abu al-fadl muhammad bin ubaidillah al-atsram, utsman bin muhammad al-mahmi, abu bakr muhammad bin Ali bin klfar al-syairazi, and so on.

2. Hakim An-Naisaburi’s works

In addition, Al-Hakim is included a muslim intellectual in the century of 4 AH who holds the commitment of the scholarly.⁴ Al-Hakim not only lays the scientific work in the study of ḥadith by compiling and building a book of ḥadith of an-sich. Al-Hakim also compiles and builds the theories, the concepts of authencity of ḥadith

² Ibid 30-31
³ Ibid 33-34
⁴ Ibid 35
and books about it, such as the book of \textquote{ulumul hadith}, the book of \textquote{rijal hadith} or the book of \textquote{Ilal al-hadith}.

Among those books ever written al-Hakim are as follows:

\textbf{a) Ma\textquote{'}rifat Ulum al-Hadith and al-Madhal ila al-Iklil}

Both of those books is framework of epistemological of authencity of \textit{hadith} according to al-Hakim. In ma\textquote{'}rifat is established various sciences of Hadith and its musthalah, thus reaching 52 parts. In \textit{al-madkhal} is explained the dignity of hadis Shahih and dignity of people who are stigmatized. In both of these books, seen al-Hakim's ability in doing work systematically of science dirayah. Through this ijtihad he tries to establish the status of \textit{hadith}. Both of these books was written before compiling the book of al-mustadrak,\textsuperscript{5} this fact can be understood because both of those books is the framework of methodological grounding in determining the authencity of \textit{hadith}.\textsuperscript{6}

\textbf{b) Tarikh of al-Naysabur Scholar}

This book is about the subject of Naysabur scholar who narrates the \textit{hadith}. And it turns out the book is widely cited by al-Sam'ani in his \textit{book al-Ansab}. One example of the al-Hakim’s statement which is quoted by al-Sam'ani in \textit{al-Ansab} "people mistakenly count the Hijri year since the death of the Prophet, a matter that wahn (doubt) because the truth is that appropriate with the opinion of al-bukhaari, i.e. Since the arrival to Medina\textsuperscript{7}.

\textbf{c) Al-Iklil}

This book contains about \textit{Shariah}, \textit{sirah Nabawi} and companions by using good \textit{sanad}.\textsuperscript{8}

\textsuperscript{5} Al-hakim, jilid 1 pg. 24
\textsuperscript{6} M. Abdurrahman, Op.cit 64
\textsuperscript{7} M. Abdurrahman, Op.cit 65
\textsuperscript{8} M. Abdurrahman, Op.cit 66
d) Al-Muzakkina li Ruwah al-Akhabar

This book discusses the science of *jarh wat ta'dil* which among other things tells people who are expert in the study of it. According to him, the experts assess the narrator of *ḥadith* there are ten thabaqat or generation. At any time there are four people, until al-Hakim’s time there are forty people. Al-Hakim mentions only the generation of Abu bakar, Umar, Ali bin Abi Talib, and Zayd bin Tsabit. Tenth generation is Abu ishaq Ibrahim bin hamzah al-isbahani, Abu ali al-Naysaburi, Abu bakr Muhammadbin Umar bin Salim al-Baghdadi and Abu al-Qasim hamzah ibn Ali al-kanani al-Mishri. And he does not mention the other.9

e) Mazahibal-Muhaddidtsin

This is a book about the sect of expert *ḥadith*, the meaning is the view of theology, such as *jahamiyah Qadariyah, Syi’ah,Murji’ah, Raj’iyah, Hasyawiyah, Zaydiyah, Nasbiyah, and Ahl al-Ra’y*.

And other books ever written are: Al-takhshih, Takhrij al-sahihaini, Takhrij an-naisabur, Fadhail al-imam as-syafi’i, fadail al-syuyukh, al-‘Ilal, and al-mustadrak ala ash-shahihaini.10

B. Al-Mustadrak Ala Ash-Shahihaini

1. The Background of Al-Mustadrak Ala Ash-Shahihaini

Al-Hakim does not mention explicitly about the background of the compilation of the book al-mustadrak ala ash-shahihaini, which composed since in 373 AH (52 years). However implicitly can be recorded, that initiative the writing starts from internal factor, i.e. assuming of al-Hakim that many *ḥadith sahih* that scatter, either of which has not been noted by scholars, or already stated in several books of *ḥadith*. Beside that, there is also the assertion *ṣahihaini*
(Bukhari and Muslim) states that not all hadis Sahih are encapsulated in the book of shahih. The two things that drove al-Hakim compiled his book based on the scientific method in determining the validity of *sanad and matan.*

2. Naming the book

This book by al-Hakim is called *al-Mustadrak* means added up or followed for al-ṣahihaini. Al-Hakim has named so, because it is assumed that the Hadith compiled in his book is the *ḥadith -ṣahih* or qualified of authencity from Bukhari and Muslim, and has not stated in ṣahih Bukhari or ṣahih Muslim.

Thus the content of the *ḥadith* in *al-mustadrak* has some apossibility as follows:

a) Ḥadith quoted in al-mustadrak is not in shahihaini, either lafal or ma’na, but not denied in the other.

b) Ḥadith that existed in al-mustadrak use different lafal from the *ḥadith* that is in ṣahihaini, but the meaning is the same.

In al-mustadrak, the Hadith reads:

لا ت*Saffar امرأة ميسرة ليلة الا ذى محرم

Meaning:

“Let not one woman traveling that takes one night, but along with stranger”.

In the Shahih muslim, *ḥadith* reads as follows:

لا ت*Saffar امرأة الا مع ذى محرم

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11 Nurun Najwah, *studi kitab hadis*, editor Alfatih Suryadilaga, (Yogjakarta:Teras, 2003), pg. 243-241

M. Abdurrahman, op.cit 56

12 Such as Bulughul marom work from Ibn Hajar's, the book was a lot of hadiths that do not exist in the book shahihaini, but contained in other books such as Abu dawud, al-Tirmidhi, al-Nasa'i, Ibn majjah, Ibn Hibban, Musnad Ahmad and others.

*when one of you perform ablutions, and he was wearing a pair of his khuf (wrap the foot inside the shoe, a kind of socks), then wipe khuf and Pray with them on, without leaving if you like, except for junub. The above hadith narrated by al-Daruquthni and al-Hakim.*
Meaning:
"Let not one woman traveling together, but stranger".

c) Hadiths in al-mustadrak completing lafal Hadith in shahihaini.

In al-mustadrak, Hadith reads:

كان الناس فى عهد رسول ص.م. محتاجين يلبسون الصوف يسقون النحل على ظهورهم وكان المسجد ضيقة مقارب السقف فخرج رسول الله يوم الجمعة من منبره قصير انا هو ثلاث درجات فخطاب الناس في الصوف فثارت ابدانهم ريح العرق والصوف حتى كاد يؤذى بعضهم بعضًا حتلى بلغت ارواحهم رسول الله وىو على منبر فقال ي أيها الناس اذا كان هذا اليوم فاغتسلوا واليمسن أحدكم اطيب مايجد من طيب و دين.

Meaning:
“people at the time of the Apostle had to wear cloth suf (wool) above the back when irrigating date palms, while the time was narrow and low roof. Then the Prophet Muhammad out of on Friday in the summer that stung, while his pulpit was also low, only three stairs. Prophet did speech in front of people who wore wool it. They sweated to wear wool, and their bodies caused the smell of sweat and smell of wool, so they almost felt each other. Their smell of body came to the Messenger of Allah which was on the pulpit, then said, "o man if this Friday come, then wash and have to wear a perfumed-scented oils and fragrant are best".

As in Sahih al-Bukhari, Hadith reads:

كان الناس يتنابون يوم الجمعة من منازلهم والعوالى فأتوا في الغبار بصبيهم الغبار والعرق فأتي رسول الله انسان منهم وهو عندي فقال النبي لو أنكم تظهروا كيومكم هذا.
Meaning:

"In the past, people came on Friday from their homes and suburbs. They came to mosque with through the dusty street, so they are exposed to dust and sweating. Then sweaty, one among them adjacent to I approached the Prophet. At that time the Prophet said, "it would be nice if you like Holy bath today".

d) Those hadith are in shahihaini, but al-hakim is using different sanad:14

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\text{حدثنا أبو العباس محمد بن يعقوب ثنا حسين بن علي بن حسن العامرمي ثنا زيدي بن الحضاب ثنا عبد الرحمن بن ثابت بن ثوبان ثنا عيسى بن عيسى عن أبي الرسول الله صلى الله عليه وسلم أن رسول الله توضأ مرتين مرتين.}
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Meaning:

"Abu al-' Abbas Muhammad bin ya'qub has conveyed Hadith to us, Husain ibn Ali bin hasan al-Amiri has conveyed hadis to us, Abd al-rahman bin Tsabit bin tsawban has conveyed Hadith to us, abu Allah bin al-fadl al-hasyimi has conveyed to us, received from 'Abd al-Rahman al-A'raj from Abu Hurairah that the Messenger of ablution by washing each Member of ablution twice".

But in Sahih bukhari, hadis says:15

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\text{حدثنا حسين بن عيسى قال حد ثنا قليب بن سليمان عن عبد الله بن أبي بكر بن عمر بن حزم عن عياض بن قيم عن عبد الله بن زيده أن النبي صلى الله عليه وسلم توضأ مرتين مرتين.}
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14 Al-hakim op cit, jilid 1 pg. 150
15 Al-Bukhari jilid 1 pg. 42
Meaning:
"Husain bin Isa has conveyed Hadith to us, he said, Yunus bin Muhammad has conveyed hadis to us. He said, Fulauh bin Sulaiman has conveyed hadis to which is received from Abdullah bin Abi Bakar bin Umar bin Hazm from Abbad bin Tamim from Abdullah Zayd that Messenger of ablution by washing each Member of ablution twice ".

3. The content of the book

The book is composed of big four volumes which the number of pages more or less is 2561 pages. The main discussion about 50 discussions are called the book (chapter) and hadith totaled approximately 8690 hadith. This book includes the book of jami’, namely the book of hadith that the various dimensions of the teachings of Islam, began the hadiths related to the iman, to the problem of the history of the past, even the history of the companions ever included in it.17

As for systematic of book, following the model used by Bukhari and Muslim, by discussing the various aspects of the material and dividing them in the books (specific themes) and chapters. As for the details are as follows:

Chapter I:
1. The book of faith; 287 Hadith
2. The book of Science; 155 Hadith
3. The book of Thaharah; 228 Hadith
4. The book of Prayer; 352 Hadith
5. The book of al-jum’ah; 82 Hadith
6. The book of Idain Prayer; 29 Hadith
7. The book of Witir; 34 Hadith
8. The book of Tathawu’ Prayer; 51 Hadith

16 This calculation is based on the al-mustadrak that is printed by dar al-fkr, Beirut:1978
17 M. Abdurrahman, op.cit 54
9. The book of Al-Sahwi; 13 Hadith
10. The book of istisqa’ Prayer; 13 Hadith
11. The book of Khusuf Prayer; 17 Hadith
12. The book of Khauf; 9 Hadith
13. The book of Al-Janaiz; 162 Hadith
14. The book of Zakat; 105 hadith
15. The book of Siyam; 77 Hadith
16. The book of manasik; 192 Hadith
17. The book of prayer of Takbir and Tahliil; 219 Hadith
18. The Book of Fadail al-Qur’an; 110 Hadith

Chapter II:
19. The book of Buyu ‘; 246 Hadith
20. The book of Jihad; 209 Hadith
21. The book of Qism al-Fa’i; 59 Hadith
22. The book of Qital ahl al-Baghy; 28 Hadith
23. The book of marriage; 120 Hadith
24. The Book of Talaq; 49 Hadith
25. The book of ' Itq; 18 Hadith
26. The Book of Makatib; 1 Hadith
27. The Book of al-Tafsir; 1.129 Hadith
28. The Book of al-Tarikh; 266 Hadith

Chapter III:
29. The book of Hijra; 40 Hadith
30. The Book of al-Magazi; 106 Hadith
31. The book of Ma'rifah al-sahabah; 2000 Hadith

Chapter IV:
32. The book of Ahkam; 127 Hadith
33. The book of At'imah; 128 Hadith
34. The book of Asyribah; 114 Hadith
35. The book of al-Birr al-wa Shillah; 114 Hadith
36. The book of al-Libas; 69 Hadith
4. The Method Of Writing A Book\textsuperscript{18}

Generally, there are five classifications of \textit{ḥadith} which set al-
Hakim in \textit{mustadrak ala ash-ṣahihain}, including the following:

a) Hadith that meets the criteria of Bukhari and Muslim

This hadis will normally be given at the end of matan of hadis with the quote, "hadza Hadith shahih lam yakhruj fi shahihain."

(This hadeeth is Sahih, but not issued by Bukhari and Muslim). An example of this hadis is:

\begin{quote}
حَدَّثَنَا عَلِيُّ بْنُ حمَّادُ الْعَدْلُ، ثنا أَبُو الْمُثَنَّّ، ثنا مُسَدَّدٌ، ثنا عَبْدُ الْوَىَّابِ، ثنا
محَّمَّدُ بْنُ عَمْرٍو، عَنْ أَبِِ سَلَمَةَ، عَنْ أَبِِ ىُرَيْرَةَ، أَنَّ نَبيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآمِه
وَسَلَّمَ قَالَ: " أَكْمَلُ الْمُؤْمِنِينَ إِنَّا أَحْسَنْ نَاتِهِمْ خِلَاقًا " هذَا حَدِيثٌ صَحِيحٌ وَلََْ
\end{quote}

\textsuperscript{18} Al-hakim, op.cit 34
By hadiths of the exponents, from Abu Sahl, from Uthman, and from Muhammad, and from Ahmida, and the requirement is that he hears from his father, and from Abu Umran, and from Ziara, and from Abi Sahl, and the narrations of the exponents is also that he hears from his father, and from Muhammad, and from Shuayb, and from Anas, and from Ibn Uthaymeen, and from Abi Qilaabah, and from Aisha, and I am afraid that his father would not hear, and from Aisha.

Meaning:

“As for the other wording which is used by Al-Hakim to indicate hadis which meet the requirement of shahihaini is “hadza hadits shahih ‘ala syarthi syaikhani wa lam yakhrujahu”

b) Hadith that meets the criteria of Bukhari only

Al-Hakim Al-Naisaburi describes the hadith that meets the criteria of Bukhari only with the phrase “hadza hadits shahih ‘ala syarthi bukhari wa lam yakhrujahu”, (this Hadith is Sahih based on the criteria of Imam Bukhari, but Bukhari and Muslin do not narrate it). An example of this hadith is:

أخبرن الحسن بن حكيم المرموقي، ثنا أبو الموتو، أن أبا عبد اللوى، أنبا عبد اللوى، أنبا محمد بن معيج الطرفوي، ثنا زيارة بن معبد القرشي، عن أبي صالح مؤلف

عثمان قال: سمعت عثمان بن عقان رضي الله عنه في مسجد الحضف بيمه، وحدثنا أنه سمع رسول الله يقول: "ينجمل في سبيل الله خيرٌ من ألف يوم فيما يفسوه، فلينظر كل أمرٍ لنفسه". هذا الحديث صحيح على شرط البخاري، وم

مراجع:

19 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, pg. 41
20 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 2, pg. 68
c) Hadith that meets the criteria of Muslim only

There is a *hadith* in Al-Mustadrak also lists *hadith shahih* based on the criteria of Muslim only. The wording that used to indicate this hadith is, “*hadza hadits shahih 'ala syarhi muslim wa lam yakhrujahu*”, (this Hadith is Sahih based on the criteria of Muslim, but it is not narrated by him and Al-Bukhaari). An example of this hadis is:

> حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، ثنا أَبُو الْمُثَنََّّ مُعَاذُ بْنُ الْمُثَنََّّ، ثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، ثنا حمََّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّوِ، قَالَ: كُنَّا نَّوَمُ بِنَّاءً ثَلاَثَاءٍ عَلَى بَعِيرٍ، قَالَ: وَكَانَ عَلِيٌّ وَأَبُو لُبَابَةَ زَمِيلَيْ رَسُولِ اللَّوِ صَلَّى اللَّوُ عَلَيْوِ وَآلِهِ وَسَلَّمَ، قَالَ: وَكَانَ إِذَا كَانَتْ عَقَبَتُوُ قُلْنَا: ارْكَبْ حَتَّى نَمَْشِيَ، فَيَقُولُ: "مَا أَنَّمَا يَأْتِيَ مَنْي، وَمَا أَنَا بِأَغْنََّ عَنِ الأَجْرِ مِنْكُمْ". اذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَلََْ يَُُ رِّجَاهُ

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21 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 3, pg. 16

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d) Hadith that meets the criteria of Al-Hakim

In addition to these three types of Hadith which has been mentioned earlier, Al-Hakim also completes the book with the hadiths which according to him is *shahih*. The wording which indicates that, “*hadza hadits shahihul isnd wa lam yakhrujahu*” (this hadith is *shahih* in sanad, but not narrated by Bukhari and Muslim). An example of this hadith is:
Hadith that is not critized by Al-Hakim

According to Al-San'ani as quoted from the book of “Studi Kitab-kitab Hadis” edited by M. Fatih Suryadilaga says that the hadith have not had time edited by Al-Hakim since the death in advance to pick him up. Therefore, Al-Hakim has not yet had a chance to put forward an overall comment on the hadith contained in Al-Mustadrak. For that, there is the possibility that there are hadiths in Al-Mustadrak by Al-Hakim not all of it is Shahih, because there is still some hadith which are unverified.

C. Hadith in Al-Mustadrak Ala Ash-Shahihaini

Prior to conduct further writing, writer needs to convey that the hadith collected by al-Hakim in al-mustadrak there are five classification in status of hadith, namely:

1. Hadith are in accordance with the requrriment of shahihaini, hadith is based on the requirement shahihaini uses haza hadis shahih ‘ala syarhi al-syaikhaini wa lam yakrujahu (this hadith meets the requirement of Bukhari and Muslim but they do not narrate).
2. Hadith are in accordance with the requrriment of Bukhari only, hadith is based on the requirement shahihaini uses haza ‘ala syarti Bukhari

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22 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 4, pg. 84.
wa lam yakrujahu (this Hadith meets the requirement, but they do not narrate).

3. Hadith are in accordance with the requirement of Muslim only, Hadith is based on the requirement Muslim uses haza hadis ‘ala syarti Muslim wa lam yakrujahu (this Hadith meets the requirement of Muslim, but they do not narrate).

4. Hadith are in accordance with the requirement of al-Hakim, al-Hakim uses haza hadis shahih al-isnad wa lam yakhrjahu (this Hadith is shahih in sanad, but they do not narrate).

5. Hadiths which are not criticized by al-Hakim, according to al-San’ani in Taudhīh al-afkar quoted by Nurun Najwah in the book of al-mustadrak ala ash-shahihaini there are ḥadīth which have not been evaluated by al-Hakim and al-Hakim has not yet had a chance to put forward his comments, because death to pick him up.

From the classification above, the author researches and focuses on the ḥadīth that are not rated by al-Hakim, because in the ḥadīth there is no status ḥadīth, either the quality of the ḥadīth is shahih, ḥasan or ḍhaif, unknown status of ḥadīth. So need to do research in order to know about the quality of the ḥadīth, in order to note the quality of ḥadīth. And some Hadith ḥadīth which will be researched by the author devoted on chapter iman. Because on chapter iman there is a ḥadīth unknown status of ḥadīth, which results when ḥadīth is become as hujjah, then it is doubtful of the authenticity. From Chapter iman, there are 8 ḥadīth which unknown quality of hadi ḥadīth.

Here is the ḥadīth not critized by al-Hakim on chapter iman in mustadrak ala ash-shahihaini:

1. The First Hadith

أخبرنا أبو الحسن علي بن عبد الرحمن بن ماتى بالكوفة، ثنا الحسن بن الحاكم الحريني، ثنا إسماعيل بن أبان، ثنا صباغ بن يحيى، عن ابن أبي ليلى، عن الحكيم، عن

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"Abu al-Husain Ali bin Abdurrahman bin ma’i preached to us in Kuffah, al-Husain bin al-Hakim al-hiri told us, Ismail bin aban told us, Shabab bin yahya told us from Ibnu abi laila, from al-Hakam, from Ibrahim, from Alaqamah, from Abdullah, that the Prophet SAW said:"

the believers are not person who likes to denounce others, who love to do nasty, and fond of saying dirty ".

2. The Second Hadith

"Abu Bakar bin ishaq, Amr bin Mansur Al-adl told us, both said Amr bin Hafs al-sadusi told us, Asim bin ali preached us, Syarik bin abdullah told us, from Hasan bin abdullah, from Said bin ubaidah, from Ibnu umar he said:" I've heard Rasulullah SAW said: "each of the oath sworn in the name of other than God is shirk".

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23 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 53
24 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 61
3. The thirth hadith

"Abu ali al-Husain bin ali al-hafidz told us, Abu khalifah al-fadl bin shuayb al-qadi preached us, Ahmad bin yahya bin humaid told us, Hammad bin salamah told us, from Yunus bin ubaid, from Humaid bin hilal, from nasr bin Asim, from “Uqbah bin malik, from the Prophet SAW, He said:” ‘amma ba'du, I just wonder with someone who kills someone who says "I am a muslim" then the killer said, o Messenger of Allah, verily, he says in order not to be killed, the Prophet ever said so. He did not like and turned his utterance from him and said: "God does not love the one who kills a muslim, God does not love the man who kills a muslim."

Meaning:

"Abu ali al-Husain bin ali al-hafidz told us, Abu khalifah al-fadl bin shuayb al-qadi preached us, Ahmad bin yahya bin humaid told us, Hammad bin salamah told us, from Yunus bin ubaid, from Humaid bin hilal, from nasr bin Asim, from “Uqbah bin malik, from the Prophet SAW, He said:” ‘amma ba'du, I just wonder with someone who kills someone who says "I am a muslim" then the killer said, o Messenger of Allah, verily, he says in order not to be killed, the Prophet ever said so. He did not like and turned his utterance from him and said: "God does not love the one who kills a muslim, God does not love the man who kills a muslim."

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25 Hakim an-naisaburi, mustadrak ala ash-shahiaini, (Beirut:Dar fikr, 1978), jilid 1, pg. 62
4. The fourth Hadith

"Such as the Hadith of Ja'far bin Muhammad which is told to us from Nushair al-Khuldi, Ali bin Abdul Aziz told us, Abu Nu'aim told us, Yazid bi al-Miqdam bin Syuraih told us, from his father, from Syuraih bin Hani’, he said:’ my father Hani’ bin Yazid, tells me that he used to be a Messenger to meet Messenger of Allah, then the Prophet heard people give the nickname Abu al-Hakam then, he said: ‘Allah is al-Hakam (the mediator), then why are you dubbed abu al-hakam?’ he replied, if my people disagree and I decide case that occurred between them, then two groups willing to (agree) "the prophet asked," do you have children: Syuraiah, Abdullah and Muslim. " they are the children of hani ‘", the prophet asked again who is the most ancient among them? he replied," Syuraiah, "then the Prophet said," then you are Abu Syuraiah ", then he prayed for him and his son.

Meaning:

Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 68
The Fifth Hadith

Meaning:

"Abu ali bin Hamsyad al-Adl told us, Muhammad bin isa bin al-sukkari al wasithi told us, Amr bin aun told us, al-A’masy told us, from Qais bin muslim, from Thariq bin Shihab said: when umar arrives in sham, the troops greet him, while he wears a fabric Holster, two kuff, as well as a head covering. He hold the head of the camel and then cross the river. After that anyone said to him, "o you believer-welcomed the troops and commanders of Sham, while you are in condition like this?" Umar said: Behold, we are a people who glorified God, with islam, then it is not worthy of the glory that we ask for another"

The Six Hadith

Meaning:

27 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg.120
Meaning:
"Abu bakar bin Muhammad bin Abdullah Al-syafi’i told us in Baghdad, Muhammad bin Abdullah bin Marzuq told us, Affan told us, Hammad bin Salamah told us, from Muhammad bin Amr, from Abi Salamah from Abi Hurairah, said: the Messenger of Allah said:" when God created the heaven, he said, o Jibril, go and take a look inside 'jibril went and saw it he said, no one who hears it and then want to enter it' (hell) surrounded by orgasm (enjoyment). Then God said, go and take a look at it'. (jibril) went and saw it, then said, for the sake of your glory, I'm afraid not left one except will enter it. "

7. The Seven Hadith

28 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 71
Nâdi: اللَّهُمَّ ارْحمَنِِّ وَمحَّمَّدًا وَلاَ تُشْرِكْ فِِ رَحمَْتِنَا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «ما تقولون أَىُوَ أَضَلُّ أَمْ بَعِيرُهُ؟ أَلََْ تَسْمَعُوا مَا قَالَ؟» قَالُوا: نَّا. فَقَالَ: «لَقَدْ حَظَّرَ رَحمَْةً واسِعَةً، إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحمَْةٍ، فَأَنْزَلَ رَحمَْةً تَعَاطَفَ بِهَا الخَلَائِقُ جَنُّهَا وَإِنسُهَا وَبِهَائِمُهَا، وَعِنْدَهُ تِسْعَةٌ وَتِسْعُونَ، تَقُولُونَ أَىُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

Meaning:

"Abu al abbas bin ya'kub muhamaad told us, Abbas bin muhammad ad-duri told us, Abdul sohamad bin abdul waris told us, my father told me, Al-jurairi told me, from Abu abdillah al-jisri, Jundub told us, he said; an arab Badui came and then lowered his camel then tied it, then he prayed behind his Messenger, the Messenger after the greeting, she went to his camel and release the rope, then sat shaking, crying "o God! give grace to me and Muhammad, and do not you give the grace that you have given to us to one, the Prophet said;" what he said, Is he or his camel who astray? Haven't you heard the word? They replied, "true", the Prophet said, "he has imprisoned the vast mercy, Allah SWT has 100 grace and he lowers one of grace with which his creatures love either from among the gin, human, and animal and still have 99 graces again. So, what would you say? Is he or his camel who astray?"

8. The Eigth Hadith

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Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 113

29
"Abi Ishaq ibrahim bin Muhammad bin yahya told us, Muhammad bin hamdun bin ziyad told us, Abu yusuf ya'qub bin ishaq al-qulusi told us, Syarik bin al-khattob al-anbary told us, Yunus bin ubaid told us, from Hasan, from Abi bakrah, he said: I heard the Messenger of Allah said:" Whoever kills mu'ahadah without right reason, then God will outlaw to smell of paradise’s smell, and it will be smelled at a distance of five hundred years of travel"

30 Hakim an-naisaburi, mustadrak ala ash-shahihaini, (Beirut:Dar fikr, 1978), jilid 1, Pg. 96