CHAPTER 1
INTRODUCTION

A.   BACKGROUND

Allah sent the Prophet to convey His revelation, *Al-Qur'an* is made as the first source of Islamic shari'ah. And God provided miracle to the Prophet Muhammad in the form of *As-Sunnah* which has function as the second source after the *Al-Qur'an*. *As-Sunnah* is explanatory of the *Al-Qur'an*, as a detailed laws and *Furu'* from fiqh *"Main"*. *As-Sunnah* is the real practice of Islamic teaching done by the Prophet for all mankind. Therefore, all Muslims must obey and follow the Messenger.[1]

Viewed historically, the narrations of *ḥadith* is different from the *Al-Quran*. For the *Al-Qur'an*, all of the narrations, the verses take to mutawatir.[2]

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[1] Dr.M.'Ajaj al-khatib, *hadis Nabi sebelum dibukukan*,translated by AH. Akrom fahmi, (Jakarta: Gema Insani Press,1999),pg. 21

[2] Mutawatir is is tatabu ', i.e. successive, meaning the term in the science of Hadith is narrated by news that a lot of people at every level of the periwayat, ranging from level friend up to mukharij, which according to size ratio and habit, impossible the narrator who number of lots it agreed upon in advance to lie. Some scholars enter witness pancaindra as one of the terms. See Muhammad 'Ajjaj al-Khattib, *Usul al-Hadis 'Ulumuhu wa Mustalahuhu,*

Meanwhile for *ḥadith*, some narrations are *mutawatir* and another narration gets *ahad*. [3]Therefore in term of narration, *Al-Quran* has accrued as *qaṭ'i al-wurud*[4], and some, even most, as *Ẓanni al-wurud*[5]. Thus, in term of narration, all the verses of Qur'an do not need to do research about originality, meanwhile Prophet's *ḥadith* in this matter is categorized as *ahad*, needed to do research. By the research that will be known, whether the *ḥadith* in question can be accounted its narration from the Prophet or not.[6]

(Bairut: Dar al-Fikr, 1395 H/ 1975 M), pg. 302-303, see too Subhi as-salih, *'Ulum al-hadis wa Mustalahuhu* (Bairut: Dar al-'Ilm li al-Malayin, 1977), pg. 146-147.

[3] Ahad is as the plural for wahid, who literally meaning one. The meaning of the term according to the Hadith is what is reported by a person who did not reach the level of mutawatir. See Muhammad 'Ajjaj al-Khattib, *Usul al-Hadis 'Ulumuhu wa Mustalahuhu, (*Bairut: Dar al-Fikr, 1395 H/ 1975 M), pg. 302-303.

[3] Qat'i al-Wurut ialah absolut about truth news. See Subhi as-salih, *'Ulum al-hadis wa Mustalahuhu* (Bairut: Dar al-'Ilm li al-Malayin, 1977), pg. 151

[4] Qaṭ'i al-wurud is absolute Truth News. See Subhi as-salih, *'Ulum al-hadis wa Mustalahuhu* (Bairut: Dar al-'Ilm li al-Malayin, 1977), pg. 151

[5] Ẓanni al- wurud is the relational or relative (not absolute) degree of the truth of the news. See Subhi as-salih, '*Ulum al-haqqdis wa Mustalahuhu* (Bairut: Dar al-'Ilm li al-Malayin, 1977), hlm 151.

[6] M. Syuhudi Ismail, *metode penelitian hadis Nabi*, (Jakarta: Bulan Bintang,1992), pg. 3-4

Book keeping and writing of the *ḥadith* were formally done at the time of Caliph Umar bin abdul Aziz (Century 2 AH), as for the time of Sorting and selection toward the Prophet's *ḥadith* started in the 3rd century AH which was later known as the golden era of the textual history of the Prophet's *ḥadith*, in this century many scholars of *ḥadith* that arrange *ḥadith* as like imam Bukhari (Sahih Bukhari), Muslim (Sahih muslim), imam Thirmidzi (Sunan tirmdzi). Imam Daud (sunan abu Dawud), Al-Nasa'i (Sunan nasa'i) and Ibnu maajah (Sunan Ibnu majah).[7]

Futhermore, In the 4th century AH, there are still many books of *ḥadith*, at this time appeared books which authentic are not contained in the 3rd century AH, among them are As-Shahih by Ibnu Khuzaimah, At-Taqsim wa Anwaʾ by Ibnu Hibban, and then *t*he book of Al-Mustaḍrak ala al-ṣhahihaini by imam Hakim an-Naisaburi,[8] which is a book that the writer researchs in this study.

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[7] Abdul Sattar, *Ilmu Hadis,* (Semarang: Karya Abadi Jaya, 2015), pg. 80

[8] M. AAgus Solahudin , ulumul hadis , pg. 45-46

Al-Hakim does not mention explicitly about the background to the drafting of the book Al-mustadrak ala ash-ṣhahihaini, who started composed in 373 AH (52 years). However explicitly can be recorded, that initiative of the writing is from internal factor, i.e. al-Hakim's assuming that many *ḥadith ṣhahih* which scattered about, neither of which has not been noted by scholars, nor already stated in several books of *ḥadith*. Besides the assertion *ṣhahihaini*, Bukhari and Muslim state that not all *ḥadith ṣhahih* has been summarized in the book of *ṣhahih*, the two things that drove al-Hakim compiled his book based on the scientific methods in determining the validity of the critique of *sanad* and *matan*.[9]

As for external factor that affects al-hakim is a condition of political, intellectual and economic issues. In terms of politic, 4th century AH (the period of disintegration), Islamic region was split into 3 major powers; Bani Fatimiyah in Egypt, Bani Umayyah in Cordova, Bani Abbasyiyah in Baghdad, and mutual hostile. It's just that instability in the political side does

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[9] Abdul Sattar, Ilmu Hadis, (Semarang: Karya Abadi Jaya, 2015), pg. 194

not affect the interest of intellectual work. The scientists are particularly relic in Samaniyah. The ruler of Saman specifically gave considerable attention and very liberal in responding to the development of science. At the time of compiling the book of al-*mustadrak ala al-ṣhahihaini*, al-Hakim was in transition band Samani dynasty that has *madzhab Syi'ah* to Ghaznawi Dynasty that has *madzhab Sunni*. Although in 4th century AH is, the level of intellectual progress experienced deterioration than in 3rd century AH.[10] In this century is going on shift "paradigm" or a corporate value in determining the status of Hadith, namely the classification of Hadith at al-hakim in contrast to the earlier scholar (pasca imam Tirmidhi), al-Hakim does not classify the Hadith becomes *ṣhahih hasan, dhaif*. Explicitly, al-Hakim divides into two, i.e. the *ḥadith ṣhahih* and *ḍhaif*. *Ḥadith ṣhahih* stratified, there is agreed about the autenticity and there is also which is not agreed upon (*hasan*). Thus in view of al-

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[10] Nurun Najwah, *Studi kitab hadis,* edited by : Alfatih Suryadilaga (Yogjakarta: Teras, 2003), pg. 243-244

Hakim, the Hadith *ḥadith hasan* includes to category of *ḥadith ṣhahih* [11].

Ibnu Solah said in thobaqah: "he is a *hafiz* who has many works in Hadith and Sciences of Hadith". Take from ad-Darulqutni when one day he was asked: "who is the most *hafiz*, Ibnu Munduh or Ibnu al-Bayyi?" then he said, Ibnu al-Bayyi' "*more perfect in memorizing.*" Abu Hazm also said: *"I'm with Shaykh Abu 'Abdullah al-'Ishmiy so close over about 3 years, I never see the number of teachers as much as he is, when he is busy that is commanded to write was Abu ' Abdullah al-Hakim, then when he decides something based on the text.*" Abu Ahmad al-hafiz said: "*If there's anyone who deserves to occupy my position, then he is Abu 'Abdullah*". Ibnu Hajar said: "*he is Shaduuq one.*" As-Suyuti in thabaqat: "*he is a priest of the hadith in his era, arif, Shalih, and tsiqah*[12].

The book of al-Mustadrak ala ash-ṣhahihaini is compiled 4 volumes wich containing 8.690 Hadith and covers 50 topics. The book of al-Hakim's work

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[11] Nurun Najwah, *Studi kitab hadis*, pg. 251
[12] *Muqaddimah Al-Mustadrak 'Ala Ash-Shahihain*, ,(Bairut: Dar al-Fikr,1987), pg. 7-8

includes category of *ami' book*, because the charge of hadith is composed of various dimensions, morality, faith, sharia, interpretations, and history.

Systematic of al-Mustadrak, following a model used by Bukhari or Muslim, by discussing the various aspects of the material and sharing them in specific themes. As for the details of a number of *ḥadith* related to the themes are: aqidah 251 *ḥadith* worship 1277 *ḥadith*, permitted and forbidden law 2519 *ḥadith*, takwil of dream 32 *ḥadith*, cure 73 *ḥadith*, apostles 141 *ḥadith*, biography of companion 1218 *ḥadith,* uproar and battle 347 *ḥadith*, shaking in judgment day 911 *ḥadith*, Prophet's battle and al-fitan 233 *ḥadith*, tafsir 947 *ḥadith*, and fadhoilul Al-qur'an 70 *ḥadith*.[13]

In al-Mustadrak, there are five categories of *ḥadith* which set by al-hakim, this five categories are an indicator of the existence of the status of the *ḥadith* contained in the book:

1) *Ḥadith* in accordance with the requirement of shahihaini, *ḥadith* that based on this requirement of shahihaini uses lafad haza hadith shahih 'ala syarhi

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[13] Nurun Najwah, *Studi kitab hadis,* pg. 246

al-syaikhaini wa lam yakrujahu (this *ḥadith* meets the requirements from Bukhari and Muslim, but they do not narrate it).

2) *Ḥadith* that in accordance with the requirement of bukhari only, *ḥadith* is based on the requirement of this *ṣhahihaini* use lafadz haza 'ala syarti Bukhari wa lam yakrujahu (this *ḥadith* meets the requirements, but they do not narrate it).

3) *Ḥadith* that in accordance with the requirement of muslim only, *ḥadith* is based on the requirement of Muslim use lafadz haza 'ala syarti Muslim wa lam yakrujahu (this *ḥadith* meets the requirement of Muslim, but they do not narrate it).

4) *Ḥadith* that in accordance with the requirement of al-hakim, al-hakim uses lafadz haza *ḥadith* shahih al-isnad wa lam yakhrujahu (this *ḥadith* is *ṣ*ahih in *sanad,* Bukhari and Muslim did not narrate it). Al-hakim himself, as three previous statements, does not provide an explanation in more detail, so that the scholars work to interpret the intention of al-hakim's statement. According to some scholars, the *ḥadith* in the question is *ḥadith ṣ*ahih in view of al-hakim,

who is researched again, but the death picked him up early. Thus, based on the research of scholars next, toward the *ḥadits* there is ṣhahih and *ḍhaif*.

5) *Ḥadith* that is not assesed by al-hakim, according to al-San'ani in Taudhih al-afkar cited by Nurun Najwah that in the book of Al-mustadrak ala shahihaini, there is *ḥadith* which have not been evaluated by al-Hakim and al-Hakim has not yet a chance to put forward his comment, because death to pick him up. Thus, not all *ḥadith* in Al-mustadrak al-Hakim are assessed. That means al-hakim himself acknowledge that the *ḥadith* who gathered in entirety is not the same in status (or in other word, not all of it are Shahih) then because not all *ḥadith* al-hakim evaluated by al-hakim, then al-hakim's recommending in order to al-mustadrak be researched again became relevant to done.[14]

Based on the foregoing, the writer tries to do the writing about the quality of the *sanad* and *matan* are contained in the book of al-*Mustadrak*. In this book, the

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[14] Hakim an-Naisaburi, *Mustadrak ala ash-shahihaini* , (Beirut: Dar al-Fikr, 1978), jilid 1 pg. 34

writer uses Al-Mustadrak ala ash-ṣhahihaini as object
in study, as in the historical record, although the book
of al-Mustadrak is not a master book of *ḥadith*,
however the book of al- Mustadrak is the most familiar
book in the 4th century AH compared to the other
books because the book of al-Mustadrak includes a
comprehensive book in full category, which
compilation is systematic almost covers all themes of
the *ḥadith.*

Special about this writing, writer focuses toward
ḥadith are not critized by al-Hakim, one of which is
contained in the chapter of *iman*, because *iman* is a
important issue in life, as now many Muslims who are
only as Islam, but they do not believe, so in practice
they are not able to do *ihsan,* which resulted they are
only islam outwardly or can be mentioned (islam ktp).
Therefore, in this thesis the writer presents and chooses
ḥadith about *iman*, considering the importance position
of *iman* in life of islamic religion. But, as the statement
of al-Hakim in the book of al-Mustadrak, there are
some *ḥadith* which not are criticized by al-Hakim and
the *ḥadith* do not yet have status of *ḥadith*, so these

things need to be done over the research, because the use of a *ḥadith* that has not put status *ḥadith* very dubious for the reader who wants to make it as a *ḥujjah*, that do not yet know the status of *ḥadith* wether *ṣhahih* or *ḍhaif*. Based on the background above, inspiring the writer to discuss it in a thesis with the title of "AL-MUSTADRAK ALA ASH-SHAHIHAINI (ANALYSIS STUDY OF HADITHS ARE NOT CRITICIZED BY HAKIM AN-NAISABURI ON CHAPTER IMAN)"

B. Research Question

From the description of the background of the above, there are issues that are considered important and interesting, the authors focus on the problems in the study as follows:

1. What are the *ḥadith* listed in the book al-Mustadrak ala-ash-ṣhahihaini especially in the chapter on Iman?

2. What is the quality of sanad and matan *ḥadith* in the book al-Mustadrak ala-ash-ṣhahihaini especially in the chapter on Iman?

C. The Purpose And Significant Of Research

The aims of this study are:

1) To know the quality hadith about the *ḥadith* are not criticized by al-Hakim on chapter iman.

2) To know completion *ḥadith* which are not criticized by al-Hakim on chapter iman.

The significances of this research are:

1) The results of this study are expected to have academic significance that can Adding to the treasures of knowledge in the science of *ḥadith*, especially in the Faculty Ushuluddin.

2) This study is expected to add insight to the development of science, especially related thinking and methods of Hakim an-naisaburi in determining the status of the *ḥadith*.

3) This study is also expected to be able to provide input to other studies that have not been included in this study.

D. The Prior Research

The literature review is to review material. This is a form of explanation of knowledge, argumentation,

concept or provision that has been expressed by reseachers previously, and also to describe 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. At-Takhshish by Hakim an-Naisaburi, this book explain about the requerements of the authencity *ḥadith* which maqbul and mardud. When related to disputed of the *ḥadith* in authencity, al-Hakim refer to it.

2. Tela'ah terhadap kriteria al- Hakim dalam menentukan status *hadith*". Post graduate dissertation of IAIN Jakarta on 1994 by Dr. M. Abdurrahman. This dissertation can be accessed in UIN Syahid Jakarta. The discussion in this research is about al-Hakim paradigma to determine the *ḥadith* clarification, which before Imam Tirmidzi, there were two dividing of hadith those were *ḥadith ṣhahih and ḍhaif*, *ḥadith ḍhai*f in this era is same with *ḥadith hasan.* On al Tirmidzi era hadith is classified into three, those were *shahih, ḥasan* dan

ḍhaif. But in al Hakim era ḥadith was classified into two those were ḥadits ṣhahih and ḍhaif„ ḥadits hasan was contained in ṣhahih. On other side the writer also put the biography of the author and the method which is used by al hakim in al-mustadrak ala ash-ṣhahihaini.

3. " al-Mustadrak" studi dan penelitian Abdul Qadir Musthafa Atha'. The discussion in this research is about the ḥadith quality from al-mustadrak ala ash-ṣhahihaini, the writer did tahqiq hadith toward some ḥadith which haven not c by aritized hakim, but in this research not make tahqiq to all chapters in mustadrak ala ash-shahihaini. On other side the writer also put the method which is used by al hakim and the biography of the author.

From both of these discussions, although there have been studies on the assessment of the status of the ḥadith which found in the book of al-Mustadrak, but the research has not been any discussion of the whole and complete, so there is still an opportunity to review and complete the ḥadits which there is no status ḥadith

yet . Thus the writer will do a new writing by analyzing hadith in the book.

E.   **Research Method**

Research methodology is a way or path that is searched for, dig, cultivate and discuss the data in a study, to gain back a resolution against the problems.[15]

1. Type Of Research

This type of research is a research library (library research) i.e. research conducted in which the object of research is usually retrieved from information of library (books translations and books).

2. Data source

Data source this study is divided into two: primary data and secondary data. Primary data in the study was obtained from the book mustadrak ala ash-ṣhahihaini which is the main book in the study of this research. Then the secondary data source is the library that can be used as supporting data in

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[15] Joko Subagyo, *Metodologi Penelitian, Dalam Teori dan Praktek* (Jakarta: PT. Rineka Cipta. 1994), pg.. 2

research[16]. As for the supporting data in this study i.e., such as translation of the book of the mustadrak ala ṣhahihaini, i.e. al mustadrak in Indonesia language with English translation by dr. Abdul qadir attha, then help application software such as maktabah syamilah, mausu'ah, Hadith Encyclopaedia, and books or other works related to the object of research as supporting data.

3. Data collection Technique

Data collection technique which is used by the writer is documentation method which looks for the data about anything as like note, transcript, book, magazine, and etc.[17] collect the data which has been there those are some *ḥadith* in kitab al-mustadrak ala ash-ṣhahihaini ini iman chapter there are five categories of the hadith status which is different, this category is differed become two : the first is *matan* or *sanad ḥadits* which has the quality of *ḥadith* (this *ḥadith* is suitable with the Bukhari, Muslim or isnad

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

[17] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 1998) , hlm. 206

Hakim) and the second is *ḥadith* which there is the sanad and matan but there is no the quality of hadith. Special for this writing, writer will focus on some *ḥadith* which there is no the quality of hadith, the writer only choose 8 hadith from iman chapters, after that identify and focus on this writing, then the writer will correct some *ḥadith* from *muktabaroh, software* hadith as like *jawami' kalim* , *mausu'ah*.

F.   Method of Data Analysis

This research is a descriptive analysis, namely a form of research that encompasses data collection, and then analyzed. Tracking data starting from the primary source i.e. books as well as the documents that describe about *ḥadith* that the writer researchs, as well as books that are included in *al-kutub al-Tis'ah*.

As for the method to analyze the quality of the *ḥadith* used in this study is the method of *takhrij ḥadith* method of critique sanad and matan that offered by Hakim an-Naisaburi which has been in a nutshell covers the methods offered by the expert of Hadith. As for the steps as follows:

1. Method of Critique sanad
   1) Near and far of the *sanad ('ali and* nazil)

      Sanad *'ali* is sanad series transmitters are close or a short name with the Prophet. Medium sanad nazil is that the circuit name narrators away from Rasulullah.[18]

   2) Sanad is continued or not continued

      Is the series narrator continued from the beginning to the prophet.[19]

   3) Reprehensible or not the narrator

      al-Hakim stated that matters relating to the issue: whether Muslim narrator, their faith, wicked or not, whether or not heresy, immoral or not, whether the narrator meets with the teacher, the record is new or already old, and *Shaykh* or *faqih* the narrator. So, if this issue has been researched properly, it can be concluded the hadith is authentic or not.[20]

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[18] M.abdurrahman Pg. 121
[19] M.abdurrahman Pg. 125
[20] M.abdurrahman Pg. 146

2. Method of Critique matan

   1) *Ḥadith* mudraj

   Is : Whether additional wording in a *hadith* carried out by the narrator, the actual pronunciation or word that is not *hadith* but their own words.

   2) Nasikh al-Hadith wa mansukhihi

   The study of hadith mansukh ia authencity of matan because this will be known maqbul-ma'mul (accepted and can be practiced) and hadith wich maqbul ghairu-ma'mul.

   3) Al-lafazh al-gharibah

   Is : researching and steeped words that are considered foreign in the *hadith*.

   4) Extra lafad fiqh in the *hadith*

   Is : Pronunciations fiqh *hadith* occurs when there is an understanding inserts *narrator* who entered in the *hadith*.

   5) Ḥadith maqlub

   Is : replace one word of the words contained in the *sanad* or *matan hadith*, by way of putting words that should ended, end a word

that should take precedency, or by any similar one.

G. Systematic of Writting

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 he 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 based which contains some chapter those are : hadith critics until al hakim era which contains the history of development of *ḥadits* critics and the dividing, that is critics *sanad* and *matan,* and explain the methode of authencity hadits which

used al-Hakim, and also explain the methode which is used by al hakim in al-*mustadrak ala ash ṣhahihaini.*

Chapter III is data presentation. In this chapter the writer explain the biography of Hakim an-Naisaburi which include the education, and his works. Also explain the analyze from al-mustadrak ala ash-ṣhahihaini which contains the background, the name of kitab, the contains of kitab, and writing method, also explain the hadith in *Kitab al-mustadrak ala ash-ṣhahihaini,* expecially on chapter Iman.

Chapter IV is analysis. The fourth chapter that intended is doing *takhrij* of *ḥadits* contained in al-*mustadrak ala ash- ṣhahihaini* based on the rule of authenticity of *sanad* and *matan* from the hadith on the third chapter along with Rijal al-sanad that use model of schema *sanad*. Then analyzing about the quality of the *ḥadits* in al-*mustadrak ala ash-ṣhahihaini* by Hakim an-Naisaburi.

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