

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 ijihad 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-ṣhahihaini*. 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 Hadith 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-muadzdzin, 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 klafar 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.⁴Al-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 authenticity of *ḥadith*

² Ibid 30-31

³ Ibid 33-34

⁴ Ibid 35

and books about it, such as the book of ' *ulumul* hadith, the book of *rijal hadith* or the book of ' *Ilal al-hadith*.

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

a) *Ma'rifat Ulum al-Hadith and al-Madhal ila al-Iklil*

Both of those books is framework of epistemological of authenticity of *hadith* according to al-Hakim. In *ma'rifat* is established various sciences of *Hadith* and its *musthalah*, thus reaching 52 parts. In *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 *hadith*. Both of these books was written before compiling the book of *al-mustadrak*,⁵ this fact can be understood because both of those books is the framework of methodological grounding in determining the authenticity of *hadith*.⁶

b) *Tarikh of al-Naysabur Scholar*

This book is about the subject of Naysabur scholar who narrates the *hadith*. And it turns out the book is widely cited by al-Sam'ani in his *book al-Ansab*. One example of the al-Hakim's statement which is quoted by al-Sam'ani in *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 Medina⁷.

c) *Al-Iklil*

This book contains about *Shariah*, *sirah Nabawi* and companions by using good *sanad*.⁸

⁵ Al-hakim, jilid 1 pg. 24

⁶ M. Abdurrahman, Op.cit 64

⁷ M. Abdurrahman, Op.cit 65

⁸ M. Abdurrahman, Op.cit 66

d) Al-Muzakkina li Ruwah al-Akhbar

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 *hadith* 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-Muhadditsin

This is a book about the sect of expert *hadith*, 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-sahihhaini, 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 *hadith sahih* that scatter, either of which has not been noted by scholars, or already stated in several books of *hadith*. Beside that, there is also the assertion *shahihaini*

⁹ M. Abdurrahman, Op.cit 67

¹⁰ M. Abdurrahman, Op.cit 69

(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*.¹¹

2. Naming the book

This book by al-Hakim is called *al-Mustadrak* means added up or followed for al-*shahihaini*. Al-Hakim has named so, because it is assumed that the Hadith compiled in his book is the *ḥadith -shahih* or qualified of authenticity from Bukhari and Muslim, and has not stated in *shahih Bukhari* or *shahih Muslim*.¹²

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

- a) Ḥadith quoted in al-mustadrak is not in shahihaini, either lafal or ma'na, but not denied in the other.¹³
- b) Ḥadith that existed in al-mustadrak use different lafal from the *ḥadith* that is in shahihaini, but the meaning is the same.

In al-mustadrak, the Hadith reads:

لاتسافر 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:

لاتسافر امرأة الا مع ذى محرم

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

¹² M. Abdurrahman, op.cit 56

¹³ 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 .
الدا تواضاً احدكم وليس خفيه فليمسح عليهما .
وليصل فيهما ولايخلعهما ان شاء الامن الجنابة

“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 في عهد رسول ص.م. محتاجين يلبسون الصوف يسقون النخل على ظهورهم وكان المسجد ضيقا مقارب السقف فخرج رسول الله يوم الجمعة في يوم صائف شديد الحر ومنبره قصير انما هو ثلاث درجات فخطاب الناس في الصوف فثارت ابدانهم ريح العرق والصوف حتى كاد يؤذى بعضهم بعضا حتى بلغت ارواحهم رسول الله وهو على منبر فقال يا ايها الناس اذا كان هذا اليوم فاغتسلوا واليمنى احدكم اطيب ما يجد من طيبه او دهنه.

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 fagrant are best".

As in Sahih al-Bukhari, Hadith reads:

كان الناس يتنابون يوم الجمعة من منازلهم والعوالى فيأتون في الغبار بصبيهم الغبار والعرق فأتى رسول الله انسان منهم وهو عندى فقال النبي لو أنكم تطهرهم 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

حدثنا أبو العباس محمد بن يعقوب ثنا حسين بن علي بن حسن العامري ثنا زيد بن الحباب ثنا عبد الرحمن بن ثابت بن ثوبان ثنا عبد الله بن الفضل الهاشمي عن عبد الرحمن الأعرج عن أبي هريرة أن رسول الله توضع مرتين مرتين.

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

حدثنا حسين بن عيسى قال حدثنا فليح بن سليمان عن عبد الله بن أبي بكر بن عمر بن حزم عن عباد بن تميم عن عبيد الله بن زيد أن النبي. توضع مرتين مرتين.

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.¹⁶ The main discussion about 50 discussions are called the book (chapter) and *ḥadith* totaled approximately 8690 *ḥadith*. This book includes the book of jami ', namely the book of *ḥadith* that the various dimensions of the teachings of islam, began the *ḥadiths* 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 Tathawuu' 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 Tahlil; 219 Hadith
18. The Book of Fadaail 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

37. The book of al-Tibb; 94 Hadith
38. The book of al-Adahi; 53 Hadith
39. The book of al-Zabaih; 31 Hadith
40. The book of al-Taubah wa Inabah; 78 Hadith
41. The book of al-Adab; 121 Hadith
42. The book of al-Aiman wa al-Nuzur; 37 Hadith
43. The book of al-Riqaq; 104 Hadith
44. The book of al-Faraidi; 76 Hadith
45. The book of al-Hudud-; 150 Hadith
46. The book of Ta'bir al-Ru'ya; 95 Hadith
47. The book of al-Ruqa wa al-Tama'im; 27 Hadith
48. The book of al-Fitan wa al-Malahim; 383 Hadith
49. The book of Malahim; 128 Hadith
50. The book of al-Ahwal; 128 Hadith

4. The Method Of Writing A Book¹⁸

Generally, there are five classifications of *ḥadith* which set al-Hakim in *mustadrak ala ash-ṣhahihaini*, 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:

حَدَّثَنَا عَلِيُّ بْنُ حَمَّشَادٍ الْعَدَلِيُّ، ثنا أَبُو الْمُثَنَّى، ثنا مُسَدَّدٌ، ثنا عَبْدُ الْوَهَّابِ، ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ". هَذَا حَدِيثٌ صَحِيحٌ وَمَمْ يُخْرَجُ فِي الصَّحِيحَيْنِ، وَهُوَ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ بِنِ الْحَجَّاجِ، فَقَدْ اسْتَشْهَدَ

¹⁸ Al-hakim, op.cit 34

بِأَحَادِيثَ لِلْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَمُحَمَّدِ بْنِ عَمْرٍو، وَقَدْ اِخْتَجَّ
 بِمُحَمَّدِ بْنِ عَجَلَانَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي
 هُرَيْرَةَ، وَشُعَيْبِ بْنِ الْحُبَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَرَوَاهُ ابْنُ عُثَيْمٍ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ أَبِي
 قِلَابَةَ، عَنْ عَائِشَةَ، وَأَنَا أَخَشَى أَنْ أَبَا قِلَابَةَ لَمْ يَسْمَعْهُ، عَنْ عَائِشَةَ¹⁹.

Meaning:

“As for the other wording which is used by Al-Hakim to indicate hadith which meet the requirement of shahihaini is “*hadza hadits shahih ‘ala syarhi 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 syarhi bukhari wa lam yakhrujahu*”, (this Hadith is Sahih based on the criteria of Imam Bukhari, but Bukhari and Muslim do not narrate it). An example of this hadith is:

أَخْبَرَنِي الْحَسَنُ بْنُ حَكِيمٍ الْمَرْزُوقِيُّ، ثنا أَبُو الْمُؤَجَّجِ، أَنبَأَ عَبْدَانُ، أَنبَأَ عَبْدُ اللَّهِ، أَنبَأَ
 مُحَمَّدُ بْنُ مَعْنٍ الْغِفَارِيُّ أَبُو مَعْنٍ، ثنا زُهْرَةُ بْنُ مَعْبُدِ الْقُرَشِيِّ، عَنْ أَبِي صَالِحٍ مَوْلَى
 عُثْمَانَ، قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَمَّانَ رَضِيَ اللَّهُ عَنْهُ فِي مَسْجِدِ الْحَيْفِ بِمِصْرَ،
 وَحَدَّثَنَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: " يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا
 سِوَاهُ، فَلْيَنْظُرْ كُلُّ امْرِئٍ لِنَفْسِهِ " هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ، وَمَمْ

يُجْرَجَاهُ²⁰

¹⁹ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, pg.

²⁰ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 2, pg.

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 الْمُثَنَّى مُعَاذُ بْنُ الْمُثَنَّى، ثنا أَبُو الْوَلِيدِ
الطَّيَالِسِيُّ، ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا يَوْمَ
بَدْرِ كُلِّ ثَلَاثَةٍ عَلَى بَعِيرٍ، قَالَ: وَكَانَ عَلِيٌّ وَأَبُو لُبَابَةَ زَمِيلَي رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: وَكَانَ إِذَا كَانَتْ عَقَبَتُهُ قُلْنَا: ارْكَبْ حَتَّى نَمْشِيَ، فَيَقُولُ: " مَا
أَنْتُمَا بِأَقْوَى مِنِّي، وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمْ ". هَذَا حَدِيثٌ صَحِيحٌ عَلَى
شَرَطِ مُسْلِمٍ وَمَنْ يُجَرِّحَاهُ²¹

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:

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

حَدَّثَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَاكِ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ
 مَنْصُورٍ، ثَنَا يَحْيَى بْنُ سَعِيدٍ، ثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ،
 عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ وَسَلَّمَ، قَالَ: " مَنْ جُعِلَ قَاضِيًا، فَكَأَنَّمَا ذُبِحَ بِعَيْرِ سِكِّينٍ " . هَذَا حَدِيثٌ
 صَحِيحٌ الْإِسْنَادِ، وَلَمْ يُجَرِّجَاهُ²²

e) Hadis 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 requirment 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 requirment of Bukhari only, *hadith* is based on the requirement shahihaini uses *haza 'ala syarti Bukhari*

²² Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 4, pg.

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 yakhrujahu* (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 *Taudhih al-afkar* quoted by Nurun Najwah in the book of *al-mustadrak ala ash-shahihaini* there are *hadith* 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 *hadith* that are not rated by al-Hakim, because in the *hadith* there is no status *hadith*, either the quality of the *hadith* is *shahih*, *hasan* or *dhaif*, unknown status of *hadith*. So need to do research in order to know about the quality of the *hadith*, in order to note the quality of *hadith*, And some *Hadith hadith* which will be researched by the author devoted on chapter *iman*. Because on chapter *iman* there is a *hadith* unknown status of *hadith*, which results when *hadith* is become as *hujjah*, then it is doubtful of the authenticity. From Chapter *iman*, there are 8 *hadith* which unknown quality of *hadith*.

Here is the *hadith* not criticized by al-Hakim on chapter *iman* in *mustadrak ala ash-shahihaini*:

1. The First Hadith

أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَاتَى بِالْكُوفَةِ، ثنا الْحُسَيْنُ بْنُ الْحَاكِمِ
الْحِيرِيُّ، ثنا إِسْمَاعِيلُ بْنُ أَبَانَ، ثنا صَبَّاحُ بْنُ يَحْيَى، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: " الْمُؤْمِنُ لَيْسَ بِالطَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَدِيءِ".²³

Meaning:

"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, Shabah 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

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، وَعَمْرُو بْنُ مَنْصُورٍ الْعَدْلُ، قَالَا: ثنا عَمْرُو بْنُ حَفْصِ السَّدُوسِيِّ، أَنبَأَنَا عَاصِمُ بْنُ عَلِيٍّ، ثنا شَرِيكَ بْنُ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: "كُلُّ يَمِينٍ يُخْلَفُ بِهَا دُونَ اللَّهِ شِرْكٌ"²⁴

Meaning:

"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".

²³ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.

²⁴ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 61

3. The thirth hadith

حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيٍّ الْحَافِظُ ، أَنْبَأَنَا أَبُو خَلِيفَةَ الْفَضْلُ بْنُ مُحَمَّدِ بْنِ شُعَيْبِ الْقَاضِي ، ثنا أَحْمَدُ بْنُ يَحْيَى بْنِ حُمَيْدٍ ، ثنا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ يُونُسَ بْنِ عُبَيْدٍ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ نَصْرِ بْنِ عَاصِمٍ ، عَنْ عُقْبَةَ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " : أَمَّا بَعْدُ ، فَمَا بَالُ الرَّجُلِ يَقْتُلُ الرَّجُلَ وَهُوَ يَقُولُ : أَنَا مُسْلِمٌ ؟ " ، فَقَالَ الْقَاتِلُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا قَالَهَا مُتَعَوِّذًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا وَكَرِهَ مَقَالَتَهُ ، وَحَوَّلَ وَجْهَهُ عَنْهُ ، فَقَالَ : " أَبِي اللَّهِ عَلَى مَنْ قَتَلَ مُسْلِمًا ، أَبِي اللَّهِ عَلَى مَنْ قَتَلَ مُسْلِمًا.²⁵

Meaning:

"Abu ali al-Husain bin ali al-hafidz told us, Abu khalifah al-fadl bin shuayb al-qaadi 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."

²⁵ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, pg.

4. The fourth Hadith

كَمَا حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ نُصَيْرِ الْخُلْدِيِّ، ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا أَبُو نُعَيْمٍ، ثنا يَزِيدُ بْنُ الْمُقْدَامِ بْنِ سُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سُرَيْحِ بْنِ هَانِيٍّ، قَالَ: حَدَّثَنِي أَبِي هَانِيٌّ بْنُ يَزِيدَ، أَنَّهُ وَقَدَ إِلَى رَسُولِ اللَّهِ فَسَمِعَهُ النَّبِيَّ يُكْنُونَهُ بِأَبِي الْحَكَمِ، فَقَالَ: " إِنَّ اللَّهَ هُوَ الْحَكَمُ لَمْ تُكْنَى بِأَبِي الْحَكَمِ؟ "، قَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا حَكَمْتُ بَيْنَهُمْ فَرَضِي الْفَرِيقَانِ، قَالَ: " هَلْ لَكَ وَلَدٌ؟ "، قَالَ: سُرَيْحٌ وَعَبْدُ اللَّهِ وَمُسْلِمٌ بَنُو هَانِيٍّ، قَالَ: " فَمَنْ أَكْبَرُهُمْ؟ "، قَالَ: سُرَيْحٌ، قَالَ: " فَأَنْتَ أَبُو سُرَيْحٍ فَدَعَا لَهُ وَلَوْلَدِهِ " ²⁶.

Meaning:

"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 bin 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: Syuraih, Abdullah and Muslim. " they are the children of Hani' ", the prophet asked again who is the most ancient among them? he replied, " Syuraih, "then the Prophet said," then you are Abu Syuraih ", then he prayed for him and his son.

²⁶ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.

5. The Fifth Hadith

حَدَّثَنَا عَلِيُّ بْنُ حَمْسَادَ الْعَدْلُ ، ثنا مُحَمَّدُ بْنُ عَيْسَى الشُّكْرِيُّ الْوَاسِطِيُّ ، ثنا عَمْرُو بْنُ عَوْنٍ ، ثنا أَبُو مُعَاوِيَةَ ، ثنا الْأَعْمَشُ ، عَنْ قَيْسِ بْنِ مُسْلِمٍ ، عَنْ طَارِقِ بْنِ شِهَابٍ ، قَالَ : لَمَّا قَدِمَ عُمَرُ الشَّامَ لَقِيَهُ الْجُنُودُ وَعَلَيْهِ إِزَارٌ وَخُفَّانِ وَعِمَامَةٌ وَهُوَ آخِذٌ بِرَأْسِ بَعِيرِهِ يَحُوضُ الْمَاءَ ، فَقَالَ لَهُ : يَعْني قَائِلٌ ، يَا أَمِيرَ الْمُؤْمِنِينَ ، تَلْقَاكَ الْجُنُودُ وَبَطَارِقَةُ الشَّامِ وَأَنْتَ عَلَى حَالِكَ هَذَا ؟ ، فَقَالَ عُمَرُ " : إِنَّا قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ ، فَلَنْ نَبْتَغِيَ الْعِزَّةَ بَعِيرِهِ" .²⁷

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”

6. The Six Hadith

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّافِعِيُّ، بِبَعْدَادَا، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْزُوقٍ، ثنا عَقَّانُ، ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ: يَا

²⁷ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.120

جِبْرَائِيلُ أَذْهَبَ فَاَنْظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنَظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: أَذْهَبَ فَاَنْظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنَظَرَ إِلَيْهَا، فَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، ثُمَّ خَلَقَ النَّارَ، فَقَالَ: يَا جِبْرَائِيلُ أَذْهَبَ فَاَنْظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنَظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، قَالَ: فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: أَذْهَبَ فَاَنْظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنَظَرَ إِلَيْهَا، فَقَالَ: يَا رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا²⁸

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

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجِسْرِيِّ، ثنا جُنْدُبٌ قَالَ: جَاءَ أَعْرَابِيٌّ فَأَنَاحَ رَاحِلَتَهُ، ثُمَّ عَقَلَهَا، فَصَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى رَاحِلَتَهُ فَأَطْلَقَ عِقَالَهَا، ثُمَّ رَكِبَهَا، ثُمَّ

²⁸ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 71

نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا تَقُولُونَ أَهْوَأُ أَضَلُّ أَمْ بَعِيرُهُ؟ أَلَمْ تَسْمَعُوا مَا قَالَ؟» قَالُوا: بَلَى. فَقَالَ: «لَقَدْ حَظَرَ رَحْمَةً وَاسِعَةً، إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحْمَةٍ، فَأَنْزَلَ رَحْمَةً تَعَاطَفَ بِهَا الْخَلَائِقُ جَنَّهَا وَإِنْسَهَا وَبَهَائِمُهَا، وَعِنْدَهُ تِسْعَةٌ وَتِسْعُونَ، تَقُولُونَ أَهْوَأُ أَضَلُّ أَمْ بَعِيرُهُ؟»²⁹

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 jin, human, and animal and still have 99 graces again. So, what would you say? Is he or his camel who astray?"

8. The Eighth Hadith

حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يَحْيَى، ثنا مُحَمَّدُ بْنُ حَمْدُونَ بْنِ زِيَادٍ، ثنا أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِسْحَاقَ الْفُلُوسِيُّ، ثنا شَرِيكُ بْنُ الْخَطَّابِ الْعَنْبَرِيُّ، ثنا يُونُسُ بْنُ عَبِيدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

²⁹ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.

يُقُولُ: «مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ». " وَأَمَّا قَوْلُ مَنْ قَالَ: يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ³⁰

Meaning:

"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