

CHAPTER IV

ANALYSIS OF QUALITY OF HADIS IN AL-MUSTADRAK ALA ASH-SHAHIHAINI ON THE CHAPTER IMAN

A. Analysis Of Sanad Of Hadith

1. The First Hadith

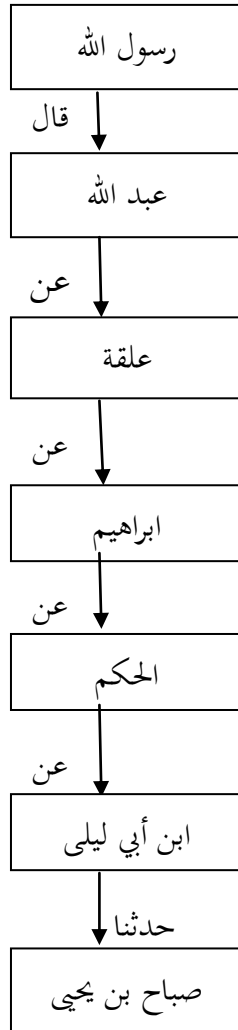
أخبرناه أبو الحسين علي بن عبد الرحمن بن مائ بالكوفة, حدثنا الحسين بن الحاكم الحيري, حدثنا اسماعيل بن أبان, حدثنا صباح بن يحيى, عن ابن أبي ليلي, عن الحكم, عن ابراهيم, عن علقمة, عن عبد الله, أن النبي صلى الله عليه وسلم, قال: المؤمن ليس بالطعان, ولا الفاحش, ولا البذيء.

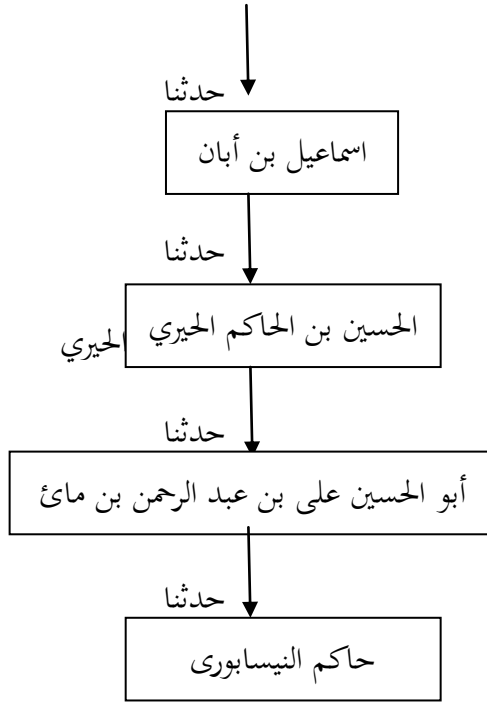
Meaning:

"Abu al-Husain Ali bin Abdurrahman bin matay preach to us in Kuffah, al-Husain bin al-Hakam al-hiry told us, Ismail bin aban told us, Shabah bin yahya told us, from Ibn abi laila, from al-Hakam, from Ibrahim, from Alaqamah, from Abdullah, that the Prophet SAW said:"

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

Schema of Sanad of ḥadīth from the first ḥadīth





1) Abdullah¹ : Abdullah bin Mas'ud (w. 405 H)

❖ Names of teachers :

- a) Ma'qul bin Sunan al-asja'y
- b) Anas bin Malik al-ansory
- c) Asy'as bin Qais al-kundi
- d) Ibrahim bin Ismail bin yahya

❖ Jundub bin Abdullah

❖ Names of students:

¹ Tahdzibul kamal 3564

- a) Abu al-ahwas
- b) Abu al-fadl
- c) Abu al-mallih bin mash'ab
- d) Abu al-washal
- e) Abu Syur

❖ Critics of hadith criticism:

- ابن أبي حاتم الرازي: صحابي، روى عنه من التابعين أصحابه الفقهاء
- ابن حجر العسقلاني: صحابي من السابقين الأولين ومن كبار علماء الصحابة
- الذهبي: من السابقين الأولين
- المزني: هاجر المجرتين

2) Alaqah² : Alaqah bin Qais bin abdullah

❖ Names of teachers:

- a) Aswad bin yazid bin qais bin Abdullah
- b) Khalib bin walid bin mughirah bin Abdullah
- c) Sulaiman bin al-islam

² Tahdzibul kamal 4017

d) Syariehbin arthat bin al-harist

❖ Names of students:

a) Ibrahim bin sawid

b) Ibrahim bin yazid bin syarik

c) Ibrahim bin yazid bin qais

d) Hakim bin utaibah

❖ Critics of hadith criticism:

- أبو حاتم بن حبان: البستي كان راهب أهل

الكوفة عبادة وعلمًا وفضلاً وفقها وكان من

أشبههم بعبد الله بن مسعود هديا

- أحمد بن حنبل: ثقة، من أهل الخير

- ابن حجر العسقلاني: ثقة ثبت فقيه عابد

- الدارقطني: في سؤالات أبي عبد الرحمن السلمي، قال: ثقة

3) Ibrahim³: Ibrahim bin yazid bin qais bin al-aswad bin
amr bin rabiah

❖ Names of teachers:

a) Aswad bin qais

³ Tahdzibul kamal 265

- b) Aswad bin yazid bin qais
- c) Ibrahim bin abdullah qaridh
- d) Anas bin malik bin an nadhor

❖ Names of students:

- a) Aban bin taglib
- b) Asyas bin suwar
- c) Ayyub bin kisan
- d) Ibrahim bin al-fadhoh bin sulaiman

❖ Critics of hadith criticism:

- أبو زرعة الرازي: علم من أعلام أهل الإسلام وفقهيه من

فقهاءهم

- أحمد بن صالح الجيلي: كان مفتي أهل الكوفة

وكان رجلا صالحا فقيها متوقيا قليل التكلف

- ابن حجر العسقلاني: ثقة فقيه إلا أنه يرسل كثيرا

- الذهبي: الفقيه كان عجبا في الورع والخير متوقيا

للشهرة رأسا في العلم

4) Hakam⁴ : Hakam bin utaiabah

❖ Names of teachers:

- a) Abu bakr bin abdurrahman al hujmy
- b) Abu umar
- c) Abu Muhammad
- d) Abu mu'mar

❖ Names of students:

- a) Aban bin shaleh bin umair bin ubaid
- b) Ayyub bin kisan
- c) Asy'as bin suwar
- d) Ibrahim bin abdullah bin muslim

❖ Critics of hadith criticism:

- أبو حاتم الرازي : ثقة

- أبو حاتم بن حبان البستي: كان يدلّس، وخلط

بينه وبين، الحكم بن عتيبة بن النهاش

- أبو عبد الله الحاكم النيسابوري: ثقة

- الذهبي: ثقة صاحب سنة

5) Ibn Abi laila⁵: Muhammad bin abdurrahman bin yasar

⁴ Tahdzibul kamal 1438

❖ Names of teachers:

- a) Aban bin taglib
- b) Tsabit bin aslam
- c) Tsabit bin ubaid
- d) Hamid bin abdullah

❖ Names of students:

- a) Aban bin basyir
- b) Ahmad bin adam
- c) Ahmad bin isa bin sulaiman bin dinar
- d) Asy'as bin suwar

❖ Critics of hadith criticism:

- أبو أحمد الحاكم: عامة أحاديثه مقلوبة

- أبو أحمد بن عدي الجرجاني: هو مع سوء حفظه يكتب

حديثه

- أبو حاتم الرازي: محله الصدق، كان سيئ الحفظ، شغل

بالقضاء فساء حفظه، لا يتهم بشيء من الكذب إنما

⁵ Tahdhibul kamal 5406

ينكر عليه كثرة الخطأ، يكتب حديثه ولا يحتج به وابن

أبي ليلي وحجاج بن أرطاة ما أقرهما

- أبو زرعة الرازي: صالح ليس بأقوي ما يكون

6) Shabah bin yahya : Shabah bin yahya

❖ Names of teachers:

- a) Harist bin hasyirah
- b) Khalid bin abi umayah
- c) Khalaf bin umayah
- d) Rasyid bin kisan

❖ Names of students:

- a) Ahwash bin jawab
- b) Ibrahim bin muhtar
- c) Ismail bin aban

❖ Critics of hadith criticism:

- أبو حاتم الرازي: هو شيخ

- أبو حاتم بن حبان البستي: كان ممن يخطيء حتى

خرج عن حد الاحتجاج به إذا انفرد

- الذهبي: متروك بل متهم

- ابن عراق: عن الحارث بن حصيرة شيعي متروك متهم

7) Ismail bin Abban ⁶

❖ Names of teacher :

a) Abu maryam

b) Ibrahim bin usman bin al-mukhariq

c) Ismail bin khalifah

d) Ja'far bin ziyad

❖ Names of students:

a) Ahmad bin ishaq bin isa
Ahmad bin bakar bin abi
fadhol

b) Ahmad bin musa

c) Ahmad bin yahya bin zakaria

❖ critics of hadith criticism:

- أبو أحمد الحاكم: ثقة

- أبو دواد السجستاني: ثقة

- أحمد بن حنبل: ثقة، وأثنى عليه

- أحمد بن شعيب النسائي: ليس به بأس

⁶ Tahdzibul kamal 411

8) Al-husain bin al-hakim al-hiry: husein bin al-hakim bin muslim

❖ Names of teachers:

- a) Ismail bin abban
- b) Ismail bin shobih
- c) Hasan bin al-husein
- d) Said bin usman

❖ Names of students:

- a) Ahmad bin muhammad
- b) Abdullah bin musa bin ishaq
- c) Muhammad bin hamdan bin sufyan
- d) Musa bin ja'far bin muhammad bin qarir

❖ Critics of hadith criticism:

- لدارقطني: ثقة

9) Abu hasan ali bin abdurrahman al maty: Abu hasan ali bin abdurrahman bin isa bin zaid al maty

❖ Names of theachers:

- a) Ibrahim bin abdullah bin ishaq bin ja'far
- b) Ismail bin musa
- c) Husain bin al-hakim bin muslim
- d) Ali bin abbas bin al walid

❖ Critics of hadith criticism:

- الخطيب البغدادي: ثقة

- الذهبي: ثقة

In clocution from this hadis, there are several lines of narration, one of them is Hakim an-Naisaburi. In Mustadrak ala ash-shahihaini is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while the first narrator is Abdullah bin Mas'ud. The writer analyzes that *sanad* of hadis is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, hadith in narration is *thsiqah*, but there is two narrator criticized weak rote, but he is including a *shalih* one, namely Shabah bin yahya dan Ibnu abi laila.

After analyzing on the *sanad* of that hadis, the writer concludes that *sanad* of hadis on the narration of Hakim an-Naisaburi from Abdullah bin Mas'ud is *hadis shahih li ghairihi*.

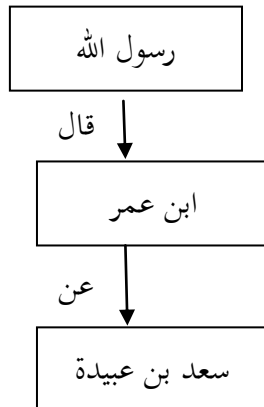
2.The Second Hadith

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، وَعَمْرُو بْنُ مَنْصُورٍ الْعَدْلُ، قَالَا: ثنا
عَمْرُو بْنُ حَفْصِ السَّدُوسِيِّ، أَنْبَأَنَا عَاصِمُ بْنُ عَلِيٍّ، ثنا شَرِيكُ بْنُ

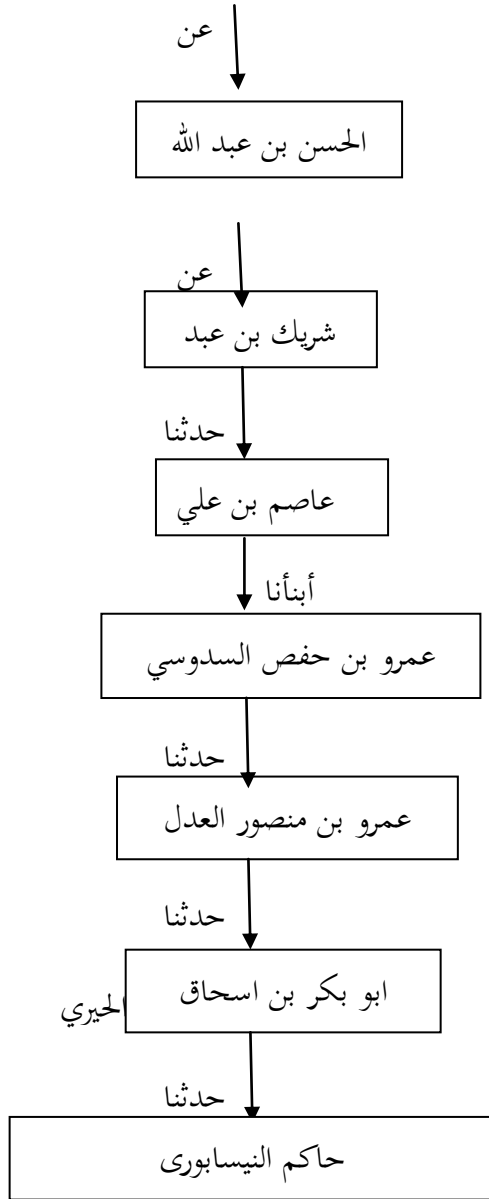
عَبْدُ اللَّهِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ
 عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: "
 كُلُّ يَمِينٍ يُخْلَفُ بِهَا دُونَ اللَّهِ شِرْكَ" ⁷

Meaning:

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



⁷ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 61



1) Ibnu umar⁸ : Abdullah bin umar bin khattob (w. 73 H)

❖ Names of teachers:

- a) Abi bin ka'ab bin qais
- b) Usamah bin zaid bin haritsah
- c) Asma' binti zaid bin al-khattob
- d) Harmalah bin zaid

❖ Names of student :

- a) Adam bin ali
- b) Abban bin usman
- c) Abu umamah
- d) Abu al-fadhl

❖ Critics of hadith criticism

- بن حجر العسقلاني: صحابي ولد بعد المبعث

بيسير، واستصغر يوم أحد وهو ابن أربع عشرة،

وهو أحد العبادة، وكان من أشد الناس اتباعا

للأثر

⁸ Tadhzibul kamal 3441

- الذهبي: شهد الأحزاب والحديبية عنه بنوه ونافع

وزيد بن أسلم، وقال جابر: ما منا أحد إلا مالت

به الدنيا، ومال بها إلا ابن عمر

2) Said bin ubaidah⁹

❖ Name of teachers:

- a) Abdullah bin umar bin khattob
- b) Ubaid bin Khalid
- c) Qais bin al-sakan
- d) Maimun bin ustad

❖ Names of students:

- a) Ismail bin Abdurrahman bin abi karimah
- b) Hasan bin ubaidillah bin urwah
- c) Hakim bin utabah
- d) Sulaiman bin mahran

❖ Critics of hadith criticism:

- أبو حاتم الرازي: يكتب حديثه كان يرى رأي الخوارج ثم تركه

- أحمد بن شعيب النسائي: ثقة

⁹ Tadzibul kamal 2220

- أحمد بن صالح الجيلي: ثقة

- ابن حجر العسقلاني: ثقة

3) Al-hasan bin Abdullah¹⁰: Hasan bin Abdullah bin urwah

❖ Names of teachers:

a) Ibrahim bin suaid

b) Ibrahim bin Abdurrahman bin yazid

c) Ibrahim bin yazid bin syarik

d) Ziyad bin maimun

❖ Names of students:

a) Abu bakar bin iyas bin salim

b) Ismail bin zakaria bin marah

c) Sufyan bin said bin masruq

d) Sulaiman bin hayyan

❖ Critics of hadith criticism:

- أبو حاتم الرازي: ثقة

- أحمد بن شعيب النسائي: ثقة

- أحمد بن صالح الجيلي: ثقة

¹⁰ Tahdzibul kamal 1442

4) Syarik bin Abdullah¹¹: syarik bin Abdullah bin al-harrits bin syarik bin Abdullah.

❖ Names of teachers:

- a) Abban bin fayuz
- b) Abu al-waqas
- c) Aswad bin qais
- d) Ibrahim bin jarir bin Abdullah

❖ Names of student:

- a) Ahmad bin Ibrahim
- b) Ahmad bin al-hakim
- c) Ahmad bin Khalid bin musa
- d) Ahmad bin abdul malik bin waqid

❖ Critics of hadith criticism :

- أبو أحمد الحاكم: ليس بالمتين

- أبو الحسن بن القطان الفاسي: مشهور بالتدليس،

رأيت في أصوله تخليط، ومرة: وجملته أمره أنه

صدوق ولي القضاء فتغير محفوظه

¹¹ Tahdzibul kamal 2736

- أبو الفتح الأزدي: صدوق إلا أنه مائل عن القصد،

غالي المذهب، سيئ الحفظ، كثير الوهم، مضطرب

الحديث

5) Ashim bin ali¹² : Ashim bin ali bin ashim bin shahib

(w. 221 H)

❖ Names of teachers:

a) Abu bakar bin iyas bin salim

b) Asy'as bin said

c) Ayyub bin utbah

d) Ibrahim bin siad

❖ Names of students

a) Ahmad bin ishaq bin shalih bin atha'

b) Ahmad bin khalil bin tsabit

c) Ahmad bin qasim bin musyawar

d) Ahmad bin abdullah

❖ Critics of hadith criticism

- أبو حاتم الرازي: صدوق

¹² Tahdzibul kamal no. 3016

- أحمد بن حنبل: صحيح الحديث، قليل الغلط

وكان إن شاء الله صدوقا

- أحمد بن صالح الجيلي: ثقة في الحديث

- ابن حجر العسقلاني: صدوق ربما وهم

6) Amr bin hafs as-sudus : Amr bin hafs bin amr bin yazid(w. 293)

❖ Name of teachers

- a) Ahmad bin abi bakar as-sudasi
- b) Al-husein bin al-aswad al-ajaly
- c) Said bin sulaiman al-dhaby
- d) Ashim binalial-washiti

❖ Names of students

- a) Ahmad bin ibrahim bin malik
- b) Ahmad bin ishaq bin ya'qub
- c) Ahmad bin ubaid bin ismail
- d) Ahmad bin ali binal-fadhli

❖ Critics of hadith criticism

- الخطيب البغدادي: ثقة

7) Amr bin Mansur Al-adl : Amr bin muhammad bin mansur (w. 343)

❖ Name of teachers

- a) Ahmad bin ibrahim bin milhan
- b) Ahmad bin salamah bin abdullah
- c) Ismail bin ishaq
- d) Hasan binal-fadhil

❖ Name of students

- a) Hasan bin muhammad bin habib
- b) Abdullah bin muhammad bin ishaq
- c) Muhammad bin ishaq bin muhammad
- d) Yahya bin ibrahim bin muhammad

❖ Critics of hadith criticism

- بو عبد الله الحاكم النيسابوري: من أعيان مشايخ

نيسابور ، ولم يكن أخص بمحمد بن إسحاق منه

، ثم صار في أواخر عمره من الأبدال ، وكان كثير

السماع بخراسان والعراق

8) Abu Bakar bin ishaq : ahmad bin ishaq bin ayyubbin yazid

❖ Name of teachers:

- a) Ahmad bin ibrahim bin abdullah
- b) Ahmad bin ibrahim bin unbar
- c) Ahmad bin basyar bin said
- d) Ahmad bin salamah bin abdullah

❖ Name of students

- a) Ahmad bin al-husein bin ali bin abdullah
- b) Ahmad bin abdullah bin ahmad
- c) Ahmad binmuhammad bin ibrahim
- d) Abdurrahman bin muhammad bin ahmad

❖ Critics of hadith criticism

- أبو عبد الله الحاكم النيسابوري: واحد عصره،

ومرة: الإمام المقدم، ومرة إمام حافظ ثقة

- أبو يعلى الخليلي: ثقة مأمون

- الذهبي: الإمام العلامة المفتي المحدث

In conclusion from this hadith, there are several lines of narration, one of them is Hakim an-Naisaburi. In Mustadrak ala ash-shahihaini is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while

the first narrator is Ibnu Umar adalah *sohabi*. The writer analyzes that *sanad* of hadis is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, *hadith* in narration is *tsiqah*, but there is only one narrator criticized weak rote, but he is including a *shalih* one, namely syarik bin Abdullah.

After analyzing on the *sanad* of that *hadith*, the writer concludes that *sanad* of *hadith* on the narration of Hakim an-Naisaburi from Ibnu Umar is *hadis shahih li ghairihi*.

3) The thirth hadith

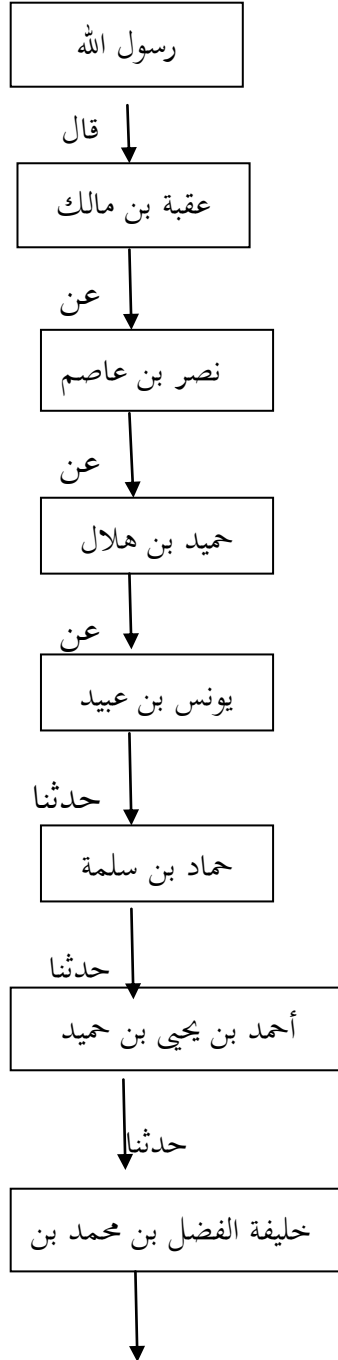
حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ عَلِيٍّ الْحَافِظُ ، أَنَّنَا أَبُو خَلِيفَةَ الْفَضْلُ
 بْنُ مُحَمَّدِ بْنِ شُعَيْبِ الْقَاضِي ، ثنا أَحْمَدُ بْنُ يَحْيَى بْنِ حُمَيْدٍ ، ثنا حَمَّادُ
 بْنُ سَلَمَةَ ، عَنْ يُونُسَ بْنِ عُبَيْدٍ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ نَصْرِ
 بْنِ عَاصِمٍ ، عَنْ عُقْبَةَ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 أَنَّهُ قَالَ " : أَمَّا بَعْدَ ، فَمَا بَالُ الرَّجُلِ يَفْتُلُ الرَّجُلَ وَهُوَ يَقُولُ : أَنَا
 مُسْلِمٌ ؟ " ، فَقَالَ الْقَاتِلُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا قَالَهَا مُتَعَوِّدًا ، فَقَالَ

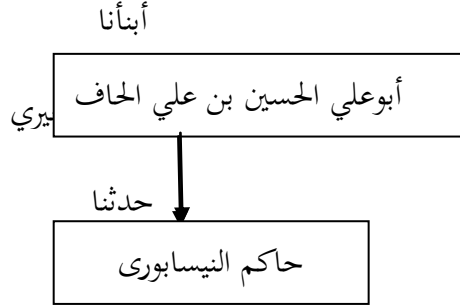
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا وَكَرِهَ مَقَالَتَهُ ، وَحَوَّلَ وَجْهَهُ
عَنْهُ ، فَقَالَ : " أَبِي اللَّهُ عَلَى مَنْ قَتَلَ مُسْلِمًا ، أَبِي اللَّهُ عَلَى مَنْ
قَتَلَ مُسْلِمًا.¹³

Meaning:

"Abu ali al-Husain bin abu ali al-hafidz told us, Abu khalifah al-fadl bin shuayb al-qhadi preach to us, Ahmad bin yahya bin humaid told us, Hammad bin salamah told us, from Yunus bin ubaid, of Humaid bin hilal, from Basr bin Asim, from "Uqbah ibn malik, from the Prophet SAW, He said:" ba'du, I just wonder with someone killing someone who says "I am a muslim" the killer, and said, o Messenger of Allaah, verily, he says in order not to be killed, the Prophet ever said so. He does not like and turned his utterances from him saying: "God does not love the one who kills a muslim, God does not love the man kill a muslim."

¹³ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, pg. 62





1) Uqbah bin malik¹⁴

- ❖ Names of teachers
 - a) Nabi Muhammad SAW
- ❖ Names of students
 - a) Basyar bin ashim
 - b) Hamid bin hilal
 - c) Rafi' bin mihran
 - d) Nashir bin ashim
- ❖ Critics of hadith criticism:

- ابن حجر العسقلاني: صحابي
- محمد بن إسماعيل البخاري: له صحبة
- الذهبي: من صحابة البصرة

2) Nashir bin ashim¹⁵: nashir bin ashim bin amr (w. 99 H)

- ❖ Names of teachers:

¹⁴ Tahdzibul kamal 3986

¹⁵ Tahdzibul kamal no 6399

- a) Sabi' bin Khalid
- b) Ashim bin amr bin Khalid
- c) Abdurrahman bin qard
- d) Abdullah bin umar bin khatob

❖ Names of students:

- a) Hamid bin hilal bin habirah
- b) Said bin Ibrahim bin Abdurrahman
- c) Said bin mihran
- d) Sulaiman bin mughirah

❖ Critics of hadith criticism

- أبو حاتم بن حبان البستي: ذكره في الثقات
- أبو دواد السجستاني: كان من الخوارج
- أحمد بن شعيب النسائي: ثقة
- أحمد بن صالح الجيلي: ثقة

3) Hamid bin hilal¹⁶ : hamid bin hilal bin habirah (w. 120

H)

❖ Names of teachers

- a) Abu al-ahwasy
- b) Abu bardah
- c) Anas bin malik
- d) Basyar bin ashim

¹⁶ Tahdzibul kamal no. 1542

- ❖ Names of students
 - a) Asy'ab bin Abdul Malik
 - b) Ayyub bin Kisan
 - c) Ismail bin Muslim
 - d) Habib bin al-Syahl

❖ Critics of Hadith Criticism:

- أحمد بن شعيب النسائي: ثقة
- ابن حجر العسقلاني: ثقة عالم توقف فيه ابن سيرين لدخوله في عمل السلطان، مرة: وقد احتج به الجماعة
- محمد بن سعد كاتب الواقدي: ثقة

4) Yunus bin Ubaid : Yunus bin Ubaid bin Dinar (w. 139 H)

❖ Names of Teacher

- a) Anas bin Syirin
- b) Anas bin Malik
- c) Ayyub bin Kisan
- d) Ibrahim bin Yazid bin Syarik

❖ Names of Student

- a) Ahmad bin Muhammad bin Hambal
- b) Asy'as bin Abdul Malik
- c) Ibrahim bin Ismail bin Ibrahim
- d) Ibrahim bin Muhammad

❖ Critics of hadith criticism:

- أبو حاتم الرازي: ثقة
- ابن حجر العسقلاني: ثقة ثبت فاضل ورع
- أحمد بن حنبل: ثقة

5) Hammad bin salamah : hammad bin salamah bin dinar

❖ Names of teachers:

- a) Abban bin yazid
- b) Abu syurah
- c) Abu thalib
- d) Abu ashim

❖ Names of students:

- a) Adam bin Abdurrahman
- b) Abu bakar bin iyas bin salim
- c) Ahmad bin daud
- d) Ahmad bin sulaiman

❖ Critics of hadith criticism

- أبو دواد السجستاني: ما حدث أحد بالبصرة أحسن منه
- أبو زرعة الرازي: أحفظ وأكبر من أبان
- أبو عبد الله الحاكم النيسابوري: ثقة
- أحمد بن صالح الجيلي: ثقة رجل صالح حسن الحديث

6) Ahmad bin yahya bin hamid : Ahmad bin yahya bin hamid

❖ Names of teachers:

a) Hammad bin salamah bin dinar

❖ Names of students:

a) Ahmad bin daud bin musa

b) Ali bin ibrahim bin muhammad

c) Fadhl bin amr bin muhammad

❖ Critics of hadith criticism

- أبو حاتم الرازي: أدركته ولم أكتب عنه

7) Khalifah al-fadhl bin Muhammad bin syuaib al qadhi
(w. 304)

❖ Names of teachers:

a) Ahmad bin al-fard bin khalid

b) Ibrahim bin yasar

c) Hafs bin umar

d) Hasan bin ali bin rasyid

❖ Names of students

a) Ahmad bin Ibrahim bin ismail

b) Ahmad bin ibrahim bin malik

c) Ahmad bin al-hasan bin ali

d) Ahmad bin muhammad

❖ Critics of hadith criticism

- أبو حاتم بن حبان البستي: ذكره في الثقات

- أبو محمد بن حزم الظاهري: وثقه

- الذهبي: ثقة عالم

- جلال الدين السيوطي: الإمام الثقة

8) Abu ali al-husein bin ali : hasan bin ali bin yazid bin dawud bin yazid

❖ Names of teachers:

a) Ahmad bin ja'far bin nashr

b) Ahmad bin hamdan bin ali

c) Ahmad bin zaid bin harun

d) Ahmad bin Muhammad bin ahmad

❖ Names of students

a) Ahmad bin ishaq bin ayyub

b) hmad bin hasan bin ahmad

c) Ahmad bin al-husein bin ali

d) Abdullah bin ahmad

❖ Critics of hadith criticism

- أبو عبد الله الحاكم النيسابوري: واحد عصره في الحفظ

والإتقان والورع والرحلة والمذاكرة والتصنيف

- الخطيب البغدادي: كان واحد عصره في الحفظ والإتقان
- الدارقطني: إمام مهذب، ومرة قال: حافظ متقن
- الذهبي: الحافظ الإمام العلامة الثبت ، أحد النقاد

In conclusion from this *ḥadith*, there are several lines of narration, one of them is Hakim an-Naisaburi. In *al-Mustadrak ala ash-shahihaini* is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while the first narrator is Uqbah bin malik adalah *sohabi*. The writer analyzes that *sanad* of *ḥadith* is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, *ḥadith* in narration is *tsiqah*, but there is only one narrator criticized *matruk hadis* but he is including a *shalih* one, namely Ahmad bin yahya bin hamid.

After analyzing the connectivity of *sanad* and also the narrator in this narration is *tsiqah*, so the writer concludes that *sanad* of this *ḥadith* is *shahih li ghairihi*.

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 شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ
 شُرَيْحِ بْنِ هَانِئٍ، قَالَ: حَدَّثَنِي أَبِي هَانِئُ بْنُ يَزِيدَ، أَنَّهُ وَقَفَ إِلَى رَسُولِ

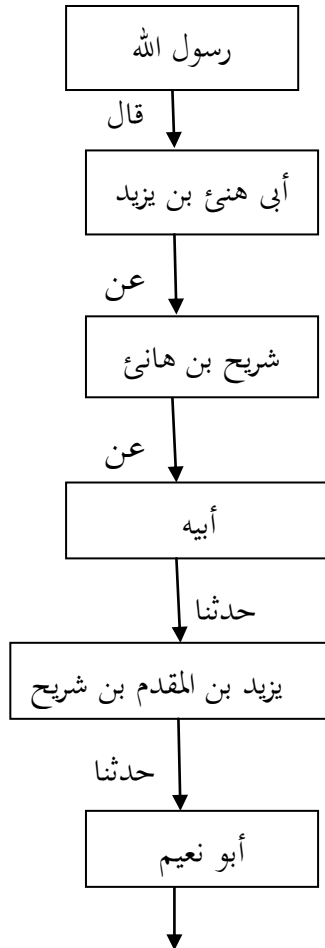
اللَّهِ فَسَمِعَهُ النَّبِيُّ يُكْتَنُونَهُ بِأَبِي الْحَكَمِ، فَقَالَ: " إِنَّ اللَّهَ هُوَ الْحَكَمُ لِمَ تُكْتَنَى بِأَبِي الْحَكَمِ؟ "، قَالَ: إِنَّ قَوْمِي إِذَا اِخْتَلَفُوا حَكَمْتُ بَيْنَهُمْ فَرَضِيَ الْقَرِيبَانِ، قَالَ: " هَلْ لَكَ وَلَدٌ؟ "، قَالَ: شَرِيحٌ وَعَبْدُ اللَّهِ وَمُسْلِمٌ بَنُو هَانِيٍّ، قَالَ: " فَمَنْ أَكْبَرُهُمْ؟ "، قَالَ: شَرِيحٌ، قَالَ: " فَأَنْتَ أَبُو شَرِيحٍ فَدَعَا لَهُ وَلَوْلَدِهِ " ¹⁷.

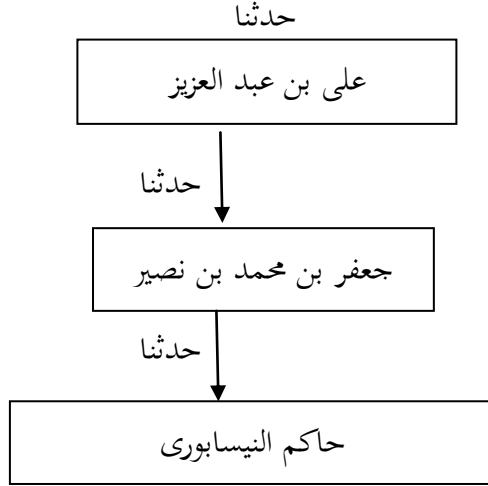
Meaning:

" Such as the Hadith of Ja'far bin muhammad bin nushair al-khuldi told to us, 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, the Prophet then heard people give the nickname Abu al-Hakam then, he said,: "Allah is al-Hakam (the mediator), then why are you dubbed aabu al-hakam?" he replied, if my people's disagree and I decided cases that occurred between them, the two groups willing to (agree) "the

¹⁷ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 68

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? she replied," Syuraih, "the Prophet then said," then you are Abu Syuraih ", he then pray for him and his son.





1) Abi hany bin yazid¹⁸ : Hany bin yazid bin nahik bin darik

❖ Names of teacher

a) Yazid

❖ Names of students

a) Rabadh bin abdul hamid

b) Syarih bin hany bin yazid

c) Miqdam bin syarih bin hany

❖ Critics of hadith criticism :

- أبو حاتم الرازي : له صحبة

¹⁸ Tahdzibul kamal 6549

- أبو نصر بن ماکولاً: له صحبة ورواية

- ابن حجر العسقلانی: صحابي

2) Syarih bin hany¹⁹: syarih bin hany bin yazid bin kaab

❖ Names of teachers

- a) Bilal bin rabah
- b) Said bin malik
- c) Aisyah binti Abdullah
- d) Abdurrahman bin sohir

❖ Names of students

- a) Sa'labah bin muslim
- b) Jabir bin zaid
- c) Hakim bin utbah
- d) Habib bin qais

❖ Critics of hadith criticism:

- أحمد بن حنبل: صحيح الحديث، ومرة: ثقة

- أحمد بن شعيب النسائي: ثقة

- ابن حجر العسقلانی: ثقة

3) Abihi²⁰: miqdam bin syuraih bin hany bin yazid

¹⁹ Tahdzibul kamal 2729

- ❖ Names of teachers
 - a) Syuraih bin hany al-harisy
 - b) Aisyah binti abu bakar
 - c) Hany bin yazid al-madhajy
- ❖ Names of students
 - a) Israil bin yunus as-sabi'y
 - b) Sufyan as-syauri
 - c) Syarik bin abdullah
 - d) Qais bin al-rabi'
- ❖ Critics of hadith criticism

- أبو حاتم الرازي: أبو حاتم بن حبان البستي

- أحمد بن حنبل: ثقة

- أحمد بن شعيب النسائي: ثقة

- ابن حجر العسقلاني: ثقة

4) Yazid bin miqdam bin syarih²¹: Yazid bin miqdam bin syarih bin hany

- ❖ Names of teachers
 - a) Syuraih bin hany bin yazid

²⁰ Tadzibul kamal no. 6163

²¹ Tahdzibul kamal no. 7053

b) Miqdam bin syuraih bin hany bin yazid

c) Said bin al-musib

❖ Names of students

a) Ahmad bin ya'qub

b) Basyar bin musa

c) Rabi' bin nafi'

d) Abdul aziz bin abdul as-somad

❖ Critics of hadith criticism:

- أبو دواد السجستاني: ليس به بأس

- ابن حجر العسقلاني: صدوق، أخطأ عبد الحق

في تضعيفه

- عبد الحق بن عبد الرحمن الإشبيلي: ضعيف قال

ابن القطان الفاسي: لا أعلم أحدا قال فيه ذلك

- أبو حفص عمر بن شاهين: ثقة

5) Abu na'im²²: Fadhl bin amr bin hammad bin zahir (w. 218 H)

❖ Names of teachers

- a) Abu bakar bin iyas
- b) Usamah bin zaid
- c) Ibrahim bin ismail al-anshori
- d) Hamad bin miqdam

❖ Names of students

- a) Ahmad bin ibrahim ad-dauraqi
- b) Ahmad bin al-hasan al-bagdadi
- c) Ahmad bin abi syuraih
- d) Ahmad bin miqdam

❖ Critics of hadith criticism

- أبو حاتم الرازي: ثقة حافظ متقن

- أبو حاتم بن حبان البستي: ذكره في الثقات وقال:

كان أتقن أهل زمانه ولم يدرك من روى عنه

- أبو دواد السجستاني: حافظ جدا

- أبو زرعة الرازي: أثبت من قبضة

²² Tahdzibul kamal 4732

6) Ali bin Abdul Aziz : Ali bin Abdul Aziz bin Marjiban (w. 286 H)

❖ Names of teachers

- a) Ahmad bin al-hujaj
- b) Ahmad bin Daud bin Said
- c) Ahmad bin Abdurrahman
- d) Ahmad bin Abdullah bin Ayyub

❖ Names of students

- a) Ahmad bin Ibrahim bin Ahmad
- b) Ahmad bin Ibrahim bin Nafi'
- c) Ahmad bin Hamdun
- d) Ahmad bin al-Hasan bin Ali

❖ Critics of Hadith Criticism

- أحمد بن شعيب النسائي: مقتته لأنه كان يأخذ

على الحديث

- الدارقطني: في سؤالات أبي عبد الرحمن السلمي،

قال: ثقة مأمون

7) Ja'far bin Muhammad bin Nashr : Ja'far bin Muhammad bin Nashr bin Qashim

❖ Names of teachers

- a) Ahmad bin ishaq bin shalih
- b) Ahmad bin hasan bin ismail
- c) Ahmad bin khalil bin ja'far
- d) Ahmad bin walid bin abi walid

❖ Names of students

- a) Ahmad bin abdullah bin ahmad
- b) Ahmad bin umar bin ahmad
- c) Ahmad bin muhammad bin ibrahim
- d) Abdullah bin yahya

❖ Critics of hadith criticism

- الحسين بن أحمد بن بكير: كان أهل بغداد يقولون

عجائب بغداد ثلاثة وذكر منها حكاياته

- الخطيب البغدادي: روى علما كثيرا وكان ثقة

صادقا دينا فاضلا

In conclusion from this *hadith*, there are several lines of narration, one of them is Hakim an-Naisaburi. In Mustadrak ala ash-shahihaini is explained that the last narration and *Mukharrij* is Hakim an-naisaburi,

while the first narrator is Abi haniy bin yazid adalah *sohabi*. The writer analyzes that *sanad* of hadis is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, hadis in narration is *tsiqah*, but there is only one narrator criticized *shoduh hasanil hadis*, but he is including a *shalih* one, namely yazid bin miqdam bin syuraih.

After analyzing on the *sanad* of that *hadith*, the writer concludes that *sanad* of *hadith* on the narration of Hakim an-Naisaburi from Abi haniy bin yazid is *hadith hasan*.

5) The Fifth Hadith

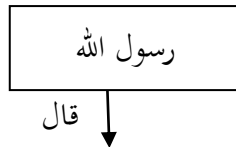
حَدَّثَنَا عَلِيُّ بْنُ حَمَّادٍ الْعَدْلُ ، ثنا مُحَمَّدُ بْنُ عَيْسَى الشُّكْرِيُّ
 الْوَاسِطِيُّ ، ثنا عَمْرُو بْنُ عَوْنٍ ، ثنا أَبُو مُعَاوِيَةَ ، ثنا الْأَعْمَشُ ، عَنْ
 قَيْسِ بْنِ مُسْلِمٍ ، عَنْ طَارِقِ بْنِ شَهَابٍ ، قَالَ : لَمَّا قَدِمَ عُمَرُ
 الشَّامَ لَتَيْهِ الْجُنُودُ وَعَلَيْهِ إِزَارٌ وَخُفَّانٍ وَعِمَامَةٌ وَهُوَ آخِذٌ بِرَأْسِ بَعِيرِهِ
 يَجُوضُ الْمَاءَ ، فَقَالَ لَهُ : يَعْني قَائِلٌ ، يَا أَمِيرَ الْمُؤْمِنِينَ ، تَلْقَاكَ

الْجُنُودُ وَبَطَارِقَةُ الشَّامِ وَأَنْتَ عَلَى حَالِكَ هَذَا ؟ ، فَقَالَ عُمَرُ " : إِنَّا

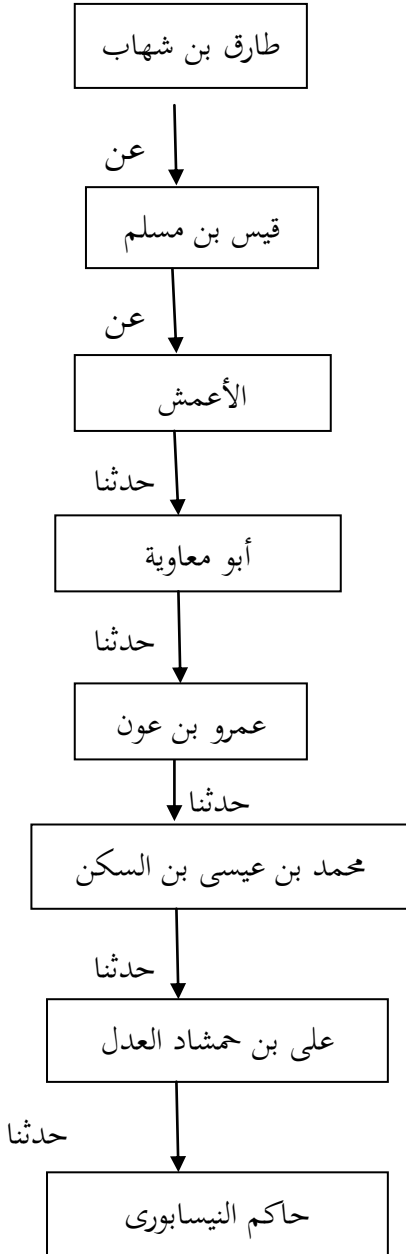
قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ ، فَلَنْ نَبْتَغِيَ الْعِزَّةَ بِغَيْرِهِ" .²³

Meaning:

“Abu bakar Muhammad bin Abdullah Al-syafi’i tell us in Baghdad, Muhammad bin Abdullah bin Marzuq told us, Affan told us, Hammad ibn Salamah told to us, from Muhammad bin Amr, from Abu Salamah from Abu Hurairah, said: the Messenger of Allah said:" when God created the heaven, he said, o Jibril, go and take a look inside ' Gabriel went and saw it he said , no one who hears it and then want to enter it ' (hell) surrounded by orgasm (enjoyment). God then said, go and take a look at it '. (Gabriel) went and saw it, then say, for the sake of thy glory, I'm afraid not left one except will enter it. "



²³ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.120



1) Thariq bin syihab:

❖ Names of teachers

- a) Bilal bin rabbah
- b) Rafi' bin amr
- c) Said bin ubadah
- d) Said bin malik bin wahib

❖ Names of students

- a) Ibrahim bin muhajir
- b) Basyar bin sulaiman
- c) Sulaiman bin abdullah
- d) Sulaiman bin mishar

❖ Critics of hadith criticism

- أبو بكر البيهقي: من خيار التابعين ومن رأى
النبي صلى الله عليه وسلم وإن لم يسمع منه
- أبو حاتم الرازي: ليست له صحبة، ومرة: رأى
النبي صلى الله عليه وسلم
- أبو حاتم بن حبان البستي: رأى النبي صلى الله
عليه وسلم وغزا في خلافة أبي بكر الصديق
- أحمد بن صالح الجيلي: ثقة

2) Qais bin muslim²⁴ (w.120 H)

❖ Names of teachers

- a) Abu ramlah
- b) Abu kulsum
- c) Ibrahim bin jarir
- d) Thoriq bin syihab

❖ Names of students

- a) Ibrahim bin muhammad
- b) Idris bin yazid
- c) Yazid bin abdullah
- d) Hafs bin umar

❖ Critics of hadith criticism

- أبو حاتم الرازي : ثقة
- أبو حاتم بن حبان البستي: ذكره في الثقات
- أحمد بن حنبل: ثقة ومرة: متقن الحديث لا تبالي إذا أخذت عنه حديثه
- أحمد بن شعيب النسائي: ثقة، يرى الإرجاء

3) Al-a'masy²⁵: sulaiman bin mihran

❖ Names of teachers

- a) Abban bin usman bin affan

²⁴ Tahdzibul kamal 4921

²⁵ Tahdzibul kamal 2570

b) Abu bakar bin amr bin utbah

c) Abu said

d) Abu sulaiman

❖ Names of students

a) Abu fadhl

b) Abu bakar bin iyas

c) Abu syuraih

d) Abu rabi'i

❖ Critics of hadith criticism

- أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْعَجَلِيُّ: كَانَ ثِقَةً ثَبَتًا فِي

الْحَدِيثِ

- إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ: ، وَكَانَ مُحَافِظًا عَلَى

الصَّلَاةِ فِي جَمَاعَةٍ

- إِسْحَاقُ بْنُ مَنْصُورٍ: ثِقَةٌ

4) Abu muawiyah is not founded in tahdzibul kamal, tahdzibut tahdzib and jawami' kalim.

5) Amr bin aun²⁶: Amr bin aun bin awas (w. 225 H)

❖ Names of teachers

a) Abu al-shabah

b) Abu bakar bin iyas bin salim

²⁶ Tahdzibul kamal 4423

c) Ishaq bin yusuf

d) Israil bin yunus

❖ Names of students

a) Ahmad bin Ibrahim bin kasyir

b) Ahmad bin ismail bin salam

c) Ahamd bin sulaiman bin abdul malik

d) Ahmad bin sanan bin asad

❖ Critics of hadith criticism

- أبو حاتم الرازي: ثقة حجة، وكان يحفظ حديثه

- أبو زرعة الرازي: قل من رأيت أثبت منه

- أحمد بن صالح الجيلي: ثقة صالح

- ابن حجر العسقلاني: ثقة ثبت

6) Muhammad bin isa bin as-sakan is not founded in tahdzibul kamal, tahdzibut tahdzib and jawami' kalim.

7) Ali bin syaad al-adl : ali bin muhammad (w. 338 H)

❖ Name of teachers

a) Ahmad bin ibrahim

b) Ahmad bin mubarak

c) Ahmad bin ali bin al-fadhil

d) Ahmad bin ali bin muslim

❖ Names of students

a) Ahmad bin hasan bin ali

- b) Ahmad bin abdullah bin ahmad
- c) Ja'far bin muhammad bin hasyir
- d) Hasan bin muhammad

❖ Critics of hadith criticism

- أبو أحمد الحاكم: ما رأيت في مشايخنا أثبت في الرواية منه
- أبو عبد الله الحاكم النيسابوري: كان من أتقن مشايخنا وأكثرهم تصنيفا
- جلال الدين السيوطي: عدل، رجال، متقن

in Al-Mustadrak ala ash-sahihaini, this *hadith* is narrated by Hakim an-Naisaburi as *Mukharrij* and the last narrator. While the first narrator or *thabaqat* of friend of Thariq bin syihab is shiqah, but in this *hadith* any two narrator not founded the quality of them is Abu Muawiyah and Muhammad bin isa as-syukari al-wasiti. So the writer concludes that *sanad* of this hadis is *mauquf*.

6) The Six Hadith

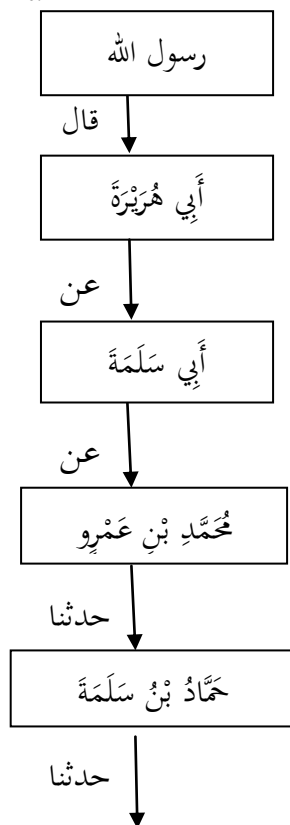
حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّافِعِيُّ، بِعَدَادٍ، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْزُوقٍ، ثنا عَفَّانُ، ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى

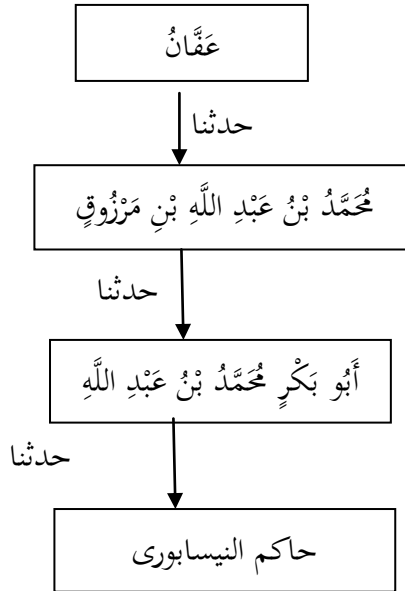
اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ: يَا جِبْرَائِيلُ اذْهَبْ فَانظُرْ
 إِلَيْهَا، قَالَ: فَذَهَبَ فَانظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا
 دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ:
 فَذَهَبَ فَانظَرَ إِلَيْهَا، فَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا
 أَحَدٌ، ثُمَّ خَلَقَ النَّارَ، فَقَالَ: يَا جِبْرَائِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ:
 فَذَهَبَ فَانظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، قَالَ:
 فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَانظَرَ
 إِلَيْهَا، فَقَالَ: يَا رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا
 دَخَلَهَا "

Meaning:

"Abu bakr bin Muhammad bin Abdullah Al-shaafa'i tell us in Baghdad, Muhammad bin Abdullah bin Marzuq told us, told us Affan, Hammad ibn Salamah told to us, from Muhammad Ibn Amr, from Abu Salamah from Abu Hurayrah, said: the Messenger of Allah said:"

when God created the heaven, he said, o Jibreel, go and take a look inside ' Gabriel went and saw it he said , no one who hears it and then want to enter it ' (hell) surrounded by orgasm (enjoyment). God then said, go and take a look at it '. (Gabriel) went and saw it, then say, for the sake of thy glory, I'm afraid not left one except will enter it. "





1) Abu hurairah²⁷: Abdurrahman bin shahir (w. 57 H)

❖ Name of teachers

- a) Abi bin ka'ab bin qais
- b) bin zaid
- c) Ummu abdullah
- d) Jundub bin abdullah

❖ Names of students

- a) Abban bin said
- b) Abu umimah
- c) Abu amin

²⁷ Tahdzibul kamal no. 7681

d) Abu ishaq

❖ Critics of hadith criticism:

- ابن حجر العسقلاني: صحابي جليل حافظ مشهور

- المزني: صاحب رسول الله صلى الله عليه وسلم

2) Abi Salamah²⁸: Abdullah bin abdurrahman bin auf (w. 94

H)

❖ Names of teachers

a) Abban bin usman bin affan

b) Billal bin rabbah

c) Sulaiman bin yassar

d) Abdullah bin usman

❖ Names of students

a) Abu Ibrahim

b) Hisyam bin mughirah

c) Abu bakar bin Muhammad

d) Ahmad bin abdullah

❖ Critics of hadith criticism:

- أبو زرعة الرازي: ثقة إمام، حديثه عن أبيه مرسل

- أحمد بن صالح الجيلي: ثقة

- ابن حجر العسقلاني: ثقة مكثر

²⁸ Tahdzibul kamal no. 7409

- محمد بن سعد كاتب الواقدي: ثقة فقيه، كثير
الحديث

3) Muhammad bin amr²⁹: muhammad bin amr bin alaqah (w.
145 H)

❖ Names of teachers

- a) Abu al-hakim
- b) Abu kasir
- c) Ibrahim bin abdurrahman bin auf
- d) Ibrahim bin abdullah bin hanin

❖ Names of students

- a) Abu bakar bin iyas bin salim
- b) Usamah bin zaid
- c) Anas bin iyad
- d) Ibrahim bin khalid

❖ Critics of hadith criticism:

- أبو حاتم الرازي: صالح الحديث يكتب حديثه
وهو شيخ
- أحمد بن شعيب النسائي: ليس به بأس، وقال
مرة: ثقة
- محمد بن عبد الله المخرم: لم يكن به بأس

²⁹ Tadzibul kamal 5513

4) Hammad bin salamah³⁰: hammad bin salamah bin dinar

❖ Names of teachers

- a) Abban bin yazid
- b) Abu syurah
- c) Abu thalib
- d) Abu ashim

❖ Names of students

- a) Adam bin Abdurrahman
- b) Abu bakar bin iyas bin salim
- c) Ahmad bin dau
- d) Ahmad bin sulaiman

❖ Critics of hadith criticism

- أبو دواد السجستاني: ما حدث أحد بالبصرة
أحسن منه
- أبو زرعة الرازي: أحفظ وأكبر من أبان
- أبو عبد الله الحاكم النيسابوري: ثقة
- أحمد بن صالح الجيلي: ثقة رجل صالح حسن
الحديث

5) Affan: affan bin muslim bin abdullah (w. 220 H)

❖ Names of teachers

³⁰ Tadzibul kamal 1482

- a) Abban bin zaid
- b) Aswad bin syiban
- c) Aswad bin qais
- d) Ayyub bin kiswan

❖ Names of students

- a) Abu ghalib
- b) Ahmad bin ibrahim bin khalid
- c) Ahmad bin ishaq bin zaid
- d) Ahmad bin hasan bin ibad

❖ Critics of hadith criticism:

- أبو حاتم الرازي: ثقة متقن متين
- أحمد بن صالح الجليلي: ثقة ثبت
- عبد الباقي بن قانع البغدادي: ثقة مأمون
- عبد الرحمن بن يوسف بن خراش ثقة:

6) Abu bakr bin Muhammad as-syafi'y: muhammad bin abdullah bin ibrahim (w.354 H)

❖ Names of teachers

- a) Abu ali bin hisyam
- b) Ahmad bin ibrahim
- c) Ahmad bin ishaq
- d) Ahmad bin hasan

❖ Names of students

- a) Ahmad bin ibrahim bin abi abbas
- b) Ahmad bin walid bin ahmad
- c) Ahmad bin abdullah bin ahmad
- d) Ahmad bin abdullah bin hasan

❖ Critics of hadith criticism:

- أبو الفرج بن الجوزي: ثقة
- الذهبي: إمام حجة
- جلال الدين السيوطي: الإمام الحجة المفيد محدث العراق
- الخطيب البغدادي: ثقة

In this *ḥadith*, there are several lines of narration, one of them is Hakim an-Naisaburi. In *Al-mustadrak ala ash-shahihaini* is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while the first narrator is Ibnu Abu Hurairah adalah *sohabi*. The writer analyzes that *sanad* of *ḥadith* is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, hadith in narration is *tsiqah*, but there is two narrator criticized *sodug dan maqbul*, but he is including a *shalih* one, namely Muhammad bin amry dan Muhammad bin Abdullah bin marzuq.

After analyzing on the *sanad* of that hadis, the writer concludes that *sanad* of *ḥadith* on the narration of Hakim an-Naisaburi from Ibnu Abu Hurairah is *hadis hasan*

7) The Seven Hadith

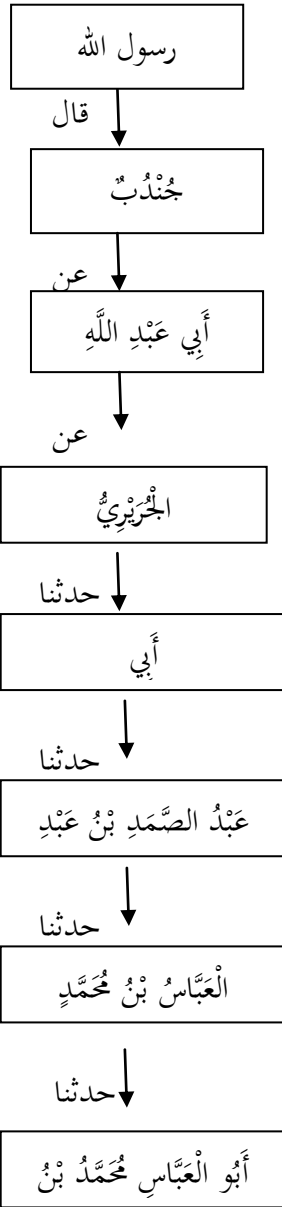
حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ،
ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي الْجَرِيرِيُّ، عَنْ
أبي عَبْدِ اللَّهِ الْجِسْرِيِّ، ثنا جُنْدُبٌ قَالَ: جَاءَ أَعْرَابِيٌّ فَأَنَاحَ رَاحِلَتَهُ، ثُمَّ
عَقَلَهَا، فَصَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا سَلَّمَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى رَاحِلَتَهُ فَأَطْلَقَ عِقَالَهَا، ثُمَّ رَكِبَهَا،
ثُمَّ نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا. فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا تَقُولُونَ أَهْوَأُ أَصْلًا أَمْ بَعِيرُهُ؟
أَمْ تَسْمَعُونَ مَا قَالَ؟» قَالُوا: بَلَى. فَقَالَ: «لَقَدْ حَظَرَ رَحْمَةً وَاسِعَةً،
إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحْمَةٍ، فَأَنْزَلَ رَحْمَةً تَعَاطَفَ بِهَا الْخَلَائِقُ جِنُّهَا

وَأَنسَهَا وَبَهَائِمَهَا، وَعِنْدَهُ تِسْعَةٌ وَتِسْعُونَ، تَقُولُونَ أَهْوَأُ أَضْلُ أَمْ

بَعِيرُهُ؟

Meaning:

"Abu al abbas bin ya'qub muhamamd told us, Abbas bin muhammad ad-duri told us, Abdul sohamad bin abdul waris told us, my father tells me, Al-jurairi told me , from Abi abdillah al-jisri , Jundub tell to us, he said; an arab Badui came and then lowers her camel then tied it, then she pray behind her Messenger, the Messenger after the greeting, she went to her camel and release the rope, then sat shaking, crying "o God given grace to me and Muhammad, and do you give the grace that you have given to us to one, the Prophet said;" what he said, he's a stray or her camel? Haven't you guys heard the word? They replied, "true", the Prophet said, "he has imprisoned the vast mercy, Allah SWT has 100 grace and she lowers one of grace with which his creatures love either from among the Jinn, humans, and animals and still have 99 grace again. So, what would you guys say? she lost or camel?"



حدثنا



حاكم النيسابوري

1) Jundub³¹: jundub bin abdullah bin sufyan

❖ Names of teachers

- a) hadhifah bin al-yaman
- b) umar bin khattob

❖ Names of students

- a) Abu abdullah al-jasami
- b) Anas bin surin
- c) Aswad bin qais
- d) Walid bin muslim

❖ Critics of hadith criticism

- ابو حاتم الرزى : تذكره في الصحابة
- ابو حاتم الرزى بن حبان البستي : ذكره في الصحابة
- ابن حجر الاسقلاني : قال في التقريب : له صحبة

2) Abi abdullah bin al-jisry :

❖ Names of teachers

³¹ Tahdzibul kamal 973

- ❖ Names of students
- ❖ Critics of hadith criticism

- ابو حاتم الرزى بن حبان البستي: ذكره في الثقات
- ابن حجر الاسقلانى: قال في التقريب : ثقة يرسل
- الذاهبي: ثقة

3) Al-jisry³²: said bin iyas

- ❖ Names of teachers
 - a) Abu bakar bin Abdullah
 - b) Abu said
 - c) Abu Abdullah
 - d) Anas bin malik
- ❖ Names of students
 - a) Ayyub bin musa
 - b) Ibrahim bin shadaqah
 - c) Ishaq bin yusuf
 - d) Basher bin mansur
- ❖ Critics of hadith criticism:

- يحيى بن المعين: ثقة
- محمد بن سعد كاتب الواقدي: ثقة

4) Abi³³: abu al-warits bin said bin dhakwan (w. 180H)

³² Tahdzibul kamal 2240

❖ Names of teachers

- a) Abban bin shalih
- b) Ummu bin hasan
- c) Ayyub bin kisan
- d) Ayyub bin musa

❖ Names of students

- a) Adam bin Abdurrahman
- b) Abu bakar bin marwan
- c) Ahmad bin ayyub bin rasyid
- d) Ahmad bin malik

❖ Critics of hadith criticism

- أحمد بن شعيب النسائي: ثقة ثبت

- أحمد بن صالح الجيلي: ثقة

- ابن حجر العسقلاني: ثقة ثبت رمي بالقدر ولم يثبت عنه

- محمد بن سعد كاتب الواقدي: ثقة حجة

5) Abdul as-somad bin abdul al-warits³⁴ (w. 206 H)

❖ Names of teachers

- a) Adam bin al-hakim
- b) Abban bin yazid

³³ Tahdzibul kamal 3595

³⁴ Tahdzibul kamal 3431

c) Aswad bin syiban

d) Ayyub bin kisan

❖ Names of students

a) Ahmad bin ibrahim

b) Ahmad bin hasan

c) Ahmad bin khalil bin tsabit

d) Ahmad bin salamah bin abdullah

❖ Critics of hadith criticism

- أبو عبد الله الحاكم النيسابوري: ثقة مأمون

- أحمد بن صالح الجيلي: ثقة

- الذهبي: الحافظ، حجة

- شعبة بن الحجاج: ثبت

6) Abu abbas bin muhammad ad-daury³⁵: Abu abbas bin muhammad bin hatim bin waqi' (w. 271 H)

❖ Names of teachers

a) Ahmad bin ishaq bin zaid

b) Ahmad bin hajaj

c) Ahmad bin hasan

d) Ahmad bin qasim

❖ Names of students

a) Abu usamah

³⁵ Tahdzibul kamal 3141

- b) Ahmad bin ismail
- c) Ahmad bin fath
- d) Ahmad bin hamdun

❖ Critic of hadith criticism

- أحمد بن شعيب النسائي: ثقة
- ابن حجر العسقلاني: ثقة حافظ
- الخطيب البغدادي: ثقة ثبت حافظ
- الدارقطني: ثقة

7) Abu abbas muhammad bin ya'qub: muhammad bin ya'qub bin yusuf (w. 346 H)

❖ Names of teachers

- a) Ahmad bin ibrahim bin milhan
- b) Ahmad bin ishaq
- c) Ahmad bin fadhl bin abdullah
- d) Ahmad bin nadhir bin Abdul Wahab

❖ Names of students

- a) Ahmad bin abi ahmad
- b) Ahmad bin abi khalaf
- c) Ahmad bin ibrahim bin ismail
- d) Ahmad bin hasan

❖ Critic of hadith criticism

- أبو الفرج بن الجوزي: محدث كبير

- أبو الوليد الباجي: ثقة مشهور
- ابن أبي حاتم الرازي: بلغنا أنه ثقة صدوق
- الذهبي: الإمام المحدث مسند العصر ، رحلة الوقت

In this *ḥadith*, there are several lines of narration, one of them is Hakim an-Naisaburi. In Mustadrak ala ash-shahihaini is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while the first narrator is Jundub adalah *sohabi*. The writer analyzes that *sanad* of *ḥadith* is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, *ḥadith* in narration is *tsiqah*.

After analyzing on the *sanad* of that hadis, the writer concludes that *sanad* of *ḥadith* on the narration of Hakim an-Naisaburi from jundub is *hadith shahih*.

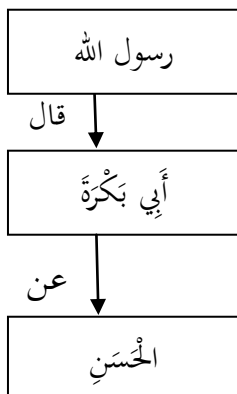
8) The Eighth Hadith

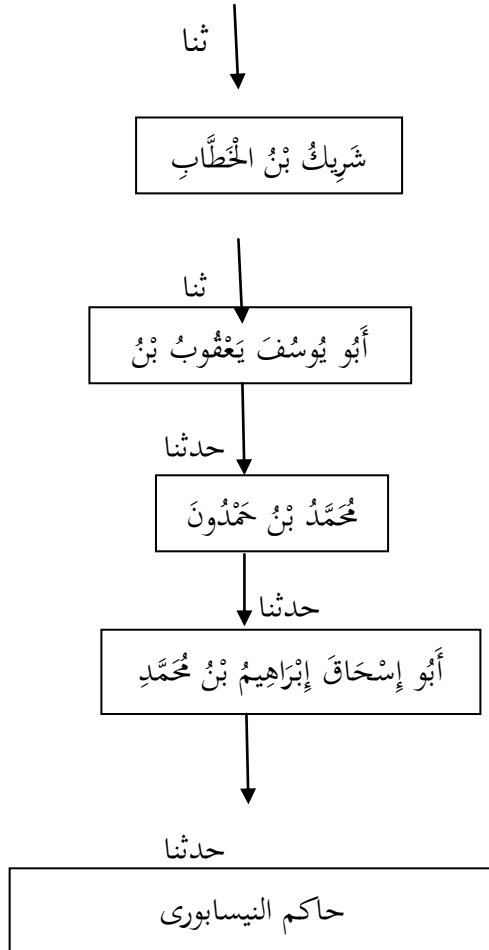
حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى، ثنا مُحَمَّدُ بْنُ حَمْدُونَ
 بْنِ زِيَادٍ، ثنا أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِسْحَاقَ الْقُلُوسِيُّ، ثنا شَرِيكَ
 بْنُ الْحَطَّابِ الْعَنْبَرِيُّ، ثنا يُوسُفُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي
 بَكْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ

فَقَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا،
 وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ» . " وَأَمَّا قَوْلُ مَنْ قَالَ:
 يُؤْنَسُ بِنُ عُبَيْدٍ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ

Meaning:

"Abu ishaq ibrahim ibn Muhammad Ibn yahya told us, Muhammad Ibn hamdun Ibn ziyad told us, Abu yusuf ya'qub Ibn ishaq al-qulusi told us, Syarik Ibn 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 reason is right, then God will again outlaw smell of paradise It smells, and it recently wafted at a distance of five hundred years of travel".





1) Abi bakrah³⁶ : Nafi' bin harits (w. 51 H)

❖ Names of teachers:

a) Ziyad bin ubaid

³⁶ Tadhbul kamal 6464

- b) Said bin walid
- c) Abdullah bin qais

❖ Names of student

- a) As'ad bin sarmalah
- b) Ibrahim bin abdurrahmaan bin auf
- c) Tsabit bin aslam

❖ Critics of hadith criticism:

- أبو حاتم الرازي: له صحبة
- أبو حاتم بن حبان البستي: ذكره في الثقات وقال: نفع بن مسروح
- ابن حجر العسقلاني: صحابي أسلم بالطائف

2) Al-hasan³⁷: hasan bin yasar

❖ names of teachers

- a) abban bin said bin iyas
- b) abu laili
- c) abi bin ka'ab
- d) usmah bin zaid

❖ Names of students

- a) Abban bin sulaiman
- b) Abban bin shalih
- c) Abban bin usman bin affan
- d) Abu bakar bin abdullah

³⁷ Tahdzibul kamal 1216

❖ Critics of hadith criticism :

- أبو حاتم بن حبان البستي: كان يدلّس وكان من

أفصح أهل البصرة وأعبدتهم وأفقههم

- أحمد بن صالح الجيلي: ثقة رجل صالح صاحب سنة

- الدارقطني: مراسيله فيها ضعف

3) Syarik bin al-khattob

❖ Names of teachers

a) Mughirah

b) Mughirah bin muslim

c) Yunus bin ubaid bin dinar

❖ Names of student

a) Yazid bin harun

b) Ya'qub bin ishaq bin ziyad

❖ Critics of hadith criticism :

- أبو عبد الله الحاكم النيسابوري: شيخ ثقة

4) Abu yunus ya'qub: ya'qub bin ishaq bin ziyad (w. 271

H)

❖ Names of teachers

a) Ahmad bin mundhir

- b) Ibrahim bin mundhir
- c) Ibrahim bin sulaiman
- d) Basyir bin ibad

❖ Names of student

- a) Ahmad bin ashim
- b) Ahmad bin amr
- c) Ahmad bin muhammad bin ismail
- d) Ahmad bin nashir bin thalib

❖ Critics of hadith criticism :

- أبو حاتم بن حبان البستي: ذكره في الثقات وقال:

يروى عن أبي عاصم والبصريين، روى عنه ابنه

مسدد

- الخطيب البغدادي: حافظ ثقة ضابط

- الذهبي: ترجم له في المقتنى

5) Muhammad bin hamdun: muhammad bin hamdun bin khalid bin yazid (w. 320 H)

❖ Names of teachers

- a) Abu bakar bin amir
- b) Ahmad bin aswad

- c) Ahmad bin walid
- d) Ahmad bin musa bin isa

❖ Names of student

- a) Ahmad bin hasan bin ahmad
- b) Ahmad bin muhammad bin abdullah
- c) Ibrahim bin muhammad bin yahya
- d) Ja'far bin ishaq

❖ Critics of hadith criticism

- أبو عبد الله الحاكم النيسابوري: من أعيان

المحدثين الثقات الأئمة الرحالين

- الذهبي: ثبت

6) Abu ishaq Ibrahim bin Muhammad : Ibrahim bin muhammad bin yahya

❖ Names of teachers

- a) Ahmad bin ibrahim bin ahmad
- b) Ahmad bin hamdun
- c) Ahmad bin khalid
- d) Ahmad bin muhammad bin hasan

❖ Names of students

- a) Ahmad bin hasan bin ali

- b) Ahmad bin abdullah bin ali
- c) Ahmad bin muhammad
- d) Hasan bin ahmad bin ibrahim

❖ Critics of hadith criticism :

- الخطيب البغدادي: ثقة ثبت مكثّر
- أبو عبد الله الحاكم النيسابوري: شيخ العدالة
والتركيب، وأحسن مشايخنا مواساة لغرباء الصنعة،
ولا أعرف أحدا تكلم فيه بحجة، ومرة: شيخ
نيسابور في عصره، وكان من العباد المجتهدين
الحجاجين، المنفقين على الفقراء والعلماء، وكنا
نعد في مجلسه أربعة عشر محدثا

In this *hadith*, there are several lines of narration, one of them is Hakim an-Naisaburi. In Al- Mustadrak ala ash-shahihaini is explained that the last narration and *Mukharrij* is Hakim an-naisaburi, while the first narrator is Abi bakrah adalah *sohabi*. The writer

analyzes that *sanad* of hadis is *muttasil* or continued to the Prophet. Then about *Rijal Al-Sanad*, *ḥadith* in narration is *tsiqah*, but there is only one narrator criticized *mursal* but he is including a *ṣhalih* one, namely Hasan bin yasar.

After analyzing on the *sanad* of that *ḥadith*, the writer concludes that *sanad* of *ḥadith* on the narration of Hakim an-Naisaburi from Ibnu Abu Hurairah is *hadis shahih li ghairihi*.

B. Analysis Of Matan Of Hadis

1. The Firts Hadith

أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَائِي بِالْكُوفَةِ، ثنا
الْحُسَيْنُ بْنُ الْحَاكِمِ الْحَبْرِيُّ، ثنا إِسْمَاعِيلُ بْنُ أَبَانَ، ثنا صَبَاحُ بْنُ يَحْيَى،
عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ
اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: " الْمُؤْمِنُ لَيْسَ
بِالطَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَدِيِّ. (حکم النيسابوری)³⁸

³⁸ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 53

Meaning:

"Abu al-Husain Ali bin Abdurrahman bin matay preach to us in Kuffah, al-Husain bin al-Hakam al-hiry told us, Ismail bin aban told us, Shabah bin yahya told us, from Ibn abi laila, from al-Hakam, from Ibrahim, from Alaqamah, from Abdullah, that the Prophet SAW said:" the believers is not who person likes to denounce others, who love to do nasty, and fond of saying dirty.

According to al-Hakim, to research the authenticity of *matan ḥadith* is by researching first wether any *mudraj* in matan or no. So, to know any mudraj or no is by comparing the hadith with the same *ḥadith* but different *muharij*. Such as, Imam Ahmad, Hisamah bin sulaiman, Ibnu batoh also using the same lafad used by al-Hakim:

حَدَّثَنَا أَسْوَدُ، أَخْبَرَنَا أَبُو بَكْرِ، عَنِ الْحُسَيْنِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ:

" إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَّانِ وَلَا الطَّعَّانِ، وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ

(احمد بن حنبل)³⁹

So, the conclusions of the first *ḥadith* is does not contain *mudraj*. This can be evidenced from the above *ḥadith*, that not only al-Hakim who use redaction *ḥadith* like this, but there are other muharij that also use redaction *ḥadith* like this. so this *ḥadith* does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic *shariah*. So, the conclusion from this *ḥadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *ḥadith* not contradiction with *Al-qur'an*, because in the *Al-qur'an* any the verse related to this *ḥadith* is on QS. *Al-hujjarot* : 11.

³⁹ Musnad ahmad bin hambal pg. 3938

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا
 مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ وَلَا
 تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
 الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning:

“O believers, do not let a group of men demean other groups, may be that it's better than being laughed at them. And a group of women nor demean other groups, be so debased that it better. And do not be like denouncing yourselves and do not call with titles containing mockery. Most calls (calls) that is worse after the faith and those who do not repent, then they that those tyrant.”

The fourth, fifth and six step is researching *matan ḥadith* whether any *al-lafad gharibah*, *Extra lafad fiqh* in the *ḥadith* and any *maqlub* or not. So, the conclusion of this *ḥadith* is not contain *lafad gharibah*, and not contain *extra lafad fiqh* because this *ḥadith* not related

to the problem of fiqh and this *ḥadīth* also not contain *maqlub* because *ḥadīth maqlub* are usually found in the *ḥadīth* related to an act or instance of the Prophet.

After researching of all the matters related to the rules of matan *ḥadīth*, so, the final conclusion is that the *ḥadīth* is *shahih li ghairihi* or if on the term of al-Hakim is *Shahih isnad*.

2. The Second Hadith

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، وَعَمَرُ بْنُ مَنْصُورٍ الْعَدْلُ، قَالَا: ثنا
عَمَرُ بْنُ حَفْصِ السَّدُوسِيِّ، أَنبَأَنَا عَاصِمُ بْنُ عَلِيٍّ، ثنا شَرِيكُ 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 شَرِكٌ"⁴⁰

Meaning:

"Abu Bakar bin ishaq, Amr bin Mansur Al-adl told us, Amr bin Hafsa al-sadusi told us, Asim bin ali preach

⁴⁰ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 61

us, Syarik bin abdullah told us, from Hasan bin abdullah, from Said bin ubaidah, from Ibnu umar said: "I've heard Rasulullah SAW said: "each of the oath was sworn in the name of other than God is shirk".

According to al-Hakim, to research the authenticity of *matan hadith* is by researching first wether any *mudraj* in *matan* or no. So, to know any *mudraj* or no is by comparing the hadith with the same hadith but different *muharij*. Such ac Imam ibnu al-jamad, Imam ibnu basyar and Abi Taim also using the same lafad used by al-Hakim.

وَبِهِ، عَنْ جَابِرٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ رِجَالًا،
يُقُولُونَ: وَالْكَعْبَةَ، فَقَالَ: لَا تَقُولُوا: وَالْكَعْبَةَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا
يَقُولُ: "كُلُّ يَمِينٍ حُلِفَ بِهَا دُونَ اللَّهِ شِرْكٌ" (مسند ابن الجمد) ⁴¹

So, the conclusions of the first *hadith* is does not contain *mudraj*. This can be evidenced from the above *hadith*, that not only al-Hakim who use redaction *hadith* like this, but there are other *muharij* that also use

⁴¹ Musnad ibnu al-jamad Pg. 2241

redaction *ḥadith* like this. So this *ḥadith* does not contain mudraj.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic *shariah*. So, the conclusion from this *ḥadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *ḥadith* not contradiction with *Al-qur'an* , because in the *Al-qur'an* any the verse related to this *ḥadith* is on QS. An-Nisa' : 16

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

Meaning:

“Verily, Allah will not forgive the sin of shirk”

The fourth, fifth and six step is researching *matan ḥadith* wether any *al-lafad gharibah*, *Extra lafad fiqh* in the *ḥadith* and any *maqlub* or not. So, the conclusion of this *ḥadith* is not contain *lafad gharibah*, and not contain *extra lafad fiqh* because this *ḥadith* not related

to the problem of fiqh and this *ḥadīth* also not contain *maqlub* because *ḥadīth maqlub* are usually found in the *ḥadīth* related to an act or instance of the Prophet.

3. The third *ḥadīth*

حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ عَلِيٍّ الْحَافِظُ ، أَنبَأَنَا أَبُو خَلِيفَةَ الْفَضْلُ
بْنُ مُحَمَّدِ بْنِ شُعَيْبٍ 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 بَعْدَ ، فَمَا بَالُ الرَّجُلِ يَفْتُلُ الرَّجُلَ وَهُوَ يَقُولُ : أَنَا
مُسْلِمٌ ؟ " ، فَقَالَ الْقَاتِلُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا فَالَهَا مُتَعَوِّدًا ، 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.⁴²

Meaning:

"Abu ali al-Husain bin abu ali al-hafidz told us, Abu khalifah al-fadl bin shuayb al-qaadi preach to us, Ahmad bin yahya bin humaid told us, Hammad bin salamah told us, from Yunus bin ubaid, of Humaid bin hilal, from Basr bin Asim, from "Uqbah ibn malik, from the Prophet SAW, He said:" ba'du, I just wonder with someone killing someone who says "I am a muslim" the killer, and said, o Messenger of Allaah, verily, he says in order not to be killed, the Prophet ever said so. He does not like and turned his utterances from him saying: "God does not love the one who kills a muslim, God does not love the man kill a muslim."

According to al-Hakim, to research the authenticity of *matan ḥadith* is by researching first whether any *mudraj* in *matan* or no. So, to know any *mudraj* or no is by comparing the *ḥadith* with the same *ḥadith* but

⁴² Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, pg. 62

different *muharij*. Such as, Imam Ahmad, Imam Baihaqy, Abi Syaibah and Ibnu Qati' also using the same lafad used by al-Hakim:

حَدَّثَنَا حَدَّثَنَا هَاشِمٌ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ،
عَنْ بَشْرِ بْنِ عَاصِمٍ، قَالَ: حَدَّثَنَا عُقْبَةُ بْنُ مَالِكٍ اللَّثِيئِيُّ، قَالَ: بَيْنَمَا
رَسُولُ اللَّهِ يَخْطُبُ، إِذْ قَالَ الْقَائِلُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا قَالَ الَّذِي
قَالَ إِلَّا تَعَوُّدًا مِنَ الْقَتْلِ، فَذَكَرَ قِصَّتَهُ، فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ تُعْرِفُ
الْمَسَاءَةَ فِي وَجْهِهِ، ثُمَّ قَالَ: " إِنَّ اللَّهَ أَبِي عَلَيَّ مَنْ قَتَلَ مُؤْمِنًا ،"
قَالَهَا ثَلَاثَ مَرَّاتٍ .

So, the conclusions of the first hadith is does not contain *mudraj*. This can be evidenced from the above Hadith, that not only al-Hakim who use redaction Hadith like this, but there are other *muharij* that also use redaction Hadith like this. so this Hadith does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal*

mansukh any on the problem of law in islamic *shariah*. So, the conclusion from this *ḥadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *hadith* not contradiction with *Al-qur'an* , because in the *Al-qur'an* any the verse related to this *ḥadith* is on QS. *Al-Maidah* : 32

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ
كَثِيرًا مِنْهُمْ بَعَدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Meaning:

Therefore we set (a law) for the children of Israel, that: Whoever kills a human being, not because of the people that (killing) someone else, or not because of the mischief of the Earth, then it is as if he has killed the man completely. And whoever kept the life of a human being, then it is as if he had kept all human life. And

behold, there came to them Our Apostles with (carry) information that is clear, and then after that many of them truly do exceed the limits of the Earth's corruption.

The fourth, fifth and six step is researching *matan ḥadith* whether any *al-lafad gharibah*, *Extra lafad fiqh* in the hadith and any *maqlub* or not. So, the conclusion of this hadith is not contain *lafad gharibah*, and not contain *extra lafad fiqh* because this hadith not related to the problem of *fiqh* and this hadith also not contain *maqlub* because *ḥadith maqlub* are usually found in the hadith related to an act or instance of the Prophet.

After researching of all the matters related to the rules of *matan ḥadith*, so, the final conclusion is that the hadith is *shahih li ghairihi* or if on the term of al-Hakim is *Shahih isnad*.

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 شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ

شُرَيْحُ بْنُ هَانِيٍّ، قَالَ: حَدَّثَنِي أَبِي هَانِيٌّ بْنُ يَزِيدَ، أَنَّهُ وَفَدَ إِلَى رَسُولِ
اللَّهِ فَسَمِعَهُ النَّبِيَّ يُكْنُونَهُ بِأَبِي الْحَكَمِ، فَقَالَ: " إِنَّ اللَّهَ هُوَ الْحَكَمُ لِمَ
تُكْنَى بِأَبِي الْحَكَمِ؟ "، قَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا حَكَمْتُ بَيْنَهُمْ
فَرَضِي الْقَرِيفَانَ، قَالَ: " هَلْ لَكَ وَلَدٌ؟ "، قَالَ: شُرَيْحٌ وَعَبْدُ اللَّهِ
وَمُسْلِمٌ بَنُو هَانِيٍّ، قَالَ: " فَمَنْ أَكْبَرُهُمْ؟ "، قَالَ: شُرَيْحٌ، قَالَ: "
فَأَنْتَ أَبُو شُرَيْحٍ فَدَعَا لَهُ وَلَوْلَدِهِ " ⁴³.

Meaning:

"Such as the Hadith of Ja'far bin muhammad bin nushair al-khuldi told to us, 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, the Prophet then heard people give the nickname Abu al-Hakam then, he said,: "Allah is al-Hakam (the mediator), then why are you dubbed aabu al-hakam?" he replied, if my

⁴³ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 68

people's disagree and I decided cases that occurred between them, the 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? she replied," Syuraih, "the Prophet then said," then you are Abu Syuraih ", he then pray for him and his son.

According to al-Hakim, to research the authenticity of *matan hadith* is by researching first wether any *mudraj* in *matan* or no. So, to know any *mudraj* or no is by comparing the *hadith* with the same *hadith* but different *muharij*. Such as, Abu Daud, an-Nasa'i, and Imam Baihaqy also using the same *lafad* used by al-Hakim:

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، عَنْ يَزِيدَ يَعْنِي ابْنَ الْمُقَدَّامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ شُرَيْحٍ، عَنْ أَبِيهِ هَانِيٍّ، " أَنَّهُ لَمَّا وَقَدَّ إِلَى رَسُولِ اللَّهِ مَعَ قَوْمِهِ سَمِعَهُمْ يَكْنُونُهُ بِأَبِي الْحَكَمِ، فَدَعَاهُ رَسُولُ اللَّهِ فَقَالَ: إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ، فَلِمَ تُكْنَى بِأَبَا الْحَكَمِ، فَقَالَ: إِنَّ قَوْمِي

إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ، فَرَضِي كِلَا الْقَرِيفَيْنِ،
فَقَالَ رَسُولُ اللَّهِ: مَا أَحْسَنَ هَذَا، فَمَا لَكَ مِنَ الْوَلَدِ؟، قَالَ: لِي
شُرَيْحٌ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ، قَالَ: فَمَنْ أَكْبَرُهُمْ؟ قُلْتُ: شُرَيْحٌ، قَالَ:
فَأَنْتَ أَبُو شُرَيْحٍ“

So, the conclusions of the first *hadith* is does not contain *mudraj*. This can be evidenced from the above *hadith*, that not only al-Hakim who use redaction *hadith* like this, but there are other *muharij* that also use redaction *hadith* like this. so this *hadith* does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic shariah. So, the conclusion from this *hadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *hadith* not contradiction with another *hadith* , because inside there is another *hadith* which use editors like those used by

al-Hakim, i.e. like the above *ḥadith* narrated by Abu Daud and other *muharij*.

The fourth, fifth and six step is researching *matan ḥadith* whether any *al-lafad gharibah*, *Extra lafad fiqh* in the *ḥadith* and any *maqlub* or not. So, the conclusion of this *ḥadith* is not contain *lafad gharibah*, and not contain extra *lafad fiqh* because this *ḥadith* not related to the problem of *fiqh* and this *ḥadith* also not contain *maqlub* because *ḥadith maqlub* are usually found in the *ḥadith* related to an act or instance of the Prophet.

After researching of all the matters related to the rules of *matan ḥadith*, so, the final conclusion is that the *ḥadith* is *hasan* or if on the term of al-Hakim is *Shahih isnad*

5. The Fifth Hadith

حَدَّثَنَا عَلِيُّ بْنُ حَمَّادٍ الْعَدْلُ ، ثنا مُحَمَّدُ بْنُ عَيْسَى الشُّكْرِيُّ
الْوَاسِطِيُّ ، ثنا عَمْرُو بْنُ عَوْنٍ ، ثنا أَبُو مُعَاوِيَةَ ، ثنا الْأَعْمَشُ ، عَنْ
قَيْسِ بْنِ مُسْلِمٍ ، عَنْ طَارِقِ بْنِ شَهَابٍ ، قَالَ : لَمَّا قَدِمَ عُمَرُ

الشَّامَ لَقِيَهُ الْجُنُودُ وَعَلَيْهِ إِزَارٌ وَخُفَّانٍ وَعِمَامَةٌ وَهُوَ آخِذٌ بِرَأْسِ بَعِيرِهِ
يَجُوضُ 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 " .⁴⁴

Meaning:

“Ali bin Hamsyad al-Adl told us, Muhammad bin isa bin al-sakan wasithi told us, the Amr Ibn aun told us, Abu Muawiyah told us, al-A'masy told us, from Qais bin muslim, from Thariq bin Shihab said: when 'umar got sham, the troops greet him, while he wore a fabric Holster, two kuff, as well as a head covering. He then held the head of the camel and then cross the river. After that anyone said to him, "o thou believer-welcomed the troops and commanders Sham, while thou art in conditions 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”

⁴⁴ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg.120

If look for the quality of sanad *hadith* is *mauquf*, so the conclusion of *matan* is also *mauquf*.⁴⁵

6. The Six Hadith

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّافِعِيُّ، بِبَغْدَادَ، 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 جِبْرَائِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنظَرَ إِلَيْهَا، فَقَالَ: وَعِزَّتِكَ لَقَدْ حَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، ثُمَّ خَلَقَ النَّارَ، فَقَالَ: يَا جِبْرَائِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَنظَرَ إِلَيْهَا، فَقَالَ: لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، قَالَ:

⁴⁵ Application of *Jawami' al-Kalim* version 4.5.

فَحَفَّتْهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: اذْهَبْ فَانظُرْ إِلَيْهَا، قَالَ: فَذَهَبَ فَانظَرَ
إِلَيْهَا، فَقَالَ: يَا رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا
دَخَلَهَا⁴⁶

Meaning:

"Abu bakar Muhammad bin Abdullah Al-syafi'i tell us in Baghdad, Muhammad bin Abdullah bin Marzuq told us, Affan told us, Hammad ibn Salamah told to us, from Muhammad bin Amr, from Abu Salamah from Abu Hurairah, said: the Messenger of Allah said:" when God created the heaven, he said, o Jibril, go and take a look inside ' Gabriel went and saw it he said , no one who hears it and then want to enter it ' (hell) surrounded by orgasm (enjoyment). God then said, go and take a look at it '. (Gabriel) went and saw it, then say, for the sake of thy glory, I'm afraid not left one except will enter it. "

⁴⁶ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 71

According to al-Hakim, to research the authenticity of *matan ḥadith* is by researching first whether any *mudraj* in *matan* or no. So, to know any *mudraj* or no is by comparing the *hadith* with the same *ḥadith* but with different *muharij*. Such as Imam Thirmidzi, Abu Daud, an-Nasa'i and Ahmad bin Hambal also using the same *lafad* used by al-Hakim.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ: " لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ، قَالَ لِجِبْرِيلَ: اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَانظَرَ إِلَيْهَا، ثُمَّ جَاءَ، فَقَالَ: أَيُّ رَبِّ، وَعَزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ، فَقَالَ: أَيُّ رَبِّ، وَعَزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللَّهُ النَّارَ، قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَانظَرَ إِلَيْهَا، ثُمَّ جَاءَ، فَقَالَ: أَيُّ رَبِّ، وَعَزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانظُرْ

إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا، ثُمَّ جَاءَ، فَقَالَ: أَيُّ رَبِّ، وَعِزَّتِكَ لَقَدْ
خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا "

So, the conclusions of the first *ḥadith* is does not contain *mudraj*. This can be evidenced from the above *ḥadith*, that not only al-Hakim who use redaction *ḥadith* like this, but there are other *muharij* that also use redaction *ḥadith* like this. so this *ḥadith* does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic shariah. So, the conclusion from this *ḥadith* is not contain *nasikh wal mansukh*.

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The fourth, fifth and six step is researching *matan ḥadith* wether any *al-lafad gharibah*, *Extra lafad fiqh* in

the *ḥadīth* and any *maqlub* or not. So, the conclusion of this *ḥadīth* is not contain *lafad gharibah*, and not contain extra *lafad fiqh* because this *ḥadīth* not related to the problem of *fiqh* and this *ḥadīth* also not contain *maqlub* because *ḥadīth maqlub* are usually found in the *ḥadīth* related to an act or instance of the Prophet.

After researching of all the matters related to the rules of *matan ḥadīth* so, the final conclusion is that the *ḥadīth* is *hasan* or if on the term of al-Hakim called is *Shahih isnad*.

7. The Seven Hadith

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ،
 ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي الْجَرِيرِيُّ، 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 نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا. فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا تَقُولُونَ أَهْوَ أَضَلُّ أُمَّ بَعِيرُهُ؟
 أُمَّ تَسْمَعُوا مَا قَالَ؟» قَالُوا: بَلَى. فَقَالَ: «لَقَدْ حَظَرَ رَحْمَةً وَاسِعَةً،
 إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحْمَةٍ، فَأَنْزَلَ رَحْمَةً تَعَاطَفَ بِهَا الْخَلَائِقُ جُنُهَا
 وَإِنْسَهَا وَبَهَائِمُهَا، وَعِنْدَهُ تِسْعَةٌ وَتِسْعُونَ، تَقُولُونَ أَهْوَ أَضَلُّ أُمَّ
 بَعِيرُهُ؟»⁴⁷

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 tells me, Al-jurairi told me , from Abi abdillah al-jisri , Jundub tell to us, he said; an arab Badui came and then lowers her camel then tied it, then she pray behind her Messenger, the Messenger after the greeting, she went to her camel and release the rope, then sat shaking, crying "o God given grace to me and Muhammad, and do you give the grace that you have given to us to one, the Prophet said;" what he said, he's a stray or her camel? Haven't you guys heard the

⁴⁷ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 113

word? They replied, "true", the Prophet said, "he has imprisoned the vast mercy, Allah SWT has 100 grace and she lowers one of grace with which his creatures love either from among the Jinn, humans, and animals and still have 99 grace again. So, what would you guys say? she lost or camel?"

According to al-Hakim, to research the authenticity of *matan ḥadith* is by researching first wether any *mudraj* in *matan* or no. So, to know any *mudraj* or no is by comparing the *ḥadith* with the same *ḥadith* but with different *muharij*. Such ac Abu Daud, an-Nasa'i and Ahmad bin Hambal also using the same lafad used by al-Hakim.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ، أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ مِنْ كِتَابِهِ،
 قَالَ: حَدَّثَنِي أَبِي، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجُسَمِيِّ، قَالَ:
 حَدَّثَنَا جُنْدُبٌ، قَالَ: " جَاءَ أَعْرَابِيٌّ فَأَنَاحَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ
 الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللَّهِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ أَتَى رَاحِلَتَهُ
 فَأَطْلَقَهَا ثُمَّ رَكِبَ ثُمَّ نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا

أَحَدًا، فَقَالَ رَسُولُ اللَّهِ: أَتَقُولُونَ هُوَ أَضَلُّ أُمَّ بَعِيرُهُ أَمْ تَسْمَعُوا إِلَى
مَا قَالَ، قَالُوا: بَلَى”

So, the conclusions of the first *ḥadith* is does not contain *mudraj*. This can be evidenced from the above *ḥadith*, that not only al-Hakim who use redaction *ḥadith* like this, but there are other *muharij* that also use redaction *ḥadith* like this. so this *ḥadith* does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic shariah. So, the conclusion from this *ḥadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *ḥadith* not contradiction with another *ḥadith*, because inside there is another *ḥadith* which use editors like those used by al-Hakim, i.e. like the above *ḥadith* narrated by Imam Thirmidzi and other *muharij*.

The fourth, fifth and six step is researching *matan ḥadith* wether any *lafad gharibah*, Extra *lafad fiqh* in

the *ḥadīth* and any *maqlub* or not. So, the conclusion of this *ḥadīth* is not contain *lafad gharibah*, and not contain extra *lafad fiqh* because this *ḥadīth* not related to the problem of *fiqh* and this *ḥadīth* also not contain *maqlub* because *ḥadīth maqlub* are usually found in the *ḥadīth* related to an act or instance of the Prophet.

After researching of all the matters related to the rules of *matan ḥadīth*, so, the final conclusion from the *ḥadīth* is *shahih* or if on the term of al-Hakim called is *Shahih ala syarti Bukhari*.

8. The Eighth Hadith

حَدَّثَنَا أَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يَحْيَى، ثنا مُحَمَّدُ بْنُ حَمْدُونَ
بْنِ زِيَادٍ، ثنا أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِسْحَاقَ الْقُلُوسِيُّ، ثنا شَرِيكُ
بْنِ الْخَطَّابِ الْعَنْبَرِيُّ، ثنا يُوسُفُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي
بَكْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ
قَتَلَ نَفْسًا مُعَاهِدَةً بَعِيرٍ حَقَّهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا،

وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ . " وَأَمَّا قَوْلُ مَنْ قَالَ :

يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ⁴⁸

Meaning:

"Abu 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 reason is right, then God will again outlaw smell of paradise It smells, and it recently wafted at a distance of five hundred years of travel"

According to al-Hakim, to research the authenticity of *matan ḥadith* is by researching first wether any *mudraj* in matan or no. So, to know any *mudraj* or no is by comparing the *ḥadith* with the same *ḥadith* but different *muharij*. Such as, Imam Ahmad bin Hambal,

⁴⁸ Hakim an-naisaburi, *mustadrak ala ash-shahihaini*, (Beirut:Dar fikr, 1978), jilid 1, Pg. 96

an-Nasa'i, and Ibnu Hibban also using the same lafad used by al-Hakim:

وَقَالَ أَبُو بَكْرَةَ: قَالَ رَسُولُ اللَّهِ: " مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا، لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِ مِائَةِ عَامٍ "

So, the conclusions of the first *hadith* is does not contain *mudraj*. This can be evidenced from the above *hadith* that not only al-Hakim who use redaction *hadith* like this, but there are other *muharij* that also use redaction *hadith* like this. So this *hadith* does not contain *mudraj*.

And then the second step is researching *nasikh wal mansukh*, usually the problem of *nasikh wal mansukh* any on the problem of law in islamic shariah. So, the conclusion from this *hadith* is not contain *nasikh wal mansukh*.

The third step is *ta'arudh al-hadith*, this *hadith* not contradiction with *Al-qur'an*, because in the *Al-qur'an*

any the verse related to this *hadith* is on QS. Al-isra ':

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وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا

Meaning :

“And do not kill the soul which Allah prohibited (killing him), but with one (reason) is right. And he who killed tyrants, then Verily We gave power to his heir, but do not let the heirs that exceed the limits in the killing. Verily, he is the one who gets help”.

The fourth, fifth and six step is researching *matan hadith* wether any al-lafad gharibah, Extra *lafad fiqh* in the *hadith* and any *maqlub* or not. So, the conclusion of this *hadith* is not contain *lafad gharibah*, and not contain extra *lafad fiqh* because this *hadith* not related to the problem of *fiqh* and this *hadith* also not contain *maqlub* because *hadith maqlub* are usually found in the *hadith* related to an act or instance of the Prophet.

After researching of all the matters related to the rules of *matan hadith*, So, the final conclusion is that

the *ḥadith* is *shahih li ghairihi* or if on the term of al-Hakim is *Shahih isnad*.