

CRITICAL TRADITION ON HADITH BY PERSIS'S SCHOLARS: AN ANALYSIS ON ACCEPTANCE AND REJECTION OF AL-MUSTADRAK BOOK

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The book of al-Mustadrak composed by Abu Abdullah al-Hakim seems to contain controversial ahadith, especially those which were not found in the sahihain, i.e. the book of Bukhari and Muslim but making use of the terms prepared by both or one of them, as well as sanad and matan on a number of ahadith using different narrations. Al-Hakim contributed much in the science of Dirayah and became the methodological foundation in determining the validity of a hadith. Al-Hakim has also mentioned the hadith scholars that did not take the hadith of some scholars. Al-Hakim has also specified the hadith criteria of sahih (valid), hasan (fair) and dha'if (weak), but not systematically.

Al-Hakim also received many judgments from Hadith scholars; there were criticisms, reproaches and praises, among his criticisms, some claiming that al-Hakim was a Shi'ite follower of Rafidli Khabith, but with a Sunni face, fanatical followers of Ali bin Abi Talib and hate Mu'awiyah. Hadith that are reported to be better known among the Shi'ites, but still use the sahihain theory, others claim that the hadith narrated by al-Hakim are not found in sahihain's terms; whereas, some others praise him as a reliable narrator of ahadith, because it is very rigorous, powerful, objective, tsiqah and wara' (careful).

Precisely, the Islamic Unity of Indonesia (PERSIS) sees that the ahadith compiled and narrated by al-Hakim are full of controversy, especially the hadith not narrated by Sahihain but using the theory of both or one of them. Therefore, it is necessary to conduct research and using the theory of thariqatul jam'ie (collect all the hadith then re-examined, after that takes his own attitude) and the scholars of PERSIS do not recognize the term fadailul a'mal (the excellence of deeds).

Keywords: *Al-Mustadrak, Sahihain, research, PERSIS (The Islamic Unity of Indonesia)*

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Introduction

The Book *Al-Mustadrak* composed by Imam Abu Abdillah Al-Hakim (d.405 AH) is a book of *hadith* mostly containing *ahadith* of the Prophet Muhammad (saw), specifically not found in *sahihain*, i.e. Bukhari and Muslim. Al-Hakim claimed that the *ahadith* are in accordance with the requirements of both *sahihain*, or in accordance with the requirements of either of them or valid according to their *ijtihad*, although not in accordance with the criteria specified in both.

The book *al-Mustadrak*, compiled in the 3rd century H, is a book that has a special position among the scholars of hadith because it has its own systematic arrangement and is the development of the previous generation. This systematically was developed later by scholars' like al-Baghdadi in the 5th century, and reached its peak in the seventh century when compiled by Ibn Salah, after which many later generations of scholars who discussed the science of hadith include Ibn Hajar al- 'Asqalani, Ibn Kathir and so on.

The book contains *ahadith* that have engendered a lot of controversy and thus attracted widespread criticisms among the other scholars of *hadith*. When the scholars of *hadith* widely criticize his book for its weaknesses, the results illustrate that it has a weakness for the criteria used or its implementation when arranging *hadith* into his book or another standard to be complied with so that it the scholars of hadith find it extremely difficult to understand *hadith* that have become their judgment.

Though al-Hakim has established the framework of epistemology in determining the *hadith* status to be a *sahih*, *hasan* and *dha'if hadith*, it does not mean that the other hadith scholars are sufficiently satisfied with the conditions he has set, including Imam al-Baihaqi¹ who used to be his student. Even, Abu Said al-Malini (412 H) stated that there were no *hadith* that met the criteria of *sahihain* in the Book *al-Mustadrak*.²

Adz-Dzahabi, a well-known scholar of *hadith*, even claimed that al-Hakim was a great scholar of *hadith* that neither a follower of Shi'ism nor a follower of the *aqidah* (faith) of the *Rafidhah Shi'ah*. He only tends to be regarded as a Shi'ah since the *ahadith* narrated by him are mostly narrated by Ali ibn Abi Thalib.³ Ibn Jauzi is a

scholar who is very strict in criticizing hadith. His criticism is influenced, inspired, and quoted from al-Hakim.⁴ Similarly, the author of the book of *Rijal* and *Tarikh* also mainly quotes al-Hakim including Ibn Hajar al-'Asqalani. As-Sam'ani in his book *al-Ansab* says "al-Hakim is a man of the great strength and knowledge, and an expert on hadith and other sciences." However, He says that, "Al-Hakim is a follower of Shi'ah."⁵ And there are so many *ahadith* scholars' comments on al-Hakim in his book *al-Mustadrak*.

This work of al-Hakim has made an enormous contribution to the next generation of scholars' on *hadith*. His work has been widely used as references by many scholars of *hadith* for just supporting, comparing and, even, criticizing. As mentioned earlier, the intellectual capacity of al-Hakim is now at stake. Among his works, he developed new concepts as like the result of his own *ijtihad* and, also, appearing the same concept proposed by *sahihain* combined in one book called *al-Mustadrak*.

Al-Hakim can be said to be a successful person in writing or composing this book as a reference to find out the status of *ahadith* that have been analyzed carefully. He believes that there are many *hadith* outside *sahihain*, either of those which have not been collected by the scholars of *hadith* or of those already collected in existing books. So, it is not going to be weird for him if there a *sanad hadith*, the chain of narrators of *hadith*, or *matn hadith*, the text of *hadith*, are clearly similar to the other narrations but by using different *matn*.⁶ Those *ahadith* are reliable followed the procedures of the principles of hadith verification and acceptance by *sahihain* and those which have not followed the procedures of hadith verification and acceptance or, even, their *sanad* and *matn* are not reliable with the principles proposed by *sahihain* so they become the disputed *ahadith*. In this instance, the conditions as the references are according to Bukhari and Muslim so that all *ahadith* in it are all according to them.

The conditions stipulated by Imam Bukhari and Imam Muslim can be used as references by al-Hakim that the decision he made was true and did not violate the tradition of 'ulama.⁷ Al-Hakim believes the truths he believes indicate that there are still many authentic hadith from *sahihain* that have not been collected yet.

As previously mentioned, ‘*ulama*’ (Islamic scholars) from *Association of Islam* (PERSIS) view that the book called *al-Mustadrak* written by al-Hakim is full of controversy, for the *ahadith* existing there that have not been narrated by Imam Bukhari and Imam Muslim in particular. It, thus, becomes the topic in this study. It will focus on checking whether or not those *hadith* are authentic by combining the conditions proposed by many different scholars who are based on the Qur’an and *Sunnah* and the conditions agreed by al-Hakim himself when finding out if a *hadith* is *sahih*, *hasan*, or *dha’if*.

Further, the scholars of PERSIS always try to compare the results of re-research of *hadith* compiled by al-Hakim or the other scholars of *hadith*, this has become the characteristic of the scholars of PERSIS. They always try to minimize the error rate in determining whether or not the *hadith* are authentic but they do not hesitate to go back to the strong opinion, with the research indeed either by themselves or the others.

Finally, the scholars of PERSIS will take a stand from the results of their research. If *ahadith* is authentic (*sahih*), they will follow it. Conversely, if the *hadith* is *dha’if*, they will not follow it. The scholars of PERSIS do not do the so-called *Fadla’ilul A’mal* (the excellence of deeds).

Brief Biography and Scholarly Assessment of al-Hakim

He was al-Hafidz Muhammad bin Abdullah bin Hamdun bin Nu’mān bin al-Hakim bin Nu’aim bin al-Bayyi ‘al-Dlabbi al-Thahmani al-Naisaburi, born in Naisaburi on Monday, 13 *Rabi’ul Awwal* 321 H, died in the month of Safar 405 H.⁸ In the field of *hadith* he is often called Abu Abdullah al-Hakim al-Naisaburi, in some sources his name is often abbreviated by the nickname of Ibn Bayyi or al-Hakim Abu Abdullah. Abbreviations and nicknames in his name in order to avoid mistakes, because there are still other figures who hold tit al-Hakim like Abu Ahmad al-Hakim al-Kabir, is the teacher of al-Hakim Abu Abdullah al-Naisaburi, and a caliph in the time of the Fatimid state in Egypt that held al-Hakim namely al-Hakim ibn Amr Allah.⁹

The scholarly judgment of al-Hakim’s actions is diverse, among them some praise and some are reproachful, praise given to him when

viewed from the standpoint of his thinking and scholarly, proved to have the title of Al-Hakim, al-Hafidz al-Kabir, al- Naqid, al-Muhadditsin. Al-Hakim also accepted criticism and reproaches, either in the form of accusations against his beliefs and his al-Mustadrak books, such as the cleric Muhammad bin Thahir declaring that: al-Hakim is a Rafidli Khabits (a follower of the Shi'ite faith) pretending to be Sunni; whereas, followers of Ali bin Abi Talib are fanatical and do not like Mu'awiyah.¹⁰ Abdullah Ismail bin Muhammad al-Anshori considered that al-Hakim was a tsiqah in the field of hadith, hadith scholar, Rafidli Khabith, Faqih, Hafidz, Hujjah and leaning towards Sunni.¹¹

Adh-Dzahabi considered al-Hakim as a leading author on *hadith*, critic and scholar of the science of *hadith*, he was not a follower of the Shi'ite sect of Rafid but only his tendency matched to Shi'ite, although al-Hakim was known among Shi'ites but did not attack Bukhari and Muslims. While al-Khatib judged that al-Hakim was a scientist and expert hadith the Tsiqah (belief). Ibn Kathir judges that al-Hakim is a scholar of hadith who can be trusted, able to take care of himself, very thorough, powerful memorization, objective and careful¹² and there are also hadith scholars who do not justify and not heed his words, that hadith allegedly in accordance with the criteria of Bukhari and Muslims and should be excluded from both.

In the adh-Dzahabi judgment, the book of al-Mustadrak has many *ahadith* corresponding to the terms of Bukhari and Muslim or one of them and about half of the contents of this book, one-fourth has a valid sanad, while the rest (the other quarter) was false, weak, invalid, and rejected hadith as well.¹³ Unlike the case of Ibn Hajar al-Asqalani's assertion that al-Hakim was so plain when he drafted the book to be rectified later, but he died before he could rectify and correct it and many of the *ahadith* narrated by al-Hakim are validated but need to be reviewed, so it could be known as *sahih* (valid), *hasan* (fair) or *dha'if* (weak).¹⁴

PERSIS and Theory of Understanding a Hadith

PERSIS merges the study of al-Qur'an and legitimate hadiths and make them as references which eventually come in specific

characteristics. They frequently take parts in discussions in a forum named Board of Hisbah Ijtihad (struggle) on a wide range of religious problems. The results are then distributed throughout PERSIS members, even moslems in general. From the study, PERSIS refers to safe group (Firqatun Najiyah), and minimizes mistakes through historical method—about the Messenger’s history—in which judicial review can eventually be undertaken from various problems in the community.

Judicial review based on hadiths in the point of view of ‘Ulama of PERSIS needs further in depth research especially through the messenger’s aspects of life with coherent narrators - *ahadith* specifically taken from the messenger’s friends and hadiths manuscript writer (Mukharrij) - to ensure that hadiths in the study are narrated by trusted narrators (*sanad*) and original contents (*matan*) either in the form of the messenger’s speeches (*qawl*), actions (*fi’l*) or even silence of agreement (*taqrir*).¹⁵

In relation to the Qur’an, *Sunnah* ranks the second source of law. Both appear in structural as well as functional relations. Structural relation concerns, while functional relation deals with al-sunnah functions as clarification of the Qur’an, as Allah (swt) suggested in *Surah al-Hashr* verse 7: “Whatsoever the messenger Muhammad SAW gives you, take it, and whatsoever he forbids, abstain from it.”¹⁶

Moreover, in terms of Qur’an contents of *Sunnah* functions as reinforcement (*ta’kid*), clarification (*bayan*), specifics (*takhsis*), *mujmal* verses bound / global (*taqyid*), ‘am (common), *mutlaq* (unlimited) in which verses of Qur’an refer to unclear technical practices.

The clasifications of *Sunnah* deal with quantity as well quality. Quantity concerns a large numbers of narrators (*sanad*) and attachments coming in two types namely *Mutawatir* and *Ahad*. *Sanad Mutawatir* means a large number of trusted people who narrated sets of *ahadith* with no fraud and achieved full acceptance from a large number of people even those who lived as credible witnesses in the time of the Prophet Muhammad (saw). Whereas, *hadith Ahad* is hadith narrated by only a few and limited people with less number than *mutawatir*.

In terms of quality, *sanad* comes in three categories: *sahih*, *hasan*, and *dha'if*.¹⁷ *Sahih* are the most accepted *ahadith* with most trusted *sanad* and *matan*; while *hasan* is fair and *dha'if* is weak. However, some *ahadith* known with trusted *sanad* but with weak (*dha'if*) *matan* also appear. *Hadith sahih* in the light of *matan* comes in two criteria such as *ahadith* with weird form, even with the content contrary to the Qur'an, and *hadith Mutawatir* or *Ijma'*. Thus, not all *ahadith* have *sahih sanad*, and *sahih matan*. Furthermore, *ahadith* with *sahih sanad* but with *dha'if matan*, and those with *dha'if sanad* but with *sahih matan* also exist.

A *sahih hadith* comes in two categories: *hadith sahih li dhatih* and *hadith sahih li ghayrihi* (*sahih laa li dhatih*). *Hadith sahih li dhatih* means a valid hadith (seen from history and content) and *hadith sahih li ghayrihi/sahih laa li dhatih* means those narrated by people with poor memory (*khadifu al-dabt*), or supported by other hadiths *sahih* or hadith *hasan* but narrated by a large number of trusted people.¹⁸ *Hasan* is a *hadith* narrated by fair people, yet with lack of memorizing ability, with minor *sanad*, and with no mistakes (*'illat*) and not even contrary to other confirmed hadiths. *Hadith hasan* comes in two categories: a). *Hasan Lidhatih* which means a fair hadith but narrated by only one narrator, and b). *Hasan Lighayri* refers to hadiths previously known as rather weak (*dha'if*), yet supported by other hadiths. For instance, to take hadith as *hasan Li Ghayrihi*, it should be narrated by people with prodigious memory, with almost zero mistakes, not the ones well-known as *fasiq*. In addition, this particular *hadith* should be supported by other *ahadith* of the same level, either in terms of meaning or spelling.¹⁹

In terms of practice, *hadith sahih* and *hasan* is normally known as implemented (*ma'mul bih*) and unimplemented (*ghayr Ma'mul bih*). *Ma'mul bih* is hadiths *sahih* and *hasan* which are contrary to other confirmed hadiths. Whereas, *ghayr ma'mul bih* is omitted hadiths *sahih* and *hasan* in the light of its rejection (*syadz/ mansukh*). The *sanad* could be *sahih* as it is strongly related to other hadiths, yet with non *sahih matan* or with weird phenomenon. *Sanad* could not be *sahih* due to the absence of valid history criteria, but with valid content. 'Aisyah once rejected hadith from 'Umar and Ibnu 'Umar

narrated by imam Muslim that “The soul of a dead person will be tortured due to familial burst-in-tear” with assurance that the holy Qur’an is sufficient for moslems (Hasbukum al-Qur’an)²⁰ as no one will be burdened by sins of others.²¹ As Qur’an is quoted as saying: “Sinners will not take others’ sins” (alla taziru waziratun wizra ukhra).

Hence, *hadith sahih* sanad and *dha’if fi matan* apparently refer to hadith sahih with matan obviously contrary to more confirmed hadiths or even to al-Qur’an, not even found equivalent words (jam’u). Dha’if does not refer to hadith hasan not even to *hadith sahih*. *Hadith Dha’if* is eligible for implementation (hujjah). Thus, it cannot be considered as religious study not even as reference of law.

Different arguments especially in determining a particular *ahadith*—whether they belong to sahih or *dha’if*—depends on the difference of data, complete information of other *hadith* collections, and random references. Thus, opinions are not easy to choose. Yet, we should find out which opinion is more confirmed (*arjah*) and which one cannot be used as references.

About *Hadith*

There are agents who prompt positive as well as negative response to *Al-Ahadithul adl-Dha’ifah Yuqawwi ba’duha ba’da* (*Hadiths dha’if* with each other’s reinforcement). PERSIS do not take *hadith dha’if* as main implementation, and it makes them decisive group of ulama (*tasyaddud*) in determining whether or not sets of hadiths are sahih or *dha’if*. The method of Istimbath law is frequently implemented by PERSIS Board of Hisbah²² especially when they perform ijtihad with the focus of what is not mentioned in the Qur’an and *Sunnah*, even in the era of messenger Muhammad (saw), then the messenger’s friends and the friends of friends’ (*tabi’in*) and so on.

‘*Ulama* of PERSIS Board of Hisbah always refer to *ahadith* processed by their members to define them as *sahih*, hasan or even *dha’if*. In the study of hadiths, Board of Hisbah are open to differences upon hadiths’ quality in which with particular points some could argue that particular hadiths belong to sahih while others might claim it was *dha’if* over different references. Thus, Board of Hisbah suggested

all references to be restudied to claim particular hadiths as confirmed or unconfirmed.

The differences in response to the comprehension of hadiths is considered to be normal as not all contents of particular hadiths are clear or confirmed in terms of meaning (*Qat'iyyu al-Dalalah*). However, textual group (*Zanniyyu al-Dalalah*) also exist. Hence, those of *Zanniyyu al-Dalalah* frequently offer different opinions of the text while others are in favour of the meaning. For instance, as quoted the text as saying in the Qur'an that period women cannot stay in a mosque though they can pass along the terrace (*An-Nisa': 43*).

Moreover, different patterns and approaches are also applied to comprehend the quality of hadith. PERSIS Board of Hibah claimed that al-Qur'an does not possess of *nasikh mansukh* (the rejected and rejecter) towards hadiths, and verses of the Qur'an get rid even of hadiths *sahih* in case of contradiction. In practice, both are submitted at first hand, then they are observed with the Qur'an taking the first turn as it does not take mansukh verses for hadith deals with the words of messenger's friends not a direct words of Rasulullah Muhammad (saw).

***Hadith Dha'if* According to al-Hakim**

Al-Hakim in his books such as *al-Mustadrak*, *al-Madhal*, and *al-Ma'rifah* did not explicitly define the criteria of hadith dha'if in which according Majruh it is the weakest sanad (*saqim, awha al-Asanid*). The definition of hasan is not either clearly indicated, even unacceptable hadith is well-known as majruh. Therefore, with reference to rejected hadiths (*mardud*), *Majruh* is divided it into level or generation (*thabaqah*), while disgraceful people are divided into ten types which make the hadiths dha'if. As a matter of fact, al-Hakim did not specifically indicate *hadith dha'if*. Yet he claimed that as not sahih hadith. The ten types of narrators are indicated as follows:

1. Lies to the messenger Muhammad (saw)
2. Made-up sanad to sound strange to interlocutor
3. Ambitious person in narrating hadith
4. Speech by the messenger's friends' were dismissed

5. One intentionally debased particular hadith
6. Good people serving well
7. Generalizing sanad
8. Forgetful person when listening and accepting hadith from teachers
9. Someone with no hadith expertise
10. People with bad track record.

With above-mentioned ten categories, al-Hakim indicated no significant difference from other ulama. If al-Hakim confirms a particular hadith as non-existent, but it eventually is, then it is a mistake.

Based on this fact, al-Hakim showed the same method implemented by other ulama'. Furthermore, al-Hakim often becomes reference for some ulama though not for all conceptual implementation as he seemed to be ultimately decisive (*tasyaddu*) in favour of belief, law and those of *halal* and *haram* but helped to ease (*tasahhul*) in other fields. Thus, al-Hakim applied the same essential principles in determining the status of hadith that it defines highly specific criterias of al-Hakim.

The content of hadith in al-Mustadrak

Al-Mustadrak including *al-Jami'* is the book of hadith containing various islamic studies such as *'aqidah* (faith), *Shari'ah* (Islamic law), and *akhlak* (ethics). Besides, al-Mustadrak also contains a wide range of studies such as *tarikh* (history), *tafsir* (interpretation/commentary), The messenger's *sirah*, his friends, maghazi. From his various explanations through *al-Mustadrak*, al-Hakim was indicated to have a wide range of weaknesses particularly in dealing with the status of hadith. If the theory of *tasahhul* implementation for parts of non *'aqidah* and *syari'ah* is still being hold, al-Hakim will surely be consistent with his patterns. On the contrary, when al-Hakim also *tasahhul* in *'aqidah dan syari'ah*, it apparently means that he is not consistent.

Moreover, the number of hadiths in al-Mustadrak are presumably around 8690 hadiths and 7248 hadith in the *takhlis*.²³ Thus, the

summary was taken as it repeated hadith (*tikrar*) as al-Bukhari and Muslim applied as well in their books. Furthermore, repeated stories function as *shahid or muttabi*. Hadiths written in *al-Mustadrak* with specific themes comprise: 251 *hadiths* on *'aqidah*, 1277 hadiths on *ibadah*, 2519 hadiths on law of *halal-haram*, 141 hadiths on the messengers' history, 1218 hadiths on the biography of the messenger's friends, 32 hadiths on dream interpretation, 73 hadiths on herbal medicines, 347 hadiths on *al-fitan wa al-malahim*, parties, and wars; 111 hadiths on the Day of Judgement, 233 hadiths on wars of the messenger; 974 hadiths in relation to tafsir and 70 hadiths in relation to *fadla'il al-Quran*.

Hadiths in the study of al-Hakim are all confirmed as sahih due to their implicit and explicit fulfilment of Sahihain requirement. Nevertheless, they are not free from criticism. *Al-Mustadrak*, in al-Dzahabi's point of view, as quoted by Syakir, seems bias as discussed in *Sharh Mukhtashar 'Ulum al-Hadits*.²⁴ However, al-Dzahabi is popularly known in the field of *rijal hadith* as he has detailed and thorough analysis full of responsibility.²⁵ Therefore, the works of al-Dzahabi are specifically selected as references in this study.

Al-Hakim assessed hadiths in *al-Mustadrak* with various judgment; such as eligibility of sahihain, or either of them. Nevertheless, al-Hakim was frequently criticised as inconsistent ulama when it came to apply the proposed criteria.

Study of Hadith disputed in *al-Mustadrak*

To confirm the assessment of al-Hakim dan al-Dzahabi frequently in dispute in dealing with sanad, the following list shows some assessment samples of certain hadiths narrators. The samples indicated the difference of assessment from other ulama posthumously:

- A. In the hadiths on *aqidah*, Al-Hakim apparently excluded hadiths lack of comprehensive reference in *al-Mustadrak*. Moreover, no fake hadiths included unless the ones with *sahih* contradiction.²⁶
- B. In terms of hadiths on law, Al-Hakim was in the state of decisiveness (*tasyaddud*) especially the ones on law of *halal-haram*, and was also *tasahhul* towards prayers such as hadiths

on shalat, zakat, trade (*muamalat*), praying, tribute to Abu Bakar, Umar bin aql-Khattab, Usman bin Affan, Ali bin Abi Thalib.

Al-Mustadrak According to Sahihain from PERSIS Perspective

Immediately after the messenger's death, two major problems appeared and were in need of immediate endeavor to be taken by the messengers' friends, they were the codification of the Qur'an and *Sunna*, which involved numbers of people. No significant difficulty found for the Qur'an codification, as most Rasulullah's best friends were such good memorizers of the holy books. Yet, the same condition did not take place for *Sunnah* codification as they were mostly narrated by individuals and in the form of Ahad²⁷. Thus, the conditions of most hadiths were well saved in most friends' minds not in the form of notes. As a matter of fact, both notes (Quran and *Sunnah*) had been well spread all over the region, even over other areas where Islam had been embraced through jihad, dakwah and trades. Details and observance were desperately needed to submit and select hadiths to obtain expectedly trusted results.

The attempts taken by Rasulullah's friends were eventually followed by the next generation of the friends' friends (*tabi'in*) and other following generations up to the peak of hadith codification in the 3rd year of Hijriyah. Moreover, at the same century, a wide range of hadith experts appeared and noted hadiths in their books, such as *Bukhari, Muslim, Abu Dawud, at-Tirmidzi, an-Nasa'ie, Ibnu Majah, ad-Darimi, Ibnu Khuzaimah, Ahmad bin Hanbal*. The attempts of the holly book's codification did not only focus on hadith submission, but they also made such a comparative study on their own books in relation to hadiths until al-Mustadrak was written by al-Hakim by collecting hadiths *sahihain*.

Through historical background of hadith submission, 'Ulama of PERSIS suggested that though confirmed by the authors, all books of Hadith should get through considerable researches at first-hand due to some constraints in submitting and determining hadith status. Therefore, *al-Mustadrak* written by al-Hakim received a wide range of critical feedback on hadiths it narrated. In addition, Ulama

of PERSIS confirmed that all hadiths mutawatir are doubtful and need further research (*dzanni or an-Nadzari*), *al-Mustadrak* included.

Ulama of PERSIS have distinct perceptions in *al-Mustadrak* through a statement: due to great number of hadiths, those written in *al-Mustadrak* are additional hadiths saved through various methods, also to complete hadiths not written in *Sahihain*. Nevertheless, al-Hakim ensured that hadiths listed in his book apparently belong to *Sahihain*.²⁸ *Sahihain* did not omit particular hadiths (takhrij) for they are considered to be sahih due to their trusted Isnads (narrators' familial background). Thus, al-Hakim took this as an essential reference that it is easy for him to determine whether or not hadith to be sahih. Yet, at different occasion, al-Hakim suggested that particular hadiths are beyond the qualifications of *Bukhari* and *Muslim* or either of them. Therefore, all hadiths narrated by al-Hakim still need further research.

Al-Hakim is certain that many hadiths are spread out beyond *sahihain* and have not yet been noted by ulama of hadiths. Some hadiths were found with the same sanad matan and narrated by ulama' other ulama, or those with different sanad but with the same matan as those narrated by al-Hakim. Some hadiths were though put into hadith sahih by *sahihain*, but some others were not.

However, though *al-Mustadrak* refers to *sahihain* as reference for *hadith sahih*, not many 'Ulama, including those of PERSIS, agree with what al-Hakim proposed. 'Ulama of PERSIS suggested that as many ulama criticised hadiths narrated by al-Hakim, those hadiths should then get through further research. The book consists of four books—with fifty topics and with total of 8690 hadiths—out of twelve with 8803 hadiths have been translated into Indonesian. *Al-Mustadrak* belongs to book of al-Jami'²⁹ which was written by the author at age late 52. Some researchers assumed that number of hadiths were not directly dictated by Hakim to his students but simply noted on their own initiatives based on their memory,³⁰ and therefore, this particular circumstance ignited debates on hadiths which were not proof-read by al-Hakim based on hadith sahih due to its trusted *sanad* and / or *matan*.

Based on the above analysis, *al-Mustadrak* likely contains some information as what follows:

- A. Some hadiths in *al-Mustadarak* were not listed in *sahihain* either in terms of form (*lafadl*) or meaning, yet they were surely noted in other books.³¹
- B. Forms of hadiths noted in *al-Mustadrak* are different from those in the books of *sahihain*, but with the same meaning.
- C. Hadiths in *al-Mustadrak* completed the forms of hadiths in *sahihain*.
- D. Hadiths in *al-Mustadrak* used different sanad from those in *sahihain*.

Based on that fact, 'Ulama of PERSIS suggested that methods applied by al-Hakim should be re-studied to identify how a particular hadith was decided to be *sahih* or *dha'if*. Furthermore, readers need to be informed about backgrounds of how al-Hakim determined hadith *sahih* or *dha'if*. As a matter of fact, al-Hakim was popular for his efforts to easily decide (*tasahhul*) hadiths as *sahih*. In addition, many assumed that al-Hakim was inconsistent in determining criterias of his favour if compared to other ulama of *tasahhul* such as Ibnu Khuzaimah dan Ibnu Hibban.

'Ulama of PERSIS, however, have admitted al-Hakim's expertise in the knowledge of *hadith*. They focus only on his consistency in determining a particular hadith especially his attempts of identifying principles to classify hadiths in his book, *al-Mustadrak*.

The Contribution of Al-Hakim In the Knowledge of *Hadith*

Al-Hakim made a major contribution in the study of *hadith* even prior to the make of *al-Mustadrak*. He has written *Ma'rifah ulumul al-Hadith* and *al-Madhal* which packed a wide range of studies of hadiths, the specialty of *hadith* *sahih*, the disgrace of untrusted people. Al-Hakim must have worked hard and systematically in the study of *dirayah*, especially through his initiative to determine the status of hadith. Both books—also other books of the same author—were written before *al-Mustadrak* in which the books become the outline of methodological background to determine hadiths *sahih*.

Al-Hakim in the book *Madzhab al-Muhaddith* discussed *madzhab* of *hadith* experts like *madzhab* of theology such as Jahmiyah, Qadariyah, Syi'ah, Murji'ah, Raj'iyah, Hasyawiyah, Zaidiyah, Nashibiyah and experts of *ra'yu*.³² The categorization of experts of *hadith madzhab* refers to Imam Malik's suggestion that experts of *hadith* to not *hadiths* narrated by *bid'ah* practitioners.³³

'*Ulama* of PERSIS considered that al-Hakim had a special position among experts of *hadiths* posthumously. They are very careful with the *hadiths* in his book, especially *hadiths* closely related to Ali bin Abi Thalib and belief (*tsiqah*) in terms of history, as also happened to other experts of *hadiths* such as Imam An-Nasa'ie.³⁴ Prior research suggested in relation to *hadiths* in *al-Mustadrak* highlighting *Riwayah* and *Dirayah*.³⁵ From both concepts, terms such as *sahih*, *hasan* and *dha'if* then appeared. *Hadiths* *sahih* and *hasan* refer to accepted (*maqbul*) *hadiths* while *dha'if* were rejected (*mardud*). However, '*Ulama* responses varied in determining the definition of *sahih*, *hasan* or *dha'if*. This frequently triggered considerable debates.

Nevertheless, '*Ulama* of PERSIS are convinced that al-Hakim has established the criteria of *hadith* *sahih* in details though not in systematic analysis. In fact, al-Hakim suggested that *hadith* *sahih* should be narrated by people with the following qualities: honest (*sidiq*), determined (*tsabit*), having good memory (*dlabith*), serious (*tahawwun*), unforgetful (*Ghaflah*), having a direct contact with the teachers (*liqa'*).³⁶

In the study of *Rijalul Hadith*, al-Hakim was found making another contribution as stated in books of *Rijal* such as *Mizan P'tidal*, *Siyar A'lam al-Nubala*, *Tadzkirah al-Huffadz*, *Tahdzib al-Tahdzib*. Number of *hadith* experts such as Ibnu Salah—coming after al-Hakim—have written introduction to the study of *hadith* (*mukaddimah fi ulumul hadith*). Though this period was well-known as the peak of studies of *hadith*, it was not a guarantee of broad aspects of studies of *hadiths*.³⁷

Ibnu Hajar al-'Asqalani also conducted a research on rules for *hadith* *sahih* taken from number of *ulama* such as the assessment of al-Muhaddith and al-Makrifah. Ibnu Salah in *Mukaddimah Ulumul Hadith* also criticised in another book entitled *Al-Nukat 'ala Ibnu*

Salah.³⁸ Experts of hadiths apparently criticised one another upon systematic outline of hadiths writing due to their personal mission.

Moreover, 'Ulama of PERSIS also have their own opinions that through al-Mustadrak al-Hakim did not manage to fulfill his personal *manhaj*. He was concerned to easily determine that a particular hadith was *sahih*. However, PERSIS suggested that it was a normal state and understandable as in his books al-Hakim always listed sanads³⁹, and it was his subjective decision.

Other 'Ulama of PERSIS stated that the constraints of *al-Mustadrak* by al-Hakim are as follows:

- A. The narrated *hadith* did not include the aspects of hadiths' quantity of quantity of *sanad* and narrators either *Mutawatir* or *Ahad*. In addition, no aspects of the end of sanad, either *marfu'*, *mauquf*, *maqthu'*, *sahih*, *hasan*, *dha'if*, *munkar* and *maudlu'* were also discussed.
- B. About the aspects of *rawi* (narrator), there are no further information about the study of *al-Jarh wat Ta'dil*, either *lafadl al-jarh wat Ta'dil*, the assurance of forms in case of contradiction (*ta'arudl*). Even, no further discussion about *musalsal*, *ziyadah al-Tsiqah*, *muhtalif la-Haidth*, *nasikh wa al-Mansukh*, etc.⁴⁰

Based on several evidences, Ulama of PERSIS managed to not take it for granted the conclusion of law of hadiths narrated by al-Hakim of whether it was *sahih*, *hasan* or even *dha'if* a part of other causes mentioned in the book. 'Ulama of PERSIS frequently carried out researches on histories to compare with further researches. Thus, researches carried out by PERSIS are parts of endeavors (*ijtihad*).

PERSIS assured that to determine whether a particular hadith is *sahih* or *dha'if* is by identifying its basic principle. That was what Al-Hakim highlighted with his own principle to determine whether a certain *hadith* is *sahih* or *dha'if*, including the principle of *matan* and *hadith* classification.

All differences are submitted and analyzed based on the Quran and *sahih Sunnah*. These endeavors are just like studying the ethics of accepting and transferring information to others in the perspective

of Islam. The principle of *ijtihad* carried out by al-Hakim in determining whether a particular hadith is *sahih* or even *dha'if* is when the narrators are found trusted (*tsiqah*) and have fulfilled the requirement of Bukhari and Muslim or either of them. Thus, all hadith can be implemented by experts of *fiqih* (Islamic law). However, Al-Hakim did not obviously determine the requirement of *sahih* for *hadith*. He seems applied double standard in determining hadith status.

Experts of hadith applied a more strict analysis in determining whether a particular hadith is *sahih* or even *dha'if* if compared to experts of other knowledge. Moreover, the basic principle of determining status of hadiths is from the quality of *rawi* (narrators). Narrators frequently did various efforts in dealing with hadiths and the narratives and sanad. However, additional statements and narrators proposed to previous source of hadiths, the narrators could be blamed as they have abused Rasulullah's prohibition about lie especially on behalf of him.

Assessing the content of *matan hadith* is not only through comparison with other *sahih hadith* but also with the holy Qur'an. When contradiction appears, then the hadiths could be considered *dha'if*, and if it is *hadith sahih*, then it should be analyzed and rechecked with other hadiths. The quality of *hadith* status depends on the statements of narrators as most hadiths narrated by Abu Hurairah which is considered to be contradictory to the Qur'an and other hadiths, and even become the talk among experts and orientalis, though through in-depth analysis no contradiction was found out. This is due the use of cultural Arabic singkat which normally involve short words that led to multi-interpretative comprehension.

The contradiction triggered criticism among *'Ulama* or experts of hadith which differentiate utterances of *jarh* (mocking) and *ta'dil* (praise) to the narrator when criticizing the *rijalul hadith* (a person who narrated a hadith). There were also criticism in a rude way (*ta'annut*), tight (*tasyaddud*), and moderate (*mutawassith*), easy (*tasahbul*), tolerant (*tasamuh*). The various qualities also play a pivotal role in determining the *sahih* of a particular *hadith*.

Based on that fact, 'Ulama of PERSIS, thus, belong to decisive and tight (*tasyaddud*) in assessing a particular *hadith*. They maintain using five requirements to determine the *sahih* of a *hadith*. The five requirements depend on al-Qur'an and *hadith sahih* as the key source of law.⁴¹ Thus, if a particular *hadith* does not fulfill the five requirements, it could then likely be in trouble. It could be weak and cannot either be applied or be used as source of law.

Conclusion

Al-Mustadrak written by al-Hakim is a book contains *ahadith* of the Prophet Muhammad (saw) specifically excluded in *sahihain*, yet in favour of both theory or either of them. In other words, al-Hakim did his own *ijtihad* in dealing with epistemological issue and determining whether or not *hadiths* are *sahih*, *hasan*, or even *dha'if*.

With the above-mentioned criteria, it does not necessarily mean that other *ulama* comply with the stipulated requirement with satisfaction. Number of *ulama* are in dispute. Among the contradictory opinions, some stated that *al-Mustadrak* did not provide *hadith* meeting the requirement to put into *sahihain*. Whereas, some others commented that *al-Mustadrak* only involved *hadiths* narrated only by Ali bin Abi Thalib which were well-known in *ayi'ah* though the theory of *sahihain* is still in use. That is why *hadiths* narrated by al-Hakim are considered to be apt to *Syi'ah*, and even claimed as *Syi'ah*.

As the consequence, 'Ulama of PERSIS did not merely conduct *ijtihad* (struggle) as al-Hakim carried out in determining whether a particular *hadith* is *sahih* or not *sahih*. They repeatedly conduct researches to compare the results of other researches. 'Ulama of PERSIS have their own standard in determining the criteria of *hadith* *sahih*, *hasan* and *dha'if*. When a particular *hadith* was found *dha'if*, they will surely reject it even though it was used as *fadailul A'mal* (the excellence of deeds).

Notes

1. Al-Baihaqi : *Sunan al-Kubra* (Beirut : Dar al-Fikr,1978)
2. Muhammad bin Ja'far al-Kattani, *al-Risalah al-Mustathrafah* (Beirut : Dar al-Kutub al-Islamiyah, t),18.

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Imam Adzhabī from community of ulama' *hadith muta'akhirin* explained that: evaluation of al-Malīnī who said that the *Mustadrak* book was *israf wa ghuluww* (exaggerating) and was faulty. Moreover he conducted research and the result showed that the *Mustadrak* book contained *hadith* predicted as more than half had fulfilled requirement made by *sahihain*, (see: introduction to *al-Mustadrak*, published by Pustaka Azzam). One fourth was said to be *munkar*, weak and rejected (*maudlu*). Ibnu Jauzī commented that there were about 60 *hadith* some had said 100 *hadith* were *maudlu*. The critics of hadith elucidated 200 hadith could not be taken as resources of Islamic law. Abu al-Hasanah Muhammad Abu Havy al-Luknawī al-Hīndī, *Al-Ajwibah al-Fadilah li As'ilah al-'Asyrah al-Kamilah*. Cairo: Maktab al-Mathbu'ah al-Islamiyah, 1984, p. 84.

3. Mustofa Abdul Qadir 'Atha, *Al-Mustadrak Ala Sahihain Dirasah wa Tahqiq*. Jakarta : Pustaka Azzam, 2010, p.22
4. Atha, *Al-Mustadrak Ala Sahihain*
5. Atha, *Al-Mustadrak Ala Sahihain*
6. Al-Hakim, *al-Mustadrak*, (Jakara : Pustaka al-Azzam, 2010),5.
7. Abu Abdullah al-Hakim al-Naysaburi, *Al-Mustadrak 'ala al-Sahihain*. Beirut: Dar al-Fikr, 1978, p.3.
8. Abu Falah Abd al-Hayy bin 'Imad al-Hanbali, (named as Abu al-Falah), *Syajarah al-Dzahab fi Akhbari Man Dzahab* Volume 2. Beirut: Dar al-Fikr
9. Adz-Dzahabi, *al-Mu'in Fi Thabaqah al-Muhaddithin*, 1st pub, (Cairo, Dar al-Shahwat, 1987),173
10. Mu'zham Husain, *Mukaddimah Ma'rifah Ulumul Hadits*. Beirut: Dar Al-Fikr
11. Asy-Syuyuthi', *Thabaqah Al-Syafi'iyah* Beirut: Dar Fikr, p.406. Al-Hakim also fond of Imam asy-Syafi'ie thus he wrote the book of *Fadla'il Imam asy-Syafi'ie*, this made him categorized as *ulama'* of Sunni
12. Al-Hakim, *al-Mustadrak ala Sahihaini*, 8-10 see also juga Adz-Dzahabi in *Mizanul F'idal*
13. Al-Hakim, *al-Mustadrak ala Sahihaini* 26. In relation with this, Imam An-Nawawi said that what was meant by the word *muhaddith* was that of made by Bukhari and Muslim or one of them and the narrator of the *sanad* was stated in al-Bukhari and Muslim or one of them,

because both did not determine requirements in both book or other than both books.

14. Muhammad Abdul Aziz al-Khauili, *Tarikh Funun al-Hadith*. Beirut: Dar al-Qalam, p.98
15. al-Thakhkhaan: *-Hadith*. 15-16.
16. Shiddiq Amien, *Panduan hidup berjama'ah (The Guidance for living in community)*. Bandung: Tafakkur, 2005, p.56
17. al-Thakhkhaan: *-Hadith* 9.
18. Amin, *Hidup Jama'ah* : 9-14.
19. al-Thakhkhaan, *Taysir*;: 34.
20. Amin, *Panduan hidup berjama'ah (The Guidance for living in community)*. P.15. See also: Dewan Hisbah: *Thuruq al-Istinbah*, Dewan Hibah Persatuan. Bandung:PERSIS Press, p.53
21. Dewan Hisbah, 15
22. Dewan Hisbah : *Thuruq al-Istinbah*, Dewan Hibah Persatuan. Bandung: PERSIS Press
23. The writer limited on the result of critique of al-Dzahabi in *Dzayl al-Mustadrak*, because al-Dzahabi's critique that was not doubt as a critic of the man of hadith (*rijal hadith*)
24. Abdurrahman, *Teori al-hadith*. 30.
25. Al-Dzahabi wrote quite a lot of books in relation to *rijal hadith* including: *Mizan al-'Itidal*, *Tadzkirot al-Huffazh*, *Siyar A'lam al-Nubala'*, *al-Tagharib*, etc.
26. Al-Hakim, 5.
27. *Ahad* in this case meant: happening or story narrated by limited in number of people and just strong assumption that the story really took place. The position of the hadith, *sahih* or not depended so much on who narrated the story, and need further and in-depth study.
28. Al-Hakim, *al-Mustadrak ala Sahihaini*, 26. *ulama'* of PERSIS thought that all hadiths need further research.
29. Kitab al-Jami' meant the book that collect all dimensions of Islamic teachings including *aqidah* (theology), *syaria* (Islamic law), biography of prophets and friends, *tafsir* (the meaning of al Quran), history, war and so on.

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30. In volume 4 there was the term *Akhbarana* which meant we inform
31. The many examples of hadiths in the book of *Bulughul Maram* have not been found in *sahihain*, but there were some in the book of *sunan* such as Abu Dawud, at-Tirmidzi, al-Nasa'ie, Ibnu Majah, Ibnu Hibban, Musnad Ahmad and the like.
32. Al-Hakim, *al-Mustadrak ala Sahihaini*, 135-140.
33. Al-Hakim, *al-Mustadrak ala Sahihaini*, **ahli bid'ah** in this case give the understanding other than **ahli sunnah** and the *madzhab* like *jahmiyah Qadariyah* and others were included in the group of *ahli bid'ah*, and on the suggestion of Imam Malik, *ahli hadith* should be careful in taking the narration brought about by the *ahli bid'ah*.
34. Interview with *Ulama'* of PERSIS i.e. Ustadz Su'ud Hasanuddin at 14 Augst 2017.
35. Al-Hakim in his book *al-Mustadrak* meant *Riwayah* as the knowledge in relation with the narration and all that was leaned toward prophet Muhammad (peace be upon him) in the form of words, action, and texts. While *Dirayah* is knowledge that discuss various *riwayah* (stories), laws, and requirements of the narration.
36. Al-Hakim, *al-Mustadrak ala Sahihaini*,49.
37. Maman Abdurrahman, *Teori Hadith (The Theory of Hadith)*. Bandung: PT REMAJA ROSDAKARYA, 2015, p.46.
38. Abdurrahman, *Teori Hadith*
39. Interview with *ulama'* of PERSIS, Ustadz Su'ud at 14 Augst 2017
40. Abdurrahman, *Hadith*, 47.
41. Interview with Ustadz Su'ud at 30 September 2017

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