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Critical Tradition On Hadith By Persis's Scholars (The Analysis On Acceptance And Rejection Of Al-Mustadrak Book)

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Abstract: The book of al-Mustadrak composed by Abu Abdullah al-Hakim seemed to contain controversial hadith, 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 some hadith using another narration. Al-Hakim has contributed much in the science of Dirayah and became the methodological foundation in determining the validity of a hadith. Al-Hakim also specified the hadith criteria of valid, fair and weak, but not systematically, and much more that al-Hakim contributed to the science of hadith. 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 AbiThalib 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 and others praise him that al-Hakim is a reliable narrator of hadith, because it is very rigorous, powerful, objective, tsiqah and wara' (careful). PERSIS sees that the hadith compiled and narrated by al-Hakim are full of controversy. Therefore it is necessary to conduct research and using the theory of thariqatuljam'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'mal

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

1 INTRODUCTION

The Book of Al-Mustadrak composed by Imam Abu Abdillah Al-Hakim (d.405 AH) is a book of hadith mostly containing hadith of the Prophet Muhammad (Peace be upon Him) specifically not found in sahihain i.e. Bukhari and Muslim. Al-Hakim claimed that the hadith 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 of either. This work of al-Hakim has made an enormous contribution to the next generation of scholars' 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 develops 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 hadith that has been analyzed carefully. He believes that there have so 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.

The book of 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 developed later by scholars' like al-Baghdadi in the 5th century, and its peak in the seventh century compiled by Ibn Salah, after which many later generations of scholars who discussed the science of hadith include IbnHajar al- 'Asqalani, IbnKathir and so onThe book of al-Mustadrak contains hadith that has engendered a lot of controversy so that it has attracted widespread criticism 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'ifhadith, it does not mean that the other hadith scholars are sufficiently satisfied with the conditions he has set, including Imam al-Baihaqi who used to be his student. Even, Abu Said al-Malini (412 H) stated that there were no hadith that met the criteria of shahihain in 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 RafidhahShi'ah. He only tends to be regarded as shi'ah since the hadith narrated by him are mostly narrated hadith of Ali ibnAbiThalib. Ibn Jauzi is a scholar who is very strict in criticizing hadith. His criticism is influenced, inspired, and quoted from al-Hakim. Similarly, the author of the book of Rijal and Tarikh also mainlyThose hadith 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 ahaadith. In this instance, the

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- quotes al-Hakim including IbnHajar 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. And there are so many hadith scholars' comments on al-Hakim in his book al-Mustadrak.

conditions as the references are according to Bukhari and Muslim so that all hadith 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. 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' (scholar) from Persatuan Islam (abbreviated as PERSIS) view that the book called al-Mustadrak written by al-Hakim is full of controversy, for hadith 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 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 the hadith 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'ilulA'mal (the excellence of deeds).

2 LITERATURE REVIEW

Brief Biography and Scholarly Assessment 'Against al-Hakim
He is al-Hafidz Muhammad bin Abdullah bin Hamdun bin Nu'man bin al-Hakim bin Nu'aim bin al-Bayyi 'al-Dlabbi al-Thahmani al-Naisaburi, born in Naisaburi on Monday, 13 Rabi'ulAwwal 321 H, died in the month of Safar 405 H. 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 IbnBayyi 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. The clerical 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 accepts 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 RafidliKhabits (a follower of the evil Shi'ite) pretending to be Sunni, whereas followers of Ali bin AbiTalib are fanatical and do not like Mu'awiyah. Abdullah Ismail bin Muhammad al-Anshori considered that al-Hakim was a tsiqah in the field of hadith, hadith scholar, RafidliKhabith, Faqih, Hafidz, Hujjah and leaning towards Sunni. Adh-Dzahabi considered al-Hakim as a leader of hadith, critic and scholar of the hadith science, he was not a follower of the Shi'ite sect of Rafid but only his tendency 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). IbnKathir 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 careful 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 that the book of al-Mustadrak has many hadith 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. Unlike the case of IbnHajar 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 hadith 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) PERSIS and Theory of Understanding a HadithPERSIS 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—hadiths 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 speech (qawl), actions (fi'l) or even silence of agreement (taqrir). In relation to al-Qur'an, Al-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 al-Qur'an, as God suggested in Surah al-Hashr verse 7: "Whatsoever the messenger Muhammad SAW gives you, take it, and whatsoever he forbids, abstain from it. Moreover, in terms of al-Qur'an content al-sunnah functions as reinforcement (ta'kid), clarification (bayan), specifics (takhsis), mujmal verses bound / global (taqyid), 'am (common), mutlaq (unlimited) in which verses of al-Qur'an refer to unclear technical practices. The classification of Al-Sunnah deals 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 hadiths 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 messenger 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, dan dha'if. Sahih is the most accepted hadiths with most trusted sanad and matan while hasan is fair and dha'if is weak. However, some hadiths known with trusted sanad but with weak (dha'if) matan also

appear. Hadith sahih in the light of matan comes in two criterias such as hadiths with weird form, even with the content contrary to al-Qur'an and hadith Mutawatir or Ijma'. Thus, not all hadith has sahih sanad, and sahih matan. Furthermore, hadiths with sahih sanad but with dha'if matan, and those with dha'if sanad but with sahih matan also exist. Hadith sahih comes in two categories: hadith sahih li dhatihi and hadith sahih li ghayrihi (sahih laa li dhatihi). Hadith sahih li dhatihi means a valid hadith (seen from history and content) and hadith sahih li ghayrihi/sahih laa li dhatihi 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. Hasan is hadiths 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 Li dhatihi 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 hadiths should be supported by other Hadiths of the same level, either in terms of meaning or spelling. 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 muslims (Hasbukum al-Qur'an) as no one will be burdened by sins of others. 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 hadiths—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.

3. RESEARCH METHOD

As previously mentioned, 'ulama' (scholar) from Persatuan Islam (abbreviated as PERSIS) view that the book called al-Mustadrak written by al-Hakim is full of controversy, for hadith 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 Qur'an and Sunnah and the conditions agreed by al-Hakim himself when finding out if a hadith is sahih, hasan, or dha'if.

4. DISCUSSION

About al-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 Istinbath law is frequently implemented by PERSIS Board of Hisbah especially when they perform ijtihad with the focus of what is not mentioned in the Qur'an and hadith sahih, 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 hadiths 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 Hisbah 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 nashes 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 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 including al-Jami' is the book of hadith containing various islamic studies such as 'aqidah (faith), syari'ah (law), and akhlak (ethics). Besides, al-Mustadrak also contains a wide range of studies such as tarikh (history), tafsir (interpretation), 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. 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 syahid 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 and medicines, 347 hadiths on al-fitan wa al-malahim, parties, and wars; 111 hadiths on the judgement day, 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 Syarh Mukhtashar 'Ulum al-Hadiths. However, al-Dzahabi is popularly known in the field of rijal hadith as he has detailed and thorough analysis full of responsibility. 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 hadith 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.

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 (muamalah), praying, tribute to Abu Bakar, Umar bin al-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 al-Qur'an and al-Hadith which involved numbers of people. No significant difficulty found for al-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 al-Hadiths codification as they were mostly narrated by individuals and in the form of Ahad. 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 (al-Quran and Hadiths) 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 holy 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. 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 dan 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 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' 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, 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: Some hadiths in al-Mustadrak were not listed in sahihain either in terms of form (lafadl) or meaning, yet they were surely noted in other books.

- A. Forms of hadiths noted in al-Mustadrak are different from those in the books of sahihain, but with the same meaning.
- B. Hadiths in al-Mustadrak completed the forms of hadiths in sahihain.
- C. 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, 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'nifah ulumul al-Hadith and al-Madhal which packed a wide range of studies of hadiths, the speciality 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 hadith sahih. Al-Hakim in the book of Madzhab al-Muhaddith discussed madzhab of hadith experts like madzhab of

theology such as Jahmiyah Qadariyah, Syi'ah Murji'ah, Raji'iyah, Hasyawiyah, Zaidiyah, Nashibiyah and experts of ra'yu. 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 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. Prior research suggested in relation to hadiths in al-Mustadrak highlighting Riwayah dan Dirayah. 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' respons varied in determining the definition of shahih, 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 (Ghafilah), having a direct contact with the teachers (liqa' In the study of Rijalul Hadith, al-Hakim was found making another contribution as stated in books of Rijal such as Mizan I'tidal, Siyar A'lam al-Nubala, Tadzkirah al-Huffadz, Tahdzib al-Tahdzib. Number of hadith experts such as Ibnu Salah—coming after al-Hakim—has written introduction to the study of hadith (mukaddimah fi ulumulhadith). 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 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. 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 sanads, 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 narrator 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), no further information about the study of al-Jarh wat Ta'dil, either lafadl al-jarh wat Ta'dil, the assurance or forms in case of contradiction (ta'arudl). Even, no further discussion about musalsal, ziyadah al-Tsiqah, muhtalif la-Haidth, nasikh wa al-Mansukh, etc.

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

evendha'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 al-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 fiqh (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 al-Qur'an and other hadiths, and even become the talk among experts and orientalists, 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 (tasahhul), 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. 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.

5. CONCLUSIONS AND RECOMMENDATIONS

Al-Mustadrak written by al-Hakim is a book contains hadiths of the messenger 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 Syi'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).

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Appendix 1 : The distribution process in general banking

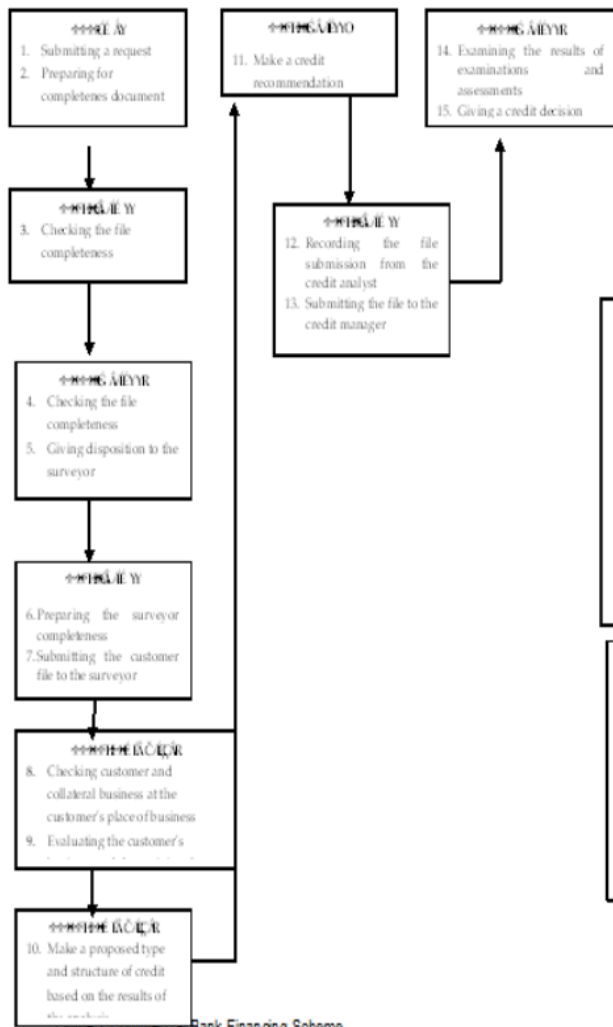


Figure 2. Commercial Bank Financing Scheme
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for Micro Financing at PT Bank X

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