



IMPLEMENTATION OF THE ABU NU'AIM'S METHOD OF HADITH TRANSMISSION IN *HILYAT AL-AULIYA'*

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Abstrak

Kitab “Hilyat al-Auliya” tidak hanya mengulas biografi para ulama sufi dan zuhud, tetapi juga memuat hadis-hadis yang diriwayatkan oleh mereka. Meskipun begitu, penelitian mengenai metode periwayatan hadis yang digunakan oleh Abu Nu’aim masih terbatas, hanya sedikit orang yang berhasil menemukannya. Oleh karena itu, penulis bertekad untuk membuktikan metode periwayatan yang digunakan oleh Abu Nu’aim dalam kitabnya yang terkenal, “Hilyah al-Auliya”. Penelitian ini menggunakan pendekatan kajian kepustakaan dan analisis dokumen. Data yang dikumpulkan berasal dari kitab karya Abu Nu’aim dan kitab-kitab ulama yang menjelaskan tentang metode periwayatan hadis Abu Nu’aim. Dalam penelitian ini, dapat terbukti bahwa Abu Nu’aim menerapkan metode periwayatannya dalam kitabnya, “Hilyat al-Auliya”, dengan kriteria tersendiri yang berbeda dari metode periwayatan yang lain. Salah satu kriteria penting yang diterapkan oleh Abu Nu’aim adalah kriteria keadilan (‘adalah) yang menjadi panduan baginya. Dengan menggunakan metode periwayatan tersebut, Abu Nu’aim dianggap sebagai Mutasaahil, yaitu seorang periwayat hadis yang dapat dipercaya. Penelitian ini memberikan pemahaman yang lebih mendalam mengenai metode periwayatan hadis yang digunakan oleh Abu Nu’aim dan memberikan kontribusi penting dalam studi hadis. Penelitian ini juga menggarisbawahi pentingnya mempelajari ulama yang kurang dikenal seperti Abu Nu’aim dan perlunya penelitian

lebih lanjut tentang kontribusinya dalam ilmu pengetahuan Islam. Temuan dari penelitian ini memberikan wawasan baru mengenai metode periwayatan hadis yang digunakan oleh Abu Nu'aim dan menegaskan pentingnya pemahaman dan penyebaran literatur hadis. Dengan mengakui nilai dan kriteria yang digunakan oleh Abu Nu'aim, para peneliti dan sarjana dapat memperluas pengetahuan mereka tentang metodologi periwayatan hadis serta memberikan kontribusi dalam diskusi akademis mengenai studi hadis.

Kata kunci: Abu Nu'aim, Metode Periwayatan Hadis, *Hilyat al-Auliya'*.

Abstract

The book “Hilyat al-Auliya’” not only discusses the biographies of Sufi and ascetic scholars but also includes hadiths narrated by these scholars. However, research on the hadith transmission methods employed by Abu Nu'aim is limited, with only a few individuals managing to discover them. Therefore, the author is determined to demonstrate the transmission methods used by Abu Nu'aim in his renowned book, “Hilyah al-Auliya’”. This research employs a literature review and document analysis as the methodological approach. Data are collected from Abu Nu'aim's writings and other works of scholars that explain Abu Nu'aim's hadith transmission methods. The study proves that Abu Nu'aim applied his transmission method in his book, “Hilyat al-Auliya’”, utilizing distinct criteria that differ from other transmission methods. One of the important criteria employed by Abu Nu'aim is the criterion of fairness (‘adalah) as his guiding principle. By utilizing this method, Abu Nu'aim is considered a Mutasaahil, a reliable transmitter of hadiths. This research provides a deeper understanding of Abu Nu'aim's hadith transmission method and makes a significant contribution to hadith studies. It also highlights the importance of studying lesser-known scholars like Abu Nu'aim and the need for further research on their contributions to Islamic scholarship. The findings of this study offer new insights into Abu Nu'aim's hadith transmission method and underscore the importance of understanding and disseminating hadith literature. By acknowledging the value and criteria employed

by Abu Nu'aim, researchers and scholars can expand their knowledge of hadith transmission methodologies and contribute to academic discussions on the study of hadiths.

Keywords: Abu Nu'aim, Narrating the Hadith, *Hilyat al-Auliya'*.

Introduction

In terms of transmission of hadith transmission from the *Second* century Hijri until its golden age, namely the 3rd century H., it was found that several Sufis received and narrated hadith, and had transmission qualities that were no less strong than other narrators. Even convincingly, Maryam Bakhtyar stated that the early generation of Sufis were generally memorizers and interpreters of the Qur'an and hadith narrators who documented their history through narration transmission (Bakhtyar, 2014, p. 174). In line with Bakhtyar, Suryaningsih also emphasized that from the *Second* to the fourth century *Hijri* was the century where the tradition of Islamic thought found its golden momentum. One of the prominent hadith experts in the second century was Ibn Qutaibah al-Dinawari (Anas, 2021). More than that, Abdillah and Viki managed to track down that in the 5th century a Sufi expert appeared who stated explicitly that *kashf* could be used as a method to determine the quality of hadith, this Sufi expert was Ibn Arabi (Afabih & Junianto, 2022). Therefore, at that time, many Islamic figures were experts in all fields, such as theology, the transmission of hadith, and Sufism. So various academic attributes can be embedded in a character, such as *mutakallim* who is also a *muhaddits*; *muhaddits* who are also Sufis; and *muhaddits* who are also *mutakallim* and *muhaddits* (Suryaningsih, 2014, p. 106).

For example in this case Ahmad bin Abdullah bin Ahmad bin Ishaq bin Musa bin Mahran or who is well-known by the nickname Abu Nu'aim. He was born in the month of Rajab in 336 H (Qoymaz, 2006, p.

159). But Ibn Sholah and followed by Ibn Khalkan said that he was born in 330 H (Al-Hamawiyi, 1995, p. 210). The proof that he is a hadith expert, as well as a Sufi figure, is the acknowledgment of the scholars about him. This is as Abd al-Samad al-Falimbani is considered an expert in hadith because Yasin al-Padani acknowledged him as an expert scholar, even bestowing upon him the title "*musnid al-hadith*" (Muhid et al., 2023). In the case of Abu Nu'aim, one of the factors that led to him being regarded as an expert is the assumption made by Ibn Kathir, who said "Abu Nu'aim is an *al-Hafidz al-Kabir*, has many and useful essays, including *Hilyat al-Auliya'*, this shows that he is a person who is rich in the narration of hadith from teachers -the teacher." (Katsir, 1988, p. 56). Mahmud Maghrowi said that Abu Nu'aim's grandfather was a man of zuhud, his prayer was efficacious and as a leader in the science of *tasawwuf* (Maghrowi, 2006, p. 53). Ibn Asakir said that he was the grandson of Shaykh al-Banna a Sufi (Asakir, n.d., p. 246).

Abu Nu'aim has a very monumental book that has never been written by a 'ulama' before, the book is the book of *Hilyat al-Auliya' wa Thobaqot al-Ashfiya'*. This book is a book written by Abu Nu'aim which is very important and one of the books that explain the narrators and their levels. In the book, Abu Nu'aim also explains the criteria for the narrators of hadith, whether the narrator has achieved the requirements of '*adil and Dabht*' in narrating the hadith or not. In addition to explaining the narrators, of course, this book is a collection of the traditions of the Prophet Muhammad SAW. There are many kinds of hadith contained in this book such as hadith *qudsi*, *marfu'*, *mauquf*, and hadith whose sanad is disconnected or connected, so that it can make it easier for knowledge seekers to find out the degree of a hadith (Sulaiman Ahmad Abu Nur, 2016). However, on one side of this book, there are still quite strong comments from some scholars, for example, Ibn al-Jauzi who said that this book tells a lot of *maudhu's* traditions and false stories (Al-Jauzy,

2000, p. 10), and also the agreement of the scholars' who said "Abu Nu'aim is a person who has the title *al-Hafidz*, *Tsiqqah*, and has many traditions, but he is one of the *Mutasaahil* people in conveying hadith. He narrated a lot of *dhoif* hadiths, even the *maudhu'* are also there. And this is also often done by the scholars of hadith for knowledge only. And not all of these hadiths can be verified, except for only a few." (Maghrowi, 2006, p. 109).

The author tries to find research on the narration method used by Abu Nu'aim. Not much the author found, only a few that explained the method of narration of Abu Nu'aim. In this study, Abu Nu'aim was assessed as a *rawi* who was *Mutasaahil* in narrating hadith with the method he used (Maghrowi, 2006, p. 1). The discussion that the author will present here is a different form of study from the previous one, namely proving whether it is true that Abu Nu'aim is a *Mutasaahil* narrator by applying his method to his book, namely the book of *Hilyat al-Auliya'*.

Therefore, the author will collect and research the books written by Abu Nu'aim, especially the reference sourcebooks, namely the *Hilyat al-Auliya'* book and the books of previous researchers related to the method of narration used by Abu Nu'aim at the same time turning to the books. hadith scholars. Data analysis will be carried out in three stages. *First*, the author conveys the findings of previous researchers about the method used by Abu Nu'aim in narrating the hadith, especially in the discussion of justice (*'adalah*) a *rawi*. *Second*, explain the words or terms used by Abu Nu'aim in assessing the justice of a *rawi*. *Third*, the application of the Abu Nu'aim method in the book of *Hilyat al-Auliya'* by searching for and collecting traditions in which there are narrators who are described as 'fair narrators according to Abu Nu'aim with the term *ta'dil* that he has.

This study concludes that Abu Nu'aim is known as a Hadith expert

and also a Sufi, whose breadth of knowledge in the field of hadith and the many narrations he has received is recognized by many scholars. Besides that, the scholars also agreed on the allegiance of Abu Nu'aim. This is based on Abu Nu'aim's inclination toward his teachers. In matters of the narrator's justice, Abu Nu'aim followed the method offered by Imam Hakim. Likewise, Imam Hakim followed the method of his teacher, namely Imam Ibn Hibban, even Imam Hakim was considered more *Mutasaahil* than Ibn Hibban. So that these three 'ulama' have one side in common in the method of narration of a person who is considered 'fair.

To prove the above statement, this article the author will divide into three discussions. *First*, convey Abu Nu'aim's method in determining the justice of a *rawi*. *Second*, the term *ta'dil* is used by Abu Nu'aim. *Third*, is the application of the Abu Nu'aim method in the *Hilyat al-Auliya'* book.

Method of Determining Justice ('Adalah) of Rawi According to Abu Nu'aim

In a study conducted by Mahmud Maghrowi, it was found that Abu Nu'aim was very influenced by his teacher in terms of the standard of narration of a *rawi* who was 'fair. Mahmud Maghrowi said "In between my research on the books of Abu Nu'aim, I concluded that Abu Nu'aim had a strong relationship in the *Naqdiyyah* issue with his teacher, Imam Hakim. Likewise Imam Hakim, also followed his teacher, Ibn Hibban (Maghrowi, 2006, p. 276).

First, is the understanding of 'fair' according to Ibn Hibban. It was found from many of the texts of Ibn Hibban's book that in terms of standard criteria for a *rawi* it can be said to be 'fair, that is, it is only enough that a *rawi* has a Muslim status and there is no *jarh* determination on the narrator. In terms of justice, a *rawi*, Ibn Hibban, is one of the scholars who give concessions. Ibn Hibban said, "The nature of justice in man is that the majority of his life is always in a state of obedience to Allah,

because if we look for a just person who does not find disobedience in him then surely in this world there are no just people, and also because Humans can not escape from the devil's interference. Meanwhile, unfair people are the opposite, namely people whose majority of their lives are in the form of disobedience (Hibban, 1988, p. 151).

Second is the understanding of 'fair' according to Imam Hakim. In this case, Imam Hakim also followed his teacher, namely Ibn Hibban, even Imam Hakim was considered to be doing more *tasaahul* than his teacher. This can be understood from his words "the basic foundation of a *muhaddits* is said to be 'fair' if he is a *Muslim* who does not invite to bid'ah and does not reveal his immoral actions that can destroy his justice character" (Al-Naysabury, 1997, p. 57). In his book, *al-Madkhal Ila al-Iklil* Imam Hakim divides the criteria of hadith narrated by the narrators into ten sections. The *first* five parts are traditions narrated by narrators whose justice is agreed upon (according to Imam Hakim's own opinion), and the *Second* five are traditions narrated by narrators whose fairness is still being discussed. For the *first* five parts, according to Imam Hakim, the transmission of the hadith can be accepted, while the *Second* five parts sometimes accept the transmission. Then the next indicator that proves that Imam Hakim is a *Mutasaahil* is that he thinks that most narrators are people who can be trusted in their narration, so it is necessary to conduct jarh on him to decide whether his narration is accepted or not. And this jarh process, according to him, must be based on evidence and should not be done by doing taqlid to other scholars (Al-Naysabury, 1984, p. 281).

The argument used by Imam Hakim in determining the criteria for a fair narrator is the narrator chosen by Imam Bukhari and Muslim. This narrator is in the *First* position in the *First* five chapters mentioned above. He argues that Imam Bukhari had a book entitled *al-Tarikh al-Kabir*. This book contains the narrators of hadith from the time of the

Companions until the year 205 H when Imam Bukhari narrated the hadith from them. The number of narrators written by Imam Bukhari in this book is approaching 40,000 people, both male and female narrators. In the process of *jarh wa ta'dil* carried out by Imam Hakim against Bukhari narrators he said "I have collected the names of the narrators who are disputed by Imam Bukhari and Muslim and I found that their number is less than two thousand narrators, either male or female. woman. Then I collected 226 male narrators who received jarh sentences from 40,000 narrators of Bukhari. So know the seekers of knowledge, the majority of the narrators are all *tsiqqah* narrators, and the *First* degree (ie selected narrators and is in the books of Bukhari and Muslim) are narrators who can be used as evidence. The narrators of Bukhari and Muslim are not mentioned in their books for several reasons, and this cannot exclude them from the group of narrators that can be used as evidence (Maghrowi, 2006, p. 281).

The next argument used by Imam Hakim is that the number of narrators who are *majruh* whose narration cannot be accepted is very small compared to the narrators mentioned above. And he postulated with the book of Bukhari as well, namely the book of al-Dhuafa'. Imam Hakim said, "The information that gives us the evidence is that Imam Bukhari compiled the names of the narrators who were sentenced to jarh on a few pieces of paper. Their number is less than 700 narrators, God willing. If we take 700 defective narrators and 1500 more fair narrators chosen by Bukhari, it will leave 30,000 more narrators whose *jarh wa ta'dil* are unknown (Al-Naysabury, 1984, p. 113). Itulah argumentasi yang dipakai oleh Imam Hakim yang terdapat dalam kitab-kitabnya, yang oleh para ulama' Imam Hakim terlalu mudah menghukumi seorang *rawi* sebagai *rawi* yang dapat diterima.

Third is the understanding of 'fair' according to Abu Nu'aim. It has been mentioned above that Abu Nu'aim was a student of Imam

Hakim as well as someone who followed Imam Hakim in terms of naqd al-hadith. Abu Nu'aim was very close to the two books of Imam Hakim, namely the book "*Ma'rifat 'ulumi al-Hadis*" and "*al-Madkhal Ila al-Shohih*". This information is explained by *al-Hafidz* Ibn Hajar, he said when commenting on the hadith sciences of Imam Hakim "al-Hakim Abu Abdillahal-Naysaburi has not corrected his books, and has not tidied them up, and his book is read and practiced by Abu Nu'aim so that Abu Nu'aim could compose his *Mustakhraj* book (Asqolany, 1980, p. 16). In the *muqoddimah* of his book *al-Mustakhraj 'Ala Muslim Abu Nu'aim* provides a stipulation that the majority of hadith narrators are 'fair and tsiqqah. Abu Nu'aim also affirmed "If Imam Bukhari makes his Sahih book as evidence, then his book of al-Tarikh which contains the names of the narrators he took, and the book of al-Dhuafa' which contains the names of the narrators looted by Bukhari can be found. also, be used as evidence. So by looking at the very small number of narrators who are considered "majruh" by Imam Bukhari, which is less than 700 narrators, and looking at the narrators mentioned in his Shohih, which are 2000 narrators, there are more than 30,000 narrators whose jarh and *ta'dil* are not known (Al-Ashbahany, n.d.).

Terms Used by Abu Nu'aim in Justice A Rawi

In this discussion, the understanding of words or terms used by Abu Nu'aim will be discussed in the mentality of a narrator. To be able to understand the terms used by Abu Nu'aim, the method that will be used is to read and research the books written by Abu Nu'aim along with a comparison of understanding the terms used by the scholars'.

First, the term used by Abu Nu'aim is *al-Tsabat*. According to Imam al-Sakhawi the meaning of *al-Tsabat* is a muhaddits who can store or determine everything he hears, and what he hears is the same as what many other muhaddits have heard so that it can be used as evidence

for someone because he has heard something as well as what others have heard (Al-Sakhawi, 2003: 115). Ibn Hatim took the term *al-Tsabat* for the narrator to the *First* degree, and this was followed by Ibn Salah. Imam al-Iraqi made it to the *Second* level, Ibn Hajar made it to the *Third* level, and Imam al-Sakhawi to the fourth level (Maghrowi, 2006, p. 395). In the mention made by Abu Nu'aim, the term *al-Tsabat* is included with other terms. As when Abu Nu'aim explained the biography of Khalid ibn al-Harith, he said that Khalid was *al-Tsiqqah al-Tsabat*. Therefore, it can be understood that the term *al-Tsabat* used by Abu Nu'aim means al-Tautsiq, sometimes even stronger in terms of evidence than the term *al-Tsiqqah* itself, and this term is used when performing the *tarjih* process to a narrator.

Second, the term *al-Tsiqqah*. In terms of scholars, the hadith *al-Tsiqqah* means someone who has the criteria of 'fairness and good memorization. This is evidenced when Imam Nawawi's words explaining the authentic Hadith -that is, the Hadith whose sanad is Muttashil and narrated by a person who is '*adil and Dhabit*' - was commented on by Imam Suyuthi with the words "a more concise way to say 'Just and Dhabit is with the word *al-Tsiqqah*'" (Al-Suyuthi, n.d., p. 60). Meanwhile, *al-Tsiqqah* according to Abu Nu'aim itself has a broad meaning, which includes *al-Shoduq*, *al-Shoduq al-Layn*, and someone who has a problem memorization. And according to Mahmud Maghrowi, 14 narrators were assessed as Tsiqqah by Abu Nu'aim but no words were found from one of the Hadith scholars who said that the narrators were Tsiqqah people (Maghrowi, 2006: 411).

Third, the term *al-Shoduq*. This term *al-Shoduq* used by Abu Nu'aim has a very precise meaning to the term *al-Tsiqqah*. It's just that if there is a difference in the history of the narrators, then *al-Tsiqqah* is used as Hujjah instead of *al-Shoduq*.

Implementation of *Lafdz Ta'dil* Abu Nu'aim to the Book of *Hilyat al-Auliya'*

First, the term *al-Tsabat*. Abu Nu'aim used this term only in one place. That is when narrating the hadith from a narrator named Umar ibn Abdullah ibn Roziin.

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَكِّيٍّ، قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو بْنِ هِشَامٍ، قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ، قَالَ: ثنا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنِ الْفَضْلِ، عَنِ التَّيْمِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرْبَعٌ لَا يَشْبَعَنَّ مِنْ أَرْبَعٍ: أَرْضٌ مِنْ مَطَرٍ، وَأَنْثَى مِنْ ذَكَرٍ، وَعَيْنٌ مِنْ نَظَرٍ، وَعَالِمٌ مِنْ عِلْمٍ» غَرِيبٌ مِنْ حَدِيثِ مُحَمَّدٍ وَمِنْ حَدِيثِ التَّيْمِيِّ، وَهُوَ سُلَيْمَانُ بْنُ طَرْحَانَ التَّيْمِيُّ تَفَرَّدَ بِهِ عَنْهُ مُحَمَّدُ بْنُ الْفَضْلِ وَهُوَ مُحَمَّدُ بْنُ عَطِيَّةَ وَلَمْ نَكْتُبْهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ رَزِينٍ قَاضِي نَيْسَابُورَ ثَبَتَتْ ثِقَةً-
(al-Asbahany, n.d., p. 281)

Al-Dzahabi and Ibn Hibban said that Umar ibn Abdullah ibn Razin was a *tsiqqah* narrator.

Second, the term *al-Tsiqqah*. Abu Nu'aim uses this term in the 22 narrators mentioned. Here are some examples:

حَدَّثَنَا أَبُو أَحْمَدَ الْغَطْرِيْفِيُّ، ثنا أَبُو الْحَسَنِ بْنُ أَبِي مُقَاتِلٍ، ثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عَثْبَةَ، ثنا مُحَمَّدُ بْنُ عَلِيٍّ الْوَهْبِيُّ الْكُوفِيُّ، ثنا أَحْمَدُ [ص: 56] بِنِ عِمْرَانَ بْنِ سَلَمَةَ، وَكَانَ ثِقَةً عَدْلًا مَرْضِيًّا، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسُئِلَ عَنْ عَلِيٍّ فَقَالَ: «فُسِمَتِ الْحِكْمُ عَشْرَةَ أَجْزَاءٍ، فَأُعْطِيَ عَلِيٌّ تِسْعَةَ أَجْزَاءٍ وَالنَّاسُ جُزْءًا وَاحِدًا» (64)
(al-Asbahany, n.d., p.

In the book *Lisan al-Mizan* (1/235) Abu Nu'aim criticized al-Azdi that 'Imron ibn Salamah is a *majhul* narrator and the hadith narrated is considered Munkar.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَخْلَدٍ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيِّ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا أَبُو هِلَالٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ: « وَعَدَنِي رَبِّي عَزَّ وَجَلَّ أَنْ يُدْخِلَ مِنْ أُمَّتِي الْجَنَّةَ مِائَةَ أَلْفٍ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: يَا رَسُولَ اللَّهِ زِدْنَا: قَالَ: وَهَكَذَا » وَأَشَارَ سُلَيْمَانُ بْنُ حَرْبٍ بِيَدِهِ كَذَلِكَ قَالَ: يَا رَسُولَ اللَّهِ زِدْنَا فَقَالَ عُمَرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَادِرٌ أَنْ يُدْخِلَ النَّاسَ الْجَنَّةَ بِحَفْنَةٍ وَاحِدَةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ [ص: ٥٤٣] عُمَرُ» هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ تَفَرَّدَ بِهِ أَبُو هَلَالٍ وَأَسْمُهُ مُحَمَّدُ بْنُ سُلَيْمِ الرَّاسِبِيِّ ثِقَّةٌ بَصْرِيٌّ (n.d., p. 344). (al-Asbahany,

In the book of Tarikh al-Islam (4/565) Imam al-Nasa'i and Ibn Ma'in assess he is someone who does not have strong memorization and the hadith is Dho'if.

حَدَّثَنَا أَبُو بَكْرِ بْنُ مَالِكٍ، ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، ثنا سُلَيْمَانُ بْنُ دَاوُدَ الطَّيَالِسِيُّ، ثنا مُطَرِّفُ بْنُ مَعْقِلِ الشَّقْرِيِّ، قَالَ أَبِي وَكَانَ ثِقَّةً: حَدَّثَنَا عَنْهُ يَحْيَى، قَالَ: حَدَّثَنِي عَوْنُ بْنُ عَبْدِ اللَّهِ، قَالَ: «الدُّنْيَا وَالْآخِرَةُ فِي قَلْبِ ابْنِ آدَمَ كَكِفَّتِي الْمِيزَانِ تَرَجَّحُ إِحْدَاهُمَا بِالْآخِرَى، وَمَا تَحَابَّ رَجُلَانِ فِي اللَّهِ إِلَّا كَانَ أَفْضَلَهُمَا أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ». قَالَ عَوْنٌ: «وَذَلِكَ أَنَّهُ فِيهِ» (n.d., p. 251). (al-Asbahany,

Ibn Hajar in Lisan al-Mizan (8/82) commented that Mutharraf bin Ma'qil has a history of *Maudhu'* hadith.

Third, the term *al-Shoduq*. This term is used by Abu Nu'aim in two places in the Hilyah book.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، قَالَ: ثنا يُونُسُ بْنُ حَبِيبٍ، قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ بُدَيْلٍ، - بَصْرِيٌّ ثِقَّةٌ صَدُوقٌ - عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْرَاءِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ وَالْقِرَاءَةِ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ، وَإِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يَخْفِضْهُ، وَلَكِنْ بَيْنَ ذَلِكَ» (al-Asbahany, n.d., p. 64).

In the book *al-Mughni fi al-Dhuafa* (2/376), Imam al-Dzahabi commented that Abdurrahman ibn Budail is a *Dhoif* narrator.

حَدَّثَنَا أَبُو حَامِدٍ بْنُ جَبَلَةَ، ثنا أَبُو الْعَبَّاسِ السَّرَّاجُ، ثنا مُحَمَّدُ بْنُ سَلَامٍ، صَدُوقٌ،

ثَنَا إِبرَاهِيمُ بْنُ بَشَّارٍ، عَنِ ابْنِ عُيَيْنَةَ قَالَ: قِيلَ لِإِيَّاسِ بْنِ مُعَاوِيَةَ: أَيُّ أَهْلِ مَكَّةَ رَأَيْتَ أَفْقَهُ؟ قَالَ: أَسْوَوُهُمْ خَلْقًا عَمَرُو بَنُ دِينَارِ الَّذِي كُنْتُ إِذَا سَأَلْتُهُ عَنْ حَدِيثٍ، كَأَمَّا تُفْلَعُ عَيْنَاهُ. قَالَ: وَقَالَ سُفْيَانُ: كَانَ إِذَا بَدَأَ بِالْحَدِيثِ مِنْ عِنْدِ نَفْسِهِ جَاءَ بِهِ صَحِيحًا مُسْتَقِيمًا، وَكَانَ إِذَا سُئِلَ عَنْ حَدِيثٍ اسْتَلْقَى وَقَالَ: بَطْنِي بَطْنِي (348).
(al-Asbahany, n.d., p.

In the book *al-Mu'jam al-Shoghir li al-Ruwat Ibn Jarir* (2/502) it is stated that Muhammad ibn Salam was a poet who had a Qadariyyah understanding. And what is written is the syi'ir-syi'ir, not the hadith.

Conclusion

After researching and analyzing the texts of Ibn Hibban, Imam Hakim, and Abu Nu'aim, it can be concluded that the narrator's fair assessment method used by Abu Nu'aim is the method used by Imam Hakim. Likewise, Imam Hakim uses the method used by Ibn Hibban, even Imam Hakim is considered more *Tasahul* than Ibn Hibban. The *ta'dil* word used by Abu Nu'aim in the *Hilyah* book is *First*, *al-Tsabat* word which is in one place. *Second*, the word *al-Tsiqqah* is found in twenty-two places. And *Third*, the word *al-Shoduq* is found in two places.

The criticism conveyed by the author is that although the *Hilyah* book contains many hadith narrations and biographies of hadith narrators, this book cannot yet be used as the main reference to be a reference in judging hadith. Because many narrations do not have criteria agreed upon by the majority of scholars. In addition, the ulama's assessment of Abu Nu'aim himself was considered a critic of *Mutasaahil* hadith.

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