



Al-Zahabi's Thought in Hadith (Study of *Talkhīṣ Mustadrak al-Ḥākim* Book)

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Abstract

This literature review article analyzes al-Zahabi's thoughts on hadith in his book *Talkhīṣ al-Mustadrak al-Ḥākim*. The aim is to understand the composition and examine al-Zahabi's scholarly commentary. The research utilizes hadith and historical approaches with descriptive and comparative analysis. The researcher studied selected hadith samples deemed authentic by al-Ḥākim based on criteria set by al-Bukhāri and Muslim. Samples were also taken from the hadiths authenticated by al-Ḥākim himself as well as those not evaluated by him. *Talkhīṣ al-Mustadrak* summarizes and corrects al-Ḥākim's *al-Mustadrak*. Al-Zahabi extensively summarizes narrator chains and al-Ḥākim's comments, while quoting full hadith texts except for some supporting narrations by al-Ḥākim. Of *al-Mustadrak*'s 8803 hadiths, al-Zahabi comments on 1224 - weakening 937, declaring 54 fabricated, and authenticating 233. The samples indicate al-Zahabi provided accurate and meticulous commentary. He criticizes some hadiths in *al-Mustadrak* as weak based on analyzing chains and content, taking into account narrator credibility. Al-Zahabi strengthens some hadiths and reviews their authenticity. Some inconsistencies found in al-Zahabi's evaluations of certain hadiths against al-Bukhāri and Muslim's criteria. In summary, this review examines al-Zahabi's commentary on hadiths in *Talkhīṣ al-Mustadrak*, analyzing his methodology and contributions to hadith studies. His thoughts in the book *Talkhīṣ al-Mustadrak* can serve as a methodological reference for contemporary hadith criticism studies.

Keywords: *al-Zahabi, Hadith, Talkhīṣ al-Mustadrak*

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1. INTRODUCTION

Al-Zahabi is one of the prominent scholars in the fields of hadith and Islamic history. He has made significant contributions through his writings that cover various aspects of hadith and history.¹ In the field of hadith criticism, al-Zahabi was known as a scholar who was *mutawassit* (moderate) in assessing narrators and the authenticity of a hadith.² One of his works in the field of hadith is the book *Talkhīṣ al-Mustadrak*. This work is a review of the book *al-Mustadrak* by al-Ḥākim. Al-Zahabi provides a critical analysis of the hadith narratives found in that book, filtering and evaluating the authenticity of some hadiths.

The book *al-Mustadrak* itself is a book compiled as a supplement to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.³ This book is one of the important references for Muslims because it compiled 8803 hadiths⁴ along with their chains covering most of the scope of religion such as creed, jurisprudence, morals and etiquette, and other themes.⁵

In its journey, the book *al-Mustadrak* by al-Ḥākim was heavily criticized by hadith scholars.⁶ This is because al-Ḥākim is considered to be *tasāhul* (lenient) in giving judgments regarding the authenticity of hadiths in his book, *al-Mustadrak*.⁷

Therefore, the study of *taḥqīq* (verification) carried out by al-Zahabi on the book *al-Mustadrak* is important to examine, because al-Zahabi is a scholar whose capacity in hadith sciences has been recognized. Thus, the results of his analysis in the book *Talkhīṣ*

¹Al-Zahabi has many works in the fields of hadith and history, such as *al-Dīnār min Ḥadīṣ al-Masyāyikh al-Kibār*, *al-Arba'īn fi Ṣifāt al-Rabb al-'Ālamīn* and *Isbāt al-Syafā'ah* on the scope of hadith texts. *Talkhīṣ al-Mustadrak* and *al-Mu'jam al-Laṭīf* in the discipline of hadith criticism. *Ẓikr ma Yu'tamad Qaulih fi al-Jarḥ wa al-Ta'dīl*, *Taẓkirah al-Ḥuffāz*, *Mīzān al-I'tidāl*, *Man Tukullima fīhi wa Huwa Muwaṣṣaq*, *al-Kāsyif*, *al-Rūwah al-Ṣiqāt al-Mutakallam fīhim bima la Yajibu Radduhum*, *al-Mugni fi al-Du'a'fa*, *al-Mu'īn fi Ṭabaqāt al-Muḥaddīṣīn Taẓhib Taẓhib al-Kamāl fi Asma' al-Rijāl*, *al-Mujarrad fi Asma' Rijāl Sunan Ibn Mājah* and *Talkhīṣ Kitāb al-Mauḍū'āt* in the field of *Rijāl al-Ḥadīṣ*, *al-Jarḥ wa al-Ta'dīl* and *al-'Ilal*. *Al-Mūqizah* in the field of *Mustalah al-Ḥadīṣ*. *Al-Muḥaẓẓab fi Ikhtisār al-Sunan al-Kabīr*, *Risālah Turuq Ḥadīṣ Man Kuntu Maulāhu Fa'alayya Maulāhu*, *al-Radd 'ala Ibnu al-Qaṭṭān fi Kitābihi Bayān al-Wahm wa al-Ḥām* and *Tanqīḥ al-Taḥqīq* in the scope of *Takhrīj al-Ḥadīṣ*. *Tarjamah al-Imām Muslim wa Ruwāḥ Ṣaḥīḥih*, *al-Muqtana fi Sardī al-Kuna*, *Ma'rifah al-Qurra al-Kibār 'ala Ṭabaqāt al-'A'sār*, *al-Mu'jam al-Mukhtaṣ bi al-Muḥaddīṣīn*, *Mu'jam al-Syuyūkh al-Kabīr*, *Manāqib al-Imām Abi Ḥanīfah*, *Dīwān al-Du'a'fa*, *Ṣalas Tarājim Naṣīyyah Li Aimmah al-'Ālām*, *al-Mustamlīh min Kitāb al-Takmilah*, *Tārīkh al-Islām* and *Siyar A'Ālām al-Nubala'* in the scope of biography and history.

²Siti Mujibatun "Paradigma Ulama Dalam Menentukan Kualitas Hadis dan Implikasinya Dalam Kehidupan Umat Islam" *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* No. 14 (2014), h. 13. doi: 10.24042/ajsk.v14i1.655.

³Muḥammad bin 'Abdillāh al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990), h. 43.

⁴According to the calculations of a researcher named Muṣṭafa 'Abd al-Qādir 'Aṭa, the hadiths in the book *al-Mustadrak* amount to 8,803 hadiths including repetitions

⁵Rizqa Amelia, "Manhaj al-Ḥākim al-Naisabūri Dalam al-Mustadrak 'ala al-Ṣaḥīḥain," *Shahih Jurnal Ilmu Kewahyuan* 5, no. 2 (Juli, 2022): 91, doi:10.51900.

⁶Ibn Hajar mentioned among the examples of al-Ḥākim's leniency in the book *al-Mustadrak*, that Imam al-Ḥākim authenticated a hadith in *al-Mustadrak* from the chain of 'Abd al-Raḥmān bin Zaid bin Aslam, whom he had actually classified as weak in another of his books. Al-Ḥākim also authenticated a hadith from the chain of Sahl bin 'Ammār al-Atakī, whom he himself had labeled as a liar in his book *al-Tārīkh*. See 'Abdullāh bin Murād, *Ta'liqāt 'ala ma Ṣaḥḥahahu al-Ḥākim fi al-Mustadrak wa Wāfaqahu al-Zahabi*, Cet I (Riyād: Dār al-Faḍīlah, 1998), h. 26. The same issue can also be seen from Imam al-Ḥākim's errors regarding some narrators. He stated that a narrator's hadith was included by *Imām Muslim*, but it turned out that the narrator in *Ṣaḥīḥ Muslim* was a different person who had the same name as the one he intended. See, Ibrāhīm bin Sa'īd al-Ṣubaiḥi, *al-Nukat al-Jiyād min Kalām Saikh al-Naqād Ḥābi al-'Aṣr al-Allāmah Abd al-Raḥmān bin Yaḥya al-Mu'limi al-Yamāni*, Jilid 2, Cet. I (Riyad: Dār al-Ṭaibah li al-Nasyr wa al-Tauzi, 2010), h. 306.

⁷Usmān bin Al-Ṣalāḥ, *Ma'rifah Anwā' Ulūm al-Ḥadīṣ* (Suriah: Dār al-Fikr, 1986), h.22 and Muhammad bin Abd al-Raḥmān al-Sakhāwi, *Faṭḥ al-Mugṭīṣ fi Syarḥ Alfiyah al-Ḥadīṣ al-'Irāqi*, Jilid 1, Cet.I (Mesir: Maktabah al-Sunnah, 2003), h. 54 and Aḥmad bin 'Ali bin Hajar, *al-Nukat 'ala Kitāb Ibn al-Ṣalāḥ*, Jilid 1, Cet.I (Madinah: 'Imādah al-Baḥṣ al-'Ilmi, 1984), h. 318 and Abdullāh bin Murād, *Ta'liqāt 'ala Ma Ṣaḥḥahahu al-Ḥākim fi al-Mustadrak wa Wāfaqahu al-Zahabi*, Cet.I (Riyād: Dār al-Faḍīlah, 1998), h.26 and Ibrāhīm bin Sa'īd al-Ṣubaiḥi, *al-Nukat al-Jiyād min Kalām Syaikh al-Naqād Ḥābi al-'Aṣr al-Allāmah Abd al-Raḥmān bin Yaḥya al-Mu'allimi al-Yamāni*, Jilid 2, h. 308.

al-Mustadrak are worth studying. In addition, the general public who do not have knowledge of hadith sciences need the presence of scholars who can provide them with *sahih* or *hasan* hadiths to practice and introduce them to *daif* or *mauḍū'* hadiths so that they are cautious of them. Some experts in jurisprudence and legal theory do not have adequate knowledge of the chains of narration, so they imitate hadith scholars.⁸ Likewise, hadith researchers need references and sources to examine hadiths.⁹

Research on al-Žahabi's book *Talkhīṣ al-Mustadrak* has significant urgency and novelty in the field of hadith studies and the thought of hadith scholars. Among them are as follow: 1. The book *Talkhīṣ al-Mustadrak* is a monumental work by al-Žahabi, a prominent hadith scholar from the 8th H.¹⁰ This research is essential for understanding al-Žahabi's contributions and thoughts in the field of hadith, which have a considerable influence on the Islamic scholarly tradition; 2. This book is a summary and correction of al-Ḥākim al-Naisaburi's book *al-Mustadrak 'ala al-Šahīḥain*,¹¹ which is one of the essential hadith books in the Islamic scholarly treasury. This research will reveal how al-Žahabi critiqued and perfected that work; 3. This research will provide in-depth insights into the methods and criteria used by al-Žahabi in assessing the quality of hadiths, as well as his contributions to the development of hadith science; 4. The results of this research can be a valuable reference source for researchers, academics, and hadith enthusiasts in understanding the thoughts and methodologies of classical hadith scholars.

As for the novelty of this research: 1. This research will explore the compilation model of the book *Talkhīṣ al-Mustadrak*, providing concrete examples from the book. This will provide a new understanding of the writing process and systematic writing of the book. 2. The analysis of al-Žahabi's thoughts in the field of hadith in the book *Talkhīṣ al-Mustadrak* will provide a new and contemporary perspective on understanding the thoughts of classical hadith scholars. 3. This research will uncover how al-Žahabi critiqued and corrected al-Ḥākim al-Naisaburi's assessment of hadiths in the book *al-Mustadrak 'ala al-Šahīḥain*, which has not been extensively discussed in-depth in previous studies. 4. This research will contribute a new perspective to hadith studies by exploring the methods and approaches used by al-Žahabi in assessing the quality of hadiths and their implications for the development of hadith science in general.

Therefore, research on *Talkhīṣ al-Mustadrak* enables us to understand more deeply the process of compiling the book. This includes the methodology used by al-Žahabi in evaluating the hadiths presented in *al-Mustadrak 'ala al-Šahīḥain*. A better understanding of this process can help us assess the credibility and accuracy of the hadiths conveyed by al-Žahabi. Furthermore, in *Talkhīṣ al-Mustadrak*, al-Žahabi not only

⁸As experienced by Imam al-Ḥaramain 'Abdullah bin Yūsuf al-Juwaini, a Syāfi'ī school scholar who had many works in jurisprudence and legal theory, but with his vast knowledge in jurisprudence and legal theory he did not have adequate knowledge of hadiths both in terms of the chain of narrators and the texts. See, Muḥammad bin Aḥmad al-Žahabi, *Siyar A'lām al-Nubala'*, Jilid 14 (Kairo: Dār al-Ḥadīṣ, 2006), h. 15-18. The same thing was also experienced by Abu Ḥāmid al-Gazālī, a leading scholar from the Syāfi'ī school who had many writings on jurisprudence and legal theory, but he lacked good knowledge of hadiths and aḥar. Then, towards the end of his life. See, Muḥammad bin Aḥmad al-Žahabi, *Siyar A'lām al-Nubala'*, Jilid 14, h. 267-270.

⁹Among the scholars who often refer to al-Žahabi's opinions and comments on a hadith, such as Abd al-Raḥim bin al-Ḥusain al-'Irāqī (d. 806 H), who frequently quotes al-Žahabi's critiques of hadiths. Likewise, 'Umar bin 'Ali bin al-Mulaqqīn extensively quotes al-Žahabi's comments on hadiths in his book *Mukhtaṣar al-Mustadrak al-Žahabi 'ala Mustadrak al-Ḥākim*. See, Yāsir Al-Šyamālī, *Manhaj Al-Žahabi fi Talkhīṣ al-Mustadrak al-Ḥākim* (Urdun: Dirāsah al-Islāmiyyah wa al-Qānūn, 1999), h. 10.

¹⁰Imān 'Urwah, "*al-Aḥādīs Allati Šahḥaḥaha al-Ḥākim fi al-Mustadrak wa Ḥakama 'alaiha al-Imām al-Žahabi bi al-Waḍ'ir*" Thesis (al-Wādi: Jāmi'ah al-Syāhid, 2017), h. 19.

¹¹Imān 'Urwah, "*al-Aḥādīs Allati Šahḥaḥaha al-Ḥākim fi al-Mustadrak wa Ḥakama 'alaiha al-Imām al-Žahabi bi al-Waḍ'ir*" Thesis, h. 21.

summarizes but also corrects any errors that may exist in *al-Mustadrak*. This is an important step in filtering out doubtful or inauthentic hadiths, thus enhancing the quality of the hadith treasury available to scholars and researchers.

This study aims to determine the composition model of the book *Talkhīṣ al-Mustadrak* and to understand al-Zahabi's thoughts on hadith in the book. This research is a literature study using hadith¹² and historical approaches.¹³ In relation to the study of hadith, the historical approach has a connection with regional hadith studies. Regional hadith studies are more specifically concerned with the scholarly study of hadith in a particular territorial area and time period in order to reveal and understand its place and role in the growth of hadith and its scholarship, resulting in a distinctive style of hadith.¹⁴ The data analysis method used is descriptive and comparative analysis. To test the validity of al-Zahabi's assessment of the hadiths in *Talkhīṣ al-Mustadrak*, the researcher conducted a study on purposively selected hadith samples. Samples were taken from hadiths deemed sahih by al-Ḥākim based on the criteria of al-Bukhārī and Muslim, or one of them, hadiths authenticated by al-Ḥākim, and hadiths not commented on by al-Ḥākim.

As for some previous research found by the researcher, including: A thesis entitled *al-Aḥādīs Allatī Ṣaḥḥaḥaha al-Ḥākim fī al-Mustadrak wa Ḥakama 'alaiha al-Imām al-Zahabi bi al-waḍ'ī*, by Īmān 'Urwah.¹⁵ This thesis specifically discusses the hadiths that al-Zahabi rated as *mauḍū'* in *al-Mustadrak*, specifically in the chapter on *Ma'rifah al-Ṣaḥābah*. In this study, the author agrees with most of al-Zahabi's judgments. However, a small portion of the hadiths that al-Zahabi ruled as *mauḍū'* were considered by the researcher not to reach that level but only to the degree of *da'īf*. This research has not yet thoroughly discussed al-Zahabi's book *Talkhīṣ al-Mustadrak* and the hadiths authenticated or graded hasan by al-Zahabi in the book.

A article titled *Metode Menentukan Kesahihan Hadis: Teori dan Aplikasi al-Ḥākim dalam Kitab al-Mustadrak 'ala al-Ṣaḥīḥain*, by Eko Zulfikar.¹⁶ This research specifically discusses al-Ḥākim's methods of hadith authentication that he applied in his book *al-Mustadrak*. The author concludes that al-Ḥākim has five criteria in selecting hadiths to be included in his book *al-Mustadrak*. First, hadiths that meet the requirements of al-Bukhārī and Muslim. Second, hadiths that meet al-Bukhārī's requirements. Third, hadiths that meet Muslim's requirements. Fourth, hadiths that meet al-Ḥākim's requirements. Fifth, hadiths that al-Ḥākim did not give any rating. This research does not examine al-Zahabi's studies and reviews of al-Ḥākim's book *al-Mustadrak*.

A article titled *Manhaj al-Zahabi Dalam Kitab Mīzan al-I'tidāl*, by Isnayanti.¹⁷ This study discusses al-Zahabi's method in compiling one of his works in the field of *Rijāl al-Ḥadīṣ*. Based on the results of her research, the author states that *Mīzān al-I'tidāl* by Al-Zahabi is a book that discusses narrators whose quality is questionable. This book

¹²Hadith science is the science that studies the principles used to determine the state of the *sanad* and *matn* of hadiths. See, Majmūl binti Aḥmad, "*al-Istidrāk al-Fiḥ Ta'ṣīlan wa Tatbīqan*" Thesis, h. 434.

¹³This research is related to the history of hadith writing after codification, and the books *al-Mustadrak* and *Talkhīṣ al-Mustadrak* are among the results of the diversity of forms of hadith writing.

¹⁴Novizal Wendry "Epistemologi Studi Hadis Kawasan: Konsep, Awal Kemunculan, dan Dinamika", *al-Quds Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022), h. 1204. doi: 10.29240/alquds.v6i3.5681.

¹⁵Īmān 'Urwah, "*al-Aḥādīs Allatī Ṣaḥḥaḥaha al-Ḥākim fī al-Mustadrak wa Ḥakama 'alaiha al-Imām al-Zahabi bi al-Waḍ'ī*" Thesis.

¹⁶Eko Zulfikar, "Metode Menentukan Kesahihan Hadis: Teori dan Aplikasi al-Hakim dalam Kitab al-Mustadrak 'ala Al-Ṣaḥīḥain," *Islah Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 2 (December 31, 2020), doi: 10.32939/ishlah.v2i2.33.

¹⁷Isnayanti, "Manhaj al-Zahabi dalam Kitab Mīzan al-I'tidāl," *Farabi Jurnal Pemikiran Konstruktif Bidang Filsafat Dan Dakwah* 17, no. 1 (June 30, 2020), doi:10.30603/jf.v17i1.1352.

is systematically arranged to make it easy for readers to find narrators' biographies. Al-Zahabi does not only refer to the opinions of previous scholars, but also comments on their opinions. This paper can provide insight into al-Zahabi's thoughts on hadith. This study has not yet discussed the book *Talkhīṣ al-Mustadrak* by al-Zahabi and his review of the book *al-Mustadrak*.

A article titled *Metode Kesahihan Hadis Dalam Kitab al-Mustadrak 'ala al-Ṣaḥīḥain* written by Muhyidin Azmi.¹⁸ This paper describes the theories used by al-Ḥākim to determine the authenticity of hadiths in his book *al-Mustadrak*. These theories include the theory of *al-Nāsikh wa al-Mansūkh*, *al-Rājih wa al-Marjūh*, *Mukhtalif al-Ḥadīṣ*, *Maqlūb*, *al-Muḍṭarib*, *al-Mudraj* and *Ta'āruḍ* which can conclude hadiths that are *ma'mūl bih* and *gair Ma'mūl bih*. This research also does not discuss *Talkhīṣ al-Mustadrak* and al-Zahabi's study of the book *al-Mustadrak 'ala al-Ṣaḥīḥain*.

A article titled *Manhaj al-Ḥākim al-Naisabūri dalam al-Mustadrak 'ala al-Ṣaḥīḥain*, by Rizqa Amelia.¹⁹ What is discussed in this study is the method used by al-Ḥākim in compiling his book *al-Mustadrak 'ala al-Ṣaḥīḥain*. In her analysis, the author concludes that in *al-Mustadrak*, al-Ḥākim not only included hadiths that he considered to meet the requirements of al-Bukhāri and Muslim or one of them, but he also included hadiths that he considered sahih and termed them *Ṣaḥīḥ al-Isnād* and he also included hadiths that he himself considered unreliable. Although this article touches upon al-Zahabi's analysis of the hadiths in al-Ḥākim's book *al-Mustadrak*, the research has not extensively discussed the book *Talkhīṣ al-Mustadrak*.

Based on the above, it can be concluded that there has been no research that thoroughly discusses al-Zahabi's thoughts in his book *Talkhīṣ al-Mustadrak*. Although there is a thesis that specifically discusses the book *Talkhīṣ al-Mustadrak*. However, that research only discusses the hadiths of *al-Mustadrak* book which al-Zahabi considers *mauḍu'* and its scope is limited to the chapter on *ma'rifah al-Ṣaḥābah*. As for this research, it discusses al-Zahabi's comments more broadly on the hadiths of the *al-Mustadrak* book. Including comments containing agreements and endorsements of hadiths.

2. DISCUSSION

Imam al-Hakim, the author of the book *al-Mustadrak 'ala al-Ṣaḥīḥain*, whose full name is Abu 'Abdillah, Muḥammad bin 'Abdillāh bin Muḥammad bin Ḥamdawaih bin Nu'aim bin al-Ḥakam al-Naisābūri, earned the nickname al-Ḥākim due to his tenure as a judge in Naisabur.²⁰ He was a prominent hadith scholar with many notable works during his time.²¹

Born on the 3rd of Rabī'ul Awwal in the year 321 H in Naisabur,²² he passed away on the 3rd of Safar in the year 405 H, also in Naisabur.²³

Al-Zahabi, the author of the book *Talkhīṣ al-Mustadrak*, has the full name al-Ḥafīz Syamsyuddin, Abu 'Abdillāh Muḥammad bin Aḥmad bin Uṣmān bin Qaimaz bin

¹⁸Muhyidin Azmi, "Metode Kesahihan Hadis dalam Kitab Al-Mustadrak 'ala Al-Ṣaḥīḥain," *Al Irfani Journal of Al Qur'an and Tafsir* 1, no. 1 (Juli 25, 2020), doi:10.51700/irfani.v1i01.2.

¹⁹Rizqa Amelia, "Manhaj al-Ḥākim al-Naisabūri Dalam al-Mustadrak 'ala al-Ṣaḥīḥain," *Shahih Jurnal Ilmu Kewahyuan* 5, no. 2 (Juli, 2022), doi:10.51900.

²⁰Abd al-wahhāb bin Taqiuddin al-Subki, *Tabaqāt al-Syāfi'iyyah al-Kubra*, Cet II (t.t.: Hijr li al-Ṭibā'ah wa al-Nasyr wa al-Tauzī'), h. 17.

²¹Azīz Rasyīd Muḥammad al-Dāyini al-Na'imī, *Taḥṣīḥ al-Ḥadīṣ al-Mustadrak baina al-Ḥākim al-Naisābūri wa al-Ḥafīz al-Zahabi*, Cet 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006) h.20.

²²Muḥammad bin Aḥmad al-Zahabi, *Siyar A'lām al-Nubalā'*, Jilid 4, h. 181.

²³Abd al-wahhāb bin Taqiuddin al-Subki, *Tabaqāt al-Syāfi'iyyah al-Kubra*, Jilid 4, h. 281.

‘Abdillāh al-Ẓahabi, al-Taimi, al-Dimasyqi, al-Syāfi’i.²⁴ He was born in 673 H.²⁵ in Mayyafariqin, a region in Diyār Bakr. Originating from Turkmenistan, al-Ẓahabi was a native Turk whose lineage can be traced back to the Bani Tamim.²⁶

From a young age, al-Ẓahabi was raised in a family that was very religious and loved knowledge. His father, Aḥmad bin Uṣmān, was known as a good, pious man who loved learning. His father's profession as a goldsmith earned al-Ẓahabi his nickname.²⁷

From an early age, al-Ẓahabi acquired a lot of knowledge and received *ijāzah* (authorization to transmit hadith) from various sheikhs of his time, such as Abu al-Yasār and Jamāl al-Din ibn Malik.²⁸

One of his most influential teachers was Syaikh al-Islām Abu al-‘Abbās bin Taimiyah (d. 728 H). Al-Ẓahabi also studied hadith in Syam, Egypt, and Hijaz. In Syam (Damascus), he studied hadith with ‘Umar ibn al-Qawās, Aḥmad ibn Habatallāh ibn Asākir, Yusuf ibn Aḥmad al-Qumūli, and others. In Ba'labak, he studied with al-Nusaibi, Abu Aḥmad al-Magribi, known as al-Ba'labakki (d. 696 H), Abd al-Khaliq ibn Ulwān, Zainab bint ‘Umar ibn Kinda, and others. In Halab, his teacher was ‘Alā’ al-Din al-Armāni, known as al-Halibi. In Egypt, he studied with Jamāl al-Din Abu al-‘Abbas ibn al-Zahiri (d. 696 H), Abu al-Ma’ali al-Abarqūhi (d. 701 H), Syaikh al-Islām Ibn Daqīq al-‘Īd (d. 702 H), Isa ibn Abd al-Mun’im ibn Syihāb, al-Hāfiẓ al-Dimyāti (d. 705 H), and others. In Alexandria, he studied with Abu al-Ḥasan ibn Abd al-Muḥsin al-Gurāfi, Ibn al-Ṣawāf al-Juzāmi, and others. In Mecca, he studied with al-Tuzāri and others. In Nablus, his teacher was al-Imād ibn Badrān and others.²⁹

Al-Ẓahabi had many students who came from various regions to study with him in Damascus. Some of his notable students include Ṣalāḥ al-Din al-Ṣafādi (d. 764 H), Abu al-Maḥāsini al-Husaini (d. 765 H), Tāj al-Din al-Subki (d. 771 H), al-Hāfiẓ Imād al-Dīn ibn Kaṣīr (d. 774 H), Abu ‘Abdillāh Muḥammad ibn Abd al-Karīm al-Mūsili, Taqī al-Din Abu al-Ma’āli Muḥammad ibn Hijris al-Salami (d. 773 H), al-‘Alā’, Ibn Rafi’, Ibn Rajab, and others.³⁰

Al-Ẓahabi passed away in Turbah Ummi Ṣāliḥ on the night of Monday, 3 *Zulqa’dah* 748 H, and was buried in the Bab al-Saghir cemetery.³¹

In the book *Talkhīṣ al-Mustadrak*, the total number of hadiths commented on by al-Zahabi based on the researcher's calculations reached 1224 hadiths. 937 hadiths were weakened by al-Zahabi, 54 hadiths were deemed fabricated (*mauḍū’*), and 233 hadiths were authenticated (*ṣaḥīḥ*) or good (*ḥasan*) according to al-Zahabi. This number is considered small compared to the total of 8803 hadiths contained in the book *al-Mustadrak*. However, there are also discussions of hadiths not commented on by al-Ẓahabi,³² whether this indicates al-Zahabi's agreement with al-Hakim's assessment of

²⁴Umar bin 'Ali ibn al-Mulaqqīn, *Mukhtasar Istidrak al-Ẓahabi*, Jilid 1, Cet I (Riyad: Dār al-‘Āṣimah, 1990), h. 25.

²⁵Khalīl bin Ubaik al-Ṣafadi, *al-Wāfi bil Wafayāt* (Beirut: Dā Ihyā’ al-Turās, 2000), h. 163.

²⁶Ibnu Ḥajar al-‘Asqalāni, *al-Durar al-Kāminah fi A’yān al-Miah al-Samīnah*, Jilid I (Beirut: Dār al-Fikr, 2006), h. 458.

²⁷Muḥammad bin Aḥmad al-Ẓahabi, *Mauḍū’āt min Mustadrak al-Hākim Khurrijat min al-Faḍāil*, Cet I (Kairo: Dār al-Lu’luah, 2018), h. 14.

²⁸Muḥammad bin Aḥmad al-Ẓahabī, *Mizān al-‘Iṭidāl fi Naqd al-Rijāl*, Cet. I (Beirut: Dār al-Kutub al-‘Ilmiyah, 1995), h.59.

²⁹Syams al-Dīn Abu al-Khair al-Jazari, *Gāyah al-Nihāyah fi Ṭabaqāt al-Qurra’*, Jilid II, Cet I (t.t.; Maktabah Ibn Taimiyah, 1351 H), h. 71.

³⁰Muḥammad bin Aḥmad al-Ẓahabi, *Mizān al-‘Iṭidāl fi Naqd al-Rijāl*, h. 69-71.

³¹Muḥammad bin Aḥmad al-Ẓahabi, *Mizān a-‘Iṭidāl fi Naqd al-Rijāl*, h. 71.

³²The meaning of the hadith that is not commented on by al-Ẓahabi is the hadiths that he quoted from the book *al-Mustadrak*, then he mentioned al-Hakim's evaluation of that hadith without commenting on it. Most of the hadiths

those hadiths or not. This issue has been detailed by 'Azīz Rasyīd Muḥammad al-Dāyini and Khālīd bin Maṣṣūr in their book.³³

The results of this research are divided into two main topics: 1. The Methodology of Compiling the Book *Talkhīṣ al-Mustadrak*, 2. Analysis of al-Zahabi's Thoughts in His Book *Talkhīṣ al-Mustadrak*, and 3. al-Zahabi's Mistakes in the Book *Talkhīṣ al-Mustadrak*. The specifics can be seen in the following elaborations:

2.1. The Systematic Arrangement of the Book *Talkhīṣ al-Mustadrak*

1. Al-Zahabi Frequently Removes Some Narrators From al-Ḥākim's Chains of Transmission and Summarizes

One of al-Zahabi's aims in writing the book *Talkhīṣ al-Mustadrak* was to summarize al-Hakim's book *al-Mustadrak*. Thus, we find that al-Zahabi often omits the early parts of al-Hakim's chains of narration. Sometimes al-Zahabi removes half of al-Hakim's chains, other times slightly more or less.³⁴ However, he also sometimes mentions the complete chains, especially if they are lofty (*'āli*) chains.³⁵ Therefore, most of the chains mentioned by al-Zahabi in his book cover four or three levels (*tabaqāt*) of narrators: the Companions, the Successors (*Tābi'ūn*), the Successors of the Successors (*Atbā' al-Tābi'īn*), and the Successors of the Successors of the Successors (*Tābi' al-Atbā'*).³⁶ Al-Zahabi does this for several reasons:

- a. Some of the hadiths included by al-Ḥākim had already been transmitted in earlier hadith books. For example, if al-Ḥākim's relates a hadith from Imam Mālik, 'Abdurrazzāq, Aḥmad, al-Ḥumaydi, Ibn Abi Syaibah and others, al-Zahabi is content with the chains from those scholars, so he omits al-Ḥākim's chain up to those compilers of hadith books, as he does with some hadiths in the Purification (*al-Ṭahārah*) section.³⁷
- b. Al-Zahabi consistently omits chains of transmission that al-Hakim related from some of his teachers, only including one chain he deemed representative. This pattern of removing duplicate chains indicates al-Zahabi's efficiency in summarizing al-Hakim's lines of transmission. Al-Zahabi tends to choose one of al-Hakim's chains he considers sufficiently valid to represent the hadith, without needing to mention all the duplicate chains in full as in *al-Mustadrak*. Thus, al-Zahabi sought to make *Talkhīṣ al-Mustadrak* more concise and focused on the core chains relevant for further critique and analysis to determine hadith quality and authenticity.³⁸

in *Talkhīṣ al-Mustadrak* are included in this type. See, Khālīd bin Maṣṣūr, *al-Īdāh al-Jalī fi Naqd Maqūlah Ṣaḥḥaḥahu al-Ḥākim wa Wāfaqahu al-Zahabi*, Cet.I (Arab Saudi: Dār al-Ḥadīṣ, 2005), h.20.

³³'Azīz Rasyīd Muḥammad al-Dāyini, *Taṣḥīḥ Ahādīṣ al-Mustadrak baina al-Ḥākim al-Naisābūri wa al-Ḥāfiẓ al-Zahabi* and Khālīd bin Maṣṣūr, *al-Īdāh al-Jalī fi Naqd Maqūlah Ṣaḥḥaḥahu al-Ḥākim wa Wāfaqahu al-Zahabi*.

³⁴Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1 (Riyād: Dār al-Āṣimah, 1990), h. 4, 5, 7, 8, 74, 75, 76, 79, 80, 82, 83, 107, 86, 91, 92, 100, 103, 258, 259, 260, 261, 263, 288, 290, 416, 530 and 565. Jilid 2, h. 4, 6, 12, 14, 17, 24, 28, 37, 45, 133, 332, 341, 360, 426, 507 and 612. Jilid 3, h. 3, 8, 14, 23, 43, 45, 48, 92, 119, 137, 156, 218, 262 and 267. Jilid 4, h. 125, 126, 157, 197, 254 And there are many other examples in the book *Talkhīṣ al-Mustadrak*.

³⁵Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 2, h. 21. Jilid 3, h. 620, 621, 626. Jilid 4, h. 52, 70 and there are several other examples.

³⁶This conclusion was reached after comparing some of the hadiths in the book *al-Mustadrak* with those in the book *Talkhīṣ al-Mustadrak*.

³⁷Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 129 and 149.

³⁸See the example in Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 41, 43, 50, 71, 82, 83, 267, 307, 339, 343 and 560. Jilid 2, h. 170, 175. Jilid 4, h. 399.

- c. Al-Zahabi also consistently omits the chains of narration from several hadiths that have similar chains, then he indicates this before mentioning the text of the hadith by saying “this hadith is narrated with the same chain as the previous hadith.”³⁹
- d. Additionally, al-Zahabi frequently summarizes al-Hakim's comments on hadiths, especially those al-Hakim used as corroborating reports (*Syawāhid*) and mutually supporting reports (*mutāba'āt*). This is because al-Hakim often repeats the same phrases in assessing hadiths. So al-Zahabi summarizes them with wording that encapsulates the gist of the assessment.⁴⁰

For example, al-Hakim mentions a hadith in *al-Mustadrak* from the Companion Buraidah,

حَدَّثَنَا أَبُو الْعَبَّاسِ الْقَاسِمُ بْنُ الْقَاسِمِ السِّيَّارِيُّ مَرَّوً، حَدَّثَنَا إِبْرَاهِيمُ بْنُ هِلَالٍ، ثنا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شَقِيقٍ، ثنا الْحُسَيْنُ بْنُ وَاقِدٍ، وَحَدَّثَنَا مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِيٍّ، حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ شَذَانَ، حَدَّثَنَا أَبُو عَمَّارٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ. هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ لَا تُعْرَفُ لَهُ عِلَّةٌ بِوَجْهِ مِنَ الْوُجُوهِ، فَقَدْ اخْتَجْنَا جَمِيعًا بِعَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، وَاحْتَجَّ مُسْلِمٌ بِالْحُسَيْنِ بْنِ وَاقِدٍ وَمَنْ يُخْرِجَاهُ بِهَذَا اللَّفْظِ، وَهَذَا الْحَدِيثُ شَاهِدٌ صَحِيحٌ عَلَى شَرْطِهِمَا جَمِيعًا.⁴¹

Then al-Zahabī mentioned this ḥadīth in *Talkhīṣ al-Mustadrak*

حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ. صحيح، ولا تعرف له علة واحتج مسلم بالحسين.⁴²

He began mentioning the chain of narration from al-Husain bin al-Wāqid and omitted the previous four narrators in the chain. Then he mentioned its matn perfectly as it is in the book *al-Mustadrak*. He also summarized al-Ḥākim's comments on the ḥadīth.

In the book *Talkhīṣ al-Mustadrak*, sometimes al-Zahabī omits the entire chain of narration from al-Ḥākim and leaves only the narrator from the Companions. However, the number of such ḥadīths is negligible. For example, the Ḥadīth narrated by al-Ḥākim in the chapter on *Tafsīr*,

حَدَّثَنَا الْأُسْتَاذُ الْإِمَامُ أَبُو الْوَلِيدِ، إِمْلَاءً، ثنا حُسَامُ بْنُ بِشْرٍ، وَالْحَسَنُ بْنُ سُفْيَانَ بْنِ عَامِرٍ الشَّيبَانِيِّ، قَالَا: ثنا صَفْوَانُ بْنُ صَالِحِ الدِّمَشْقِيِّ، ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، ثنا يَزِيدُ بْنُ يُونُسَ، عَنْ

³⁹See the example in Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 526 and 568. Jilid 2, h. 596. Jilid 3, h. 342 and 353.

⁴⁰See the example in Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 205, 227, 297, 404, 424, 445 and 465. Jilid 2, h. 98, 349 And there are many other examples in the book *Talkhīṣ al-Mustadrak*.

⁴¹Muḥammad bin 'Abdillāh al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 1 (Beirut: Dār al-Kutub al-'Ilmiyah, 1990), h. 48.

⁴²Muḥammad bin Aḥmad al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 6.

على شرط (م) ولا أعرف له علة⁵⁰ As for ḥadīths that al-Ĥākīm declares *ṣaḥīḥ*, al-Žahabī mentions them in *Talkhīš al-Mustadrak* as: (صحيح).

2. Al-Žahabi Quotes the Complete Matn of Hadiths from *al-Mustadrak*, But Sometimes He Omits the Matn of Hadiths That al-Ĥākīm Used as *Syawāhid* and *Mutāba'āt*

In general, al-Žahabī mentions the matn of hadiths he quoted from the book *al-Mustadrak* in full.⁵¹ Al-Žahabī's decision indicates a judicious editorial approach to optimize the benefits readers can obtain from the hadiths he criticized and studied. However, it is found that in some of the *Syawāhid* and *Mutāba'āt*, al-Žahabī does not mention the matn of the hadith, because the wording of the hadith has been mentioned in the original hadith.⁵² For example, al-Ĥākīm mentions a hadith narrated by Abu Hurairah in the chapter on *al-Birr wa al-Silah* as a *syāhid* for the hadith of Samurah bin Jundub which was mentioned earlier. al-Ĥākīm said,

وَشَاهِدُهُ حَدِيثُ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
الْمَرْأَةُ خُلِقَتْ مِنْ ضِلَعِ أَعْوَجٍ وَإِنَّكَ إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا تَعِشَ بِهَا وَفِيهَا عَوَجٌ.⁵³

Then in *Talkhīš al-Mustadrak*, al-Žahabī mentions the chain of that hadith and indicates that its matn is similar to the matn of the original hadith,

وَشَاهِدُهُ ابْنِ عَجَلَانَ وَبِهِ يَعْرِفُ فِيمَا رَوَاهُ عَنْ أَبِيهِ فِيمَا رَوَاهُ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا مِثْلَهُ.⁵⁴

3. Al-Žahabi Sometimes Mentions *Mutāba'āt* That al-Ĥākīm Did Not Mention in *al-Mustadrak*

In *Talkhīš al-Mustadrak*, al-Žahabī sometimes provides *mutāba'at* (supporting hadiths) from other chains that have similar meaning to the hadiths narrated by al-Ĥākīm in *al-Mustadrak*. He mentions them after quoting the hadiths from the book *al-Mustadrak*.⁵⁵ For example, in *al-Mustadrak* in the book of *al-Īmān*, the hadith from the chain of Hisyam bin Sa'd, from Zaid bin Aslam, from Jabir, from the Prophet saw. who said,

مَا كَانَتْ مِنْ فِتْنَةٍ وَلَا تَكُونُ حَتَّى تَقُومَ السَّاعَةُ أَعْظَمَ مِنْ فِتْنَةِ الدَّجَالِ، وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ حَذَرَ قَوْمَهُ، وَلَا أَخْبَرْتُكُمْ مِنْهُ بِشَيْءٍ مَا أَخْبَرَ بِهِ نَبِيٌّ قَبْلِي فَوَضَعَ يَدَهُ عَلَى عَيْنِهِ ثُمَّ، قَالَ: أَشْهَدُ أَنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ.⁵⁶

Then al-Žahabi comments that this hadith also has another chain from Zuhair and Mu'āwiyah, from Zaid.⁵⁷

⁵⁰ Al-Ĥākīm, *al-Mustadrak 'ala al-Šaḥīḥain wa ma'ahu Talkhīš al-Žahabi*, Jilid 1, h. 110.

⁵¹ Al-Žahabi, *Talkhīš al-Mustadrak*, Jilid 1, h. 2 and Azīz Rasyīd Muḥammad al-Dāyini, *Taṣḥīḥ Ahādīs al-Mustadrak baina al-Ĥākīm al-Naisābūri wa al-Ĥāfiẓ al-Žahabi*, h. 63.

⁵² See the example in Al-Žahabi, *Talkhīš al-Mustadrak*, Jilid 1, h. 78, 79, 81, 82, 146, 537 and 558. Jilid 3, h. 75. Jilid 4, h. 137, 158, 171, 174, 185, 199, 200, 453, 511, 527, 542, 554, 556, 590.

⁵³ Al-Ĥākīm, *al-Mustadrak 'ala al-Šaḥīḥain*, Jilid 4, h. 174.

⁵⁴ Al-Žahabi, *Talkhīš al-Mustadrak*, Jilid 4, h. 174.

⁵⁵ The researcher only found one example of this.

⁵⁶ Al-Ĥākīm, *al-Mustadrak 'ala al-Šaḥīḥain*, Jilid 1, h. 24.

⁵⁷ Al-Žahabi, *Talkhīš al-Mustadrak*, Jilid 1, h. 490.

4. Al-Zahabi removed many hadiths from *al-Mustadrak* in the chapter on *Ma'rifah al-Ṣaḥābah*

In the book *Talkhīṣ al-Mustadrak*, al-Zahabi did not include in his book many hadiths narrated by al-Hākim in the chapter on *Ma'rifah al-Ṣaḥābah*. This was done because al-Zahabi judged that al-Hākim was often lenient (*tasāhul*) in selecting hadiths in this chapter. Thus he included hadiths that al-Zahabi judged to be weak. Therefore, al-Zahabi did not include those hadiths in *Talkhīṣ al-Mustadrak*. In the beginning of the chapter on *Ma'rifah al-Ṣaḥābah*, al-Hākim stated that he would include hadiths with narrations from Muḥammad bin 'Umar al-Wāqidi. Then al-Zahabi stated that he had removed many hadiths from that chain because they were judged to be weak. Thus, al-Zahabi applied strict filtering of the hadiths in this chapter in order to maintain the validity of the hadiths included in *Talkhīṣ al-Mustadrak*.⁵⁸

5. Al-Zahabi often did not mention al-Hākim's comments about hadiths, especially if al-Hākim referred to those hadiths as *Syawāhid*

In the book *al-Mustadrak*, al-Hākim often mentions *Syawāhid* from the narrations of other Companions to further strengthen his hadith narrations. Before mentioning the *Syawāhid*, al-Hākim usually first comments on the status of the hadith he uses as shawāhid. However, in *Talkhīṣ al-Mustadrak*, al-Zahabi often quotes these shawāhid without mentioning al-Hākim's comments.⁵⁹

This was done because al-Zahabi was of the opinion that al-Hākim's assessment of the original hadith (the main hadith) sufficiently represented and sufficed. Thus, al-Zahabi only chose to quote the *Syawāhid* without mentioning al-Hākim's comments in order to summarize and simplify the exposition in *Talkhīṣ al-Mustadrak*.⁶⁰ For example, al-Hākim mentions a hadith in the chapter on al-Īmān from the Companion 'Abdullah bin Mas'ūd. Then he mentions,

وَلَهُ شَاهِدٌ آخَرٌ عَلَى شَرْطِ مُسْلِمٍ أَخْبَرَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْقَاضِي بِمَرَوْ، ثنا عُبَيْدُ
بْنُ شَرِيكٍ الْبَزَّارُ، ثنا يَحْيَى بْنُ بُكَيْرٍ، ثنا اللَّيْثُ بْنُ سَعْدٍ، ثنا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَمِنَ الْكِبْرُ أَنْ أَلْبَسَ الْخُلَّةَ
الْحَسَنَةَ؟ قَالَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ.⁶¹

Then al-Zahabi mentions this hadith in *Talkhīṣ al-Mustadrak* by mentioning part of its chain of narration and not mentioning al-Hākim's comments on this syāhid. Al-Zahabi states in *Talkhīṣ al-Mustadrak*,

هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ أَمِنَ الْكِبْرُ أَنْ أَلْبَسَ الْخُلَّةَ الْحَسَنَةَ؟ قَالَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ.⁶²

⁵⁸In the beginning of the chapter *Ma'rifah al-Ṣaḥābah*, al-Hākim mentioned that he would include hadiths narrated by Muhammad bin 'Umar al-Wāqidi. Then al-Zahabi stated that he removed many hadiths from that route due to their weakness. See, al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, Jilid 4, h. 3.

⁵⁹See the example in Al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 2, h. 52, 146-147, 273, 465. Jilid 4, h. 28, 128, 183, 194, 214, 240, 271, 283, 301, 364, 377, 382-383, 408, 444-445, 572, 600.

⁶⁰Rasyīd Muḥammad al-Dāyini, *Taṣḥīḥ Ahādīṣ al-Mustadrak baina al-Hākim al-Naisābūri wa al-Hāfiẓ al-Zahabi*, h. 80.

⁶¹Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 1, h. 79.

⁶²Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, Jilid 1, h. 78.

2.2. Analysis of al-Žahabi's Thoughts in His Book *Talkhīṣ al-Mustadrak*

In the book *al-Mustadrak*, al-Hakim applied different standards of criticism towards narrators based on the content of the hadith text. For hadiths related to creed and Islamic jurisprudence such as *ḥalāl* and *ḥarām*, al-Hakim was strict in selecting the narrators. Criticism was carried out to ensure that the quality of the narrators was truly trustworthy in narrating hadiths concerning the fundamentals of religion and Islamic law. Meanwhile, for hadiths related to *faḍāil* (virtues of deeds) and *manāqib* (virtues of individuals), al-Hakim was not too strict in criticizing the narrators. Al-Hakim relaxed the standards of criticism on narrators for this type of hadith because it is not directly related to creed and law.⁶³

Before determining the sample to be used to evaluate the validity of al-Žahabi's critical comments on hadiths in *Talkhīṣ al-Mustadrak*, the researcher will identify the existence of al-Žahabi's comments on each theme or chapter. This identification aims to see the percentage of al-Žahabi's comments that indicate strengthening and acceptance of hadiths, as well as comments that show criticism and negative assessments of hadiths in the chapters where al-Ḥākim applied strict criteria and chapters where al-Ḥākim applied loose criteria in the hadith selection process. Thus, a general picture of the patterns and tendencies of al-Žahabi's critical comments on hadiths can be known based on the themes before a more in-depth analysis of certain hadith samples is carried out.

In this discussion, the researcher will take some samples from al-Žahabi's comments in the book *Talkhīṣ al-Mustadrak* to test their validity.

1. Hadiths Accepted or Strengthened by al-Žahabi in the Book *Talkhīṣ al-Mustadrak*

One form of al-Žahabi's comments which he presents in the book *Talkhīṣ al-Mustadrak* is his authentication of hadiths.⁶⁴ For example, the hadith from the companion Abd al-Rahman bin Abi Bakr which was narrated by al-Ḥākim in the chapter on Knowledge of the Companions,

أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْخُرَاعِيُّ، بِمَكَّةَ، ثَنَا أَبُو يَحْيَى بْنُ أَبِي مَسْرَةَ، ثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْوَلِيدِ الْأَزْرَقِيُّ، ثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَهُ: أَرَدَفَ أُحْتِكَ عَائِشَةَ، فَأَعْمَرَهَا مِنَ التَّنْعِيمِ، فَإِذَا هَبَطَتِ الْأَكْمَةَ فَمُرَّهَا فَلْتَحْرِمِ، فَإِنَّهَا عَمْرَةٌ مُتَقَبَّلَةٌ.⁶⁵

a. Assessment of al-Ḥākim and al-Žahabi of the Hadith

This hadith was not graded by al-Ḥākim in *al-Mustadrak*. Meanwhile, al-Žahabi commented on this hadith in *Talkhīṣ al-Mustadrak*, saying: قلت: سنده قوي (I say: its chain is strong).⁶⁶

⁶³M. Abdurrahman "Pergeseran Pemikiran Hadis: Ijtihad al-Ḥākim dalam Menentukan Status Hadis", *Disertasi* (Jakarta: Paramadina, 2000), h. 234 dan La Ode Ismail Ahmad, Muhammad Tonang, Abustani Ilyas "Pergeseran Pemikiran Hadis: Ijtihad Al-Ḥākim Dalam Menentukan Status Hadis Karya M. Abdurrahman" *Ihyaussunnah: Journal Of Ulumul Hadith And Living Sunnah* 2, No. 1 (June, 2022), h. 36. doi: 10.24252/ihyaussunnah.v2i1.29374.

⁶⁴See the example in Al-Žahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 1. Jilid 2, h. 503, 529, 558. Jilid 3, h. 77, 81, 237, 230, 257, 270, 370, 381, 392, 477, 593, 623. Jilid 4, h. 61, 151, 207, 358, 372, 440.

⁶⁵Al-Ḥākim, *al-Mustadrak 'ala al-Šaḥīḥain*, Jilid 3, h. 542.

⁶⁶Al-Žahabi, *Talkhīṣ al-Mustadrak*, Jilid 3, h. 477.

The chain of this hadith was deemed strong by al-Zahabi. This means the hadith is at the level of *hasan*, not reaching the level of *ṣaḥīḥ* and not fulfilling the conditions of al-Bukhāri and Muslim. This is because one of the narrators of this hadith, 'Abdullah bin 'Uṣmān bin Khuṣaim, has disputed reliability. Al-Zahabi states in his book *Mīzan al-I'tidāl* that there are two narrations of opinions from Yahya bin Ma'īn about this narrator. The first narration states that his precision is not strong and the second narration states that he is truthful (*ṣiqah*) with perfect precision.⁶⁷ As for Abu Ḥātim al-Rāzi, he graded this narrator as, *صالح الحديث* (his hadiths are good).⁶⁸

b. Analysis of al-Zahabi's Assessment

Based on an analysis of the chain of this hadith, the researcher is of the opinion that the hadith is of the status *hasan*.⁶⁹ and does not reach the level of *ṣaḥīḥ* nor fulfill the conditions of authenticity according to al-Bukhāri and Muslim. This is based on the finding that there is a difference of opinion (*ikhtilāf*) among scholars regarding one of the narrators in the chain. Plus, the disputed narrator was not narrated by al-Bukhāri and Muslim. Therefore, the researcher concludes this hadith is *hasan* because there is a weakness in the chain that prevents it from fulfilling the strict conditions of *ṣaḥīḥ* according to al-Bukhāri and Muslim. Thus, al-Zahabi's grading of this hadith is an accurate one.

However, upon examination, the hadith with the above matan has been narrated by al-Bukhāri and Muslim through a different chain with similar wording to this hadith, namely through the narration of Sufyān bin 'Uyainah, from 'Amr bin Dinar, from 'Amr bin 'Auf al-Saqafi, from Abd al-Rahman bin Abi Bakr⁷⁰.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَفْيَانُ، عَنْ عَمْرٍو: سَمِعَ عَمْرٍو بْنَ أَوْسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُرَدِّفَ عَائِشَةَ وَيُعِمِّرَهَا مِنَ التَّنْعِيمِ.⁷¹

2. Hadiths in the Book *al-Mustadrak* Evaluated by al-Zahabi That Have Been Narrated by al-Bukhāri and Muslim

In *Talkhīṣ al-Mustadrak*, al-Zahabi also criticizes al-Ḥākim for including hadiths that have already been narrated by al-Bukhāri and Muslim in his book, *al-Mustadrak*.⁷² For instance, the hadith from the companion Abu Hurairah narrated by al-Ḥākim in the chapter on etiquette.

أَخْبَرَنَا أَبُو الزَّيَّادِ بْنُ إِسْحَاقَ الْفَقِيه، أَنَّ أَبَا بَشْرٍ بْنَ مُوسَى، ثَنَا الْحُمَيْدِيُّ، ثَنَا سُفْيَانُ، أَنَّ أَبَا الزَّيَّادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَخْنَعَ الْأَسْمَاءِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

⁶⁷Muḥammad bin Aḥmad al-Zahabi, *Mīzan al-I'tidāl*, Jilid 2, h. 459.

⁶⁸Muḥammad bin Aḥmad al-Zahabi, *al-Kāsyif*, Jilid 2, Cet. I (Jeddah: Dār al-Qiblah, 1992), h. 108.

⁶⁹Rasyīd Muḥammad al-Dāyini also supports this assessment. See, Rasyīd Muḥammad al-Dāyini, *Taṣḥīḥ Ahādīṣ al-Mustadrak baina al-Ḥākim al-Naisābūri wa al-Ḥāfiẓ al-Zahabi*, h. 118.

⁷⁰Muḥammad bin Ismā'īl al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, Jilid 2, Cet. I (Damaskus: Dār Turuq al-Najāh, 2001), h. 632 and Muslim bin al-Ḥajjāj al-Naisābūri, *Ṣaḥīḥ Muslim*, Jilid 2 (Beirut: Dār Iḥyā al-Turās al-'Arabī, t.th.), h. 880.

⁷¹Muḥammad bin Ismā'īl al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, Jilid 2, h. 632 and Muslim bin al-Ḥajjāj al-Naisābūri, *Ṣaḥīḥ Muslim*, Jilid 2, h. 880.

⁷²see, al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 442, 445, 475, 530, 531, 533, 528 541, 546. Jilid 2, h. 355, 497, 607. Jilid 3, h. 57, 175, 218, 327-328, 523. Jilid 4, h. 16, 78, 88, 162, 212, 241, 273, 274-275, 285, 306, 361, 367, 374, 547, 549.

رَجُلٌ تَسْمَى مَلِكَ الْأَمْلَاكِ شَاهَانُ شَاهٍ» قَالَ سُفْيَانُ " : إِنَّ الْعَجَمَ إِذَا عَظَّمُوا مَلِكَهُمْ يَقُولُونَ شَاهَانُ شَاهٍ : إِنَّكَ مَلِكُ الْمُلُوكِ هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ وَمَنْ يُخْرِجَاهُ لِأَنَّ جَمَاعَةً مِنْ أَصْحَابِ سُفْيَانَ رَوَوْهُ عَنْهُ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ.⁷³

a. Evaluation of al-Hākim and al-Zahabi Regarding the Hadith

Al-Hākim assessed this hadith as authentic according to the criteria of al-Bukhāri and Muslim, although both did not narrate it. Subsequently, al-Zahabi commented on this hadith in *Talkhīṣ al-Mustadrak*, saying, قلت: قد أخرجاه (I said: Both of them have narrated it).⁷⁴

b. Analysis of al-Zahabi's Evaluation

After examining the books *Ṣaḥīḥ al-Bukhāri* and *Ṣaḥīḥ Muslim*, the researcher found that al-Bukhāri had indeed narrated this hadith with the same chain of narrators from the companion Abu Hurairah, using wording similar to that of al-Hākim.⁷⁵

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رِوَايَةً - قَالَ: (أَخْنَعُ اسْمٌ عِنْدَ اللَّهِ). وَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ: (أَخْنَعُ الْأَسْمَاءِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلَاكِ). (قَالَ سُفْيَانُ: يَقُولُ غَيْرَهُ: تَفْسِيرُهُ شَاهَانُ شَاهٍ.⁷⁶

This hadith is also found in *Ṣaḥīḥ Muslim*, using wording similar to that of al-Hākim. However, there are some additions in the chain of narrators and the text that are not present in *Ṣaḥīḥ al-Bukhāri*,

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، (وَاللَّفْظُ لِأَحْمَدَ)، قَالَ الْأَشْعَثِيُّ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَخْنَعَ اسْمٌ عِنْدَ اللَّهِ، رَجُلٌ تَسْمَى مَلِكَ الْأَمْلَاكِ». زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: لَا مَالِكَ إِلَّا اللَّهُ قَالَ الْأَشْعَثِيُّ: قَالَ سُفْيَانُ: مِثْلُ: شَاهَانُ شَاهٍ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعِ، فَقَالَ: أَوْضَعُ.⁷⁷

Based on the above information, it can be concluded that al-Zahabi's assessment is accurate. This is based on the fact that the hadith narrated by al-Hākim in *al-Mustadrak* was previously narrated by Imam Bukhāri and Muslim in their respective authentic compilations.⁷⁸ By examining and comparing the chains of narrators and the content of the hadith, al-Zahabi was able to identify that these hadiths were authentically narrated

⁷³Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 4, h. 306.

⁷⁴Al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 4, h. 274-275. See another example, Jilid 1, h. 442 hadis Abu Hurairah, Jilid 3, h. 57 hadis Anas, h. 523 hadis 'Ali bin al-Husein. Jilid 4, h. 16 hadis Ummu Salamah.

⁷⁵Al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, Jilid 5, h. 2292.

⁷⁶Al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, Jilid 5, h. 2292.

⁷⁷Muslim bin al-Hajjāj al-Naisābūri, *Ṣaḥīḥ Muslim*, Jilid 6, h. 880.

⁷⁸Muhammad bin Ismā'īl al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, Jilid 5, Cet. I, h. 2292 and Muslim bin al-Hajjāj al-Naisābūri, *Ṣaḥīḥ Muslim*, Jilid 6, h. 880.

by these two eminent hadith scholars. Al-Zahabi's ability to cross-verify the criticized hadiths with other foundational hadith collections demonstrates his meticulousness in analyzing the quality of the hadiths in the book *al-Mustadrak*. Therefore, it can be concluded that al-Zahabi's comments on this hadith are accurate, supported by authentic evidence in the form of the presence of the same hadiths in *Ṣaḥīḥ Bukhārī* and Muslim.

3. Hadiths Weakened by al-Zahabi in the Book *Talkhīṣ al-Mustadrak*

In the book *Talkhīṣ al-Mustadrak*, al-Zahabi weakens some of the hadiths that were authenticated by al-Ḥākim. This is because al-Zahabi assesses that there are clear or hidden defects in the hadiths that he weakens.⁷⁹ For example, the hadith from the companion Sa'd bin Abi Waqqās which was narrated by al-Ḥākim in the book *al-Mustadrak*,

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، ثنا مُحَمَّدُ بْنُ أَبِي أُيُوبَ، أَنبَأَ شَيْبَانُ بْنُ فَرُّوخَ، ثنا طَلْحَةُ بْنُ زَيْدٍ، عَنْ عَبِيدَةَ بْنِ حَسَّانَ، عَنْ عَطَاءِ الْكَيْخَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، بَيْنَمَا نَحْنُ فِي بَيْتِ ابْنِ حَشْفَةَ فِي نَقْرِ مِنَ الْمُهَاجِرِينَ فِيهِمْ أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْهَضَ كُلُّ رَجُلٍ مِنْكُمْ إِلَى كُفَيْهِ» فَهَضَّ النَّبِيُّ ﷺ إِلَى عُثْمَانَ فَأَعْتَنَّهُ، وَقَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ» هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ، وَلَمْ يُجْرَجْ جَاهُهُ.⁸⁰

a. Evaluation of al-Ḥākim and al-Zahabi on the Hadith

This hadith is declared authentic (*ṣaḥīḥ*) by al-Ḥākim. However, al-Zahabi commented on this hadith in *Talkhīṣ al-Mustadrak*, stating: Rather, it is weak (*da'īf*).⁸¹ Despite being authenticated by al-Ḥākim, al-Zahabi deemed it weak due to the condition of one of its narrators, Ṭalḥah bin Zaid al-Qurasyi, also known as Abu Muḥammad al-Raqqi, who was considered weak by al-Zahabi.⁸²

b. Hadith Attribution (*Takhrīj*)

Apart from al-Ḥākim, this hadith is also narrated by Abu Ya'la al-Mūṣili,⁸³ al-Khaṭīb al-Bagdādi,⁸⁴ Ibn al-Jauzi,⁸⁵ Ibn 'Asākir,⁸⁶ Abu Nuaim⁸⁷ and Ibn Syāhin, Syāhin,⁸⁸ through the chain of narration of Syaibān bin Farrūkh. Ibn Asākir,⁸⁹ in particular, narrates

⁷⁹Rasyīd Muḥammad al-Dāyini, *Taṣḥīḥ Ahādīṣ al-Mustadrak baina al-Ḥākim al-Naisābūri wa al-Ḥāfiẓ al-Zahabi*, h. 121.

⁸⁰Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 3, h. 104.

⁸¹Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, h. 104.

⁸²Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, h. 104.

⁸³Aḥmad bin 'Ali al-Muṣanna, *al-Musnad*, Cet. I (Kairo: Dār al-Ḥadīṣ, 2013), h. 44.

⁸⁴Aḥmad bin 'Ali al-Khaṭīb al-Bagdādi, *Tāli Talkhīṣ al-Mutasyābih*, Jilid 2, Cet. I (Riyād: Dār al-Ṣamī'i, 1996), h. 199.

⁸⁵'Abd al-Raḥmān bin 'Ali Ibnu al-Jauzi, *al-Mawḍu'āt*, Jilid 1, Cet. I (Madinah: Maktabah al-Salafiyah, 1966), h. 334.

⁸⁶'Ali bin al-Ḥasan Ibnu 'Asākir, *Tārīkh Dimasyq*, Jilid 39 (Beirut: Dār al-Fikr, 1995), h. 101.

⁸⁷Aḥmad bin 'Abdillah al-Aṣbahāni, *Faḍāil al-Khulafa' al-Rāsyidīn*, Cet. I (Madinah: Dār al-Bukhārī, 1997), h. 45.

⁸⁸Umar bin Aḥmad Ibnu Syāhin, *Syarḥ Mazāhib ahli al-Sunnah*, Jilid 1, Cet. I (Kairo: Muassasah Qurṭubah, 1995), h. 88.

⁸⁹Ibnu 'Asākir, *Tārīkh Dimasyq*, Jilid 39, h. 101.

it through the route of al-Waddāh bin al-Ḥasan al-Anbari. Both (Syaibān bin Farrūkh and al-Waddāh bin al-Ḥasan al-Anbari) then transmit it from Ṭalḥah bin Zaid al-Dimasyqī, through ‘Ubaidah bin Ḥassān, from ‘Aṭa’ al-Kaikharaāni, a companion of Jābir bin ‘Abdillah.

c. Assessment of Hadith Narrators by Scholars

One of the narrators of this hadith, Abu Muḥammad al-Raqqī, was weakened by many hadith scholars, and some even considered him a fabricator of hadith. ‘Abdullah bin al-Madīni heard from his father that Ṭalḥah bin Zaid was a fabricator of hadith.⁹⁰ Abu Bakr stated that he once asked Imam Aḥmad bin Ḥanbal about Ṭalḥah bin Zaid, and Imam Aḥmad mentioned that he often narrated weak and rejected hadiths.⁹¹ Similarly, Imam al-Bukhāri opined that Ṭalḥah bin Zaid's hadiths were unreliable.⁹² Ibn Ḥibban also declared that Ṭalḥah bin Zaid's hadiths were unreliable and should not be narrated from him.⁹³ Al-Nasāi considered him a rejected narrator (*matrūk*).⁹⁴ while al-Dāraquṭni classified him as a weak narrator.⁹⁵

d. Analysis of al-Žahabi's Evaluation

Based on the analysis of its chain of narration, the researcher concludes that the hadith transmitted by al-Ḥākim falls under the category of weak, potentially even fabricated (*mauḍū’*). This is because the entire chain of narration is traced back to Ṭalḥah bin Zaid, who narrated the hadith alone (*garīb*). Meanwhile, Ṭalḥah is considered a weak narrator (*da’if*). So far, the researcher has not found any scholars providing positive comments (*ta’dīl*) regarding Ṭalḥah. Therefore, al-Žahabi's assessment is justified.⁹⁶

4. Hadiths in the Book *al-Mustadrak* Judged as Fabricated (*Mauḍū’*) by al-Žahabi

In addition to exposing fabricated hadiths, al-Žahabi also passes judgments of fabrication (*mauḍū’*) on certain hadiths in the book *Talkhīṣ al-Mustadrak*. This is because al-Žahabi assesses deficiencies in the 'adalah (integrity) of the narrator of the hadith.⁹⁷ For example, the hadith from the companion Sahl bin Sa’īd narrated by al-Ḥākim in the book *al-Mustadrak*.

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَنبَأَ مُحَمَّدُ بْنُ هِشَامِ بْنِ أَبِي الدُّمَيْكِ، ثنا الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ، ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْ الْجَنَّةِ

⁹⁰ Abd al-Rahmān bin Yūsuf al-Mizzī, *Tahzīb al-Kamāl fi Asma’ al-Rijāl*, Jilid 13, Cet.I (Beirut: Muassah al-Risālah, 1992), h. 396.

⁹¹ Abd al-Rahmān bin Yūsuf Al-Mizzī, *Tahzīb Al-Kamāl Fi Asma’ Al-Rijāl*, Jilid 13, h. 396..

⁹² Muhammad bin Ismā’īl al-Bukhāri, *Kitāb al-Ḍu’afa’*, Cet.I (Tāif: Maktabah Ibnu ‘Abbās, 2005), h. 77.

⁹³ Al-Žahabi, *Mīzān al-’Iṭidāl*, Jilid 2, h. 338.

⁹⁴ Muḥammad bin Hibbān, *al-Majrūhīn min al-Muḥaddīṣīn wa al-Ḍu’afa’ wa al-Matrūkīn*, Jilid 1, Cet.I (Halb: Dār al-Wa’i, 1976), h.383.

⁹⁵ Muḥammad Mahdi, *Mausū’ah Aqwāl Abi al-Ḥasan al-Dāraquṭni fi Rijāl al-Ḥadīṣ wa ‘Ilalih*, Cet. I (Beirut: ‘Ālim al-Kutub, 2001), h.336.

⁹⁶ This conclusion was drawn after performing *takhrīj* on this hadith and examining the scholars' comments regarding its narrators, as previously explained.

⁹⁷ If a narrator has a record of deficiency in their integrity, such as proven to have lied in the name of the Prophet Muhammad (peace be upon him), then that narrator is considered a "*kaẓẓāb*" or liar. The hadith narrated by them is judged as *mauḍū’* or fabricated. However, if the narrator is proven to have lied to someone else but not proven to have lied in the name of the Prophet, then they are considered a person accused of lying (*muttahaḥ bil kaẓīb*). The hadith narrated by them is deemed "*Matrūk*" or "*Da’if Jiddan*". Suspicion of their lying exists within the narration of the hadith. See, Muḥammad bin ‘Abdillah al-Ḥākim, *A’lām al-Fuqaḥa’ wa al-Muḥaddīṣīn* (Beirut: Dār al-Kutub al-‘Ilmiyyah, t.th.), h. 45.

بَرِّقُ؟ قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ عُمَانَ لَيَتَحَوَّلُ مِنْ مَنْزِلٍ إِلَى مَنْزِلٍ فَتَبَرِّقُ لَهُ الْجَنَّةُ» إِنَّ
كَانَ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ هَذَا حِفْظُهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ فَإِنَّهُ صَحِيحٌ عَلَى شَرْطِ
الشَّيْخَيْنِ، وَلَمْ يُجَرِّجَاهُ.⁹⁸

a. *Isnād* of the Hadith (*Takhrīj*)

This hadith is also narrated by Ibn 'Adi,⁹⁹ Ibn al-Jauzi¹⁰⁰ and Abu Nuaim¹⁰¹ through the chain of Abu Bakr bin Ishāq, from 'Ubaidillah bin 'Usmān al-'Usmāni. Meanwhile, Ibn Syāhin narrates it through Abu Bakr bin Ishāq, from Binān bin Yaḥya al-Gazāli.¹⁰² All three (Muḥammad bin Hisyām Abi al-Dumaik, 'Ubaidillah bin 'Usmān al-'Usmāni, and Binān bin Yaḥya al-Gazāli) narrate this hadith from al-Ḥusein bin 'Ubadillah, from 'Abd al-'Azīz bin Abi Ḥāzim, from his father (Abu Ḥāzim), from the companion Sahl bin Sa'īd. Thus, all chains converge to al-Ḥusein bin 'Ubadillah.¹⁰³

b. Evaluation by al-Ḥākim and al-Žahabi of the Hadith

Al-Ḥākim narrates this hadith through the chain of Abu Bakr bin Ishāq, from Muḥammad bin Hisyām Abi al-Dumaik. He deems the hadith authentic according to the criteria of al-Bukhāri and Muslim, contingent upon Hasan bin 'Ubaid directly hearing the hadith from his teacher 'Abd al-'Azīz bin Abi Ḥāzim. Al-Žahabi comments on this hadith in Talkhīṣ al-Mustadrak, قلت: *ذا موضوع* (This hadith is fabricated. This is because al-Ḥusein bin 'Ubadillah narrated it in *mauḍu'*).¹⁰⁴

c. Scholars' Assessment of the Hadith Narrator

Ibn 'Adi declares that al-Ḥusein bin 'Ubadillah is among the fabricators of hadith. Therefore, he evaluates this hadith as fabricated.¹⁰⁵ The same view is expressed by al-Dāraquṭni¹⁰⁶ and al-Žahabi.¹⁰⁷ Iman Urwah states that he considers this narrator as a fabricator of hadith.¹⁰⁸

d. Analysis of al-Žahabi's Evaluation Based on the information in its chain of narration, it can be concluded that al-Žahabi provides an accurate and precise assessment of this hadith by categorizing it as *mauḍū'* (fabricated). This is rooted in the fact that the hadith is narrated in a *garīb* (isolated) manner by al-Ḥusein bin 'Ubadillah, known as a fabricator of hadith according to the majority of hadith scholars. Utilizing the method of chain criticism and investigating the identity of the narrator, al-Žahabi detects the fabrication

⁹⁸Al-Ḥākim, *al-Mustadrak 'ala al-Šaḥīḥain*, Jilid 3, h. 105.

⁹⁹Aḥmad bin 'Adi al-Jarjāni, *al-Kāmil fi al-Ḍu'afa' al-Rijāl*, Jilid 2, Cet.I (Beirut: al-Maktab al-'Ilmiyyah, 1997), h. 364.

¹⁰⁰Ibnu al-Jauzi, *al-Mauḍu'āt*, Jilid 1, h. 333.

¹⁰¹Aḥmad bin 'Abdillah al-Aṣbahāni, *Faḍāil Al-Khulafa' Al-Rāsyidīn*, h. 61.

¹⁰²Ibnu Syāhin, *Syarḥ Mazāhib ahli al-Sunnah*, h. 155.

¹⁰³Aḥmad bin 'Adi al-Jarjāni, *al-Kāmil fi al-Ḍu'afa' al-Rijāl*, Jilid 2, h. 364 and Ibnu al-Jauzi, *al-Mauḍu'āt*, Jilid 1, h. 333 and Aḥmad bin 'Abdillah al-Aṣbahāni, *Faḍāil Al-Khulafa' Al-Rāsyidīn*, h. 61 and Ibnu Syāhin, *Syarḥ Mazāhib ahli al-Sunnah*, h. 155.

¹⁰⁴Al-Ḥākim, *al-Mustadrak 'ala al-Šaḥīḥain wa ma'ahu Talkhīṣ al-Žahabi*, Jilid 3, h. 105.

¹⁰⁵Al-Jarjāni, *al-Kāmil fi al-Ḍu'afa' al-Rijāl*, Jilid 3, h. 240.

¹⁰⁶Al-Žahabi, *Mizān al-'Iḍāl*, Jilid 1, h. 541.

¹⁰⁷Muḥammad bin Aḥmad al-Žahabi, *al-Mugni fi al-Ḍu'afa'*, Jilid 1 (t.d.), h. 173.

¹⁰⁸Iman' Urwah, "al-Aḥādīs Allati Šaḥḥahā al-Ḥākim fi al-Mustadrak wa Ḥakama 'alaiha al-Imām al-Žahabi bi al-Waḍ'ī," *Tesis*, h. 45.

of this hadith through the transmission line of al-Husein bin 'Ubadillah, whose credibility in narrating hadith is widely acknowledged to be very weak. Therefore, al-Zahabi's judgment is accurate and credible, supported by authentic facts about the background of the narrator, leading to the conclusion that the hadith falls under the category of *mauḍū'*.¹⁰⁹

2.3. Regarding the Errors of al-Zahabi in the Book *Talkhīṣ al-Mustadrak*

Based on several samples that were previously discussed and verified, the researcher concluded that al-Zahabi provided commendable scholarly comments on the hadiths in al-Hākim's book, *al-Mustadrak*. However, upon further examination, the researcher also identified some deficiencies in the book *Talkhīṣ al-Mustadrak*. Additionally, inconsistencies were found between al-Zahabi's comments on the narrators in *Talkhīṣ al-Mustadrak* and his comments in other works. This discussion will outline some of these deficiencies and inconsistencies.

1. Ambiguous Expressions by al-Zahabi When Summarizing al-Hākim's Hadith Evaluations

It has been discussed earlier that al-Zahabi often summarizes al-Hākim's assessments of hadiths. However, in certain instances, the expressions chosen by al-Zahabi are not accurate in representing al-Hākim's evaluation of the hadith.¹¹⁰ For example, the hadith narrated by al-Hākim from the companion 'Abdullah bin Mas'ūd in the chapter on supplication (*al-Du'a*),

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ، ثنا وَهْبُ بْنُ جَرِيرٍ، وَسَعِيدُ بْنُ عَامِرٍ، قَالَا: ثنا شُعْبَةُ، وَأَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرٍ، ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، ثنا مُحَمَّدُ بْنُ جَعْفَرٍ، ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَيِّرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» فَلَمَّا نَزَلَتْ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [النصر: ١] قَالَ: «سُبْحَانَكَ اللَّهُمَّ، اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ الْوَهَّابُ» هَذَا إِسْنَادٌ صَحِيحٌ إِنْ كَانَ أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ سَمِعَ مِنْ أَبِيهِ، وَلَمْ يُخْرِجَاهُ.¹¹¹

Al-Hākim assessed the chain of narration (*sanad*) of this hadith as sahih (authentic), with the condition that Abu 'Ubaidah heard this hadith directly from his father, 'Abdullah bin Mas'ūd. However, in *Talkhīṣ al-Mustadrak*, al-Zahabi summarized al-Hākim's commentary on this hadith with the expression *صَحِيحٌ* (*sahīḥ*).¹¹² Therefore, readers are advised to refer back to the book *al-Mustadrak* to see al-Hākim's statements in their entirety, thus achieving a better understanding of the comments.

2. Inconsistencies of al-Zahabi in Evaluating Narrators in Two Different Books, *Talkhīṣ al-Mustadrak* and *Mīzān al-I'tidāl*

¹⁰⁹This conclusion was reached after examining the chains of transmission of this hadith and reviewing the opinions of hadith critics regarding one of its narrators, al-Husein bin 'Ubaidillah, as previously explained.

¹¹⁰This is done by al-Zahabi in some of his comments. See, Al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 32, 502, 536. Jilid 4, h. 110.

¹¹¹Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 1, h. 681.

¹¹²Al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 502.

The forms of inconsistency found by the researcher in this analysis are as follows:

Al-Zahabi's commentary on the hadith from the companion al-Bara' bin 'Āzib, whose chain of narration was authenticated by al-Ḥākim in the chapter on exegesis (*al-Tafsīr*),

حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِيٍّ، ثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَنَسِ الْقُرَشِيِّ، ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي، ثنا عَبْدُ اللَّهِ بْنُ وَاقِدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ مَالِكٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، " ﴿حَيْثُ هُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾ [الأحزاب: ٤٤] قَالَ: يَوْمَ يَلْقَوْنَ مَلَكَ الْمَوْتِ لَيْسَ مِنْ مُؤْمِنٍ يُفْبِضُ رُوحَهُ إِلَّا سَلَّمَ عَلَيْهِ «هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ وَمَنْ يُخْرِجْ»¹¹³

قلت: Al-Zahabi commented on this hadith in *Talkhīṣ al-Mustadrak*, stating,

(I said: عبدالله بن واقد قال ابن عدي مظلم الحديث ومحمد بن مالك قال ابن حبان لا يحتج به Abdullah bin Wāqid is found in the chain, and he is considered very weak by Ibn 'Adi. Meanwhile, Ibn Ḥibbān stated that his hadith cannot be used as evidence).¹¹⁴ In *Talkhīṣ al-Mustadrak*, Al-Zahabi declared that 'Abdullah bin Wāqid is a weak narrator, citing the opinions of Ibn 'Adi and Ibn Ḥibbān on this narrator. However, in the book *Mizān al-I'tidāl*, Al-Zahabi contradicts Ibn 'Adi's statement regarding the same narrator. He provides arguments based on the assessments of Imam Aḥmad and Yaḥya bin Ma'īn, who considered 'Abdullah bin Wāqid reliable, while Abu Zur'ah stated that the narrator's hadith could be accepted.¹¹⁵

From the above explanation, there is a clear discrepancy in the evaluation of the hadith by Al-Zahabi in *Talkhīṣ al-Mustadrak* and *Mizān al-I'tidāl*. This demonstrates an inconsistency in Al-Zahabi's judgments between the two different books.

Furthermore, another example of inconsistency by al-Zahabi in two different books is his commentary on the hadith narrated by the companion Ibn 'Umar, reported by al-Ḥākim in the chapter on divorce (*al-Ṭalāq*), a section dealing with legal matters of permissible and impermissible,

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بَالَوَيْهِ، ثنا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، ثنا أَحْمَدُ بْنُ يُونُسَ، ثنا مَعْرُوفُ بْنُ وَاصِلٍ، عَنْ مُحَمَّدِ بْنِ دِنَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَلَّ اللَّهُ شَيْئًا أَبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ» هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ، وَمَنْ يُخْرِجَاهُ.¹¹⁶

This hadith had its chain of narration authenticated by al-Ḥākim. Subsequently, in the book *Talkhīṣ al-Mustadrak*, al-Zahabi commented on this hadith, stating, قلت: على

(I said: it meets the conditions of Muslim).¹¹⁷ Al-Zahabi assessed that the chain of narration of this hadith is authentic according to the standards set by Imam Muslim. However, upon closer examination, the chain of narration includes a narrator named

¹¹³Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 2, h. 383.

¹¹⁴Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, Jilid 2, h. 383.

¹¹⁵Al-Zahabi, *Mizān al-I'tidāl*, Jilid 2, h. 520.

¹¹⁶Al-Ḥākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 2, h. 214.

¹¹⁷Al-Zahabi, *Talkhīṣ al-Mustadrak*, Jilid 1, h. 196.

Muhammad bin Usmān bin Abi Syaibah, who is not considered a narrator of *Ṣaḥīḥ Muslim*. Furthermore, al-Zahabi himself declared in his book *Mīzān al-I'tidāl* that this narrator is *متهم بالكذب* (accused of lying).¹¹⁸ Moreover, hidden flaws in this hadith were discovered. Some trustworthy hadith scholars, such as Waqī' Aḥmad bin Yūnus and Yahya bin Bakīr, narrated this hadith from Muḥarib in a mursal manner. This chain is validated by Abu Ḥātim al-Rāzi, al-Baihaqi, and al-Albāni.¹¹⁹

Based on the analysis of the chain of narration, the researcher concludes that al-Zahabi's assessment of authenticating this hadith is not accurate. This conclusion is supported by several significant findings: firstly, the presence of a narrator in the chain not known to have narrated hadiths recognized by Imam Muslim. Secondly, the same narrator being accused of falsehood by al-Zahabi himself in another of his books. Thirdly, the assertion by some scholars that this hadith contains a hidden defect in the form of *irsāl* (disconnection in the chain). Consequently, the existence of a weak narrator, an accusation of dishonesty, and the suspicion of *irsāl* form a strong basis indicating the error in al-Zahabi's authentication of this hadith.¹²⁰

3. Al-Zahabi's Misjudgment in Assessing Hadiths

After examining al-Zahabi's comments that affirm certain hadiths, researchers identified inaccuracies in his authentication of several hadiths in *al-Mustadrak*. For example, al-Zahabi's commentary on a hadith narrated by the companion Jābir, authenticated by al-Hākim based on the criteria of al-Bukhāri and Muslim in the chapter on transactions (*al-Buyu'*), reveals one such error,

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الْحَمِيدِ الصَّنْعَائِيُّ بِمَكَّةَ، ثنا عَلِيُّ بْنُ مُبَارَكٍ الصَّنْعَائِيُّ، ثنا يَزِيدُ بْنُ مُبَارَكٍ الصَّنْعَائِيُّ، ثنا مُحَمَّدُ بْنُ ثَوْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الرَّبِيعِ، عَنِ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ إِنْ أَصَابَتْهُ جَائِحَةٌ مِنَ السَّمَاءِ؟» هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.¹²¹

Subsequently, al-Zahabi commented on this hadith in *Talkhīṣ al-Mustadrak*, stating, *قلت: كذا قال. (وهو) على شرط مسلم*. (I said: This is what al-Hākim said, and it meets the criteria of Muslim).¹²²

Upon closer examination, it was found that in the chain of narration of this hadith, Muhammad bin Saur is mentioned as the narrator from Ibn Juraij. However, Muhammad bin Saur is not a narrator from *Ṣaḥīḥ Muslim*. The authentic chain of narration according to Imam Muslim in his book traces back to Ibn Wahb, who narrates from Ibn Juraij, from Abu al-Zubair, a companion of Jābir bin 'Abdillah.¹²³ Consequently, the researcher

¹¹⁸Al-Zahabi, *Mīzān al-I'tidāl*, Jild 3, h. 341.

¹¹⁹Muhammad bin 'Abd al-Raḥmān al-Rāzi, *al-'Ilal*, Jilid 1, Cet. I (Riyāḍ: Maṭba'ah al-Ḥumaidi, 2006), h. 431 and Aḥmad bin al-Ḥusein Al-Baihaqi, *al-Sunan al-Kubra*, Jilid 5, Cet. III (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003), h. 413 and Muhammad Nāṣiruddin al-Albāni, *Irwa' al-Galīl*, Jilid 7, Cet. II (Beirut: al-Maktab al-Islāmi, 1985), h. 108.

¹²⁰This conclusion is drawn based on data from other hadith scholars, as presented in the previous paragraph.

¹²¹Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain*, Jilid 2, h. 42.

¹²²Al-Hākim, *al-Mustadrak 'ala al-Ṣaḥīḥain wa ma'ahu Talkhīṣ al-Zahabi*, Jilid 2, h. 42.

¹²³Muslim bin al-Ḥajjāj al-Naisābūri, *Ṣaḥīḥ Muslim*, Jilid 3, h. 1190.

concludes that al-Žahabi made an error in his authentication by asserting that the hadith, with the mentioned chain, is authentic based on the criteria set by Imam Muslim.

3. CONCLUSION

The book *Talkhīṣ al-Mustadrak* was written by al-Žahabi during the early stages of his study of hadith. This work serves as a summary of al-Ḥākim's *al-Mustadrak*, wherein al-Žahabi provides commentary on various hadiths. The commentary in *Talkhīṣ al-Mustadrak* by al-Žahabi encompasses 1224 hadiths. Out of these, 937 hadiths are declared weak (*da'if*), 54 hadiths are deemed fabricated (*maudū'*), and 233 hadiths are authenticated or deemed *ḥasan* by al-Žahabi out of a total of 8803 hadiths present in *al-Mustadrak*. Al-Žahabi's comments in *Talkhīṣ al-Mustadrak* include hadiths assessed as authentic by al-Ḥākim based on the criteria of al-Bukhāri and Muslim or either one of them. It also covers hadiths authenticated by al-Ḥākim without specifying the criteria of al-Bukhāri and Muslim, as well as hadiths that al-Ḥākim did not comment on in *al-Mustadrak*. In *Talkhīṣ al-Mustadrak*, al-Žahabi frequently condenses the chains of narration (*sanad*) from al-Ḥākim. Although he sometimes provides the complete chain, especially if it is an 'āli chain. Al-Žahabi often abbreviates al-Ḥākim's comments on the hadiths, occasionally omitting the entire commentary. Regarding the text of the hadiths, al-Žahabi quotes them in full, but at times, he removes certain portions that al-Ḥākim utilized as *syawāhid* (supporting narrations) and *mutāba'āt* (similar reports). Additionally, al-Žahabi occasionally mentions *mutāba'āt* not cited by al-Ḥākim. In *Talkhīṣ al-Mustadrak*, al-Žahabi excludes many hadiths in the chapter on *Ma'rifah al-Šahābah* (Knowledge of the Companions) as he assesses that al-Ḥākim included numerous weak hadiths in that section.

In his book *Talkhīṣ al-Mustadrak*, al-Žahabi provides commentary on a number of hadiths narrated by al-Ḥākim in *al-Mustadrak*. After analyzing several examples, the researcher concludes that al-Žahabi's comments reflect good scholarly observations. He consistently applies the criteria for authentic hadiths based on the standards set by al-Bukhari and Muslim when commenting on the hadiths in *Talkhīṣ al-Mustadrak*. This reaffirms al-Žahabi's position as a moderate hadith critic.

In the book *Talkhīṣ al-Mustadrak*, the researcher also identified several errors made by al-Žahabi. These mistakes are evident in some of al-Žahabi's comments on hadiths and when summarizing al-Ḥākim's assessments of the hadiths. In comparison to his other work, namely the book *Mizān al-I'tidāl*, the researcher found inconsistencies in al-Žahabi's evaluation of narrators in these two books. The researcher concludes that this is attributed to a shift in al-Žahabi's perspective when assessing certain narrators.

A. Research on the thought of al-Žahabi in the field of hadith, particularly through the examination of the book "Talkhīṣ al-Mustadrak li al-Žahabi," yields several implications and recommendations that could serve as important foundations for the development of hadith studies and understanding of Islamic tradition. Here are the implications and recommendations that can be drawn from this research:

Reevaluation of al-Žahabi's Works: Research of this nature can contribute to a reevaluation of al-Žahabi's works, particularly in the context of the accuracy of his hadith methodology. Consequently, hadith researchers can reassess al-Žahabi's works with a sharper critical lens, thereby enhancing the understanding of his hadith evaluation methods.

Development of Hadith Examination Methods: This research can stimulate the development of more sophisticated and systematic methods for examining hadith. Recommendations may include refining the analysis methods of hadith texts and

integrating contemporary methodologies in assessing the reliability of the sanad (chain of narrators). These implications and recommendations underscore the significance of critically assessing al-Zahabi's contributions to hadith studies and suggest avenues for advancing methodological approaches in this field.

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